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THE INTERNATIONAL STANDARD
BIBLE ENCYCLOPAEDIA
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CLEMEN'T—HERESH

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CLEMENS, klem-ant (Kλήμενος, Kλήματος, "ninth"): A fellow-worker with Paul of Philipi, mentioned with especial commendation in Phil 4 3. The name being common, no inference can be drawn from this statement as to any identity with the author of the Epistle to the Corinthians published under this name, who was also the third bishop of Rome. The truth of this supposition ("it cannot be called a tradition," Donaldson, The Apostolical Fathers, 120), although found in Origen, Eusebius, Epiphanius and Jerome, can neither be proved nor disproved. Even Roman Catholic authorities dispute it (art. "Clements," Catholic Encyclopedia, 19.). The resemblance between the two in time and place is against it; "a wholly uncritical view" (Cruittwell, Literary History of Early Christianity, 31). H. E. JACOBS

CLEOPAS, klé-o-pas (Κλεόπας, Kléopás, "renewed father"): One of the two disciples whom Jesus met on the way to Emmaus (Lk 24 18). The name is a contraction of Cleopatros, not identical with Cleopas of Jn 19 25. See also APHLAeus, CLEOPAS.

CLOPATA, klé-o-pa-tra (Κλεόπατρα, Kléopatra, "from a famous father"): A daughter of Ptolemy VI (Philometor) and of Queen Cleopatra, who was married first to Alexander Balas 150 BC (1 Mac 10 58; Jos, Ant, XIII, iv, 1) and was afterward taken from him by her father and given to Demetrius Nicator on the invasion of Syria by the latter (1 Mac 11 12; Jos, Ant, XIII, iv, 7). Alexander was killed in battle against the joint forces of Ptolemy and Demetrius while Demetrius was in captivity in Parthia. Cleopatra married his brother Antiochus VII (Sidetes), who in the absence of Demetrius had gained possession of the Syrian throne (137 BC). She was probably privy (Appian, Syr., 68) to the murder of Demetrius on his return to Syria 125 BC, but Josephus (Ant, XIII, ix, 3) gives a different account of his death. She afterward murdered Seleucus, her eldest son by Nicator, who on his father's death had taken possession of the government without her consent. She attempted unsuccessfully to poison her second son by Nicator, Antiochus VIII (Grypus), for whom she had secured the succession, because he was unwilling to concede to her what she considered due her share of power. She was herself poisoned (120 BC) by the draught which she had prepared for their son (Justin 39). She had also a son by Antiochus VII (Sidetes Antiochus Cyzicenus), who took his name from the place where his father is said to have been killed in battle 95 BC. The name Cleopatra was borne by many Egyptian princesses, the first of whom was daughter of Antiochus III and was married to Ptolemy V (Epiphanes) 193 BC. J. HITCHCISON

CLEOPHAS, klé-o-fas. See CLOPAS.

CLERK. See Town Clerk.

CLIFF, CLIFT. See Cleft.

CLOAK, klök, CLOKE (κλῆκα, m'klês, νηκάς, simlēth, etc.; ἱμάτιον, himatión, ἱστόλη, ἱστὶλη, etc.): "Cloke" is retained in ERV, as in AV, instead of mod. "cloak" (ERV). In the OT, m'tl (of NT himation) uniformly stands for the ordinary upper garment worn over the coat (κλήθην). In Mt 5 40 both "cloak" and "coat" are mentioned together; cf Lk 6 29. In size and material the "cloak" differed according to age and sex, class and Cleophas, Cyclopes, V. 13). The word also occurs in or shawl. It might be sewed up to have the surplus form of the robe of the Ephod (Ex 39 23), or be worn loose and open like a Rom toga, the

CLOD: In Job 7 5 (נָּדַּנ, niḏān, נָדַּנ, "a mass of earth"), "cloes of dust," the crust of the fields, formed by the dry, swolen skin—a symptom of leprosy, that is not peulcal to it. In Jb 21 33; 38 13 (כְּלַד, kēlād, "a soft clot," "lump of clay"), "The cloes of the valley shall be sweet unto him," The cloes cleave fast together. In Joel 1 17 (מֲוקַרָה, mōkārāh, "a furrow," "something thrown off" (by the spade), "The seeds rot in [shrive]'l under their cloes.") Figurative: "Jacob shall break his cloes" (Hos 10 11), i.e. "must harrow for himself," used fig. of spiritual discipline (cf Isa 28 24 AV).

CLOPHAS, klēpās (Κλόφας, Klōphas). CLEOPHAS: The former in RV, the latter in AV, of Jn 19 25, for the name of the husband of one of the women who stood by the cross of Christ. Upon the philological ground of a variety in pronunciation of the Heb root, sometimes identified with Aphaeus, the father of James the Less. Said by tradition to have been the brother of Joseph, the husband of Mary; see BRETHEIN OF THE LORD. Distinguished from Cleopas, a Gr word, while Clopas is Aram.

CLOSE, vb. kłōs; adj. and advb. kłōs (קָלַשׁ, kālāš, קָלַשׁ, sāgar; kāmēw, kāmām): Other words are hārāh, "to burn!": "Shalt thou reign, because thou closest thyself in cedars?" (Jer 22 15 AV, RV "smallest measure of earth") "in the midst with the cedar?" (Ps 16 9); "at harden:" (Gen 20 18). In Lk 4 20, ptāsēs, "to fold up." RV has "was closed," m "is opened," for "are open" (Nu 24 3, 15), "closed" for "narrow" or "covered" (Ezk 40 16; 41 16, 26). To keep close, sigō (Lk 9 36), "hold their peace." We have also "kept close" (RV Nu 5 13; Heb sāhar, "to hide"); also Job 28 21; "kept himself close," RV "shut up" (1 Ch 12 1); "close places," misgērēth (2 S 22 46; Ps 18 45 = "castles or holds shut in with high walls"). W. L. WALKER

CLOSET, kloś-et: Is the rendering in AV of (1) קִנָּה, kīnah, and (2) רֹמאִים, lēmō, also rāmō, lēmō, etc. קינָה, derived from kānhāh, "to cover," was probably originally the name of the tent specially set apart for the bride, and later (Joel 2 16) used for the bride's chamber. The word is rendered originally storeroom wall, or the rude storeroom wall of our manuscript (of Lk 12 24, AV "storehouse:" RV "storechamber"), but since for safety it was the inner rooms of the Heb house which were used for storage purposes, the word came to mean inner
room, as in Mt 6:6; Lk 12:3, in both AV “closet” (cf. Mt 24:26, AV “secret chamber”). In all cases RV uses “inner chamber.” See also House.

David Foster Estes

CLOTH, cloth, CLOTHING, clóth’ing. See Dress.

CLOTHED, klóthd, UPON (ἐπέδαδ, ependādē, “to put on over”) another garment): Used only in 2 Cor 5:24. In 4 in contrast with unclothed, of 1 Cor 15:51, in which the idea of putting on, as a garment, is expressed of resurrection and immortality. The meaning here is very subtle and difficult of interpretation. In all probability Paul thinks of a certain enshamement of his physical mortal body even in this life (“in this we groan, i.e. in this present body”), hence the force of the pre-fixed preposition. The body itself was regarded by the philosophers of his day as a covering of the soul, and hence it was to be clothed upon and at the same time transformed by the superimposed heavenly body. Ependētēs, an outer garment, is used several times in LXX for μαθῆ, an upper garment or robe (cf. Jn 21:7).

Walter G. Clippinger

CLOTHES, klóthz, RENDING OF (τα θύματα, thumata, kritēth býpādhim): This term is used to describe a person or individual being made in a garment. Samuel’s skirt was rent when Saul laid hold upon it (1 S 15:27). Jesus spoke about a rent being made in a garment (Mt 9:16). The term is also used to describe a Heb custom which indicated deep sorrow. Upon the death of a relative or important personage, or when there was a great calamity, it was customary for the Hebrews to tear their garments. Reuben rent his clothes when he found that Joseph had been taken from the pit (Gen 37:29). The sons of Jacob rent their clothes when the cup was found in Benjamin’s sack (Gen 44:13). A messenger came to Eli with his clothes rent to tell of the taking of the ark of God and of the death of his two sons (1 S 4:12). David rent his garments when he heard that Absalom had slain his brothers (2 S 13:31). See also 2 S 15:2; 2 K 18:37; Isa 36:22; Jer 41:5. Rending of clothes was also an expression of indignation. The high priest rent his garment when Jesus spoke what he thought was blasphemy (Mt 26:65). See also Mourning.

A. W. Fortune

CLOUD, kloud (ἰδρᾶ, ‘āmân, 27’, ‘abh; νεφῶν, nephētē, νέφος, néphos): 1. Clouds in Palestine.—In the Bible few references are found of particular clouds or of clouds in connection with the phenomena of the weather conditions. The weather in Pal is more even and has less variety than that in other lands. It is a long, narrow country with sea on the W. and desert on the E. The wind coming from the W. is always moist and brings clouds with it. If the temperature over the land is low enough the clouds will be condensed and rain will fall, but if the temperature is high, as in the five months of summer, there can be no rain even though clouds are seen. As a whole the winter is cloudy and the summer clear.

In the autumn rain storms often arise suddenly from the sea, and what seems to be a mere haze, “as small as a man’s hand,” such as

1. Rain

Gezahi saw (1 K 18:44) over the sea a few hours before the black storm cloud pouring down torrents of rain (1 K 18:45). Fog is almost unknown and there is very seldom an overcast, gloomy day. The west and southwest winds bring rain (Lk 12:4).

In the months of April, May and September a hot east wind sometimes rises from the desert and brings with it a cloud of dust which fills the air and penetrates everywhere. In the summer afternoons, esp. in the month of August, on the seacoast there is apt to blow up from the S. a considerable number of low cirro-stratus clouds which seem to fill the air with dampness, making more oppressive the dead heat of summer. These are doubtless the dusted “clouds without water” mentioned in Jude ver 12, and “heat by the shade of a cloud” (Isa 28:5).

2. Disagreeable Clouds

In the OT, Jeh’s presence is made manifest and His glory shown forth in a cloud. The cloud is usually and Glory spoken of as bright and shining, and it could not be fathomed by man: “Thou hast covered thyself with a cloud, so that no prayer can pass through” (Lam 3:44). Jeh Himself was present in the cloud (Ex 19:9; 24:16; 34:5) and His glory filled the places where the cloud was (Ex 16:10; 40:38; Nu 10:34); “The cloud filled the house of Jeh” (1 K 8:10). In the NE we often have “the Son of man coming” or “with clouds” (Mt 24:30; 26:64; 26:42; Mk 13:26; Lk 21:27) and received up by clouds (Acts 1:9). The glory of the second coming is indicated in Rev 1:7 for “he cometh with the clouds” and “we that are alive . . . shall catch up in the clouds, to meet the Lord” and dwell with Him (1 These 4:17).

The pillar of cloud was a symbol of God’s guidance and presence to the children of Israel in their journeys to the promised land. The Lord appeared in a pillar of cloud and forsook them not (Neh 9:19). They followed the guidance of this cloud (Ex 40:36; Ps 78:14). The clouds are spoken of in the OT as the symbol of God’s presence and care over His people; and so the “bow in the cloud” (Gen 9:13) is a sign of God’s protection.

As the black cloud covers the sky and blots out the sun from view, so Jeh promises “to blot out the sins” of Israel (Isa 44:22); Egypt also shall be conquered, “As for her, a Blot Out shall cloud cover her” (Ezk 30:18; cf. Lam 2:1).

There is usually a wide difference in temperature between day and night in Pal. The days are warm and clouds coming from the sea are often completely dissolved in the warm atmosphere over the land. As the temperature falls, the moisture again condenses into dew and mist over the hills and valleys. As the sun rises the “morning cloud” (Hos 6:4) is quickly dispelled and disappears entirely. Job compares the passing of His prosperity to the passing clouds (Job 4:15).

God “bindeth up the waters in his thick clouds” (Job 26:8) and the “clouds are the dust of his feet” (Nah 1:3). Jeh “commands the clouds to rain no rain” (Isa 5:6), but as for man, “who can number the clouds?” (Job 38:37); “Can any understand the spreadings of the clouds?” (Job 38:38).

6. God’s Omnipotence and Man’s Ignorance (Job 38:29); “Dost thou know the balancing of the clouds, the wondrous works of his hands, who is perfect in knowledge?” (Job 37:16). See Balancing. “He that regardeth the clouds shall not reap” (Ecc 11:4), for it is God who controls the clouds and man cannot fathom His wisdom. “Thick clouds are a covering to him” (Job 32:14).
Clouds are the central figure in many visions. Ezekiel beheld "a stormy wind ... out of the north, a great cloud!" (Ezk 1:4), and

7. Visions
John saw "a white cloud; and on the cloud one sitting" (Rev 14:14). See also Dan 11:13; Jer 7:5; Hab 3:10.

The cloud is also the symbol of the terrible and of destruction. The day of Jeh's reckoning is called the "day of clouds" (Ezk 30:3) and a day of "clouds and thick darkness" (Jer 1:15). The invaders and Uphaz are expected to "come up as clouds" (Jere 41:13).

Clouds are used in connection with various other figures. Rapidity of motion, "these that fly as a cloud." (Isa 60:8). As swaddling clothes of the newborn earth (Job 33:20). Other (9); indicating great height (Job 20:6).

Figures and in Isa 14:14, "I will ascend above the heights of clouds," portraying the self-esteem of Babylon. "A morning without clouds, a cloudy day" (Deu 32:4); partial cloudiness and hidden glory (Lev 16:2; Acts 1:9; Rev 1:7).

ALFRED H. JOY

CLOUD, PILLAR OF. See CLOUD, II; PILLAR OF CLOUD.

CLOUT, klout: As subst. (תַּקּוּת, ha-qāḥbhōhā) a patch or piece of cloth, leather, or the like, a rag, a shred, or fragment. Old "cast clouts and old rotten clouts" (Jer 38:11,12, AV). As vb. (כָּחַל, tāḥal) "to brisk, to dart," or mend with a clout. "Old shoes and clouted [ARV "patched"] upon their feet!" (Josh 9:5; cf Shakespeare, Cym., IV, 2: "I thought he slept. And put my clouted brogues from off my feet!"); Milton, Comus: "And the dull swain treads on it daily with his clouted shoon.

CLOVEN, klōv'n: In the OT, represented by a participle from כַּבֵּשׁ, kāḇēš, "to split," and applied to beasts that divide the hoof (Lev 11:3; Deu 14:7). The beasts with hoofs divided completely into two parts, that were also ruminant, were allowed the Israelites as food; see CUD. HOOF. In the NT, for διασπασθεῖν, diaspasthein, in Acts 23:21, RV "tongues parting asunder," i.e. "bifurcated or branching", explanation found in Rev 1:16, applies the word, not to tongues, but to the multitude, "parting among them," or "distributing themselves among them," settling upon the head of each disciple.

H. E. JACOBS

CLUB, klub. See ARMOR, III, 1; SHEPHERD; STAFF.

CLUSTER, klus'ter-
(1) תַּקּוּת, tāḥal; of proper name VALE OF ESCHOL (q.v.), from root meaning "to bind together." A cluster or bunch of grapes (Gen 40:10; Nu 13:23; Isa 66:8; Cant 7:7; Mic 7:1, etc.); a cluster of henna flowers (Cant 1:14); a cluster of dates (Cant 7:7); "their grapes are of gall, their clusters are bitter" (Deu 32:32).

(2) בֵּרָעָם, bērāʿām, "gather the clusters of the vine of the earth" (Rev 14:18).

"cluster of raisins" (gimmeful) of 1 S 25:18; 30:12; should rather be "raisin cakes" or "dried raisins." E. W. G. MASTERMAN

CNIUS, nīdus, knī'dus (Knīdēs, Knīdēs, "age"); a city of Caria in the Rom province of Asia, past which, according to Acts 27:7, Paul sailed. At the S.W. corner of Asia Minor there projects for 90 miles into the sea a long, narrow peninsula, practically dividing the Aegean from the Mediterranean. It now bears the name of Cape Creo. Ships sailing south to Asia Minor here turn northward as they round the point. Upon the very end of the peninsula, and also upon a small island off its point was the city of Cnidus. The island which in ancient times was connected with the mainland by a causeway is now joined to it by a sandy bar. Thus were formed two harbors, one of which could be closed by a chain. Though Cnidus was in Caria, it held the rank of a free city. There were Jews here as early as the 2nd cent. BC.

The ruins of Cnidus are the only objects of interest on the long peninsula, and as such may be reached by land only with great difficulty, few travelers have visited them; they may, however, be reached more easily by boat. The nearest modern village is Yazi Keui, 6 miles away. The ruins of Cnidus are unusually interesting, for the entire plan of the city may easily be traced. The sea-walls and piers remain. The acropolis was upon the hill in the western portion of the town; upon the terraces below were the public buildings, among which were two theaters and the odeum still well preserved. The city was esp. noted for its shrine of Venus and for the statue of that goddess by Praxiteles. Here in 157-78 Sir C. Newton discovered the statue of Demeter in the British Museum. See also the Aphrodite of Cnidus in the South Kensington Museum, one of the love-liest statues in the world. From here also came the huge Cnidian lion. The vast necropolis W. of the ruins contains tombs of every size and shape, and from various ages.

E. J. BANKS

COAL, kōl (קָאָל, pēhām, "charcoal"); of Arab. ḥām, "charcoal"; כַּבֵּשׁ, qābešheth, "burning coal" or "hot ember"; of Arab. ḥābām, "to kindle"; שִׁבְּר, shibr, "a black coal" [Lam 4:8]; of Arab. shhb, "scoot" or "dark-colored sandstone"; לְמַע, lēmah, "a leaden basin" [Lam 3:16]; cf. Cant 3:16; גַּבִּית, qābešēth, "a live coal" [Rom 12:20]; יָשָׁב, yāshāb, "to rest"; יָשָׁב, yāshāb, "to rest" [Isa 6:6], in "a hot stone"; cf לַמּוֹ, lamām, "the flame" [Can 8:6; Hab 3:5]; שָׁלַק, šālāq, "shuttlecock, a live coal" [Prov 25:22]; מַשַּׁבְע, mashāḇāth, "a live coal" [Jon 18:18; 21:9]. There is no reference to mineral coal in the Bible. Coal, or more properly anthracite, which is of excellent quality, is found in thin beds (not exceeding 3 ft.) in the sandstone formation (see GEOLOGY, Nubian Sandstone), but there is no evidence of its use in ancient times. Charcoal is manufactured in a primitive fashion which does not permit the conservation of any by-products. A flat, circular place (Arab. beidar, same name as for a threshing-floor) 10 or 15 ft. in diameter is prepared in or conveniently near to the forest. On this wood, to be converted into charcoal, is carefully stacked in a dome-shaped structure, leaving an open space in the middle for fine kindlings. All except the center is first covered with leaves, and then with earth. The kindlings in the center are then fired and afterward covered in the same manner as the rest. While it is burning or smoldering it is carefully watched, and earth is immediately placed upon any holes that may be formed in the covering by the burning of the wood below for several days, more or less, according to the size of the stump. When the wood is converted into charcoal and the heat is opened. The charcoal floor is also called in Arabic mashāḇarah, from shhab, "scoot"; of Heb sh̄ñhr. The characteristic odor of the mashāḇarah clings for months to the spot.
In Ps 120 4, there is mention of "coals of juniper," RV "broom," "rotheim." This is doubtless the Arab. redem, Retama roetam, Forsk, a kind of broom which is abundant in Judaea and Moab. Charcoal from oak woods, especially Quercus cerris L. Arab. sindyān, is much preferred to other kinds, and fetches a higher price.

In most of the passages where Eng. VSS have "coal," the reference is not necessarily to charcoal, but may be to coals of burning wood. Peḥom in Prov 26 21, however, seems to stand for charcoal:

"As coals are to hot embers, and wood to fire, so is a contentious man to inflame strife." The same may be true of peḥom in Isa 44 12 and 54 16; also of arḥor in Lam 4 8.

ALFRED ELY DAY

COAST, kōst. See CLOAK; DRESS, etc.

COAT, kōt. See CLOAK; DRESS, etc.

COAT OF MAIL, māl. See ARMOR, ARMS; BRIGANDINE.

Cock, kok (ἀλεπρα, ἀλεπύρι). Lat gallus): There is no reference in the OT to dressed or stuffed poultry, which was probably first introduced into Judaea after the Rom conquest. See CHICKEN. The cock is several times mentioned in the NT and always with reference to its habit of crowing in eastern countries with such regularity as to be almost clocklike. The first full salute comes almost to the minute at half-past eleven, the second at half-past one, and the third at dawn. So uniformly do the cocks keep time and proclaim these three periods of night that we find cock-crowing mentioned as a regular division of time: "Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning." Mk 13 35. Jesus had these same periods of night in mind when he warned Peter that he would betray Him. Mt 26 34; Lk 22 34; Jn 13 38, give almost identical wording of the warning. But in all his writing Mark was more explicit, more given to exact detail. Remembering the divisions of night as the cocks kept them, his record reads: "And Jesus saith unto him, Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice." Mk 14 30. See CHICKEN. It is hardly less possible that the cocks crow at irregular intervals as well as at the times indicated, according to the time of the year and the phase of the moon (being more liable to crow during the night if the moon is at the full), or if a storm threatens, or there is any disturbance in their neighborhood.

GENE SHATTAN-PORTER

Cockatrice, kok'-a-tris, kok'-a-tris (ܟܪܟܛܪܢܐ, ᵃ NEGLIGENCE; ܟܪܟܛܪܢܐ, cipḥānī; LXX, βασιλικοσ, basi- liskos, "basilisk" [q.v.], and ἀσπίς, ἀσπίς [see ADDER; ASP; SERPENT]): A fabulous, deadly, monster. The name "cockatrice" appears to be a corruption of Lat colatrix, from colaris, "to tread, to walk"; colatrix being in turn a tr of the Gr kreōμαι, chreōμαι, from ἐκρηγόμαι, εκρήγαμαι. Asp, "coiled, "twisted," "party," "footstep." Herpetes ichneumon, the ichneumon, Pharaoh's rat, or mongoose, a weasel-like animal, is a native of northern Africa and southern Spain. There are also other species, including the Indian mongoose. It preys on rats and snakes, and does not despise poultry and eggs.

Pliny (see Oxford Dictionary, s.v. "Cockatrices") relates that the ichneumon darts down the open mouth of the crocodile and destroys it by gnawing through its belly. In the course of time, as the story underwent changes, the animal was metamorphosed into a water snake, and was confused with the crocodile itself, and also with the basilisk. According to the Encyclopaedia Britannica, 11th ed., the cockatrice was believed as early as the 13th century to be produced from a cock's egg and hatched by a serpent, and "to possess the most deadly powers, plants withering at its touch, and men and animals being seized by its look. It stood in awe however of the cock, for the sound of cockcrowing (q.v.) was said to cause it to fall flat. It has been supposed to resort to a vegetable antidote when bitten. It actually dies however when bitten by a deadly snake, and does not possess a knowledge of herbs, but its extraordinary agility enables it to ordinarily escape any injury. It is interesting to note how the changing tale of this creature with its marvelous powers has made a badge-podice of ichneumon, weasel, crocodile, and serpent.

The Bib. references (AV Isa 11 8; 59 5; Jer 8 17) are doubtless to a serpent, the word "cockatrice," with its mediaeval implications, having been introduced by the translators of AV. See SERPENT.

ALFRED ELY DAY

Cock-Crowing, kok'krō-ing (ἀλεκτροφωνία, alectrophónia): An indefinite hour of the night between midnight and morning (Mk 13 35), referred to by all the evangelists in their account of Peter's denial (Mt 26 69-75; Mk 14 66-72; Lk 22 54-62; Jn 13 38). It is derived from the habit of the cock to crow esp. toward morning. See Cock.

Cocker, kok'er (ῥοδόν, τῆθερνυς, "to tourn," "coddle," "pamper"): Occurs only in Ecclus 30 9 with the meaning "to pamper:" "Cocker thy child, and he shall make thee afraid:" Shakespere," "a cockered silken wanton"; now seldom used; Jean Ingelow, "Poor folk cannot afford to cocker themselves."

Cockle, kok'le (AV "stinking weeds, RV "noseme weeds"); ῥόδος, bo'shāth, from Heb root ῥοδ, bd'ash, "to stink"; βάρος, bātos, "Let thistles grow instead of wheat, and cockle instead of barley." (Job 31 40). On account of the meaning of the Heb root we should expect that the reference was rather to repulsive, offensive weeds than to the pretty corn cockle. It is very possible that no particular plant is here intended, though the common Mediterranean "stinking" arums have been suggested by Hooker.

CODE OF HAMMURABI. See HAMMURABI, CODE OF.

COELE-SYRIA, sē-lē-sir'ā (AV Celosyria; Kōlē Sūria, Kōlē Sūrta, "hollow Syria"): So
the Greeks after the time of Alexander the Great named the valley lying between the two mountain ranges, Lebanon and Anti-Lebanon. It is referred to in the OT as Bē śāth ha-Lēḇāhōn, "the valley of Lebanon" (Josh 11:17), a name the echo of which is still heard in el-Būkā', the designation applied today to the southern part of the valley. This valley, which extends about 300 miles in length, is the continuation northward of the Jordan valley. The main physical features are described under Lebanon q.v. The name, however, did not always indicate the same tract of territory. In Strabo (v.62) and Ptolemey (v.15), it covers the fertile land between the Jordan and the Anti-Lebanon which was then (as it is today) preserved over by Damascus. In 1 Esd 2:17; 2 Macc 3:8, etc., it indicates the country S. and E. of Mt. Lebanon, and along with Phoenicia it contributed the whole of the Seleucid dominions which lay S. of the river Eleutherus. Jos includes in Coele-Syria the country E. of the Jordan, along with Scythopolis (Beisan) which lay on the W., separated by the river from the other members of the Decapolis (Ant., XIII, xii, 2, etc.). In XIV, 4, 5, he says that "Pompey remitted Coele-Syria of A.D. 64 as the river Euphrates and Egypt to Scæurus." The term is therefore one of some elasticity.

COFFER, ko'fer (7326, argōs): A small box such as in which the Philis placed their golden mice and other offerings in returning the Ark (1 S 6:11.15).

COFFIN, ko'fin. See Chest; Burial.

COGITATION, ko-jī-ta'shūn, ra'yōn, "the act of thinking or reflecting," as in Dn 7:28, "my cogitations much troubled me" (RV "my thoughts").

COHORT, ko'hört: In RV of Mt 27:27; Mk 15:16; Jn 18:31; Acts 10:1; 21:31; 27:1, the tr of speira (AV and RV, "band"): the tenth part of a legion; ordinarily about 600 men. In Jn 18 the word seems to be used loosely of a smaller body of soldiers, a detachment, detail. See Army; Band.

COINS, koinz: There were no coins in use in Pal until after the Captivity. It is not quite certain how and when the first silver and copper coins that divided pieces of a certain weight for use as money or not, but there can be no question of coinage proper until the Pers period. Darius I is credited with introducing a coinage system into his empire, and his were the first coins that came into use among the Jews, though it seems probable that coins were struck in Lydia in the time of Croesus, the contemporary of Cyrus the Great, and these coins were doubtless the model upon which Darius based his system, and they may have circulated to some extent in Babylonia before the return of the Jews. The only coins mentioned in the OT are the Darics (see Daric), and these only in the RV, the word "drachm" being used in AV (Bar 2:69; 8:27; Neh 7:1-72). The Jews had no native coins until the time of the Maccabees, who struck coins after gaining their independence about 143-141 BC. These kings struck silver and copper, or the latter, at least (see Money), in denominations of shekels and fractions of the shekel, until the Maccabes were overthrown by the Romans. Other coins were certainly in circulation during the same period, esp. those of Alexander and his successors, the Ptolemies of Egypt and the Seleucids of Syria, both of whom bore sway over Pal before the rise of the Maccabees. Besides these coins there were the issues of some of the Phoen towns, which were allowed to strike coins by the Persians and the Seleucids. The coins of Tyre and Sidon, both silver and copper, must have circulated largely in Pal on account of the commercial relations between the Jews and Phoenicians (for examples, see under Money). After the advent of the Romans the local coinage was restricted chiefly to the series of copper coins, such as the mites mentioned in the NT; the silver denarii being struck mostly at Rome, but circulating wherever the Romans went. The coins of the Herods and the Procurators are abundant, but all of copper, since the Romans did not allow the Jewish rulers to strike either silver or gold coins. At the time of the first revolt (67-70 AD) the Jewish leader, Simon, struck shekels again, or, as some numismatists think, he was the first to do so. But this series was a brief one, lasting between 3 and 4 years only, as Jesus was taken by Titus in 70 AD, and this put an end to the existence of the Jewish state. There was another short period of Jewish coinage during the second revolt, in the reign of Hadrian, when Simon Barcochba struck coins with Heb legends which indicate his independence of Rom rule. These were of gold and silver, and constitute the last series of strictly Jewish coins (see Money). After this the coins struck in Judea were Rom, as Jesus was made a Rom colony.

H. Porrin

COLA, kō'la. See Cholla.

COLD, küld (יָרָם, ḫōr; ψυχρός [adj.], ψυχρός, ψιχρός [noun]): Pal is essentially a land of sunshine and warmth. The temperature of the cold northern latitudes is unknown. January is the coldest Palestine month; but the degree of cold in a particular place depends largely on the altitude above the sea. On the coast and in the snow never falls; and the temperature reaches freezing-point, perhaps once in thirty years. In Jerus at 2,500 ft. above the sea the mean temperature in January is about 45°F, but the minimum may be as low as 25°F. Snow occasionally falls, but lasts only a short time. On Mt. Hermon and on the Lebanons snow may be found the whole year, and the cold is most intense, even in the summer. In Jericho and around the Dead Sea, 1,292 ft. below sea-level, it is correspondingly hotter, and cold is not known.

Cold is of such short duration that no adequate provision is made by the people to protect themselves against the cold. The sun is always bright and warm, and nearly always shines for part of the day, even in winter. After sunset the people wrap themselves up and go to sleep. They prefer to wrap up their heads rather than their feet in order to keep warm. The only means of heating the houses is the charcoal brazier around which as many as possible gather for a little warmth. It is merely a bed of coals in an iron vessel. Peter was glad to avail himself of the little heat of the coals as late as the beginning of April, when the nights are often chilly in Jerus: "Having made a fire of coals; for it was cold: . . . and Peter also was with them, standing and warming himself" (Jn 18:18). There is no attempt made to heat the whole house. In the cold winter months the people of the mountains almost hibernate. They wrap up their heads in shawls and coverings and only the most energetic venture out: "The sluggard will not plow by reason of the winter" (Prov 20:4, AV "cold"). The peasants and more primitive people of the desert often make their shanties in the open, and in Melita where Paul was cast ashore after shipwreck: "The barbarians . . . kindled a fire . . . because of the cold" (Acts 28:2).
The cold is greatly dreaded because it causes so much actual suffering: “Who can stand before his cold?” (Ps 147:17). The last degree of degradation is to have “no covering in the cold” (Job 24:7).

1. The heat of the long summer, the shadow of a rock or the cool of evening is most grateful, and the appreciation of a cup of cool water can easily be understood by anyone who has experienced the burning heat of the summer sun: “As cold water to a thirsty soul, so is good news from a far country” (Prov 25:25); “cold of snow in the time of harvest” (Prov 25:13), probably with reference to the use of snow (shaved ice) in the East to cool a beverage.

Figurative uses: “The love of the many shall wax cold” (Mt 24:12); “I know thy works, that thou art neither cold nor hot” (Rev 3:15).

**ALFRED H. JOY**

**History of the People**

**COL-HOZEH, kol-hôzeh (קֹל הָוֹצֶה), kol-hôzeh, “all seeing”; LXX omits: A man who son Shallum rebuilt the fountain gate of Jerus in the days of Nehemiah (Neh 3:15). The C. of Neh 11:5 is probably another man.

**COLIUS, kol-îus (קִלּוּס, Kolios, 1 Esd 9:23). See CALITAS.**

**COLLAR, kol’ar, kol’er:** (1) (קָלַר, κολλάριον, κολλᾶριον; lit. “drops,” from κολοπέ, “to drop”). Jgs 8:26 includes נַפְּפוֹתָה among the spoils taken by the Medinatis and Ishmaelites; RV “pendants.” AV “collars.” Kimhi ad loc. suggests “performs-dropper.”

(2) (קְפִיל, ἱπ, lit. “mouth”). In Job 30:18 the word is used to indicate the collar band, or hole of a robe, through which the head was inserted. Job, in describing his suffering and writhing, mentions the disfiguring of his garment, and suggests that the whole thing feels as narrow or close-fitting as the neckband, or perhaps that in his fever and pains he feels as if the neckband itself is choking him.

(3) (קֶּלֶר, קַלְּרָה, Kol, Jer 29:26, “stocks”; RV “shackles,” which see; ARV “collar”). An instrument of torture or punishment.

**NATHAN ISAACS**

**COLLECTION, kol’k-shun:** (1) In the OT (קֵלֵּל, קִלֵּל, mas’êth, “something taken up”), used in 2 Ch 24:6-9 AV with reference to the tax prescribed in Ex 30:12-16; RV “tax.”

(2) In the NT “collection” is the tr given to λόγια, λόγια, found only twice (classical, συλλογή, συλλογή). It is used with reference to the collection which Paul took up in the gentile churches for the poor Christians in Jerus, as, for some reason, perhaps more severe persecutions, that church was esp. needy (1 Cor 16:1.2; ver 2 AV “gathering”). Other words, such as bounty, contribution, blessing, alms, ministration, are used to indicate this same ministry. Paul seems to have ascribed to it great importance. Therefore, he planned it carefully long in advance, and urged systematic, yearly savings for it; he delegated carefully chosen to take it to Jesus; and, in spite of dangers, determined himself to accompany them. Evidently he thought that the crowning act of his work in the provinces of Galatia, Asia, Macedonia and Achacia, for as soon as it was finished he purposed to go to Rome and the West (Acts 24:17; Rom 16:25.26; 2 Cor 8,9). See also COMMUNION.

**G. H. TREVER**

**COLOR, kul’er, COLORS, kul’er:** The word trd “color” in AV is aqin, which lit. means “eye” or “appearance,” and has been so trd in RV. In the NT the Gr προφάσεως, πρόφασις, has the meaning of preence or show (Acts 27:30; of Rev 17:4 AV). The references to Joseph’s coat of many colors (Gen 37:2.3.23.32) and “garments of divers colors” (2 S 13:18.19) probably do not mean the color of the garment at all, but the form, as suggested in ARV, “a long garment with sleeves.” In Jgs 5:30 the word for “dip” or “dye” in ARV is the original and has been so trd in ARV (see Dye). In 1 Ch 29:2 II ἀργον, ἀργον, meaning “variegated,” hence “varicolored,” is found. In Isa 54:11, ἀργον is used. This name was applied to the sulphide of antimony (Arab. ḥab) used for painting the eyes. Hence the ARV rendering “antimony” instead of “fair colors” (see PAINT). In Ezk 16 6 25, ἀργον, is found, meaning “covered with pieces” or “spotted,” hence by implication “divers colors.”

Although the ancient Hebrews had no specific words for “color,” “paint” or “painter,” still, as we know, they commonly met with displays of the art of coloring among the Babylonians (Ezk 23:14) and Egyptians and the inhabitants of Pal. Pottery.
glazed bricks, glassware, tomb walls, sarcophagi, wood and fabrics were submitted to the skill of the colorist. This skill probably consisted in bringing out the effects by the use of a few primary colors, rather than in any attempt at the blending of shades which characterizes modern coloring. That the gaudy show of their heathen neighbors attracted the children of Israel is shown by such passages as Jgs 6:27; Ezek 23:12-16.

Two reasons may be given for the indefiniteness of many of the Bib. references to color. (1) The origin of the Heb people: They had been wandering tribes or slaves with no occasion to develop a color language. (2) Their religious laws: These forbade expression in color or form (Ex 20:4). Yielding to the attractions of gorgeous display was discouraged by such prophets as Ezekiel, who had sickened of the abominations of the Chaldeans. (Ezek 23:14-15,16; “And I said unto them, Cast ye away every man the abominations of his eye” (Ezek 20:7)).

Indefiniteness of color language is common to oriental literature, ancient and modern. This does not indicate a want of appreciation of color but a fear to use and define color effects. The inhabitants of Syria and Pal today delight in brilliant colors. Bright yellow, crimson, magenta and green are used for adornment with no evident sense of fitness, according to the foreigners’ eyes, other than their correspondence with the glowing brightness of the eastern skies. A soapmaker once told the writer that in order to make his wares attractive to the Arabs he colored them a brilliant crimson or yellow. A peasant choices without hesitation a flaring magenta or yellow or green sunray (giraffe), rather than one of somber hues. The oriental student in the chemical or physical laboratory often finds his inability to distinguish or classify color a real obstacle. His closest definition of a color is usually “lightish” or “darkish.” This is not due to color blindness but to a lack of education, and extends to lines other than color distinctions. The colloquial language of Pal today is poor in words denoting color, and an attempt to secure from a native a satisfactory description of some simple color is usually disappointing.

The harmonious color effects which have come to us from the Orient have been, in the past, more the result of accident (see Dye) than of deliberate purpose, as witness the clashing of colors which modern artificers have been able to reduce. This inability of the peoples of Bible lands to define colors is an inheritance from past ages, a consideration which helps us to appreciate the vagueness of many of the Bib. references.

The following color words occur in the AV or RV: (1) bay, (2) black, (3) blue, (4) brown, (5) crimson, (6) green, (7) grey, (8) hoar, (9) purple, (10) red, (11) scarlet, (12) sorrel, (13) vermilion, (14) white, (15) yellow. In addition there are indefinite words indicating mixtures of light and dark: (a) grailed (graiyalz), (b) ringstraked (ringstraked), (c) speckled, (d) spotted. (1) Bay or red is more properly “strong” in the RV. Black (blackish): Eight different words have been trans “black.” They indicate various colors such as “dusky like the early dawn,” “shen,” “swarthily,” “moved with passion.” Black is applied to hair (Lev 16:11; Cant 5:11; Mt 27:56); to marble or pavement (Est 1:6); to mourning (Job 30:30); to passion (Ps 22:11 AV; Lam 5:10); to horses (Zec 2:6 Rev 6:5); to the heavens (1 K 18:45; Job 3:5; Prov 7:9 AV; Jer 4:28; Mic 3:6); to the sun (Rev 6:12); to the skin (racing) (Cant 1:5); to flocks (Gen 30:32.33.35. 40); to brooks because of ice (Job 6:10).

(3) Blue (םָּבָּשָּשָּש): A color from the eburnean musel: This word was applied only to fabrics dyed with a special blue dye obtained from a shellfish. See Dye. ‘םָּשָּש, sheash, in one passage of the AV is tr “blue” (Est 1:6). It is properly i in RV as “blue cloth.” “Blissness of a wound” (Prov 20:30) is correctly rendered in RV “stripes that wound.” Blue is applied to the fringes, veils, vestments, embroideries, etc., in the description of the ark and tabernacle (Ex 25:25ff; Nu 4:6ff; 16:38); to workers in blue (2 Ch 2:13ff; 3:14); to palaces, adorments (Est 1:6); to royal apparel (Est 8:15; Jer 10:9; Ezek 23:6; 27:7.24).

(4) Brown: The Heb word meaning “sunburnt” or “swarthily” is tr “black” in RV (Gen 30:32ff).

(5) Crimson (םָּשָּש, karmil): This word is probably of Pers origin and applies to the brilliant dye obtained from a bug. A second word (םָּשָּש תָּרָם, t Korah, is also found. Its meaning is the same. See Dye. Crimson is applied to rainment (2 Ch 27:14; 3:14; Jer 4:30 AV); to sins (Isa 1:18).

(6) Green (greenish): This word in the tr refers almost without exception to vegetation. The Heb (םָּשָּש, yarák, lit., “pal,”) is considered one of the three definite colors thus used in the OT. The Gr equivalent is chlóros; of Eng. “chlorine.” This word occurs in the following vs: Gen 1:30; 9:3; Ex 10:15; Lev 2:14 (AV); 23:14 (AV); 2 K 19:20; Ps 37:2; Isa 16:6; 27:27; Job 38:38; Chlóros, Mt 5:38; Rev 8:7; 9:4. 튀 을, ‘tohn, closely allied in meaning to yarák, is used to describe trees in the following passages: Dt 12:2; 1 K 14:23; 2 K 16:14; 17:16; 19:26; 2 Ch 28:4; Job 15:32; Ps 37:35; 52:8; Cant 1:16; Isa 87:5; Jer 2:20; 3:6; 11:10; 17:2; 8:3; Ezek 6:13; Hos 14:8. In the remaining vs the Heb equivalents do not denote color, but the condition of being full of sap, fresh or unripe (of similar uses in Eng.) (Gen 30:37 AV; Jgs 16:7; Ps 23:2; Cant 2:13; Job 8:16; Ezek 17:24; 20:47; Lk 23:31). In Est 6 the Heb word refers to a fiber, probably cotton, as is indicated by ARV. Greenish is used to describe leprosy spots in Lev 13:49; 14:37. The same word is tr “yellow” in Ps 68:13.

(7) Grey: The Heb הָּשָּש, šékhâ, means old age, hence refers also to the color of the hair in old age (Gen 42:28; 43:29; 44:21; Dt 4:22; Ps 71:18; Hos 7:9). See 1 Cor, next paragraph.

(8) Hoar (hoary): The same word which in other vs is tr “gray” is rendered “hoar” or “hoary,” applying to the hair in 1 K 2:9-6:3; Isa 46:4; Rev 19:22; Job 41:11; Prov 16:16. Another Heb word is tr “hoar” or “hoary,” describing “frost” in Ex 16:14; Job 38:29; Ps 147:16.

(9) Purple: The Heb equivalent is פָּשָּש, ’arjam, a kind of purple, porphyra. The latter word refers to the source of the dye, namely, a shellfish found on the shores of the Mediterranean. See 1 Cor. This color, which varied widely according to the kind of shellfish used and the method of dyeing, was utilized in connection with the adornment of the tabernacle (Ex 25:26, 27, 28, 35, 36, 39; Nu 4:14). There were workers in purple called to assist in beautifying the temple (2 Ch 2:7-14; 3:14). Purple was much used for royal raiment and furnishings (Jgs 8:26; Est 1:6; 8:15; Cant 3:10; Mt 15:17:20; Jn 19:19). Purple was typical of gorgeous colors (Prov 23:22; Ezek 7:5; Ezek 27:16; Lk 16:19; Acts 16:14; Rev 17:4; 18:12-16).

(10) Red: The Heb דְּּוָּשָּש, ’adham, from לָּשָּש, “blood,” hence, “blood-like.” This is one of the three distinctive color words mentioned in the OT (see Green; White), and is found in most of the references to red. Four other words are
used: (a) ἐδρυμένος, probably "darkened" or "clouded"; (Gen 49 12; Prov 23 29); (b) ἐρυθάριον, to ferment; (Ps 76 8m; Isa 27 2 AV); (c) ἐρυθαῖς, ἐρυθάριον, probably "to glisten" (Est 1 6); (d) πυπόπρος, πυπόρρος, "firelike" (Mt 16 23; Rev 6 4; 12 3); Red is applied to dyed skins (Ex 25 26; 14 35; 7 23; 36 19; 39 54); to the color of animals (Nu 21 2; Zec 2 5; 6 2); to flowers (Isa 5 32); to the human skin (Gen 25 25; ruddy, 1 S 16 17; 12 42; Cant 5 10; Lam 4 7); to the eyes (Gen 49 12; Prov 23 29); to sores (Lev 13); to wine (Ps 76 8m; Prov 23 31; Isa 27 2 AV); to water (2 K 5 22); to tobacco (Isa 5 7); to pottage (Gen 26 30); to apparel (Isa 63 2); to the sky (Mt 16 23); to sins (Isa 1 18); to a shield (Nah 2 3).

(11) Scarlet: Scarlet and crimson colors were probably from the same source (see Crimson, Dye). ζυρώτω, θιλαθ, or derivatives have been tr4 "scarlet" and "crimson" (Gr kokkíus). A Chaldean word for purple has thrice been tr4 "scarlet" in AV (Dnl 5 16.29). Scarlet is applied to fabrics or yarn used (a) in the equipment of the tabernacle (Ex 25 26; Nu 4 8); (b) in rites in cleansing lepers (Lev 14); in ceremony and purification (Num 19 8); and in ceremonies of kings (2 S 1 24; Prov 31 21; Lam 4 5; Dnl 5 16.29, "purple"; Nah 2 3; Mt 27 28; Rev 17 4; 18 12.16); to marking thread (Gen 28 28.30; Josh 2 18.21); to lips (Cant 4 4); to sins (Isa 1 18); to beasts (Rev 17 3); to wool (He 9 19).

(12) Sorrel: This word occurs once in the RV (Zec 1 8).

(13) Vermilion: This word, ἄλειθες, ishāshar, occurs in two passages (Jer 22 14; Ezk 23 14). Vermilion of modern art is a sulphide of mercury. It is not at all improbable that the paint referred to was an oxide of iron. This oxide is still taken from the ground in Syria and Pal and used for decorative outlines.

(14) White: The principal word for denoting whiteness in the Heb was לֹֽאְבֵּן, lāḇēn, a distinctive color word. Some of the objects to which it was applied show that it was used as we use the word "white" (Gen 49 12). Mt. Lebanon was probably named because of its snow-tipped peaks (Jer 18 14). White is applied to goats (Gen 30 35); to rods (Gen 30 37); to teeth (Gen 49 12); to leporous hairs and spots (Lev 13; Nu 12 10); to garments (Eccle 9 8; Dnl 7 9); as symbol of purity (Dnl 11 35; 12 10; Isa 1 15); to horses (Zec 1 8; 8 5.6); to tree branches (Isa 9 17); to barley meal (Ezk 16 31). The corresponding Gr word, λευκός, leukós, is used in NT. It is applied to hair (Mt 5 36; Rev 1 14); to rain (Mt 17 2; 28 3; Mk 9 3; 16 5; Lk 9 29; Jn 20 12; Acts 1 10); to Rev 3 4.15.8; 11 7; 13 13.14; 19 14); to horses (Rev 6 2; 13 11.14); to a throne (Rev 20 11); to stone (Rev 2 17); to a cloud (Rev 14 14). Besides lāḇēn, four other Hebrew words have been tr4 "white": (a) יָם, yām, הֹרֵת, or יָם הֹרֵת, meaning "bleached," applied to bread (Gen 40 16); to linen (Est 1 6; 8 15); (b) יָם, yām, pāh, or יָם פָּה, pāhōr, lit. "dazzling," is applied to angels (Gen 6 10); to human appearance (Cant 5 10); to wool (Ezk 27 18); (c) יִשָּׁר, yīšār, probably mother of pearl or alabaster (Est 1 6); (d) יָם, yām, rīr, lit. "saliva," and, from resemblance, "white of egg" (Job 6 6).

(15) Yellow: This word occurs in Est 1 6 to describe pavement; in Lev 11 to describe leporous hair; in Dnl 13 to describe gold.

Mixtures of colors: (a) grizzle (grizzled), lit. "spotted with hair," applied to goats (Gen 31 10.12); to horses (Zec 6 3.6); (b) ringstraked (ringstraked), lit. "striped with bands," applied to animals (Gen 30 35 ff; 51 8 ff); (c) speckled, lit. "dotted or spotted," applied to cattle and goats (Gen 30 32 ff; 51 8 ff); to a bird (Jer 12 9); to horses (Zec 1 8 AV); (d) spotted, lit. "covered with patches," applied to cattle and goats (Gen 30 32). In Jude ver 23 "spotted" means "defiled."
of the following cents. (e.g. Tert., De praescript., 7; Clem. Alex., Strom., I, 1; Orig., Contra Celsum, v.8). The authenticity was not questioned until the second quarter of the 19th cent. when Mayerhoff claimed that the 12th, not the 1st, was composed. This position has been thoroughly answered by showing that the teaching is essentially different from the Gnosticism of the 2d cent., esp. in the conception of Christ as prior to and greater than all things created (see V below). The attack in later years has chiefly been directed on the ground of vocabulary and style, the doctrinal position, esp. the Christology and the teaching about angels, and the relation to the Ephesian epistle. The objection on the ground of vocabulary and style is based, as is so often the case, on the assumption that a man, no matter what he writes about, must use the same words and style. There are thirty-four words in Col which are not in any other NT book. When one removes those that are due to the difference in subject-matter, the total is reduced to about that of our other Pauline epistles. The omission of familiar Pauline particles, the use of genitives, of "all" (παντί), and of synonyms, find parallels in other epistles, or are due to a difference of subject, or perhaps to the influence on Paul's language of his life and work in Rome (von Soden). The doctrinal position is not at heart contradictory to St. Paul's earlier teaching (cf Godet, Intro NT; St. Paul's Epistles, 440f). The Christology is in entire harmony with Phil (2 Cor. 8:6; 15:24-28), esp. in respect of the emphasis laid on "the cosmic activity of the preeminent Christ." Finally, the form in which St. Paul puts the Christology is that best calculated to meet the false teaching of the Colossian heretics (v. B). In recent years H. Holtzmann has advocated that this epistle is an interpolated form of an original Pauline epistle to the Colossians, and the work of the author of the Epistle to the Ephesians (v. q.v.). A modification of this theory of interpolation has recently been suggested by J. Weiss (TLZ, September 29, 1900). Both these theories are too complicated to stand, and even von Soden, who at first followed Holtzmann's view (von Soden, Einl., 12), while S Chand (DB^) has shown how utterly untenable it is. Sober criticism today has come to realize that it is impossible to deny the Pauline authorship of this epistle. This position is strengthened by the close relationship between Col and Philem, of which Renan says: "Paul alone, so it would seem, could have written this little masterpiece" (Abbott, JCC, viii). If Philem (v. q.v.) stands as Pauline, as it must, then the authenticity of Col is established beyond controversy.

II. Place and Date.—The Pauline authorship being established, it becomes evident at once that the apostle wrote Col along with the other Captivity Epistles, and that it is best dated from Rome (see PHILEM, EPISTLE TO), and during the first captivity. This would be about 68 or, if the later chronology is preferred, 63 or 64.

III. Destination.—The epistle was written, on the face of it, to the church at Colossae (v. q.v.), a town in the Lyceus valley where the gospel had been preached by Paul during his second journey (Col 4:12), and where St. Paul was, himself, unknown personally (1:4.8.9; 2:1.5). From the epistle it is evident that the Colossian Christians were Gentiles (1:27) for whom, as such, the apostle feels a responsibility (2:1 ff). He sends to them Tychicus (4:7), who is accompanied by Onesimus, one of their own community (4:9), and urges them to be sure to read another letter which will reach them from Laodicea (4:16).

IV. Relation of Other NT Writings.—Beyond the connection with Eph (v. q.v.) we need notice only the relation between Col and Rev. In the letter to Laodicea (Rev 3:14-21) we have two expressions: "the beginning of the creation of God," and "I will give to him to sit down with me in my throne," in which we have an echo of Col which suggests an acquaintance with and recognition of the earlier apostle's teaching on the part of St. John" (Lightfoot, Col, 42, n. 5).

V. The Purpose.—The occasion of the epistle was, we may be sure, the information brought by Epaphras that the church in Colossae was subject to the assault of a body of Judaistic Christians who were seeking to overthrow the faith of the Colossians and weaken their regard for St. Paul (Zahn). This "heresy," as it is commonly called, has had many explanations. The Tübingen school taught that it was gnostic, and sought to find in the terms the apostle used evidence for the 2d cent. composition of the epistle. Plērotōma and gnōsis ("fulness") and "knowing," were to be interpreted as a gnostic, rather than as a false, interpretation, but will not admit it. The very heart of Gnosticism, i.e. the theory of emanation and the dualistic conception which regards matter as evil, finds no place in Col. The use of plērotōma in this and in other gnostic epistles is gnostic, views, whether held by the apostle or by the readers of the letters. The significance in Col of this and the other words adopted by Gnosticism in later years is quite distinct from that later meaning. The use of plērotōma in Col is quite distinct from that later meaning. The Christ of the Colossians is not the so-called Christ of Gnosticism. In Esseniism, on the other hand, Lightfoot and certain Germans seek the origin of this heresy. Esseniism has certain affinities with Gnosticism on the one side and Judaism on the other. Two objections are raised against this explanation of the origin of the Colossian heresy. In the first place Esseniism, as we know it, is found in the neighborhood of the Dead Sea, and there is no evidence for its establishment in the Lyceus valley. In the second place, no references are found in Col to certain distinct Essene teachings, e.g. those about marriage, washings, communism, Sabbath rules, etc.

The Colossian heresy is due to Judaistic influences on the one hand, and Gnosticism and Esseniism and certain superstitions on the other. The Judaistic elements in this teaching are patent, circumcision (2:11), the Law (2:14.15), and special seasons (2:16). But there is more than Judaism in this false teaching. Its teachers look to intermediary spirits, to angels whom they worship, and insist on a very strict asceticism. To seek the origin of angel worship in Judaism, as is commonly done, is, as A. L. Williams has shown, to miss the real significance of the attitude of the Jews to angels, and to magnify the bitter jeers of Celsus. Apart from phrases used in exorcism and magic he shows us that there is no evidence that the Jew ever worshipped angels (JTS, X, 413 f). This element in the Colossian heresy was local, finding its antecedent in the worship of the river spirits, and in later years the same tendency gave the impulse to the worship of St. Michael as the patron saint of Colossae (so too Ramsay, HDB, s.v. "Colossae"). The danger of and the falsehood in this teaching were twofold. In the first place he was to hold to the true worship of the river spirits; and in later years the same tendency gave the impulse to the worship of St. Michael as the patron saint of Colossae (so too Ramsay, HDB, s.v. "Colossae"). The danger of and the falsehood in this teaching were twofold. In the first place he was to hold to the true worship of the river spirits; and in later years the same tendency gave the impulse to the worship of St. Michael as the patron saint of Colossae (so too Ramsay, HDB, s.v. "Colossae"). The danger of and the falsehood in this teaching were twofold. In the first place he was to hold to the true worship of the river spirits; and in later years the same tendency gave the impulse to the worship of St. Michael as the patron saint of Colossae (so too Ramsay, HDB, s.v. "Colossae").
to them that they are quite free from all obligations of the Law because Christ, in whom they have been baptized (3 12), has blotted out all the Law (2 14). The second danger is that their belief in and worship of the Lord and Christ, the Holy One, false teachers about Christ and the material world, would develop even further than it had. They, because of their union with Him, need fear no angelic being. Christ has triumphed over them all, leading them as it were by the reign of His train (2 15), as He conquered on the cross. The spiritual powers cease to have any authority over the Christians. It is to set Christ forward, in this way, as Head over all creation as very God, and out of His relation to the church and to the universe to develop the Christian life, that the apostle writes.

VI. Argument.—The argument of the Epistle is as follows:

1 1.2: Salutation.
1 3-8: Thanksgiving for their faith in Christ, their love for the saints, their hope laid up in heaven, which they had in and through the gospel and of which he had heard from Epaphras.
1 9-13: Prayer that they might be filled with the full knowledge of God’s will so as to walk worthy of the Lord and to be fruitful in good works, thankful for their inheritance of the kingdom of His Son.
1 14-23: Statement of the Son’s position, from whom we have redemption. He is the very image of God, Creator, and existent, the Head of the church, pre-eminent over all, in whom all the fullness (pleroma) dwells, the Reconciler of all things, as also of the Colossians, through His death, proved holy and faithful to the hope of the gospel.
1 24-2: 5: By his suffering he is filling up the sufferings of Christ, of whom he is a minister, even to reveal the great mystery of the ages, that Christ is in them, the Gentiles, the hope of glory, the object of the apostle’s preaching everywhere. This explains Paul’s interest in them, and his care for them, that their hearts may be strengthened in the love and knowledge of Christ.
1 6-3 4: He then passes to exhortation against those who are leading them astray, these false teachers of a vain, deceiving philosophy based on worldly wisdom, who ignore the truth of Christ’s position, as One in whom all the Divine pleroma dwells, and their relation to Him, united by baptism; raised through the faith; quickened and forgiven; whose righteousness is the observance of various legal practices, strict asceticisms and angel worship. This exhortation is closed with the appeal that as Christ’s they will not submit to these regulations of men which are useless, esp. in comparison with Christ’s power through the Resurrection.
1 5-17: Practical exhortations follow to real mortification of the flesh with its characteristics, and the substitution of a new life of fellowship, love and peace.
1 18-4 1: Exhortation to fulfil social obligations, as wives, husbands, children, parents, slaves and masters.
1 4-6: Exhortation to devote and watchful prayer.
1 7-18: Salutations and greeting.

LITERATURE.—Lightfoot, St. Paul’s Epistles to the Colossians and Philemon; Abbott, Ephesians and Colossians, ICC; Peake, Colossians and Ephesians, Expositor’s Bible; Alexander, Ephesians and Colossians, Bible for Home and School; Moore, Colossians and Ephesians, Expositor’s Bible; Haupt, Alexander’s Krug, Exeg. Kom.; von Soden, Hand-Kom. sum NT.

COLT, költ (FOAL) (", "o'gir, ", ben; 6, noo, pölös, lód, huïds, with some word such as o'gir, huïgouïou, understood; huïds alone "son"); the Eng. words "colt" and "foal" are used in the Bible of the ass everywhere except in Gen 32 15, where the word "colt" is used of the camel in the list of animals destined by Jacob as presents for Esau. In most cases aígir (of Arab. a'ir, "ass") means "ass", but it may be borrowed and used in Zec 9 9, where we have: "al-kámár u'l-a'ígir ben-tásbînîth, lit. "on an ass, and on an ass’s colt, the son of the she-asses"; cf Mt 21 5: éfî lýôn kai éfî pólôm huïos huïgougos, "upon an ass, and upon a colt the foal of an ass." In Jn 12 15 we have éfî pólôm lýôn, éfî pólôm lýôn, and in the previous verse the diminutive, dôágon, dôáron. The commonest NT word for "colt" is pôlos, akin to which is Ger. Pöhle and Eng. "foal", and "filly". The Latin pullus signifies either "foal" or "chicken," and in the latter sense gives rise to Fr. poulet and Eng. "pullet." In view of the fact that horses are but little mentioned in the Bible, and that only in connection with royal equipages and armies, it is not surprising that "colt" does not occur in its ordinary Eng. sense.

ALFRED ELY DAY

COME, kum: The tr. of many Heb and Gr words. In the phrase "The Spirit of Jeh came mightily upon him" (Jgs 14 6.19; 16 14; 1 S 10 10; 11 6; 16 13), the word is kum'fert; Jgs 14 6; 16 14 "came mightily," which is the uniform tr. of RV (cf 13 25 to move, i.e. to disturb or stir up), as in 1 Ch 12 18; 2 Ch 24 20, it is lâbâsh, "to clothe"; RV "The Spirit . . . clothed itself with Gideon" and . . . "with Zechariah," "The Spirit clothed Amasai." Among its many changes, RV has "come forth" for "come" (Mt 2 6); "gone up" for "come" (14 32, a different text); "come all the way" for "come" (Jn 4 15); "got out upon the" for "come to" (21 9); "draw near" for "come" (He 4 16), "come" for "come in" (Acts 27 16); "attain unto" for "come in" (Eph 4 13); and "I come for "I come again" (Jn 14 28).

W. L. WALKER

COMELINESS, kümlîn-e, COMELY, kümlî: Cognate with "becoming," viz. what is suitable, graceful, handsome. The Servant of Jeh in Isa. 52 3 is without "comeliness" (hâdâhâr, "honor"), i.e. there is not in him a name, appearance or the like. His servant, while he is bowed humble man’s sin. "Praise a comely (nâwâch, of nâwâch; Ps 33 1; 147 1), i.e. suitable or befitting for the righteous," and, therefore, an honor and glory; "uncomely parts (asîchâ, 1 Cor 17 26), viz. less honorable. See also 1 S 16 18, "a comely person"; Cant 6 4, "comely as Jerus," etc.

COMFORT, kum'ľrt (kî, nâmâm; nôpanâkâlô, nôpanâkâlô): The NT word is variously tr. as "comfort," "exhorts," "beseech," the exact tr. to be determined by the context. Etymologically, it is "to call alongside of," i.e. to summon for assistance. To comfort is to cheer and encourage. It has a positive force, voliting in its synonym "console," as it indicates the dispelling of grief by the impartation of strength. RV has correctly changed the tr. of paraphramenai from AV "comfort," to "consolation." So in the OT, "Comfort ye my people" (Isa 40 1) is much stronger than "consolators," which is only the power of calm endurance of affliction, while the brightest hopes of the future and the highest incentives to present activity are the gifts of the Divine grace that is here bestowed.

H. E. JACOBS

COMFORTABLY, kum'ľrt-ta-bîl (ôlhîh, "to the heart"): "To speak to the heart," i.e. to speak kindly, to console, to comfort, is the ordinary Heb expression for woeing: e.g. Boaz spake "to the
heart" of Ruth (Ruth 2 13a; AV "friendly," RV "kindly"). The beauty of the Hebrew term is illustrated in Gen 50 21 where Joseph "spake kindly unto his brethren, weeping and reproving them to his face to confidence. Rendered "comfortably" in five passages: thrice of human speaking, and twice of the tenderness of God's address to His people. David was urged to win back the hearts of the people by kind words; "speak comfortably" (2 S 19 7). Hoseah in like manner comforted the Levites (2 Ch 32 20) and encouraged his captains (2 Ch 32 6). The term has exceptional wealth of meaning in connection with God's message of grace and forgiveness to His redeemed people. The compassionate love that has atoned for their sins speaks to the heart ("comfortably") of Jesus, saying "that her iniquity is pardoned" (Isa 40 2). The same promise of forgiveness is given to the penitent nation by the prophet Hosea (Hos 2 14); "comfortable words" (Zec 1 13), i.e. words addressing comfort. Dwight M. Pratt

COMFORTER, kum'fär-ter: This is a tr of the word παρακλητός, parakletos, in the Johannine writings. In the Gospel it occurs in 14 16 25; 15 24; 16 15 26; 20 7 27; 21 15 26; to the word mean lit. called to one's side for help. The tr "Comforter" covers only a small part of the meaning shown as in the context. The word "Helper" would be a more adequate tr. The Spirit does a great deal for the discipline and comforting them, although to comfort was a part of His work for them. The Spirit guides into truth; indeed, He is called the Spirit of truth. He teaches and quickens the memory of disciples and glorifies Christ in them. He also has a work to do in the hearts of unbelievers, convicting the world of sin, of righteousness, and of judgment (Jn 14 16). The Comforter remains permanently with disciples after He comes in response to the prayers of Christ. The word paraklētos does not occur elsewhere in the Scriptures except in 1 Jn 2 1. In 1 Jn 16 2 the active form of the word (paraklētos is passive) is found in the pl. where Job calls his friends "miserable comforters." The word "Comforter" being an inadequate, and the word "Helper" a too indefinite tr. of the word in the Gospel of John, it would probably be best to transfer the Gr word into Eng. in so far as it relates to the Holy Spirit (see Paraclete).

In 1 Jn 1 2 1 the word paraklētos refers to Christ: "He is the only begotten of the Father, Jesus Christ the righteous." Here the tr Advocate is quite correct. As the next ver shows the writer has in mind the intercession of Christ for Christians on the basis of His mediatorial work: "And he is the propitiation for our sins; and not for ours only, but also for the whole world" (1 Jn 2 2). See Advocate; Holy Spirit; Paraclete.

E. Y. Mullins

COMFORTLESS, kum'fär-less (σπασανός, orpha- nosis, "orphans"): The Gr original (so also but twice in the NT; rendered "comfortless" in 14 18, RV "desolate"); "fatherless" in Jas 1 27 (cf Ps 68 5). The term signifies bereft of a father, parents, guardian, teacher, guide, and indicates what must be the permanent ministry of the Holy Spirit to the disciples of Jesus, in comforting their hearts. In harmony with these parting words Jesus had called the chosen twelve "little children" (Jn 13 33); without Him they would be "orphans," comfortless, desolate. The coming of the Holy Spirit marked Christ's transfer to the Holy Spirit, and to them, an abiding spiritual presence. Dwight M. Pratt

COMING OF CHRIST. See Advent; Parousia.

COMING, SECOND. See Parousia.

COMMANDMENT, kō-man'dment, COMMAN- DMENTS (τα γράμματα, miqraṯá; ἱερὰς ἔντολα, entolē): The commandments are, first of all, prescriptions, or directions of God, concerning particular matters, which He wanted obediently observed with reference to what He taught as they arose, in a period when He spoke immediately and with greater frequency than afterward. They were numerous, minute, and regarded as coordinate and independent of each other. In the Ten Commandments, or, more properly, Ten Words, EV (בְּצְכָרָה, dīḇārīm), they are reduced to a few all-encompassing precepts of permanent validity, upon which every duty required of man is based. Certain prescriptions of temporary force, as those of the ceremonial and forensic laws, are applications of these "Writings" of God, and were under the time for which they were enacted, demanded perfect and unconditional obedience. The Ps, and esp. Ps 119, show that even under the OT, there was a deep spiritual appreciation of these commandments and the extent of obedience was deemed a privilege rather than a mere matter of constrained external compliance with duty. In the NT, Jesus shows in Mt 22 37 40; Mk 12 29.30; Lk 10 28; of Rome, their organic unity. The "Ten" are reduced to two, and these two to one principle, that of love. In love, obe- dience begins, and works from within outward. Under the NT the commandments are kept when they are written upon the heart (He 10 16): While in the Synagogue, they are referred to in a more abstract and distant way, in both the Gospel and the Epp. of Jn their relation to Jesus is most prominent. They are "my commandments" (Jn 14 15 21; 15 10); "my Father's" (Jn 14 15 21; 15 10); or, many times throughout the epp. "his [i.e. Christ's] commandments." The new life in Christ enkindles love, and not only makes the commandments the rule of life, but the very life itself the free expression of the commandments and of the nature of God, in which the commandments are grounded. Occasionally the word is used in the singular collectively (Ex 24 12; Ps 119 96; 1 Cor 37 37). See Ten Commandments, The. H. E. Jacobs

COMMANDMENT, THE NEW, nū ἱερὰς ἔντολα (ἐντολὴ kainē): The word "commandment" is used in the Eng. VSS of the OT to translate several Heb words, more esp. those meaning "word" (dīḇār) as the writings of God, His "command" (1 Esd 2); "precept" (miqraṯ) of God (Dt 4 2), of a king (2 K 18 30); "mouth" or "speech" (peh) of God (Ex 17 1), of Pharaoh (2 K 23 35). They express the theocratic idea of morality whereby the will or law of God is imposed upon men as their law of conduct (2 K 17 37).

This idea is not repudiated in the NT, but sup- plemented or modified from within by making love the essence of the command. Jesus in the Sermon on the Mount, and the Old came not "to destroy the law or the Command- ment... but to fulfill" (Mt 5 17). He taught that "whosoever therefore shall break one of the least com- mandments, and shall teach men so, shall be called least in the kingdom of heaven" (Mt 5 19). He condemned the Pharisees for rejecting the commandments of God as given by Moses (Mk 7 8 13). There is a sense in which it is true that Christ propounded no new commandments, but that the new life in His teaching was the emphasis laid on the old commandment of love, and the extent and intent of its application. The great commandment is: "Thou shalt love the Lord thy God, [and] thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Mt 22 34 40; Mk 12 28 34; cf Dt 6 5; Lev 19 18).
When the law realizes itself as love for God and man in men's hearts, it ceases to bear the aspect of a command. The force of authority and the terror of sanctions or penalties of the law of God; and, in becoming internal, it becomes universal and transcends all distinctions of race or class. Even this was not an altogether new idea (cf Jer 31 31–34; Ps 51); nor did Christ's contemporaries and disciples think it was. The revolutionary factor was the death of Christ and the new dispensation which followed (1 Cor 15). This sense of the Law, which is slightly archaic, corresponds to the first meaning of the Lat. whence it comes, "to commit for preservation," cap. of the dying; to commend children, parents, etc., to the care of others (for examples, see Harper's Latin Dictionary).

(2) For emphasis, because, "to stand together," and then, by standing together, to establish, prove, exhibit, as "righteousness" and "love of God" (Rom 3 5; 5 8), and thus to attest (2 Cor 3 1; 4 2), and, finally, to certify or to recommend a stranger (Rom 16 1); 2 Cor 3 6. The use of paratēmēs in 1 Cor 8 8 is equivalent.

(3) "To praise," trauvē, epainō (Lk 16 8), and sunstatēmi in 2 Cor 10 12.18; for the OT, Heb hīlēlē, in Gen 12 15 AV; Prov 12 8.

H. E. Jacobs

COMMANDMENTS, kom'en-ta-riz:

I. THE WORD—GENERAL SCOPE

II. DIFFERENCES IN CHARACTER OF COMMENTARIES

III. RANGE OF COMMENTARIES

1. Early Commentaries

(a) Grotius, etc.

(b) Chrysostom, etc.

2. Scholastic Period

Nicolas de Lyra.

3. Reformation and Post-Reformation Periods

(a) Beza. Grotius, etc.

(b) Calvin, etc.

(c) etc Writers

4. 16th Century

(a) Calmet, M. Henry, etc.

(b) Patrick, Lowth, Scott

(c) Gill, Doddridge

5. The Modern Period—Its Characteristics

(a) Germany

(b) The Liberal School

(c) Believing Tendency

(d) Conservative

(e) Critical

(f) Mediating

(g) Confessional

(h) Godec (Swiss)

(i) Britain and America

(j) Alford, Edie

(k) Blyth and Lightfoot

(1) Westcott

(m) Critical Influences—Broad Church

(1) Stanley and Jewett

(c) General Commentaries (Series)

6. Recent Period

(1) Germany

(2) Britain and America

LITERATURE

S. The Word—General Scope.—Etymologically, a commentary (from Lat commentus) denotes jottings, annotations, memoranda, on a given subject, or perhaps on a series of events; hence its use in the New Testament as a designation of a narrative or history, as the Commentaries of Caesar. In its application to Scripture, the word designates a work devoted to the explanation, elucidation, illustration, sometimes the homiletic expansion and edifying utilization, of the text of some book or portion of Scripture. The primary function of a good commentary is to furnish an exact interpretation of the meaning of the passage under consideration; it belongs to it also to show the connection of ideas, the steps of argument, the scope and design of the whole, in the writing in question. This can only be successfully accomplished by the help of a knowledge of the original language of the writing, and of the historical setting of the particular passage; by careful study of the context, and of the author's general usages of thought and speech; and by comparison of parallel or related texts. Aid may also be obtained from external sources, as a knowledge of the history, archaeology, topography, chronology, manners and customs of the lands, peoples and times referred to; or, as in the commentaries, the results of the light thrown on peculiarities of language by papyri or other ancient remains (see his Light from the Ancient East).
II. Differences in Character.—It is obvious that commentaries will vary greatly in character and value according as they are more scholarly, technical, and critical, entering, e.g. into philological discussions, and suitable and remarkable upon the various views held and defended, and more popular, aiming only at bringing out the general sense, and conveying it to the reader in an attractive and edifying form. When the practical motive predominates, and the treatment is greatly enlarged by illustration, application, and the enforcement of lessons, the work loses the character of commentary proper, and partakes more of the character of homily or discourse.

III. Range of Commentaries.—No book in the world has been the subject of so much commenting and exposition as the Bible. Theological libraries are full of commentaries of all descriptions and all grades of worth. Some are commentaries on the original Heb or Gr texts; some on the Eng. or other VSS. Modern commentaries are usually accompanied with some measure of introduction to the books commented upon; the more learned works have commonly also some indication of the data for the determination of the textual readings (see Critical Texts). The task of commenting and expositing the Bible as a whole, and, with the growth of knowledge, this task is now seldom attempted. Frequently, however, one writer contributes many valuable works, and sometimes, a cooperation of like-minded scholars, commentaries on the whole Bible are produced. It is manifestly a very slight survey that can be taken in a brief art. of the work of commenting, and of the literature to which it has given rise; the attempt can only be made to outline the lines most helpful to those seeking aid from this class of books. On the use and abuse of commentaries by the preacher, C. H. Spurgeon's racy remarks in his Commenting and Commentaries may be consulted.

Rabbinical interpretations and paraphrases of the OT may here be left out of account (see next art.; also Targums; Talmud; F. W. Farrar's History of Interpretation, 1). Logia, or Pharisaic Discourses. Luke could not begin till the NT books themselves were written, and had acquired some degree of authority as sacred writings (see Bible). The earliest commentaries we hear of are from the Alexandrian circles; Tatian, a Valentinian (cir 175 AD), wrote a commentary on the Gospel of John (fragments in Origen), and on parts at least of the Gospel of Luke. Tatian, a disciple of Justin Martyr, about the same time, compiled his Diatessaron, or Harmony of the Four Gospels, on which, at a later time, commentaries were written. Ephraim Syrus (4th cent.) wrote such a commentary, of which an Armenian text has now been recovered. The Church Father Hippolytus (beginning of 3rd cent.) wrote several commentaries on the OT (Ex, Ps, Prov, Ecc, Dnl, Zec, etc.), and on Mt, Lk and Rev.

1. Early Commentaries—(1) Origen, etc.—The strongest impulse, however, to the work of commenting and exposition of Holy Scripture undoubtedly proceeded from the school of Alexandria—esp. from Origen (225-34 AD). Clement, Origen's predecessor, had written a treatise called Hupotuposiotes, or "Outlines," a survey of the contents of Holy Scripture. Origen himself wrote commentaries on all the books of the OT, Ruth, Est and Eccd, and also on most of the books of the NT (Mt, 1 and 2 Cor, 1 and 2 Pet, 1, 2, and 3 Jn, Jas, Jude, Rev excepted). He furnished besides, scholia, or notes on difficult passages, and delivered Homilies, or discourses, the records of which fill three folio volumes. "By his Tetrapla and Hexapla," says Farrar, "he became the founder of all textual criticism; by his Homilies he fixed the type of a popular exposition; his scholia were the earliest specimens of marginal explanations; his commentaries furnished the church with her first continuous exegesis, most of which, fortunately the Alexandrian school adopted a principle of allegorical interpretation which led it frequently into the most extravagant fancies. Assuming a threefold sense in Scripture—a literal, a moral, and spiritual—it gave rise to caprice in foisting imaginary meanings into historical statements (Farrar, op. cit., 189 ff). Some of Origen's commentaries, however, are much freer from allegory than others, and all possess high value (cf Lightfoot, Galatian, 217). The later teachers of the Alexandrian school continued the exegetical works of Origen. Pamphilius of Caesarea, the friend of Eusebius, is said to have written OT commentaries.

2. Scholas-...
series of discourses by Zwingli on the Gospel of Mt. The same was true of Calvin, Beza, Knox and all associated with them. The production of commentaries or expository homilies was the necessary result.

(2) Luther and Calvin.—As outstanding examples may be mentioned Luther's Commentary on Gal, and the noble commentaries of Calvin. Not all by any means, but very many of the commentaries of Calvin were the fruit of pulpit prelections (e.g. the expositions of Job, the Minor Prophets, Jer, Dan). Others, as the commentaries on Rom and the Ps (reputed his best), were prepared with great care. Calvin's supreme excellence as a commentator is disputed by no one. From every school and shade of opinion on Christendom could be produced a chorus of testimony to the remarkable gifts of mind and heart displayed in his expositions of Scripture—to his breadth, moderation, fairness and modernness of spirit, in exhibiting the sense of inward genius of Holy Writ. The testimony of Arminius is as striking as any: "I exhort my pupils to peruse Calvin's commentaries...for I affirm that he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the library of the Fathers."

(2) Beza, Grotius, etc.—Lutheranism had its distinguished exegetes (Brenz, d. 1572), who wrote able commentaries on the OT, and in both the Catholic and Arminian churches of the Reformed church the production of commentaries held a chief place. Beza, Calvin's successor, is acknowledged to have possessed many of the best exegetical qualities which characterized his master. Grotius, in Holland (d. 1645), occupied the foremost place among the expositors in this cent. on the Arminian side. His exegetical works, if not marked by much spirituality, show sagacity and learning, and are enriched by parallels from classical literature. The school of Cocceius (d. 1689) developed the doctrine of the covenants, and revelled in typology. Cocceius wrote commentaries on nearly all the books of Scripture. His pupil Vitringa (d. 1716) gained renown by his expositions of Isa and the Apocalypse.

(6) Durham (d. 1659) on Isa 63 consists of 72 sermons; Venema (Holland, d. 1787) on Jer fills 2 quarto, and on the Ps no less than 6 quarto. These are only samples of a large class. H. Hammond's A Paraphrase and Annotations on the NT, from an Arminian Standpoint belong to this period (1675). Another work which long took high rank is M. Poole's elaborate Synopsis Criticorum Bibliorum (5 vols, folio, 1699-76)—a summary of the opinions of 150 Bib. critics; with which must be taken into account the Author's Literary Bible, only completed up to Isa 68 at the time of his death (1679). The work was continued by his friends.

(1) Calmet, M. Henry, etc.—The 18th cent. is marked by greater sobriety in exegesis. It is prolific in commentaries, but only a few attain to high distinction. Calmet (d. 1757), a learned Benedictine, on the Roman Catholic side, produced his Commentaire littéral sur tous les livres de l'Ancien et du Nouveau Testament, in 23 quarto vols 4th Century (1708–10) easily holds the first place among devotional commentaries for its blending of good sense, quaintness, original and felicitous remark, and genuine insight into the meaning of the sacred writers. It is, of course, not a critical work in the modern acceptation, and often is unduly diffuse. Matthew Henry's work extends only to the end of Acts; the remaining books were done by various writers after his death (1714). Le Clerc (d. 1736) may be named as precursor of the critical views now obtaining on the composition and authorship of the Pent. His commentaries began with Gen in 1693 and were not completed till 1731. Other commentators of note on Arminian views were Daniel Whitby (d. 1729); converted to Arminianism, and, later, Adam Clarke, Wesleyan (1762–1832), whose work extends into the next cent. Clarke's Commentary on the Holy Scriptures (1810–26), still held by many in high esteem, is marred to some extent by eccentricities of opinion.

(2) Patrick, Lowth, Scott.—In the Anglican church the names of chief distinction in this cent. are Bishop Patrick, Bishop Lowth, and later, Thomas Scott. Both were classed with the Cambridge Platonists (d. 1707), contributed paraphrases and commentaries on the OT from Gen to Cant, while Bishop Lowth (d. 1787) acquired lasting fame by his Prelections on Heb Poetry, and A New Translation, with Notes on Isaiah. He was among the first to treat the poetical and prophetic writings really as literature. The commentaries of Patrick and Lowth were subsequently combined with those of Whitby and other divines (Arnold, etc) to form a complete Critical Commentary (1809), which went through many editions. The well-known commentary of Thomas Scott (1747–1821), representing a moderate Calvinism, is a solid and "judicious" piece of work, inspired by an earnest, believing spirit. The habit of basing commentary on pulpit exposition, the tendency early set in to undue prolixity in the unfolding of the meaning of Scripture. "In the Lutheran church," says Van Oosterzee, "they began to follow the same books of prelections; sometimes in a very proflix manner, as, e.g. in the case of the 220 sermons by one Striegnitz, a preacher at Meissen, on the history of Jonah, of which four are devoted to the consideration of the words 'Unto Jonah'" (Practical Theol., 120). The habit spread. The commentaries of Peter Martyr (Swiss Reformer, d. 1562) on Jgs and Rom occupy a folio each; N. Byfield (Puritan, d. 1622) on Col fills a folio; Caryl (Independent, d. 1673) on Job extends to 2 folios. John Ryland (d. 1653) on Isa 63 consists of 72 sermons; Venema (Holland, d. 1787) on Jer fills 2 quarto, and on the Ps no less than 6 quarto. These are only samples of a large class. H. Hammond's A Paraphrase and Annotations on the NT, from an Arminian Standpoint belong to this period (1675). Another work which long took high rank is M. Poole's elaborate Synopsis Criticorum Bibliorum (5 vols, folio, 1699–76)—a summary of the opinions of 150 Bib. critics; with which must be taken into account the Author's Literary Bible, only completed up to Isa 68 at the time of his death (1679). The work was continued by his friends.

(1) Calmet, M. Henry, etc.—The 18th cent. is marked by greater sobriety in exegesis. It is prolific in commentaries, but only a few attain to high distinction. Calmet (d. 1757), a learned Benedictine,
of the higher criticism had begun in the OT; in Germany, the spirit of humanism, inherited from Lessing, Herder and Goethe, had found its way into literature; knowledge of the sciences, of oriental civilizations, of other peoples and religions, was constantly on the increase; scholarship was more precise and thorough; a higher ideal of what commentary meant had taken possession of the mind. Learning, too, had enlarged its borders, and books on all subjects poured from the press in such numbers that it was difficult to follow. This applies to commentaries as to other departments of theological study. Commentaries in the 19th cent., and in our own, are legion. Only the most prominent landmarks can be noted:

(1) Germany (a) The liberal school.—In Germany, as was to be anticipated, the rise of the critical spirit and the profound influence exercised by it are reflected in most of the commentaries produced in the first half of the cent. On the liberal side, the rationalistic school is shown in the rejection of miracle, the denial of prediction in prophecy, and the lowering of the idea of inspiration generally. The scholarship, however, is frequently of a very high order. This temper is seen in De Wette (d. 1814), whose Commentary, written when his views had become more positive, show grace and feeling; in Gesenius (d. 1822), who produced an epoch-making commentary on Issa; in Knobel (d. 1863), pronouncedly rationalistic, but with keen critical sense, as evinced in his commentaries on the Pent and Josiah, Eel, and Issa; in Hupfeld (d. 1866) in his Commentary on the Psl (4 vols); in Hitzig (d. 1875), acute but arbitrary, who wrote on the Psl and most of the Prophets; above all, in Ewald (d. 1875), a master in the interpretation of the poetical and prophetic books, but who commented also on the first three Gospels, on the writings of John, and on Paul’s epistles. Ewald’s influence is felt in the History of the Jewish Church by Dean Stanley, in England. The Exegetical Handbook (Kurzgefasstes exegetisches Handbuch) embraced copious annotations by Knobel, Hitzig, Bertheau (school of Ewald), etc, but also Olshausen (d. 1839; wrote likewise on the NT), on all the OT:

(b) Believing tendency.—On the believing side, from a variety of standpoints, evangelical, critical, mediating, confessional, a multitude of commentaries on the OT and NT were produced. The extremely controversial position of the time is shown by Hengstenberg (d. 1869; on Psl, Eel, Est, Jn, Rev), by Keil (d. 1888) in the well-known Keil and Delitzsch series (Gen to Est, Jer, Eel, Dnl, Minor Prophets; also NT commentaries), and by Haevernick (d. 1845; Dnl, Eel). Delitsch (d. 1890) wrote valuable commentaries on Gen, Job, Psl, Prov, Cant, Eel, Issa; also on He. After the rise of the Wellhausen school, he considerably modified his views in the newer critical direction. His New Comm. on Gen (1897) shows this change, but, with his other works, is still written in a strongly believing spirit.

On the other hand, the critical position (older, not newer) is frankly represented by A. Dietmann (d. 1894) in his commentaries on the books of the Pent and Josh (ET of Genesis, 1897; many also of the above works are tr). The mediating school, largely penetrated by the influence of Schleiermacher, had many distinguished representatives. Among the most conspicuous may be named Lücke (d. 1855), who wrote on John; Bleek, the OT and NT critical, whose brother (d. 1829), who has a work on the first three Gospels, and lectures on Eph, Col, Philem, He and Rev (his Comm. on He is the best known), and Tholuck (d. 1877, whose expositions and commentaries on Ps, Jn, Rom and He with his Comm. on the Sermon on the Mount, are fine pieces of exegetical work.

A special place must be given to two names of high distinction in the present connection. One is J. F. Lange (d. 1884), the projector and editor of the great Biblical and theological and classical history. In 12 vols, to which he himself contributed the commentaries on Gen to Nu, Hag, Zec, Mal, Mt, Mk, Jn, Rom, Rev, with introductions and homiletic hints. The other is H. A. W. Meyer (d. 1873), whose Critical and Exegetical Comm. on Mt (with the preceding books being done by other scholars, Lünemann, Huther, etc) is an essential part of every NT scholar’s equipment.

With the more positive and confessional theologians may be ranked E. R. Stier (d. 1862), whose Words of the Lord Jesus (ET in 8 vols; Bib., mystical, tendency to prolixity), with commentaries on 70 selected Ps, Prov, 2d Issa, Eph, He, Jas and Jude, found much acceptance. A. von Harless (d. 1879) wrote a Comm. on Eph, praised by Tholuck, who wrote his own commentary (d. 1882), of Jewish extraction, best known by his Comm. on Rom, was strictly Lutheran. One of the ablest of the Lutheran Confessionalists was Luthardt (d. 1892), whose works include a Comm. on St. John’s Gospels (1861), a Comm. on Rom (d. 1887), where his work on the Reformed side, has an esteemed Comm. on He. An eminent continental theologian who cannot be overlooked is the Swiss F. L. Gudet (d. 1900), whose admirable Comm. on St. John’s Gospel, and commentaries on Rom and Cor are highly appreciated.

(2) Britain and America.—Meanwhile the English-speaking countries were pursuing their own paths in the production of commentaries, either in continuing their old traditions, or in striking out on new lines, under the foreign influences which, from the beginning of the cent., had begun to play upon them. In England Bishop Blomfield (d. 1857) published Lectures on Jn and Acts. In the United States there appeared from the pen of Dr. J. A. Alexander, of Princeton (d. 1860), a noteworthy Comm. on Isa, fully abreast of the modern learning, but staunchly conservative; also a Comm. on Psl. From the same seminary proceeded the massive commentaries of Dr. Charles Dodd (Calvinistic, and later Presbyterian). Adapted for popular use and greatly in demand for Sunday-school purposes were the Notes, Critical, Explanatory and Practical of Albert Barnes (d. 1871; New School Presbyterian). These Notes, in the fruit of a life of unintermittent labor, gave a busy pastoral life, covered the whole of the NT, with several books of the OT (Job, Psl, Issa, Dnl). Sensible and informative, rather than original or profound, they proved helpful to many. Over 1,000,000 copies are stated to have been sold. Of similar aim, though less widely known, were the Notes of Professor M. W. Jacobus (d. 1876; on the NT, Gen and Ex).

A new era was opened in critical commentary in England by the publication of the Or Testament (1839-61) of Dean Alford (d. 1871), followed by his NT for Eng. Readers (1868). Here was presented a thoroughly critical treatment of the texts, with a full display of the critical apparatus, and notes philological and exegetical, accomplished by learned and lucid introductions, on all the books of the NT.

About the same time appeared the solid, if more theological and homiletical, commentaries of the Scottish scholar, J. Eadie (d. 1876), on Gal, Eph, Phil, 1 and 2 Thess. Anglican scholarship produced its results in the work of H. J. Holt and W. Phillips in their Critical and Grammatical Comm. of Bishop Elliott (d. 1905) on Gal, Eph, Phil, Col, Philem, Thess. Pastoral Epistles, and the yet more remarkable
series of commentaries of Bishop J. B. Lightfoot (d. 1886), massive in learning, and wider in outlook than Eichhorn's. Gal, Phil, and Col, large part of the value of Lightfoot's works consists in the special essays or dissertations on important subjects embodied in them (e.g. "St. Paul and the Three ...", "The Christian Ministry ...", "The Colossian Hercules ..."). With these names should be associated that of Bishop Westcott, Dr. Lightfoot's successor in the see of Durham (d. 1901), whose commentaries on the Gospel and Epistles of St. John, and on He, take a place among the foremost. Bishop Perowne's value in this line Dr. W. A. Perowne has also written commentaries, simpler in character, on Rom, Eph, Phil and Col, in the Cambridge Bible Series, and on Rom in the Expositor's Bible. In OT exposition should be made of Bishop Perowne's valuable work on the Book of Psalms (2d ed, revised, 1870), with his contributions to the Cambridge Bible (see below).

The critical and theological liberalism of Germany has made its influence felt in England in the rise of a Broad Church party, the best products of which in commentary were Dean Stanley's (d. 1881) graphic and interesting Comm. on 1 and 2 Cor (1855) and Dr. B. Jowett's Epistles of St. Paul to the Thees, Gal, and Rom, with Critical Notes and Dissertations (1856-72), and a new popular edition has appeared in the Trend of the famous Essays and Reviews (1860), and in the works of Bishop Colenso on the Pent and Jos (1862-79). Bishop Colenso had already published a tr of Rom, with commentary (1861).

Besides works by individuals, books were appeared during this period several general commentaries, to the production of which many writers contributed. The following may be mentioned. The Speaker's Comm. (10 vols, 1871-82), under the general editorship of Dr. C. F. C. Cook (d. 1880), was called forth by the agitation over Bishop Colenso. Dr. Cook himself wrote introductions to Ex, Ps and Acts, and contributed the entire commentaries on Job, Hab, Mk, Luke, 1 Pet, with parts of commentaries on Ex, Ps and Mt. The work is of unequal value. A serviceable series is the Cambridge Bible for Schools and Colleges (1877 ff), edited by Bishop Perowne, with Smaller Cambridge Bible for Schools, and Cambridge Gr Test. for Colleges (1894 ff). Dr. Perowne (d. 1904) himself contributed to the first-named the commentaries on Ob, Jon, Hag, Zec, Mal and Gal. Many valuable contributions appear in this series, e.g. A. F. Kirkpatrick on 1 and 2 Sam, and Ps. and Ps. on Ob; J. Whitehead on Ob, Dn; G. J. Findlay on Thes. etc. Next, under the editorship of Bishop Ellicott, were produced (1877-84) A NT Comm. for Eng. Readers (3 vols), and An OT Comm. for Eng. Readers (5 vols), which contained some valuable work (Gen by R. Payne Smith, Ex by Canon G. Rawlinson, etc). Akin to this in character was the Popular Comm. on the NT (4 vols, 1879-83), edited by Dr. W. Schaff. This embraced, with other excellent matter, commentaries on Thes by Dr. Marcus Dods, on 1 and 2 Pet by Dr. S. D. F. Salmond. The Pulpit Comm. (49 vols, 1880 ff), edited by J. S. Exell and Canon H. D. M. Spence, has expositions by good scholars, and an abundance of homiletical material by a great variety of authors. The series of Handbooks for Bible Classes (T. & T. Clark, Edinburgh) has a number of valuable commentaries, e.g. that of Dr. A. B. Davidson on He.

In the most recent period the contemporary spirit which characterizes in general the production of commentaries in series or by individual writers embodying the results of an advanced OT criticism—in less degree of a radical NT criticism. (1) Germany.—In Germany, in addition to the Kursgefaeite exegetisches Handbuch, older standing (see above), which still contributed, may be mentioned Marti's Kurzer Hand-Commentar zum AT (1897 ff) and Nowack's Handkommentar zum AT; also Strack and Zöckler's Kursgefaeite Kommentar (OT and NT; critical, but moderate). Marti contributes to his Hand-Commentar the vol. on Isa, Dn and the Minor Prophets; Nowack contributes to his Handkommentar the vols on Jgs and Ruth, 1 and 2 S and the Minor Prophets (of special importance in Nowack's series are the vols on Gen and Ex (written by H. Gunkel), and on Ps (by C. Stender-nagel); Strack writes in his own work the vols on Gen to Nu (Oettl contributes Dt, Josh and Jgs). Much more conservative in spirit are the commentaries of H. C. von Orelli (Basel) on Isa, Jer, Ezek and the Minor Prophets. In the NT, Meyer's Commentary has been "revised" by later writers, many of them (J. Weiss, W. Bouset, etc) of much more advanced tendency than the original author.

(2) Britain and America.—In Britain and America like currents are observable. Professor J. H. Cheyne, who wrote a helpful commentary on the Prophecies of Isa (1880-81), and subsequently commentaries on Mic and Hos (Cambridge Bible), Jer (Pulpit Comm.), and on The Book of Psalms (1884), has more recently contributed (1904) to the appearance of the famous Essays and Reviews (1860), and in the works of Bishop Colenso on the Pent and Jos (1862-79). Bishop Colenso had already published a tr of Rom, with commentary (1861).

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For the writers of the commentaries on the special books in the above-noted German and Eng. series, lists may generally be seen attached to each vol. of the series.

JAMES ORR

COMMENTS, HEBREW, bê-broth:

1. Philo Judeus
2. Targum
3. Midrash
4. Talmud
5. Karaites
6. Middle Ages
7. Modern Times
8. The Blrurists
9. Josephus

LITERATURE

The following outline alludes to the leading Jewish commentators and their works in chronological order. However, with the principles which guided the various Jewish schools of exegesis, or the individual commentators, differ from those of the modern school, the latter will find a certain suggestiveness in the former’s interpretation which well merits attention. See PHILO JUDEUS.

Josephus cannot be called a Bible commentator in the proper sense of the term. See JOSEPHUS.

Targum (pl. Targumim): The Aram. tr. of the OT. Lit. the word designates tr in general; its use, however, was not always that of a literal translation. The Tg includes all the books of the OT excepting Dañ and Ezr-Neb, which are written in part in Aram. Its inception dates back to the time of the Second Temple, and it is considered a first approach to a common vernacular, the language of the Jews. The Tg is not a mere tr, but rather a combination of a tr with a commentary, resulting in a paraphrase, or an interpretative tr having its origin in exegesis. The language of this paraphrase is the vernacular tongue of Syria, which began to replace Aram. throughout Pal as the language of common intercourse and trade, as soon as a familiar knowledge of the Heb tongue came to be lost. The Targumim are:

TO THE PENTATEUCH

(1) Targum Onkelos or Babylonian Tg (the accepted and official);
(2) Targum yârâkhalî (Palestinian Tg ("Pseudo-Jonathan"); it has been restricted to the Aram. version of the OT, as contrasted with the Heb Talmâd); Tg may be called "bâkhrâk".

TO THE PROPHETS

(1) Targum Jonathan ben Uriel (being the official tr of the Jews); this is the complete Tg used by the Rabbinites;
(2) A Palestinian Targum, called Targum yârâkhalî (Palestinian Tg); in origin, ed. Lagarde, "Propheietse Chaldaes";
(3) Other Targumim (not officially recognized); (1) To the Psalms and Job; (2) To Proverbs; (3) To the Five Rolls; (4) To Chronicles—all Palestinian. See TARGUM.

Midrash: Apparently the practice of commenting upon and explaining the meaning of the Scriptures originated in the synagogues (in the first time of Ezra), from the necessity of an exposition of the Law to a congregation many of whom did not or might not understand the language in which it was read. Such commentaries, however, were oral and extemporaneous, they were not until much later crystallized, into a definite form. When they assumed a definite and, still later, written shape, the name Midrash (meaning "investigation," "interpretation," from dârash, "to investigate") a scriptural passage was given. The word occurs in 2 Ch 13 18, 22. For the Talmud, this is the first "commentary." From this fact some have drawn the inference that such Midrashim were recognized and extant before the time of the Chronicler. They are: Midrash Rabbi on the Pent and the Five Rolls, one on Genesis. A later interpretation among the various exegetical Midrashim, both on account of its age and importance. Next comes the one on Lam. (Zunz pointed out that the Midrash Rabbi consists of ten entirely different Midrashim.) On the same ten books there is a similar collection, called ha-Midrâsh ha-gâdôl (the "Great Midrash"), being a collection of quotations from a good many works including the Midrash Rabbi. Other Midrashim are: The Midrash Tanhûmah on the Pentateuch; the Mishna has been [Leipzig, 1809] tr into German by Winter and Wunensche; the latter also published, under the main title Bibliotheca Rabbínica, a collection of the old Midrashim in a German tr with introductions and notes. For the later, See, Spinoza, "History of the Jewish Religion"; and Dt; "Aggadah," which comments on sections taken from the entire range of Scriptures for various festivals. There are also extant separate Midrâshim on the Pes, Fov, etc.

In this connection we have yet to mention the Yalkut Shimônî, a haggadic compilation attributed to the 11th or, according to Zunz, the 13th cent. The Yalkut extends over the whole of the OT and is arranged according to the sequence of those portions of the Bible which refer to one subject. It is based on the Yalkut ha-Ma'kîrî, a work similar in contents to the Yalkut Shimônî, ed. Greenup. See COMMENTARIES; MIDRASH.

Talmud (Talmudî): This term is used here to designate the entire body of literature exclusive of the Midrash. Ample exegetical material abounds in the Talmud as it does in the Midrashim. The critical notes on the Bible by some Talmudists are very characteristic of their intellectual development. Some of them were extremely radical, and expressed freely their opinions on important problems of Biblical criticism, such as on the integrity of the text, the doubtful authorship of the books, the date of the 3d cent. AD held the opinion that the story of Job is purely fictitious, and as rev. of the Testament and as to his fate. The Talmudists also generalized, and set up critical canons. The "Yad ha-Rav," of the Thirty-two Midrashim, is the oldest of the later commentaries (Philo’s hermeneutical rules being rather fantastic), and contains exegetical notices valid to this very day. Hermeneutics, of course, is not exegetical proper, but the theory of exegesis; one results from the other. However, this Baha’s text calls attention, in fact, to the fact that words occur in the Talmud in an abbreviated form—a thing now generally accepted. See TALMUD.

Karaite: "Followers of the Bible." They are sometimes referred to as the "Protestants of the Jews," professing to follow the OT canon, excluding the rabbinical tradition. The founder of this Jewish sect was a Bab Jew in the 8th cent., Anan ben David, by name; hence they were first called Ananites. The principal Karaitic commentators of the 10th, 11th and 12th cents. are: Benjamin ben Haverdî the first to use the term "Karaite" (from the Arabic word "Ba’dle Mîdirî"); Solomon ben Jeroham, Sahl ibn Majlîsh, Yusuf al-Basîrî, Yâﬁth ibn Ali (considered the greatest of this period), and Abu al-Faraj Harum. Of a later date we will mention Aaron ben Joseph ben Eliezer, and Aaron ben Eliezer. The struggle between the Rabbinites and the Karaites undoubtedly gave the impetus to the great exegetical activity among the Jews in Arab-
speaking countries during the 10th and 11th cents. The extant fragments of Saadia’s commentary on the Pent. (now less than his polemical writings proper) are full of polemics against the Karaite interpretation. And the same circumstance aroused Karaite to like efforts.

Middle Ages: In the old Mihdarastah as well as elsewhere the consciousness of a simple meaning of a text was never entirely lost. The principal tendencies in exegesis were four; these were afterward designated by the acrostic “PaReDeS”: i.e. P’shat (or the simple philological explanation of words); Remes (or the allegorical); Drash (or the ethical-homiletical); and Sodah (or the mystical). Naturally enough this division could never be strictly carried out; hence variations and combinations are to be found.

Saadia ben Joseph (892–942), the severest antagonist of the Karaites, the4th. the OT into Arab. with notes. The pacts published are: Pent, Isa, Prov, and Job.

Moses ha- Darashah (the Preacher) of Narbonne, Frank., and Tobiah ben Eliasar in Castoria, Bulgaria (11th cent.), are the most prominent representatives of Midrashic-symbolic Biblical exegesis. The former’s work is known only by quotations, and the latter’s, the so-called “Arkeistora”; the latter is the author of “Lekah Tobby” or “P’siakh ta Zutadrat” on the Pent. and the five M’qhitliah.

Rashi (Solomon ben Isaac, of Troyes; born 1040, died 1105) wrote a very popular commentary, which extends over the whole of the OT, with the exception of Oh, Eze-Neh, and the last part of Job. He strives for the P’shat, i.e., for a sober, natural, and rational interpretation of the Bible. His is still a commentary both for the boy and the man among the Jews. Christian exegeses of the Middle Ages as well as of more modern times made use of his Bible commentary. Nicolas de Lyra (see Commentaries) followed Rashi closely; and it is a known fact that Luther’s tr. of the Bible is dependent upon Nicolas de Lyra. Rashi’s commentary has called forth numerous supercommentaries.

An independent and important exegete was Joseph Kara’ (about 1100). He edited and partly completed Rashi’s commentary, particularly the part on the Pent.

Abraham ben Ezra’s (1092–1168) commentary on the Pent, like Rashi’s commentaries, has produced many supercommentaries. His is very scholarly. He was the first to maintain that Isa contains the work of two authors; and his doubts respecting the authenticity of the Pent were noticed by Spinoza.

The grammarians and the lexicographers were not merely exegetical expounders of words, but many of them were likewise authors of actual commentaries. Such were the Kimkls, Joseph (father), Moses and David (his sons): esp. the latter. The Kimkls were the most brilliant contributors to Biblical exegesis and Heb philology (like Ibn Ezra) in mediaeval times.

Maimonides (1135–1204): Philo employed his allegorical method for the purpose of bringing about a reconciliation of Plato with the OT. Maimonides had something similar in view. To him Aristotle was the representative of natural knowledge and the Bible of supernatural—and he sought for a reconciliation between the two in his religious philosophy. Exegesis proper was the one field, however, to which this great genius made no contribution of first-class importance.

The Ma’morah (the book of philosophical turn) are: Joseph ibn Aknin, Samuel ibn Tibbon, his son Moses, and his son-in-law, Jacob ben Abba Mari Anatolio, whose Ma’morah ha-Talmidhim

is the most important work of philosophical exegesis of the period.

Joseph Ibn Kaspi, chiefly known as a philosopher of the Machiavellian type, deserves attention. Ibn Kaspi is an exegete of the first quality. His exposition of Isa 63 might be the work of the most modern scholar. He refers the prophecy to Israel, not to an individual, and in this he is superior to that of some other Jewish expositors who interpret the chapter as referring to Hezekiah.

Through the philosophical humilily, which began to be used after the death of Maimonides, Aristotle was popularized on the pulpit. The pulpit changed to a chair of philosophy. Aristotle’s concepts—as Matter and Form, the Four Causes, Possibility and Reality—were then something ordinary in the sermon, and were very popular.

The principal commentators with a Kabalistic tendency are: Nahmanides (1194–1270?), whose great work is his commentary on the Pentateuch; Immanuel of Rome (1270–1350?) who does, however, not disregard the lit. meaning of the Scriptures; and R. A. Mahiya ben Asher (d. 1340) who formulated the four methods of exegesis of “PaReDeS” referred to above; he took Nahmanides as his model; many supercommentaries were written on his commentary on the Pent; Gersonides, the grandson of Nahmanides, who sees symbols in many Bib. passages; on account of some of his heretical ideas expressed in his philosophy, some rabbis forbade the study of his commentaries.

We must not fail to make mention of the Zohar (the “Bible of the Kabballists”), the book of all others in the Middle Ages that dominated the thinking and feeling of the Jews for almost 500 years, and which was in favor with many Christian scholars. This work is pseudographic, written partly in Aram. and partly in Hebr. It first appeared in Spain in the 13th cent., and was made known through Moses de Leon, to whom many historians attribute it.

Mention must also be made of Isaac Abarbenel (1430–94), whose A’kideh, his commentary on the Pent (homiletical in style), was the standard book for the Jewish pulpit for cents., much esteemed by the Christian world, and is still much read by the Jews, enjus in Russia and Poland.

Modern Times: Isaac Abravanel (or Abarbanel; 1437–1508): A statesman and scholar who came nearest to the modern idea of a Bible commentator by considering not only the literary elements of the Bible but political and social life of the people as well. He wrote a general introduction to each book of the Bible, setting forth its character; and he was the first to make use of Christian commentaries which he quotes without the least prejudice. Moses Alshech (second half of 16th cent.) wrote commentaries, all of which are of a homiletical character. In the main the Jewish exegesis of the 16th and 17th cents. branched out into homiletics.

We will pass over the critical annotations connected with the various editions of the Heb Bible, based upon the comparison of MSS, on grammatical and Massoretic studies, etc., such as those of Elijah Levita, Jacob ben Hayyim of Tunis (afterward a convert to Christianity), etc.

The “Biurists” (“Commentators”): A school of exegetes which had its origin with Mendelssohn’s (1729–86) lit. German tr. of the Bib. at a time when Christian Bib. studies were teaching the people as well. He wrote a general introduction to each book of the Bible, setting forth its character; and he was the first to make use of Christian commentaries which he quotes without the least prejudice. Moses Alshech (second half of 16th cent.) wrote commentaries, all of which are of a homiletical character. In the main the Jewish exegesis of the 16th and 17th cents. branched out into homiletics.

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Bible among modern Jews. It bore its fruit in the 19th cent. in the writings of Philippson, Munk, Fuerst, etc. The same cent. produced Zunz's (1794—1886) Gottesdienstlichen Vortrage der Juden, the book of essays. It also preserved three Jewish exegetes, Luzatto in Italy, Malbim and Ehrlich in Russia (the latter since 1875 residing in New York); he published, in Heb, a commentary on the OT, entitled Midrash hi-P'shah (Berlin, 1899—1901, 3 vols), and, in German, Randglossen zur heb. Bibel, two scholarly works written from the conservative standpoint (Leipzig, 1908). Malbim was highly esteemed by the Christian commentators Franz Delitzsch and Muehler, who studied under him. Others are Joseph Hallev, a French Jew, a most original Bible investigator, and D. Hoffman (the last two named are adversaries of "higher criticism") and D. H. Mueller. M. Heilprin wrote a collection of Bibelkritische Notizen (Baltimore, 1883), containing comparisons of various passages of the Bible, and The Historical Poetry of the Ancient Hebrews (N.Y., 1879—80, 2 vols), and the American rabbis B. Saold, a Commentary on Job (Baltimore, 1886), written in classic Heb, and with accurate scholarship and in which full account is taken of the work of the exegetes, a commentary on the whole of the OT has been since 1908 in progress under the editorship of A. Kahana. This is the first attempt since Mendelssohn's B'sur to approach the Bible from the Jewish side with the latest philosophical and historical equipment. Among the most comprehensive of all Bible Commentaries is a large work called the "Kahana Commentary on Genesis and Jonah, Krauss on Isaiah, Chajes on Psalms and Amos, Wynkoop on Hosea and Joel, and Lambert on Daniel." This attempt well deserves attention and commendation.

There is still to be mentioned the work of M. M. Kalisch (1828—53), whose special object was to write a full and critical comm. on the OT. Of his Historical and Critical Commentaries on the OT, with a New Tr., only the following parts were published: Exodus, 1855; Genesis, 1858; Leviticus (pars 1-2), 1867—72. They contain a résumé of all that Jewish and Christian learning had accumulated on the subject up to the dates of their publication. In his Lev he anticipated Wellhausen to a large extent.

We conclude with some names of the liberal: Geiger (whose Ueberschrift is extremely radical), Graetz, the great Jewish historian, and Kohler (president of the Hebrew Union College, Cincinnati), who edited the Segen Jacobs, is the author of the earliest essays of "higher criticism" written by a Jew.


ADOLPH S. OKO

COMMENTARY, kom'ë-tré (ἡπξοπία, ἐμπορία): 1. OT Times.—There were forces in early Heb life not favorable to the development of commerce.

1. Early Intercourse with foreigners was not encouraged by Israelite tradition and Overland trade was less common. From the days of Commerce the appearance of the Hebrews in Canaan, however, some commercial contact with the peoples around was inevitable. There were ancient trade routes between the East and the West, as well as between Egypt and the Mesopotamian valley. Pal lay as a bridge between these objective points. There were doubtless traveling merchants from very remote times, interchanging commodities of other lands for those of Pal. Some of the Heb words for "trading" and "merchant" indicate this (cf K'fah, g'har, "to travel," "trader," r'khal, "to go about"). In the nomadic period, the people were necessarily dependent upon overland commerce for at least a part of their food supply, such as grain, and doubtless for articles of clothing, too. Frequent, local famines would stimulate such trade. Companies or caravans carrying on this overland commerce are seen in Gen 37 25 28, "Ismaelites" and "Midianites, merchants," on their way to Egypt, with spices, palm and myrrh. Jacob brought to Egypt certain products to Egypt as a present with money to Joseph in return for grain: balsam, spices, honey, myrrh, nuts, almonds (Gen 43 111). The presence of a "Bab mantle" among the spoils of Ai (Josh 7 21) indicates commerce between Canaan and the East.

While there are slight indications of a possible sea trade as early as the days of the Judges (Jgs 5 17; cf Gen 49 18), we must wait 2. Sea till the days of the monarchy of Saul and esp. Solomon for the commerce of ships. Land traffic was of course continued and expanded (1 K 10 15 28 29; 2 Ch 1 16). Sea trade at this time made strides forward. The Phills were earlier in possession of the coast. Friendship with Hiram king of Tyre gave Solomon additional advantages seaward (1 K 5 9 26; 10 19 29; 2 Ch 8 17; 9 14), since the Phoenicians were preeminently the Mediterranean traders among all the people of Pal. Later, commerce declined, and the neighboring peoples attempted to revive it (1 K 22 48; 2 Ch 20 36), but without success. Tyre and Sidon as great commercial centers, however, long impressed the life of Israel (Isa 23; Ezk 26—27). Later, in the Maccaeban period, Simon acquired Joppa as a Jewish port (1 Macc 14 5), and so extended Mediterranean commerce.

During the peaceful reign of Solomon, there came, with internal improvements and foreign friendships, a stimulus to traffic with the Far East over the ancient trade routes as well as with Phoenicia on the Time of the Kings in the Time of the the Time of the Kings the Time of the Kings in the northwest. He greatly added to his wealth through tariffs levied upon the merchants (1 K 10 15). Trade with Syria in the days of Omri and Ahab is indicated by the permission Benhadad gave to Israelites to open streets, or trading quarters, in Damascus, as Syrians had in Samaria (1 K 20 34). The prophets disbelieve repeatedly the results of foreign commerce upon the people in the days of Jotham, Ahaz and Hezekiah, and of Jeroboam II, under whom great material prosperity was attained, followed by simple luxury (Isa 2 6 7 16; Hos 12 1 7; 8; Am 2 7—8). Amos, Jeremiah, Ezekiel, and Zephaniah alleged that the gain could not observe Sabbaths and feast days (Am 8 5); cf Sabbath trading and its punishment in the days of the restoration (Neh 13 15—22). "Canaanite" became the nickname for traffickers (Zec 14 21; cf Is 23 8).
II. NT Times. — After the conquests of Alexander 338 BC, trade between East and West was greatly stimulated. Colonies of Jews for trade purposes had been established in Egypt and elsewhere. The dispersion of the Jews throughout the Gr and Rom world added to their interest in commerce. The Great River of Asia Minor, Tyre, Seleucea, Tyre, Sidon and Antioch (port Seleucia). The apostle Paul made use of ships touching at ports on the coasts of Asia Minor and the islands along the coast, and also doing coast trade with Greece, Italy, and Spain, to carry on his missionary enterprises (Acts 13 4–13; 16 11 f.; 18 18; 20 13–16; 21 1–5; 27 1–44; 30 1–31). The rapidity with which the gospel spread throughout the Rom world in the 1st cent. was due no little to the use of the great Rom highways, built partly as trade routes; as well as to the constant going to and fro of tradesmen of all sorts; some of whom like Aquila and Priscilla, (Acts 18 1–26). Lydia, (16 14.40) and Paul himself (who was a traveling tent-maker) were active in disseminating the new faith among the Gentiles. In Jas 4 13 we have a good representation of the large number of Jews who would “go forth such a city, and continue there a year, and buy and sell, and get gain” (AV). See also TRADE.

Edward Bagby Pollard

COMMIT, kó-mit: Used in two senses: (1) “To give in charge” or “entrust”: sim, “to put” (Job 5 8); gáthol, “to roll” (Ps 37 5; Prov 16 3); pákhath, “to give in charge” (Ps 31 5 A.V.; cf. Lk 23 46); áithémi, “committed to us” (RVm “entrusted on the one hand of a reconciliation” (2 Cor 5 19)); parárikhe, “that which I have committed unto him” (2 Tim 1 12; RVm “that which he hath committed unto me,” Gr “my deposit”); “that which is committed unto thee” (1 Tim 6 20). Gr “the good deposit.” (2) “To do or practise [evil]: prósadí, “commit such things” (Rom 1 32, RV “practice”; cf. 2 2). In 1 Jn 3 4 8 “doth sin” (poióš, AV “committeth sin”) shows that it is not committing a single sin that is in view, but sinful practice.

W. L. Walker

COMMODIOUS, kó-mó-di-us (äkoumíthos, äne-äthetaos, “not well placed”): The word occurs only in Acts 27 12. “As regards entering the place was certainly ‘not commodious,’ but as regards shelter from some winds (including N.W.), it was a good anchorage” (CH, XXIII, 639).

COMMON, kom’un: kýnés, koínós, in the classics, and primarily in the NT, means what is public, general, universal, as contrasted with τις, idios, what is peculiar, individual, not shared with others. Thus, “common faith” (Tit 1 4), “common salvation” (Jude ver 3), refer to that in which the members of all Christian churches and sects are united; “common,” because there is but one faith and one salvation (Heb 4 4–6). From this comes the derived meaning of what is ordinary and, therefore, to be diestemeated, as contrasted with what pertains to a class, and to be placed, because rare. This naturally coincides with OT exclusivism, particularity and separation. Its religion was that of a separated people, with a separated class as its ministers, and with minute directions as to distinctions of meat, drink, times, places, rites, vessels, etc. Whatever was not Commerce, on the other hand, with its universalism of scope, and its spirituality of sphere, rose above all such externals. The salvation which it brought was directed to the redemption of Nature, as well as of man, sanctifying the creature, and pervading all of it in being and all relations of life. The antithesis is forcibly illustrated in Acts 10 14 f., where Peter says: “I have never eaten anything that is c. and unclean,” and the reply is: “What God hath cleansed, make not thou c.”

H. E. Jacobs

COMMONWEALTH, kom’un-welth (poilediá, poiéletai): Spoken of the theocracy (Eph 2 12). The same word is rendered “freedom,” AV; “citizenship” RV. Also in the sense of commonwealth in the Apocalypse (Rev 2 11; 14 13); in the sense of citizenship in (3 Macc 3 21.23).

CITIZENSHIP.

COMMUNE, kó-mú’on, COMMUNICATE, kó-mu’k-ét, COMMUNICATION, ko-mú-ni-kék-shun: To commune is to converse confidentially and sympathetically. It is represented in both Heb and Gr by several words lit. signifying to speak (of Lk 6 11, kolámen, diaxalé; also Lk 22 4; Acts 24 28, díamó, homítea). To communicate is to impart something to another, so that it becomes common to giver and receiver. In 1 Tim 6 18, “willing to communicate” (RVm “sympathize”), represents a single word saískos, komnón, and refers to the habit of sharing with others either sympathy or property. RV gives “companionship” for homítea in 1 Cor 15 33 (AV “communications”). See also COMMUNION.

COMMUNION, kó-mú’n-yun (FELLOWSHIP): The terms “communion” and “fellowship” of the Eng. Bible are varying tr’s of the words κοινωνία, κοινωνία, and κοινωνία, κοινωνία, or their cognates. They designate acts of fellowship observed among the early Christians, the practice of a spirit of unity and fellowship of which these acts were the outward expression. The several passages in which these terms are used fall into two groups: those in which they refer to acts of fellowship, and those in which they refer as acts of fellowship, as described.

I. Acts of Fellowship. — The acts of fellowship mentioned in the NT are of four kinds.

Our information concerning the nature of the fellowship involved in the observance of this sacrament is confined to the single notice of the Lord’s Supper.

1. The Lord’s Supper. — In 1 Cor 10 16 17, “The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?” In this sense of the presence of the material elements in the sacrament there is a temptation to limit the word for communion to the sense of partaking. This, however, does not entirely satisfy the requirements of the context. The full significance of the term is to be sought in the light of the argument of the whole section (vs 14–22).

Paul is making a protest against Christians participating in idolatrous feasts on the ground that such feasts are really celebrated in honor of the demons associated with the idols, and that those who participate in them come into fellowship with demons. As a proof of this point the apostle cites the Lord’s Supper with which his readers are familiar. By partaking of the cup and the bread
the communicants are linked together in unity:

"We, who are many, are one bread, one body: for we all partake of the one bread." Thus the communion of the elements is a real communion of the worshippers one with another and with Christ. Unless the communion be understood in this spiritual sense the illustration falls short of the mark. See Eucharist.

The term for fellowship as used in Acts 2 42 is by some interpreted in this sense: "They continued steadfastly in the apostles' teaching and in the communion of bread and in prayers." The fact that the four terms are used in pairs and that three of them refer to specific acts observed by the company of believers suggests that the term for fellowship also refers to some definite act similar to the others. It is very plausible to refer this to the community of goods described in the verses immediately following (see Communion of Saints).

2. Communion and bread and the prayers. The fact that the four terms are used in pairs and that three of them refer to specific acts observed by the company of believers suggests that the term for fellowship also refers to some definite act similar to the others. It is very plausible to refer this to the community of goods described in the verses immediately following (see Community of Goods).

The author might, however, with equal propriety have regarded the interchange of spiritual experiences as an aspect of communion in the class with "the breaking of bread and the prayers." Christian fellowship found a natural mode of expression in almsgiving. This is enjoined as a duty in Rom 12 13; 1 Tim 6 18; He 13 16. Almsgiving, its motives and its rewards are a frequent collection raised among the gentile converts for the poor saints of Jerusalem (Rom 15 26; 2 Cor 8 4; 9 13). To this collection St. Paul attached so much importance as a witness to the spirituality of the fellowship that he speaks of it in all his letters, whether as Jew or Gentile, that he desired even at the peril of his life to deliver it with his own hand. See Collection.

A form of fellowship closely related to almsgiving was that of formal aid in cooperation in Christian work, such as the aid given to St. Paul by the Philippians (Phil 1 5). A unique form of this cooperation is the act of personal endorsement by giving the right hand of fellowship as described in Gal 2 9.

II. Fellowship As Experienced. From the very beginning the early Christians experienced a peculiar sense of unity. Christ is at once the center of this unity and the origin of every expression of fellowship. Sometimes this fellowship has appeared as a formal act of fellowship in Christian life, and as such it is necessarily precarious. It may be regarded as a mystical union in Christ. In other instances the fellowship approaches or includes the idea of intercourse. In some passages it is a participation or partnership. The terms occur most frequently in the writings of Paul with whom the idea of Christian unity was a controlling principle.

In its various relations, fellowship is represented:

(1) As a communion between the Son and the Father. The gospel record represents Jesus as enjoying a unique sense of communion and intimacy with the Father. Among many such expressions those of Mt 11 25-27 (cf Mk 10 21,22) and Jn 14-16 are especially important. (2) As our communion with God, either with the Father or the Son or with the Father through the Son or the Holy Spirit. "Our fellowship is with the Father, and with his Son Jesus Christ" (1 Jn 1 3; cf also Jn 14 6,23,26). (3) As our communion one with another. "If we walk in the light, as he is in the light, we have fellowship one with another" (1 Jn 1 7). Sometimes the idea of communion occurs in relation with abstract ideas or experiences: "Have no fellowship with the unfruitful works of darkness" (Eph 5 11) and "in fellowship with his sufferings" (Phil 3 10); "the fellowship of thy faith" (Philem ver 6). In three passages the relation of the fellowship is not entirely clear: the "fellowship of the Spirit" (Phil 2 1); "the communion of the Holy Spirit" (2 Cor 13 14); and "the fellowship of his Son Jesus Christ" (1 Cor 1 9). The fellowship is probably to be understood as that prevailing among Christians by virtue of the grace of Christ and the ministry of the Holy Spirit.

It is not to be inferred that the idea of fellowship is limited to the passages in which the specific words for communion are used. Some of the clearest and richest expressions of unity and fellowship are found in the Gospels, though these words do not occur there. The most familiar and forcible expressions of the idea are those in which they are represented symbolically, as in the parable of the Vine and the Branches (Jn 15 1 ff) or in the figure of the Body and its Members (Mt 20 23 ff; Rom 12 5; 1 Cor 12). See Communion.

RUSSELL BENJAMIN MILLER

COMMUNION WITH DEMONS, dė'monz (DEVILS, dev'-lz).

I. Use of Term. The actual expression "communion with demons" (κοινωνία τῶν δαίμων, koivnonia ton daimōn) occurs twice in the New Testament. See Communion with Demons (1 Cor 1 20) where its fig. meaning is evident, but it is implied in the Eng. version of a number of passages by the terms "one who has" or "those who have" "familiar spirits" (Lev. 19 31; 20 6,7; Dt 18 11; 1 S 28 7-22; 2 K 1 19-22; 15 20; of familiar and forcé expressions of the idea are those in which they are represented symbolically, as in the parable of the Vine and the Branches (Jn 15 1 ff) or in the figure of the Body and its Members (Mt 20 23 ff; Rom 12 5; 1 Cor 12). See Communion.

II. Teaching of Scripture. To begin with, we may safely say, in general, that there is no ground for asserting that the Bible admits the possibility of conscious and voluntary communion with spirits. This is an essential element of popular demonology in all ages, but it is absent from Scripture. Even in the passages mentioned above which refer to necromancers and wizards, while, as we shall see, the words indicate that such practitioners professed to rely upon spirits in their divinations, the Scriptures carefully refrain from sanctioning these claims, and a number of features in the various passages serve to indicate that the true scriptural view is quite the opposite. As this is not a prevalent opinion in the NT, we should do well to examine the passages with some little care.

(1) We may first deal with the NT. In the Gospels the demons are consistently looked upon and treated as unconscious and evil spirits. See Demonology.

1. The New Testament Monology. (1) The frequent use of the term "demonized" (daimonizomenon) together with all that is told us of the methods of treating these cases adopted by Our Lord and His apostles (see Exorcism) indicates the belief of the NT writers that the control of demons over men is obtained outside of or below the region of conscious volition and that the condition of the sufferers is pathological.

The essential must be said of the Lydian maiden whose cure by Paul is recorded in Acts 16 16. This is the one instance in the NT where divination is connected with spirits. The account emphasizes the excitable nervous system of the patient; and the belief on the part of the apostles and of the writer of Acts that the girl was not the conscious accomplice of her masters, but their unfortunate victim through her mysterious malady, is clear. She was treated, as the other cases recorded in the NT, not as a conscious wrongdoer, but as a sick person to be healed of her sufferings.

(1) Turning now to the OT, the instance which requires the most careful treatment, because it holds the key to all the rest, is the narrative of Saul's
visit to the Witch of Endor in 1 S 28:3-25. The Heb word 'ô̂bh which is usually tr. "one who has a familiar spirit" (see list of passages at 2. The Old Testament rative four times (vs 3, 7, twice, 8).

According to the ordinary interpretation it is used of the different power to evince two of which occur here. These three senses are (a) a person who controls a spirit, (b) the spirit controlled, (c) the power to control such a spirit. This meaning appears to be altogether too broad. Omitting to translate the word we have (ver 2) till had put away 'ôb hostile, and 'ydhônîm' (ver 7), a woman, a mistress of an 'ôb, (ver 8) "Divine unto me. . . . by the 'ôb." It is extremely unlikely that the same word should be used in two senses so far apart as "person who has a spirit" and the "spirit itself" in the same context. In the last passage mentioned (ver 8) there is a double indication that the word 'ôbh cannot have either signification mentioned. Saul says: "Divine unto me by the 'ôb and bring me up whomsoever I shall name unto thee." The expression "divine by" clearly points to some magi-
object used in divination. Control of a spirit through some magical object is familiar enough. The rest of Saul's statement confirms this view. The result of the divination is that calling up of a spirit. A spirit would hardly be called to call up another spirit. This conclusion is confirmed by the etymology. The word 'ôbh is supposed to mean 'one who has a familiar spirit," from its root-signification of holding and its primary meaning of "wine skin." According to this derivation the word is applied to a necromancer on the supposition that the spirit inhabits his body and speaks from within. The transference to spirit is extremely unlikely and the explanation is not consistent with primitive ideas on spirit manifestation (see BDB, s.v., end).

(2) We, therefore, hold with H. P. Smith (ICC, "Samuel in loc.", though partly on different grounds, that the word 'ôbh has the same meaning in all the passages where it occurs, and that it refers to a sacred object or fetish by which spiritistic divination was carried on.

The significance of this conclusion is that the misapprehension of the spirit-magician or spirit-appearing (see BDB, s.v., end).

(3) This opinion is confirmed by two separate items of evidence. (a) In the Witch of Enedor story Samuel's appearance, according to the idea of the narrator, was due to a miracle, not to the magic power of the feebly and cheating old woman to whom Saul had resorted. God speaks through the apparition a stern message of doom. No one was more startled than the woman herself, who for once had a real vision (ver 12). She not only gave a loud cry of astonishment and alarm but she described the figure which she saw as "a god coming up out of the earth." The story is told with fidelity and clearly indicates the opinion that the actual appearance of a spirit is so violently exceptional as to indicate the immediate power and presence of God.

(b) In Isa 8:19 the 'ôb hostile and 'ydhônîm are spoken of as those who "chirp and mutter." These terms refer to necromancers (LXX translates 'ôb hostile by egraîtrîma unequal ventriloquists who practised ventriloquism in connection with their magical rites. In Isa 29:4 it is said "Thy voice shall be an 'ôb, out of the ground." Here 'ôbh is usually interpreted as "ghost," but it is far more probable (see BDB sub loc.) that it refers as in 8:19 to the ventriloquistic tricks of those who utter their oracles in voices intended to represent the spirits which they have evoked. They are stamped in these passages, as in the Witch of Enedor narrative, as deceivers practising a fraudulent art. By implication their power with whom they were in familiar intercourse is denied.

This leaves the way clear for a brief consideration of the words of Paul in 1 Cor 10:20 in connection with cognate passages in the OT.

3. The Meaning is really demon-worship, the partaking of Idol-Worship with demons and a separation from Christ. It is usually taken for granted that this characteristic of heathen worship was simply a part of the Jewish-Christian polemic against idolatry. Our fuller knowledge of the spiritism which conditions the use of images enables us to recognize the fact that from the viewpoint of hea-
thenism itself Paul's idea was strictly correct. The image is venerated because it is supposed to repre-
sent or contain an invisible being or spirit, not necessarily a deity in the absolute sense, but a super-
human living being capable of working good or ill to men.

(2) In the AV the term devils is used in four OT passages (Lev 17:7; Dt 32:17; 2 Ch 11:15; Ps 106:37). In RV "devils" has disappeared from the text—the word he-goats appears in Lev 17:7 and 2 Ch 11:15. The demon appears in Dt 32:17 and Ps 106:37. The term of "he-goats" is literally correct, but conveys an erroneous con-
ception of the meaning. The practice repudiated is the worship of Satyrs (see SATYRS) or wood-
demons supposed to be like goats in appearance and to inhabit lonely places. The same word is used in Isa 13:21; 34:14. The term tr. "demons" in RV is shedhîm, a term used only twice and both times in connection with the rites and abominations of heathen worship. It is interesting to note that the word shedhî is applied to the beings represented by the bull-colossi of Assyria (Driver, Dt in loc.). BDB holds that the word shedhîm is an Assyrian loan-word, while Briggs (ICC, Ps 106:37) holds that the word belongs to the Semitic stock. In either case the word belongs to heathenism and is used in Scripture to describe heathen worship in its own terminology. The interpretation of these beings as evil is characteristic of Bib. demonism in general (see DEMONLOGY); here no worship of personal beings more than man and less than God, according to Jewish and Christian ideas (see Driver op. cit., 363). LXX translates both the above words by daimonia.

The term "conmunion with demon" does not imply any power on the part of men to enter into voluntary relationship with beings of another world, but that, by sinful compliance in wrongdoing, such as idol-
worship, a man may enter into a moral identification with evil powers against which it is their duty to fight.

LITERATURE.—The Dictionaries and Commentaries dealing with the passages quoted above contain discus-
sions of the various aspects of the subject. Jewish superstitions are ably treated by Edersheim, LTJ M (5th ed.), I, 771, 773.

LOUTIS MATHews SWEET

COMMUNITY, kō-mû'-ni, OF GOODS (ἀρε-
ta koina, ἱππαρκία koina, lit., "They had all things in common""). In Acts 2:44, it is said that, in the infant church "they were together, and had all things common," and (4:34) "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles'
feet." The inference from this, that there was an absolute disposal of all the property and the money in this church, and that its proceeds were contributed to a common fund, has been disputed upon the ground that the example of Barnabas in selling "a field" for this purpose (Acts 4:37) would not have been mentioned, if this had been the universal rule. The thought conveyed is that all believers in that church held their property as a trust from the Lord, for the benefit of the entire brotherhood, and, as there was need, did as Barnabas.

No commandment, of which record has been preserved, prevailed annulling this practice. It came from the spontaneous impulse of the sense of brotherhood in Christ, when the band of disciples was still small, making them in a sense one family, and under the external constraint of extreme want and persecution. So much there was, that they realized, under such conditions they had in common, that they were ready to extend this to all things. It was, in a sense, a continuance of the practice of a common purse in the band of immediate followers of Our Lord during his ministry. The name applied on Ananias and Sapphira was not for any failure to comply fully with this custom, but because this freedom which they possessed (Acts 5:4) they falsely professed to have renounced, thus receiving in recompense of their breach of credit that was not their due. This custom did not last long. It was possible only within a limited circle, and under very peculiar circumstances. The NT recognizes the right of individual property and makes no effort to remove the differences that exist among believers themselves. The community of goods which it renders possible is spiritual (1 Cor 3:21 f.), and not one of visible and external things. With respect to the latter, it enjoins upon the Christian, as a steward of God, the possession and administration of property for the progress of the kingdom of God, and the highest interests of men. The spirit of Acts 4:34 is always to pervade the association of believers as a true Christian community. Meyer, on the above passage, has suggested that it is not unlikely that the well-known poverty of the church at Jerusalem, and its long dependence upon the alms of other churches, may be connected with this early communistic practice, which, however justifiable and commendable at the time, bore its inevitable fruits in a subsequent season of great scarcity and lack of employment.

H. E. Jacobs

COMPACT, kom-pakt', COMPACTED, kom-paked ("ÇÈ") hbbkh, "to be joined"; wymbhîbâû, wymbhîbâdô, ("to raise up together"); "Compact" appears as tr of hbbkh in Ps 132:3, "Jerus.... a city that is compact together" (well built, its breaches restored, walls complete, and separate from all around), and separate from AV Eph 4:16, "fitted together and compacted," RV "fitted frame and knit together." In RV "compacted" is also the tr of wymbhîbucceeds in AV Eph 4:16, "fitted together and compacted," RV "fitted frame and knit together." In RV "compacted" is also the tr of wymbhîbcluded in AV Eph 4:16, "an earth compacted out of water and amidst [in, through] water," which suggests the idea of water as the primary material (cf Gen 1:2). W. L. Walker

COMPANY, kom-pá-ní: The fertility of the original language in synonyms and varied shades of meaning is seen by the fact that 20 Heb and 12 Gr words are represented by this single term. An analysis of these words shows that "company" is both an indefinite and limitless term, signifying few or many, and all kinds of assemblages of people, e.g.: (a) caravan (migratory) (Isa 21:13 AV); (b) commercial (Gen 37:25 AV); Job 6:19, "The companies of Sheba waited [in vain] for them."
ancient and modern, whether professcd by savages or prevalent among highly civilized communities, whether to be studied in sacred books or learnt orally from the people.

In this way we learn first of all that religion is a universal phenomenon, present among all nations, in all conditions, though differing immensely in its teachings, ceremonies and effects in different places. It is perhaps the most powerful for good or evil of all the instincts (for it is an instinct) which influence mankind.

To account for the origin and growth of various religions, there have been proposed: (1) "Humanism," which is the revival of the ethical principles of ancient nations, which resulted in the doctrine of no Atonement, though modern Hinduism endeavors to propitiate the deities by sacrifices, as indeed was done in Vedic times. Conscience they cannot explain. Christianity, while showing the heimounia of sin as no other system does, and so supplementing the others, supersedes them still further by the Atonement, showing that God is just, and teaching how His very righteousness can be brought to "justify" the sinner (Rom 3:26).

Mahatma Buddhism proclaims an immanent but not transendent being (Dharma-kaya), who is the ultimate reality that underlies all religions, who wills and reflects, though not fully personal. He is not the Creator of the world but a kind of Anima mundi, the "life spirit" of things. To Him all sentient beings and they have no individual existence, "no ego-soul." The world of matter has no real existence but is His self-manifestation. Christianity supplements, and corrects this by teaching the true essence of the immanence (Acts 17:28) of the Creator, who is at least personal, if not something higher, who is the Source of reality though not Himself the sole reality, and of our personality and life, and "who only hath immortality" (1 Tim. 6:16).

Vedantism and Sufism proclaim that ultimate absorption in the impersonal "It" is the summum bonum, and the Chândogya Upanishad says, "There is just one thing, without a second" (Book VI, 2 1, 2). Of this Bonum one thing everything is, so to speak, a part: there being no ultimate difference between the human and the Divine. Thus sin is denied and unreality proclaimed (Mâyâ, illusion). The yearning for union with the Divine is satisfied in this in Christianitv, which provides reconciliation with God and shows how by new spiritual birth men may become children of God (Jn 1 12:18) and "partakers of the divine nature" (2 Pet 1:4), and that the evolution has gone further and found that this is to be sought in Christ, who is the union between the spiritual and the material.

Orthodox (Sunni) Muslim theology declares God to be separated from man by an impassable gulf and hence to be unknowable.

4. Self-Revelation of God

Philosophically this leads to Agnosticism, though opposed to Polytheism. Among the Jews the philosophy of Maimonides ends in the same failure to attain to a knowledge of the Divine or to describe the God, except by negations (Sêpher Ha-naddâr, I 11). The Bible, on the other hand, while speaking of Him as invisible, and unknowable through merely human effort (Job 11 7:8; Jn 18), yet reveals Him in Christ, who is God and man. Jewish mysticism endeavored to solve the problem of creation by the invention of the 'Ashêr kudmân (archetypal man), and earlier by Philo's Logos doctrine and the Memra of the Targums. But these abstractions have neither reality nor personality. The Christian Logos doctrine presents Josephus in a wonderfu1 way the historical, eternal Christ (of Jn 1 1-3; 5.

5. Incarnation

Heathenism seeks to give some idea of the Invisible by means of idols; Vaishnavism has its doctrine of avatars; Buddhism and
Bahá’ísm their dogma of “manifestations” (maghar) in human beings; the ‘Allâhâs are so called because they regard ‘Allâ as God. Instead of these unworthy theories and defilements, Christianity supplies the holy, sinless, perfect Incarnation in Christ.

Hinduism offers mukti (moksha), “deliverance” from a miserable existence; Christianity in Christ offers pardon, deliverance from sin, and Salvation reconciliation with God.

Krishnaism teaches unreasoning “devotion” (bhakti) of “mind, body, property” to certain supposed incarnations of Krisna (Vishnu), quite regardless of their immoral conduct;

Christianity inculcates a manly, reasonable “faith” in Christ, but only after “proving all things.”

Pilgrimages in Islam and Hinduism indicate but do not satisfy a need for approach to God; Christianity teaches a growth in grace and in likeness to Christ, and so a spiritual drawing to God.

III. General Characteristics of Ethnic Faiths.—All religions were, though in many various forms, certain common beliefs, such as:

1. Tenets power or powers, good or bad, superior Common to all nature life; (2) that there is a difference between right and wrong, even though not clearly defined; (3) that there is an after-life of some sort, with happiness or misery often regarded as in some measure depending upon conduct, and upon the observance of certain rites here. In the main the fact of the all but universal agreement of religions upon these points proves that they are true in substance. Even such an agnostic philosophy as original Buddhism has been shown by the human need to evolve from itself or admit from without deistic or theistic elements, and thus Buddha himself has been defied by the Mahâyânâ School. Yet no ethnic faith satisfies the “human soul naturally Christian” as Tertullian calls it (Liber Apolgeticus, cap. 17), for none of them reveals One God, personal, holy, loving, just, merciful, omniscient and omnipotent. Even Islam fails here. Ethnic religions are either (1) polytheistic, worshipping many gods, imperfect and some evil, or (2) mystical, evaporating away, as it were, God’s Personality, thus rendering Him a mental abstraction, as in the Hindû philosophical systems and in Mahâyânâ Buddhism. Christianity as revealed in Christ does just what all other faiths fail to do, reconciling these two tendencies and correcting both.

As a general rule, the nearer to their source we can trace religions, the purer we find them. In most cases a tendency to degradation and not to progressive improvement manifests itself as time goes on, and this is sometimes carried to such an extreme, as Lucretius found in progress, in Rome and Greece, religion becomes a curse and not a blessing. Thus, for example, regarding ancient Egypt, Professor Renouf says: “The sublimer portions of the Egypt religion are not the comparatively late result of a process of development. The sublimer portions are demonstrably ancient, and the last stage of the Egypt religion was by far the grossest and most corrupt” (Hobart Lectures, 91). Modern Hindûism, again, is incomparably lower in its religious conceptions than the religion of Vedas. The rule holds very well, as is evident from the myths about Tanganara.

In Samoa he was said to be the son of two beings, the “Cloudless Heaven” and the “Outspread Heaven.” He originally existed in open space. He made the sky to dwell in. He then made the earth. Somewhat later he was supposed to be visible in the moon! But a lower depth was reached. In Hawaii, Tanganara has sunk to an evil being, the leader of a rebellion against another god, Tane, and it is now condemned to abide in the lowest depths of darkness and be the god of death.

In South Africa, Australia and elsewhere, traditions still linger of a Creator of all things, but his worship has been entirely laid aside in favor of lower and more evil deities.

Almost everywhere mythology has arisen and perverted religion into something very different from what it once was. The same tendency has more than once manifested itself in the Christian church, thus rendering a return to Christ’s teachings necessary. As an instance, compare the modern popular religion of Italy with that of the NT. It is remarkable that no religion but the Christian, however, has shown its capability of reform.

For the most part, in ethnic religions, there is no recognized connection between religion and morality. The wide extension of phallic worship and the existence of hierodoulai and hierodoulai, because that religion has often consecrated gross immorality. Mythology aids in this degradation. Hence Seneca, after mentioning many evil myths related of Jupiter, etc., says: “By which nothing evil is effected but the removal from men of the shame at sinning, if they deemed such beings gods” (L. A. Seneca, De beata vida cap. 26). With the possibly doubtful exception of that religion certain savage tribes, in no religion is the holiness of God taught except in Christianity and its initial stage, Judaism. Ethnic deities are mostly born of heaven and earth, if not identified with them in part, and are rarely regarded as creating the world; it was otherwise, however, with Ahura Mazda in Zoroastrianism, and with certain Sumerian deities, and there are other exceptions, too. The “religions of Nature” have generally produced gross immorality, encouraging and even to some extent engaging in parts of their ritual; of Mylitta-worship in Babylon and that of the “Mater Deae,” Venus, Anâhîta, etc.

IV. Supposed Resemblances to Revealed Religion.—Much attention has been called to real or supposed community of rites and dogmas. “Many have supposed that the religion of the ancient Egyptians is compared with Christianity. Sacrifice, for instance, is an essential part of every religion. In Christianity none are now offered, except the “living sacrifice” of the believer, though that of Christ offered once for all is held to be the substance foreshadowed by Jewish sacrifices. Purificatory bathtings are found almost everywhere, and that very naturally, because of the universality of conscience and of some sense of sin.

Belief in the fiery end of the world existed among the Stoics, and is found in the Eddas of Scandinavia and the Purânas of India.
of separate deities. Belief in a resurrection is found in only very late parts of the Pers (Zoroastrian) scriptures, composed after cents. of communion with Jews and Christians. In the earlier Avesta only a "restoration" of the world is mentioned (cf Acts 3:21). Original (Hmaṇyāṇa) Buddhism teaches "immortality" (omata), but by this is meant Nir- 
vāya ("extinction"). Mithraism has been said to teach the "resurrection of the body," but, according to Eubulus and Porphyry, it taught rather the transmigration of the soul.

3. Asserted, said, for instance, that the resurrection of Adonis, Osiris and Mithra Gospel was believed in by their followers. It is history that, in some places, Adonis was said to have come to life the day after he had met his death by the tusk of a boar (the cold of winter); but everywhere it was recognized the way of the man who had been killed but the representative of the productive of the soil, slain or dying down in the cold weather and growing again in spring. As to Osiris, his tomb was shown in more than one place in Egypt, and his body was never supposed to have come to life again, though his spirit was alive and was ruler of the underworld. Mithra, it is said, was admitted to be the genius of the sun. He was said to have sprung from a rock (in old Pers and Sanskrit the same word means "sky," "cloud" or "rock"), but to have been incurred, or not to have died, much less to have risen from the dead. The modern erroneous fancy that Mithraists believed in his resurrection rests solely on one or at most two passages in Christian writers, which are only referred to in the ritual of Osiris and the removal of his body from the tomb by his hostile brother Typhon (Sat). The high morality attributed to Mithraism and even to the worship of Isis rests on no better foundation than the rendering of a few passages and the deliberate ignoring of many which contradict the theory.

Virgin birth, we have been told, is a doctrine of many religions. As a matter of fact, it is found in hardly one ethnic faith. Nothing of the sort was ever said regarding Osiris, Adonis, Horus, Mithra, Krishna, Zoroaster. Of Buddha it is denied entirely in all the books of the Southern Canon (Pālik), and is found expressed only vaguely in one or two late works of the Northern (Sanskrit) School. It was doubtless borrowed from Christianity. Supernatural birth of quite a different (and very repulsive) kind is found in many mythologies, but that is quite another thing.

Heathenism contains some vague aspirations and unconscious prophecies, the best example of which is to be found in Vergil's Fourth Eclogue, if that be not rather due to Jewish influence. Any such foreglimpses of the coming light as are real and not merely imaginary, such, for instance, as the Indian doctrine of the avatāras or "descents" of Vishnu, are to be accounted for as part of the Divine education of the human race. The "false dawn," so well known in the East, is not a proof that the sun is not about to can its existence justify anyone in shutting his eyes to and rejecting the day-light when it comes. It is but a harbinger of the real dawn.

Lessons

Taught by

Comparative

Religion

of humanity. The failures of the ethic faiths no less than their aspirations show how great is man's need of Christ, and how utterly unable his imagination has ever proved itself to be even to conceive of such an ideal character as He revealed to us in the full light of history and in the wonder-working effects of His character upon the lives and hearts of those who then and in ages since have in Him received life and light.

LITERATURE.—Taylor, Anthropology, Jordan, Comparative

Religion, de Ritis and Godeman; Teit, Gospels of the Coptic


COMPASS, kom-pā's, COMPASSES, kom-pā's.

Is: "Compass," noun, is the drs of T, dāmāh, hāsh, ṭūq, ṭrakh; parabāllā, parabālī, ṭvrkī, sugkrīnā: "Compass" is the drs of ṭūq, dāmāh, "to be like" (Cant 1:9); of ṭūq, hāshāl, "to liken," "compare" (Isa 46:5); of ṭūq, ṭrakh, "to set in array," "compare" (Ps 89:6; Isa 40:18); of ṭūq, hāshāh, "to be equal" (Prov 3:15; 8.11).

In the NT sugkrīnā, "to judge" or "sift together," is trv "comparing," comparing spiritual things with spiritual (I Cor 12:3, NV, RF "containing" adapting the discourse to the subject; Thayer says RFm "interpreting spiritual things to spiritual [men]."

W. L. WALKER

COMPASS, kom-pā's, COMPASSES, kom-pā's.

Is: "Compass," noun, is the drs of T, bāh, "a circle," "vauut" or "arch" ("when he set a compass upon the face of the depth") Prov 27:18 AV, RV "circle" of Job 26:10; and see Circle.

VAULT OF EARTH; of 22q, karkōb, "a margin," "border" (Ex 27:5), "the compass of the altar," RV "the least round," so 38 T, "to fetch a compass" is the trs of 22q, sōbhāh, "to turn about," "go round about" (Nu 34:5; Jos 15:13, RV "turn about" 2 S 5:23; K 3:9, RV "make a circuit"; of pertēρhomat, "to go about" (Acts 28:13, RV "made a circuit"; in some ancient authorities read coast loo"; see CIRCLE).

"Compasses" is RV for "compass." ṭūq, ṭvṛghāh, an instrument for describing a circle: "He marketh it out with the compasses" (Isa 44:13) making in an idol.

The vb. "to compass" occurs frequently in the sense of "to surround" and "to go round about," e.g. Gen 2:11, "which compasseth the whole land of Havilah," Dt 2:1, "We compassed [went around] mount Seir many days"; in Jer 31:22 we have a "new thing on the earth; a woman shall compass her man," RV "encircle him." It is a frequent adj. of a man or place; but more probably as a protector. In those happy days, the protection of women (under God, ver 28) will be sufficient, while the men are at their work; "to encompass," "the cords of death compassed me," Ps 18:4, "the waves of death," 2 S 22:5, "to gird" (Isa 60:11 RV); "to lie around," "to be laid around" (He 5:2, "compassed with infirmity" [dotted with it]; 12:1, "compassed about with so great a cloud of witnesses").
In Apcn we have "compassed about with yawning darkness" (Wis 19:17); "compassed the circuit of heaven" (Ecclus 24:5); "compassed with pomegranates of gold" (45:9); "The rainbow compasseth the heaven" (Ecclus 43:12); the course of the sun (1 Esd 4:34).

W. L. Walker

COMPASSION, kom-pash'un: Compassion is the tr of ἀματία, rábām, "to love," "pity," "be merciful" (Dt 13:17; 30:3); of ῥαβδίαν, "mercies" (1 K 8:50); of ἀματίας, ἀματίας, "to pity," "spare" (Ex 2:6; 23:11, 22; Ps 17:14; Pr 24:13; Mt 19:28; Lk 10:35; 14:4; 11:4; 14:58), is rendered by ARV "merciful."

We have σταυροπαθία, σπαυροπαθία, "to have the bowels yearning," in Mt 9:36; 14:14, etc; sumpathē; (He 10:34), "to suffer with [another];" sumpathētes (1 Pet 3:8, RV "compassionate," m or Gr sympathetic); metropathē (He 6:2, RV "who can bear gently with"); elekō, "to show mildness," "kindness" (Mt 18:33; Mk 5:19; Jude ver 22, RV "mercy"); okteleō, "to have pity" or "mercy" (Rom 9:15 bis).

Both rábām and σπαυροπαθία are examples of the physical origin of spiritual terms, the bowels being regarded as the seat of the warm, tender emotions or feelings. But, while rábām applied to the lower viscera as well as the higher, σπαυροπαθία denoted chiefly the higher viscera, the heart, lungs, liver.

RV gives "compassion" for "mercy" (Isa 9:17; 14:1; 27:11; 49:13; Jer 13:14; 30:18; Dn 1:9 AV "lender love with"); for "bowels of compassion," (1 Jn 3:17); for "mercy" (He 10:28); "full of compassion" or "merciful" (ARV "merciful" in cases) (Ex 34:6; Neh 9:17; Ps 103:8; Joel 2:13; Jon 4:2); "compassions" for "mercies" (Isa 63:15; Phil 2:1), for "repentings" (Hos 11:8).

Compassion, lit. a feeling with and for others, is a fundamental and distinctive quality of the Bib. conception of God, and to its prominence the world owes more than words can express. (1) It lay at the foundation of Israel's faith in Jcb. For it was out of His compassion that He, by a marvelous act of power, delivered them from Epyg bondage and called them to be His own people. Nothing, therefore, is more prominent in the OT than the ascription of compassion, pity, mercy, etc, to God; the people may be said to have gloried in it. It is summed up in such sayings as that of the great declaration of Is 49:15-16; "Jehovah, the God full of compassion [ARV merciful] and gracious" (Ps 78:38; 86:15; 111:4; 112:4; 145:8; Lam 3:22, "His compassion fail not"). And, because this was the character of their God, the prophets declared that compassion was an essential requirement on the part of members of the community (Hos 6:6; Mic 5:8; of Prov 19:17). (2) In Jesus Christ, in whom God was "manifest in the flesh," compassion was an outstanding feature (Mt 9:36; 14:14, etc) and He taught that it ought to be extended, not to friends and neighbors only, but to all without exception, even to enemies (Mt 5:43-48; Lk 10:30-37).

The God of the NT, the Father of men, is most clearly revealed as "a God full of compassion." It extends to all a whole human race for which He effected not merely a temporal, but a spiritual and eternal, deliverance, giving up His own Son to the death of the cross in order to save us from the worst bondage of sin, with its consequences; seeking thereby to save, as new, wider, wider people for Himself, still more devoted, more filled with and expressive of His own Spirit. Therefore all who know the God and Father of Christ, and who call themselves His children, must necessarily cultivate compassion and show mercy, "even as he is merciful." Hence the many apostolic injunctions to that effect ( Eph 4:32; Col 3:12; Jas 1:27; 1 Jn 3:17, etc). Christianity may be said to be distinctively the religion of Compassion. W. L. Walker

COMPULSORY, kom-pul'sö-är: Our Eng. word always has in it now the flavor of force, not always, however, physical. It may be strong moral urgency, though "constrain" better expresses this.

There are several words indicative of such strong pressure: (1) ἀνατρέπω, "to drive," "force;" (2) ὀντωδιέω, rendered "forced Judah thereto" (AV, RVm); "led Judah straitly" (RV 2 Ch 21:11). The same word rendered "force," as the adulteress by flattering words her victim (Prov 7:21); (3) ἀβᾱδ�, "abaddh, "to serve"; not to compel him to serve as a bond servant (Lev 25:39 AV, RV "make him serve"); (4) ἅγγαρ, parag, "to break forth upon," "urge;" his servants compelled him" (1 S 28:23 AV, RV "constrained").

In the NT two words are found: (1) ἐγγαρέω, gegareó. The word is of Pers origin and means to employ a courier. The ἀγγαροι in the NT were public couriers stationed by appointment of the kings of Persia, at fixed localities, with horses ready for use, to transmit speedily from one to another the royal messages. These couriers had authority to press their way into the service, in case of need, horses, vessels, and even men, they might meet (Jos, Ant. XIII, ii, 3); "compel thee to go a mile" (Mt 5:41 AV; RV "impress"); "compelled Simon to bear his cross" (Mt 27:32; Mk 15:21 AV; RV "impressed"). (2) ἀπαλαπώ, ἀπαλαπεῖν, "to constrain, whether by force, threats, entreaties, persuasion, etc; to compel them to come" (Acts 16:14 AV; RV "constrain"). This has been a favorite text of religious persecutors. As Robertson says in his history of Charles V, "As they could not persuade, they tried to compel men to believe." But it simply means that utmost zeal and moral urgency should be used by Christians to induce sinners to enter the Kingdom of God. Cf Acts 26:11.

George Henry Trever

COMPLAINING, kom-plan'ing (ταναγρία, ταναγρὸν, "cry," "outcry," τανάγρω, "meditation," "complaint"); "complain!" (ταναγρία, "crying") (2) "to complain" (Mt 14:14, RV "outcry," "to c. [outcry] in prayer") (Isa 28:1); (3) "open placer" where the people commonly assembled near the gate of the city (2 Ch 32:6; Neh 8:1); a picture of peace in the city (cf Isa 24:11; Jer 14:2); some render "battlement"; στῆν (RV Prov 23:29, AV "babbling"), of the drunkard.

COMPLETE, kom-plët': In AV for πλήρω, πλήνο, the vb. ordinarily used for the coming to pass of what had been predicted. AV translates this "complete" in Col 2:10; 4:12 to express the final and entire attainment of what is treated, leaving nothing beyond to be desired or hoped for; otherwise rendered in RV ("made full"). In RV, c. appears once for Gr ἀρίστος, from ἀρίστος, "to join," in 2 Tim 3:17, in sense of "accurately fitted for," where AV has "perfect.

COMPOSITION, kom-pö-zish'un (παρασχέω, παρασκόπω, makhōnth, "measure"); COMPOUND, kom-pound (subst.) (παρασκόπω, παρασκόπω, "to make perfume," παρασκόπω, "to make perfume") of the sacred anointing oil (Ex 30:25-33.33) and of the holy perfume (is 37:38), which were not to be used for any profane purpose.

COMPREHEND, kom-prë-händ': Used in a twofold sense in both the OT and NT. This.
double meaning appears in two Heb and two Gr words which signify in turn (1) mental or spiritual perception, (2) capacity to hold or contain, as in a vessel, comprehending an all-inclusive principle, e.g.: (1) ἐνθεόδοτα, ἀναθεοδοτά, "to lay hold of," hence mentally to apprehend: used of the spiritual capacity of the Christian "to comprehend [RV 'apprehend'] with all saints" (Eph 3:18) the measureless love of God; and of the inability of the unrenewed heart to know or perceive the revelation of God made in Christ: "the darkness comprehended it not" (Jn 1:5; RV "apprehended") (RvM "overcame") (cf 12:35). (2) ἐνθεόδοτα, ἀναθεοδοτά, "to lay measure or "contain," as grain in a bushel. So God's immeasurable greatness is seen in His being able to hold or contain the "head" and "corner," and "compass and the dust of the earth in a measure" (Isa 40:12). ἀναθεοδοσία, ἀναθεοδοσία, "to sum up under one head," e.g. love includes every other moral principle and process. The entire law on its manward side, says Paul, "is comprehended [RV 'summed up']" in this saying, namely, Thou shalt love thy neighbor as thyself" (Rom 13:9).

Dwight M. Pratt

Conaniah

Conaniah, kon-ə-ni′a (נַוַּתְנָה, könanyah), "Jah has founded or sustained." AV Coniah:

(1) A Levite, appointed with his brother Shimei by Hezekiah, the king, and Azariah, the ruler of the house of God, to be overseer of the oblations and tithes and the dedicated things (2 Chr 31:12-13).

(2) One of the chiefs of the Levites mentioned in connection with the passover celebration in Josiah's reign (2 Ch 35:9).

Conceal, kon-səl (צָהַל, parakalēō, parakalēōpēth): Found but once in the NT (Lk 9:45). The primary meaning is to cover by hanging something in front of the object hidden. The purpose of the one concealing is made prominent. There is, therefore, a reserve and studied progress in regard to the statement that is not always the suppression of truth (Prov 16:23). God withholds more than He reveals (Prov 25:2; cf Ps 97:2; 1 Tim 6:16).

Conceit, kon-sət: An idiomatic rendering of a phrase, φασίντο ἐγώ ἐστώ, φάσματο οἱ θρόνοι, in Rom 11:25; 12:16; meaning lit. "wise with one's self," i.e. "in one's own opinion," or, as in Ω OT passages (Prov 38:5.12 RvM), "in his own eyes" (Heb 8:2).

Conception, kon-sep′shun, CONCEIVE, kon-σεν (κοσμοῦν), ἀνακόσμον, and derivatives; συλλαμβάνω, συλλαμβανόν: Physically, the beginning of a new life in the womb of a mother, "to come out," used thus some forty times, as in Gen 3:16; 4:1; Ps 51:5. Metaphorically, applied to the start and growth within the heart, of thought, purpose, desire, e.g. "c. mischief" (Job 15:35; Ps 7:14), "c. craft" (Isa 33:11). This figure is carried out in details in Isa 1:15: "Lust, when it hath conceived, beareth sin."

Conception, immaculate. See IMMACULATE CONCEPTION.

Concerning, kon-sur′ning: RvM makes frequent changes, such as "for," "as" for," "from," "about," for "concerning"; "concerning" instead of "for," "of," "over," "in," "against," etc. Some of the other changes are, "unto that which is good," "concerning" (Rom 16:10), "concerning" instead of "because of" (Jer 23:9), for "the miracle of" ( Mk 6:52), for "with" (10:41), for "of the Lord" (Acts 18:25), "concerning Jesus" (different text), "by way of disparagement" (2 Cor 11:21), instead of "concerning reproach"; "Why askest thou me concerning that which is good?" (Mt 19:17) instead of "Why callest thou me good?" (different text; see RvM).

W. L. Walker

CONCLUSION, kon-ei-zhun (καταρτισμός, katatomē, "mutilation," "cutting"): A term by which St. Paul contemptuously designates the merely fleshly circumcision upon which the Judaizers insisted as being necessary for gentle converts (Phil 3:2), as distinguished from περιτομή, the true circumcision (ver 3). Cf Gal 5:12 and Ds 23:1, and see CIRCUMCISION.

Conclude, kon-klu′d (καταλήγω, katallēgo, "sumblos isot): Used only in Acts 15:10, where AV has "assuredly gathering," i.e. "inferring." Where AV has "conclude," RV more accurately renders "reckon" (Rom 3:28); "giving judgment" (Acts 21:25); "shut up" (Rom 11:32; Gal 3:22).

Conclusion, kon-klo′zhun. In Eccl 12:13 AV, where RvM has "the end," viz. a summary of the entire argument of the book.


The object of a concordance of Scripture is to guide the reader to any passage he is in search of by means of an alphabetical arrangement of the words found in Scripture, of Work and the bringing together under each word of all the passages in which that word occurs. Thus, in the ver: "Cast thy burden upon Jeh" (Ps 55:22), the reader will look in the concordance under the words "cast" or "burden," and there will find a reference to the text. The merit of a concordance is obviously exhaustiveness and clearness of arrangement. There are abridged concordances of the Bible which give only the most important words and passages. These are seldom satisfactory, and a fuller work has in the end frequently to be resorted to.

The ordinary reader is naturally most familiar with concordances of the Eng Bible, but it will be seen that, for scholarly purposes, 2. Classes of concordances are just as necessary for the Scriptures in their original tongues, and for versions of the Scriptures other than Eng. There are required concordances of the OT in Heb, of the NT in Gr, of the LXX version (Gr) of the OT, of the Vulg version (Lat) of the NT, as well as of the τραπεζίου of the Scriptures into German, French and other living languages. There are now, further, required concordances of the RV of the Eng OT and NT, as well as of the AV. There are needed, besides, good concordances to the Apoc, alike in its AV and RV forms. Textual criticism leads to modifications of the earlier concordances of the Heb and Gr texts. It is the concordances of the Eng. version to facilitate reference by giving not only single words, but also phrases...
under which several passages are grouped, and to make the work more useful by furnishing lists of Scripture proper names, with their meanings, and, in the larger works, references to the Heb or Gr words for which the Eng, words stand.

The indispensableness of a good concordance for the proper study of the Bible is so apparent that it is not surprising that, since the idea was first conceived, much labor has been expended on the preparation of such works. The wonder rather is that the idea did not occur earlier than it did. No single scholar could ever hope to produce a perfect work of the kind by his own efforts. Modern concordances are based upon the labors of previous generations.

The oldest concordances date from the 13th cent., and are based, as was then natural, upon the Latin Vulgate. A Concordantiae Mo
daeles is attributed to Antony of Padua ances to (d. 1231). The first concordance based, as was then natural, upon the Latin which we have actual knowledge is Vulgate that of Hugo of St. Caro, Dominican monk and cardinal (d. 1263). It was called Concordantiae S. Jacobi from the monastery in which it was compiled, and is said to have been engaged upon its preparation. Hugo's Concordance became the basis of others into which successive improvements were introduced. The words of passages, at first wanting, were inserted; inedible particles were added; alphabetic arrangement was employed. Verse divisions were unknown till the time of Robert Stephens (1555).

See Bible.

The earliest Heb concordance seems to have been that of Rabbi Mordecai ben Nathan (1438-48). It went through several editions.

5. Concord- and was tr into Lat by Reuchlin ances to the (1506). Both original and tr con-

Hebrew OT caused many errors. It was improved by Calasio, a Franciscan friar (1521), and more thoroughly by John Buxtorf, whose Concordance was published by his son (1632). This latter formed the basis of Dr. Julius Fürst's Libr. Sacrorum Vet. Test. Concordantiae Hebraeae Liber (1640, Eng. tr, Hebrew and Chaldee Con-

cordance). A later Heb Concordance in Germany is that of Solomon Mendels Kern (1896). In England, in 1754, appeared the valuable Heb Concordance, Adapted to the Eng. Bible, by Dr. Taylor, of Nor-

wich. With it may be cited The English or the B C Chaldean Concordance (1843; rev. ed, 1876).

Though earlier attempts are heard of, the first printed concordance of the LXX (the Gr OT) was that of Tironius, published in Amsterdam in 1715, in the author's 64th year. This important work

remained the standard till quite lately. It is very complete, giving references not only to the LXX, but to other VSS (Aquila, Symmachus, Theodotion) in which the words occur, and an index to the Heb or Chal words to which the Gr words correspond. In 1887 Bagster published A Handy Concordance of the Sept. Earlier works are superseded by the recent publication (1892, 1897, 1900) of Hatch and Redpath's strongly Concords, the New Gr OT of the Sept.

Concordances of the Gr NT began with that of Xystus Betulius (his real name was Bierk) in 1554.

The Concordance (Tomeon) of Eras
domian (1638) is often given as the reprinted and reedited. On it is Greek NT

based the useful abridged Concord-

ance published by Bagster. Recent works are Bruder's (1842; 4th ed, 1888; based on Schmidt, with many improvements); in America, Hudson's Critical Gr and Eng. Concordance, re-

vised by Ezra Abbot (1870); in England, Moulton and Geden's Concordance to the Gr Test. according to the Texts of Westcott and Hort, Trichendorf, and the Eng. Revised (1887).

The list of concordances to the Eng. Bible is a long one; it is necessary here to particularize only a few of the chief. The oldest is a

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of 1 K 1 41, “uproot”), “She [wisdom] crieth in the chief place of concourse,” RV “Heb at the head of the noisy [streets]”; swatrophé is tr’ “concourse” (Acts 19 40), a riotous crowd. Cf Jth 10 18.

**CONCUBINAGE, kon-kü-bi-náj.** See Family.

**CONCUPISCENCE, kon-kü-pis-sens (tónuph, epithumia):** Not used in RV, but in AV, Rom 7 8; Col 3 5; 1 Thess 4 5. The Gr noun, like the vb, from which it comes, meaning “to yearn,” “to long,” “to have the heart set upon a thing,” is determined in its moral quality by the source whence it springs or the object toward which it is directed. Thus Our Lord uses it to express the intensest desire of His soul (Lk 22 15). As a rule, when the object is not expressed, it refers to longing for that which God has forbidden, viz. lust. It is not limited to sexual desire, but includes all going forth of heart and will toward what God would not have us to have or be, as its use in the LXX of the Ten Commandments clearly shows, for “Thou shalt not covet” (Ex 20 17).

H. E. JACOB

**CONDEMN, kon-dem’, CONDEMNATION, kon-dem-ná-shun:**

1. (1) The causative stem of ὑψω-, ῥαθδα, “to de- declare [or make] wrong,” “to condemn,” whether in civil, ethical or religious relations. Taken in this sense the word needs no OT comment (Ex 22 9; Dt 25 1; Job 40 8); “Who then can condemn?” (Job 34 29, AV “make trouble”).

2. ὑψω, “to fine.” “Condemned the land” (2 Ch 36 3 AV; AV “muddled”; RV “angered”; ARV “fined”); “wine of the condemned” (Am 2 8; RV “fined” [unjustly]).

3. The active part. of ὑψω, ἀδερφα, “to judge.” “From those that condemn his soul” (Ps 109 31 AV; RV “that judge his soul”).

The NT usage is much more complicated, both because of the greater number of Gr words rendered “condemn” and “condemnation,” and because AV tr’s the same word in several different ways, apparently with no rule whatever.

1. The most important word is καίνα, κρίνα, “to judge.” From it are a number of derivative vbs. and nouns. RV has rigidly excluded the harsh words “damn” and “damnation,” substituting “judge,” “condemn,” “judgment,” “condemnation.” This is proper, since the word damn (Lat damnum, “to inflict loss” upon a person, “to condemn”), and its derivatives has, in process of time, suffered degradation, so that in modern Eng. it usually refers to eternal punishment. This special application of the word for some cents. ran side by side with the original meaning, but even as late as Wycliffe’s version the word “damn” is usually employed in the sense of condemn, as in Job 9 20, “My mouth shall damme me.” It is even applied to the condemnation of Jesus by the chief priests and scribes (Mk 10 38). This degeneration of the word is perhaps due, as Bishop Sanderson says, “not so much to good acts as to bad manners.” Kría is rendered uniformly “judge” by RV, even where the context compels the thought of condemnation (Jn 3 17 18; 12 47; Acts 7 7; “might be damned,” 2 Thes 2 12 AV; Rom 14 22; Jas 5 9).

2. The more specific sense of condemn, however, is found in κατάκρινα, katókrinó, “to judge one down” (Mt 14 4); “is damned he eat” (Rom 14 23; 1 Cor 11 32 AV; RV “condemned”). See also Mk 18 16; 2 Pet 2 6.

(3) For “condemnation” there is the noun κακία, κρίνα, or κατακρίνα (for accent see Thayer’s Lexicon), in a forensic sense, “the sentence of the judge” (Lk 23 38; Mt 23 14, omitted in RV; “condemnation of the devil” 1 Tim 3 6; 5 12; Jude ver 4).

(4) Much stronger is κακόκρινα, katákrinma, “condemnation” (Rom 5 16 18; 8 1) with reference to the Divine judgment against sin.

(5) κατακρίνε, κρίνα, “the process of judgment,” “tribunal” (Jn 3 19; 5 24), with reference to “the judgment brought by men upon themselves because of their rejection of Christ.”

(6) A stronger word is the adj. κορακάδερφος, akókatákrinós, “self-condemned” (Tit 3 11; cf 1 Jn 3 20 21).

**CONDESCENSION, kon-de-sen’shun, OF CHRIST.** See KENOSIS.

**CONDUCT, kon’dukt.** See ETHICS.

**CONDUIT, kon’dút.** See CISTERN.

**CONEY, ko’ni (François), sháphán [Lev 11 5; Dt 14 7; Ps 104 18; Prov 30 26]:** The word “coney” (formerly pronounced cooney) means “rabbit” (from Lat conicus). Sháphán is rendered in all four passages in the LXX κονικός, κατακρίνα, or κατακρίνα, “hedge-hog,” but is now universally considered to refer to the Syrian hyrax, Procavia (or Hyrax) Hyracara, which in southern Pal and Sinai is called in Arab. arar, in northern Pal and Syria typhon, and in southern Arabia shufa, which is etymologically closely akin to sháphán. The word “hyrax” (François, hírás) itself means “mouse” or “shrew-mouse” (cf Lat sorax), so that it seems to have been hard to find a name peculiar to this animal. In Lev 11 5 RVm, we find “rock badger,” which is a tr of kíyíp dáš, the rather inappropriate name given by the Boers to the Cape hyrax. The Syrian hyrax lives in Syria, Pal and Arabia. A number of other species, including several that are arboreal, live in Africa. They are not found in other parts of the world. In size, teeth and habits the Syrian hyrax somewhat resembles the rabbit, though it is different in color, being reddish brown, and lacks the long hind legs of the rabbit. The similarity in dentition is confined to the large size of the front teeth and the presence of a large space between them and the back teeth. But whereas hares have a pair of front teeth on each jaw, the hyrax has one pair above and two below. These
teeth differ also in structure from those of the hare and rabbit, not having the persistent pulp which enables the rabbit's front teeth to grow continually as they are worn away. They do not hide among herbage like hares, nor burrow like rabbits, but live in holes or crevices in the rock, frequently in the faces of steep cliffs. Neither the hyrax nor the hare is a ruminant, as seems to be implied in Lev 11:5 and Dt 14:7, but their manner of chewing their food may readily have led them to be thought to chew the cud. The hyrax has four toes in front and three behind; the hare has five. In the tarsus (and in some fossil members of the horse family), all furnished with nails that are almost like hoofs, except the inner hind toes, which have claws. The hyraxes constitute a family of ungulates and, in spite of their small size, have points of resemblance to elephants or rhinoceroses, but are not closely alluded to these or to any other known animals. The camel, the coney and the hare are in the list of unclean animals because they "chew the cud but divide not the hoof," but all three of these are eaten by the Arabs.

The illustration is from a photograph of a group of conies in the Syrian Protestant College at Beirut, prepared by Mr. Francis Carruthers, who collected these specimens in a clift in the neighborhood of Tyre. Specimens from the Dead Sea are rarer than those from Syria.

**CONFECTION**, kon-fek'shun, CONFECTIONARY, kon-fek'shun-'a-ri, CONFECTION-ACY, kon-fek'shun-'a-si: "Confidence" as an adj., in the sense of united or leagued is twice the tr of ἑαυτοῦ, brith, "covenant," in several instances tr league" (Gen 14:13, bατ’, brith, "lord or master of a man as if "thee were c. with Abram"; cf Ps 85:5; once of τῷ, naath, "to rest," "Syria is c. with Ephraim" (Isa 7:2, Rv'm revesth on Ephraim); also 1 Mac 10:47). As a noun confidence" occurs in 1 Mac 10:10, συμμανδα, "confidantes" (1 Mac 8:20:4:31; 14:40; 15:17).

Confederacy, as a league," occurs as the tr of brith, "the men of thy c." (Ob ver 7); as a conspiracy it occurs in Isa 12:2 bis, as of καθαρ, "to bind": "Say ye not, a c." Cl 2 8 15:2; 2 K 12 20; etc. W. L. Walker

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**CONFERENCE**, kon-fur', CONFERENCE, kon-fur'en-s: The equivalent of three Gr words of different shades of meaning. In Gal 1 16, προσανατομῆν, prosanatolhmi, had been used in classical writers for resorting to oracles (Lightfoot on Gal 2:6; Eilcott on Gal 1:16); hence, "to take counsel with," "to consult." In Acts 4; 15, συμβάλλεσ; συμβάλλεσ, "to compare views," "discuss;" and in Acts 26 12, συλλαλεσ, συλλαλεσ, "to talk together." Cf the single passage in the OT (1 K 1:7).

**CONFESSION**, kon-fe'sh'un (πτώς), γαθά; ἐμπλογία, homologē, and their derivatives): The radical meaning is "acknowledgment," "avowal," with the implication of a change of conviction, of course of conduct on the part of the subject. In Eng. "profession" (AV 1 Tim 6:12; He 3:1; 4:14), besides absence of the thought just suggested, emphasizes the publicity of the act. C., like its Gr equivalent, connotes, as its etymology shows (Lat. co, Gr ἐκοι), that the act places one in harmony with others. It is the uniting in a statement that has previously been made by someone else. Of the two Gr words from the same root in the NT, the compound with the Gr preposition ὥν found, among other places, also in Acts 20:28; cf Ga 5:14. Phil 2:11 implies that it has come from an inner impulse, i.e. it is the expression of a conviction of the heart. It is referred anthropologically to God in Job 40:14, where Jehovah says to the patriarch sarcastically: "Then will I also confess of (unto) thee"; and in Rev 3:5, where it means "to recognize" or "acknowledge."

When man is said to confess or make confession, the contents of the confession are variously distinguished. All, however, may be grouped under two heads, confession of faith and confession of sins. Confessions of faith are public acknowledgments of fidelity to God, and to the truth through which God is revealed, as 1 K 8:33. They are declarations of unequalled confidence in Christ, and of surrender to His will, as 1 Cor 10:13. Every one, ... who shall confess me before men." In Phil 2:11, however, c. includes, alongside of willing, also unwilling, acknowledgment of the sovereignty of Jesus. The word c. stands also for everything contained in the Christian religion—"the faith" used in the objective and widest sense, in He 3:1; 4:14. In both these passages, the allusion is to the NT. The "High Priest of our c." (He 3:1) is the High Priest, of whom we learn and with whom we deal in that new revelation, which in that epistle is contrasted with the old.

Confessions of sins are also of various classes: (1) To God alone. Wherever there is true repentance for sin, the penitent freely confesses his guilt to Him, against whom he has sinned. This is described in Ps 32:3-6; cf 1 Jn 1:9; Prov 28:13. Such c. may be made either silently, or, as in Dnl 9:19, orally; it may be general, as in Ps 51, or particular, as when some special sin is recognized; it may extend to what has not been discovered, but which is believed to exist because of recognized inner depravity (Ps 19:12), and thus include the state as well as the acts of sin (Rom 7:18). (2) To one's neighbor, when he has been wronged. (Lk 17:4): "If thou hast sinned against thy neighbor, go and restore him... seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him." It is to this form of c. that James refers (5:16): "Confess.... your sins one to another"; cf Mt 5:23 f. (3) To a spiritual adviser or minister of the word, such as the c. of David to Nathan (2 S 12:13), of the multitudes to John in the wilderness (Mt 3:6), of the Ephesians to Paul (Acts 19:18). This c. is a general acknowledgment of sinfulness, and enters into an enumeration of details only when the conscience is particularly burdened. (4) To the entire church, where some crime has created public scandal. As "secret sins are to be rebuked secretly, and public sins publicly," in the apostolic age, where there was genuine penitence for a notorious offence, the acknowledgment was as public as the deed itself. An illustration of this is found in the well-known case at Corinth (cf 1 Cor 5:3 ff with 2 Cor 2:6 f.).

For auricular c. in the sense of the mediaeval and Rom church, there is no authority in Holy Scripture to traceable to the custom of confining those who were about to make a public c. of some notorious offence, and of giving advice concerning how far the circumstances of the sin were
CONFIDENCE, kon-fid-ens. (Greek, *πίστη*, báthos, and forms, *πίστις*, kefal; *πεπίστημι*, parrhesía, *πείθω*, peithó, *πιστεύω*, pithéw, *πεπιστεύω*, pepithéw, *πεποιθάω*, peipotháw; *πεποίθησι*, peipóthésis; *πιστοποιία*, pisto póia). The chief Hebrew word tr' confidence (báthāh, and its forms, perhaps, radically, "to be open," showing thus what originated the idea of "confidence"; where there was nothing hidden a person felt; it is very frequently rendered "trust." In Ps 118:8,9 we have "It is better to take refuge in the Lord than to trust in princes," Hebrews in particular confidence in princes, and in 65:5, "O God of our salvation, thou that art the confidence (mibheth) of all the ends of the earth." Mibheth is tr' confidence in Job 18:11; 31:24; Prov 21:22, etc.

Kefal ("firmness," "stoutness") is rendered "confidence" in Prov 3:26, and kefalah in Job 4:6; peithó ("to persuade") is tr' confidence in 2 Cor 2:3; Gal 5:10, etc.; pepithéw, in 2 Cor 1:15; 8:22, etc.; *hupostasia* ("what stands under"), in 2 Cor 11:17; Heb 3:14; 1 Pet 2:4; parrhesía ("courage," "boldness") is invariably tr' in RV "boldness" (Acts 28:31; He 3:6; 4:16; 10:35; 1 Jn 2:28; 3:21; 5:14); tharáth or tharrhó ("to have good courage") is so tr' in "being therefore always of good courage" (2 Cor 5:6); "I am of good courage concerning you" (2 Cor 7:16), AV "confident" and "confidence.

RV has "confidence" for "hope" (Job 8:14); for "assurance" (Isa 32:17); for "trusting" (2 Cor 3:4); for "same confident boasting" (2 Cor 9:4); "is confident" for "trusted" (Job 40:29); "to have confidence" for "thinketh he hath whereof he might trust" (Phil 3:4); "confidently" for "constantly" (Acts 13:15); "confidently affirm for "affirm" (1 Cor 15:55); "confidently" we have for "his confidence" (Job 18:14), "wherein he trusted," for "with confidence" (Ezk 26:26) "securely therein." The Bible teaches the value of confidence (Isa 30:15; He 10:35), but neither in "gold" (Job 31:24), nor in man, however great (Ps 118:89; Jer 17:5), nor in self (Prov 14:16; Phil 3:3), but in God (Ps 65:5; Prov 3:26; 14:26), as revealed in Christ (Eph 3:12; 1 Jn 3:14).

W. L. Walker

CONFIRM, kon-fir'm. CONFIRMATION, kon-fir'm-as'han'm: In the OT represented by several Heb words, generally with reference to an increase of external strength, as "e. the feeble knees" (Isa 35:3); "e. the kingdom" (2 K 15:19); "e. inheritance" (Ps 69:9). In the NT, this external, objective sense is expressed by *Believa*, beha’ìs, as in Mk 16:20; Rom 15:8. The strengthening of mind, purpose, conviction, i.e. the inner or subjective sense (Acts 14:22; 16:32:41) corresponds to *επιστείρα*, epipítería. Used also of ratifying or making that which is done to appear to be valid (Acts 2:38), a covenant (Gal 3:15). The noun is used in the second sense (He 6:16; Phil 1:7). Confirmation, the rite, in some denominations, of admission to the full communion of the church, which the Rom church has elevated to the place of a sacrament, has only ecclesiastical, but no Scriptural, authority. It is grounded, however, in the Scriptural precedent of the laying on of hands after baptism. See HANDS, IMPOSITION OF.

H. E. Jacobs

CONFLICT, kon-flikt' (keyvón, agón, "contest," "fight"). In Phil 1:30, "having the same spirit of Christ ye saw in me," AV; 10:6 in 2 AV "contention"; *συμμαχία*, athletés (lit. "combat in the public games"), in He 10:32 (AV "fight".) See also Agony.

CONFORM, kon-fôrm', CONFORMABLE, kon-fôrm'-a-ble' (συμμορφωθείν, summormorpho, "to become or be like," or "of the same form"). Indicating an inner change of nature, working into the outward life (Rom 8:29; Phil 3:10:21); while *συμμορφωθείς, suschmatizó, "fashioned according to" (Rom 12:21) RV, AV "conformed," refers to that which is external.

CONFOUND, kon-found': The physical origin of spiritual terms is well illustrated by the principal Heb words for "confounded" (rendered also "ashamed," etc); *בִּשָּׁם, bisháh, to become pale* (2 K 19:26; Job 6:20; Ps 83:17; 129:5 AV; Isa 19:9, etc); *קִּנָּח, qinnáh, "to become red* (Ps 35:4; Isa 1:29; 24:23) "the moon shall be confounded," Mic 3:7); *יִדְבֹּּך, yadhbash, "to be dried up* (Jer 48:24 AV; 48:120 AV; 62:2 AV; Zec 10:5); *רֶכֶם, rekem, "to blush* (Ps 69:6 AV; Isa 41:11, etc). In Gen 11:7,9, of the confusion of tongues, the word is *משֶׁרֶת, mésháth, "to mix, "mingle." In Jer 1:17 AV it is *נָרָּת, naráth, "to bring or put down.*

In NT, kataischánó, "to put to shame" (1 Cor 1:27 AV; 1 Pet 2:6 AV); and *συγκίνησιν, "to pour together," "bewilder" (Acts 2:6; 9:22). RV frequently gives "ashamed" and "put to shame" instead of "conformed." W. L. Walker

CONFOSSION, kon-fôz'shún (Greek, *καταίσχανον, katalískanó, "ashamed," "shame, paleness," *πεπόιθησι, kelmáthm, "blushing," "shame of face," "shame," ἄπαθεία, akatastasis, ἄπαθαι, σιγάται, σιγάταις, στυγνος, στυγνον, στυγνος*). In the OT used (Ps 109:29 AV) and kelmáthm (Ps 44:15; Isa 30:3) are the words most frequently tr' "confusion"; toáh, "wastiness," "emptiness" is so tr' (Isa 24:10; 3411; 41:29), also kalón, "lightness," "contempt" (Job 10:15 = ignominia, AV) and tehel, "profanation" (Lev 18:23; 20:12); râ'ash, "shaking," "trembling," rendered "confused" in Isa 9:5 AV; cf. RV. Gr. akatastasis, "instability" is tr' "confusion" (1 Cor 14:33; Jas 3:16); *συγκίνησιν, a pouring out together." (Acts 19:29).

In Wied 14:26, "changing of kind" (AV) is rendered "confusion of sex." W. L. Walker

CONGREGATION. See BABEL, TOWER OF; TONGUES, CONFESSION OF.

CONGREGATION, kon-greg-á'shún (Hebrew, *בָּאוֹם, bo'ah; *הַעֲמָדָה, édháh): These two words rendered by "congregation" or "assembly" are used 1. Terms apparently without any difference of Employed sense. They appear to include an assembled or the whole people or an section that might be present on a given occasion. Indeed, sometimes the idea appears to correspond closely to that conveyed by "horde," or even by "crowd." *Édháh* is once used of bees (Jgs 14:8). It has been sought to distinguish the two words by means of Lev 4:13, "if the whole *édháh of Israel
err, and the thing be hid from the eyes of the kôhâl." The kôhâl would then be the smaller body representing the whole 'êdâh, but the general usage is not favorable to this view (compare e.g., Ex 12:19, "cutting off from the 'êdâh of Israel," with Nu 19:20, "cutting off from the kôhâl"). The idea denoted by these words is said by Wellhausen to be "foreign to Heb antiquity," though it "runs through the PC from beginning to end" (PROLEGOMENA, 78). 1 WILKINSON'S view is that this presents us with laws excluding certain classes from the kôhâl, and the word is also found in Gen 49:6; Nu 22:4 (RV "multitude"); Dt 5:22; 9:10; 31:30; Josh 3:5; 1 S 17:47; 1 K 8:14; Mic 2:5, and other early passages. While 'êdâh occurs in 1 K 20:20 (see further, Eerdmans, DAS Buch Esod, 80 f). On the other hand taste and euphony appear to be responsible for the choice of one or other of the words in many cases. Thus the Chronicler uses kôhâl frequently, but 'êdâh only once (2 Ch 5:8 = 1 K 8:5).

Moses provided for the summoning of the congregation by trumpets (Nu 10:2-8). For the sin offering to be brought if the whole congregation errered, Lev 4:13-21.

2. Provisions Ptts 23:1-8 (in Heb 2-9) excludes bastards, Ammonites and Moabites from the assembly, even to the tenth generation, while Edomites and Egyptians were admitted in the third. Those who suffer from certain physical defects are also excluded.

One other word must be noted, מֹדֵד, mōdeḏ. It occurs often in the phrase 'âhel mo'âd ("tent of meeting"; see TABERNACLE). But in Nu 16:2 we find it used of certain princes who were "men of renown called to the assembly."

For מַעַבְד, maḇěḏ, rendered by RV "solemn assembly," see FEASTS. On מַעַבְד, maḇ'āḏ, see CONVOCATION.

HAROLD M. WIENER

CONGREGATION, MOUNT OF (תגּוֹר עֶתְכֶם, har-môḏâd, Isa 14:13): The prophet has depicted the excitement caused in Sheol by the descent of the once mighty king of Babylon into the world of shades, and now himself points the contrast between the monarch's former haughty boastings and his present weak and hopeless condition: "Thou sittest in thy boat, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north." Instead he is brought "to the uttermost parts of the pit" (ver 15). By the "mount of congregation" (meeting or assembly) is evidently meant the fancied Olympus of the gods on some lofty northern height. The king vaunted that he would make his abode with the gods in heaven; now he is cast down to the depths of Sheol.

JAMES ŒR

CONIAH, kô-nîa' (kening, kōnâyâh, "Jah is creating"): A form of the name Jehoiachin, found in Jer 22:24:28; 37:1. See JEHOIACHIN.

CONONIAH, kon-on'i-ah. See CONANIAH.

CONQUEROR, kon'kâr-ôr: Known only in the compound vb. (עִקֵּרְךָ מְעַסֶּה, haperînkîmen, Rom 8:37): A usual meaning of the preposition in composition is "above all treasures; see Lève're-en-merèn, RV AV. The comparison is to the completeness of the victory. Others may place their enemies in subjection; those here mentioned master not only their foes, but themselves. Others destroy their foes and their resources; while those who are "more than conquerors" convert foes into means of still farther promoting the interests for which they struggle (Rom 3:3-5). Nor is the victory external and transient, but internal and permanent.

H. E. JACOBS

CONSCIENCE, kon'shân, (ᾲναισθήσεις, ἥ συνεξελέγης): 1. Sequent Conscience

I. Sequent Conscience. 1. Judicial

This is (1) judicial. No sooner is a decision formed than there ensues a judgment favorable or adverse, a sentence of guilty or not guilty. Conscience has often been compared to a court of law, in which there is the culprit, judge, and jury; but these are all in the subject's own breast, and are in fact himself.

It is (2) punitive. In the individual's own breast are not only the figures of justice already mentioned, but the executioner as well; for, on the back of a sentence of condemnation or acquittal, there immediately follows the pain of a wounded or the satisfaction of an approving conscience; and of all human miseries or blessings this is the most poignant. Esp. has the remorse of an evil conscience impressed the human imagination, in such instances as Cain and Judas, Saul and Herod; and the poets, those knowers of human nature, have found their most moving themes in the delineation of this aspect of human experience. The ancient poets represented the terrors of conscience under the guise of the Erinyses or Furies, who, with swift, silent, unserviceable footsteps, tracked the criminal and pulled him down; while in the Resurrection, in such dramas as Machbeth and Richard the Third, has burned the same lessons into the imagination of all readers of his works.

The satisfaction of a good conscience may stamp itself on the habitual serenity of one face, and the accusations of an evil conscience may impart a hunted and sinister expression to another (cf Wisd 17:11).

It is (3) predictive. There is no instinct in the soul of man more august than the anticipation of something after death—at a tribunal at which the whole of life will be reviewed and retribution awarded with perfect justice according to the deeds done in the body. It is this which imparts to death its solemnity; we instinctively know that we are going to our account. And such great natural instincts cannot be false.

It is (4) social. Not only does a man's own conscience pass sentence on his conduct, but the conscience of others pass sentence on it too; and to this may be due a great intensification of the consequent sensations. Thus, a crime may lie hidden in the memory, and the pain of its guilt may be assuaged by the action of time, when suddenly and unexpectedly it is found out and exposed to the knowledge of all; and, only when the force of the public conscience breaks forth on the culprit, driving him from society, does he feel his guilt in all its magnitude. The "Day of Judgment" (q.v.), as it is represented in Scripture, is an application of this
principle on a vast scale; for there the character and conduct of every one will be submitted to the conscience of all. On the other hand, a friend may be to a man a second conscience, by which his own conscience is coopted or abrogated. We are from without, in some cases, be, even more than the judgment within, an encouragement to everything that is good or a protection against temptation.

II. Antecedent Conscience. —From the Sequent is distinguished the Antecedent Conscience, which designates a function of this faculty preceding moral decision or action. When the will stands at the parting of the ways, seeing clearly before it the right course and the wrong, conscience commands to strike into the one and forbids to choose the other. This is its imperative; and—employing the language of Kant—it is a categorical imperative. What conscience commands may be apparently against our interests, and it may be completely contrary to our inclinations; it may be opposed to the advice of friends or to the solicitations of companions; it may contradict the decrees of principalities and powers or the voices of the multitude; yet it is not withdrawn by any of these to modify its claim. We may fail to obey, giving way to passion or being overborne by the allurements of temptation; but we know that we ought to obey; it is our duty; and this is a sublime and sacred sense of guilt, of a great other, conscience issuing one command and self-interest or passion or authority another, and the question has to be decided which of the two is to be obeyed. The interpreters of human life have known how to make use of such moments, and many of the most memorable scenes in literature are of this nature; but the actual history of mankind has also been dignified with numerous instances in which confessors and martyrs, standing on the same ground, have faced death rather than contravene the dictates of the authority within; and there never passes an hour in which the eye of the All-seeing does not behold someone on earth putting aside the bribes of self-interest or the menaces of authority and paying tribute to conscience by doing the right and taking the consequences.

III. Intuitional and Associational Theories. —Up to this point there is little difficulty or difference of opinion as to what we understand by very differing views emerge. It was remarked above, that when anyone stands at the parting of the ways, seeing clearly the right course and the wrong, conscience imperatively commands him which to choose and which to avoid; but how does anyone know which of the two alternatives is the right and which the wrong? Does conscience still suffice here, or is he dependent on another faculty? Here the Intuitional and the Associational, or—speaking generally—the Scotch, the German and the French schools of ethics diverge, those on the one side holding that conscience has still essential guidance to give, while those on the other maintain that the guidance must now be undertaken by other faculties. The Sensationalist or Experimental school holds that we are dependent on the authority of society or on our own estimate of the consequences of actions, while the opposite school teaches that in the conscience there is a clear revelation of certain moral laws, approving certain principles of action and disapproving others. The strong point of the former view is the diversity which has existed among human beings in different ages and in different latitudes as to what is right and what is wrong. What was virtuous in Athens may be iniquitous in Athens; what is chivalrous in feudalism may be as heroism in Japan may be despised as foolhardiness in Britain. To this it may be replied, first, that the diversity has been greatly exaggerated; the unanimity of the human conscience under all skies being greater than is allowed by the philosophic historian, and, secondly, the world, says Butler, "before he engages in any course of action, ask himself, Is this I am going about right, or is it wrong? Is it good, or is it evil? and I do not in the least doubt but that this question will be answered accordingly to truth and virtue by almost any fair man in almost any circumstances." Then, there are many moral judgments supposed to be immediate verdicts of conscience which are really logical inferences from the utterances of this faculty and are liable to all the fallacies by which reasoning in any department of human affairs is beset. It is only for the major premise, not for the conclusion, that conscience is responsible. The strong point of the Intuitional school, on the other hand, is the power and right of the individual to break away from the habits of society, and, in defiance of the commands of authority or the voices of the multitude, to follow a course of his own. When he does so, is it a logical conclusion as to the consequences of a certain action or inaction? When, for example, Christianity announced the sinfulness of fornication in opposition to the laxity of Greece and Rome, was it an argument about consequences with which she operated successfully, or was the reason she held the outcry at the back of the actions and opinions of heathendom? The lettering of the moral law may have to be picked out and cleansed from the accumulations of time, but the inscription is there all the same.

IV. The Education of Conscience. —It may be, however, that a more exact analysis of the antecedent conscience is requisite. Between the categorical imperative, which commands to choose the right path and avoid the wrong, and the indicative, which declares that this is the right way and that the wrong, there ought perhaps to be assumed a certainty that one of the alternatives is right and must be pursued at all hazards, while the other is wrong and must be abandoned at whatever cost. This perception, that moral distinctions exist, separate from each other as heaven and hell, is the peculiar quality of conscience; but it does not exclude the necessity for taking time to ascertain, in every instance, which of the alternatives has the one character and the other, to the point at which the one possesses a great variety of knowledge to make this sure. Those who would limit conscience to the faculty which utters the major premises of moral reasoning are wont to hold that it can never err and does not admit of being educated; but such a use of the term is too remote from common usage, and there must be room left for the conscience to enlighten itself by making acquaintance with such objective standards as the character of God, the example of Christ, and the teachings of the wise and the experience of the good.

Another question of great interest about the conscience is, whether it involves an intuition of God. When it is suffering the pain of remorse, is it that inflicts the punishment? Is it only the conscience itself? Or is man, in such experiences, aware of the existence of a Being outside of and above himself? When the will is about to act, it receives the command to choose the right and refuse the wrong; but who issues this command? Is it only itself, or does the importance and solemnity betokening a higher origin? Conscience is an intuition of moral law—the reading, so to speak, of a luminous writing, which hangs out there, or is it the bosom of Nature—but who penned that writing? It is admitted that conscience, Conscience implied, in its very structure, a reference
to God, meaning lit. "knowledge along with another," the other being God. Though this derivation be uncertain, many think that it exactly expresses the truth. There are few people with an ethical experience of any depth who have not sometimes been overwhelmingly conscious of the approval or disapproval of an uncle. Being; and, if there be any trustworthy argument for the existence of a Deity, prior to supernatural revelation, this is where it is to be found.

V. History and Literature.—Only a few indications of history can be given here. The conscience, at least the conscience, which was identified in the ancient world, and the power of preparation conscience, the Monasticism, Rothe in comprehending was because, Cor into the heavens (Gen 3:8); and, in the very next incident, the blood of Abel cries out to heaven from the ground (Gen 4:10). In the NT the word conscience typically occurs in the speeches (Acts 24:16, etc.) and writings of St. Paul (Rom 2:15; 9:1; 13:5; 1 Cor 6:7–12, etc); and this might have been expected to secure for it a prominent place in the doctrine of the church. But this did not immediately take effect, although Chrysostom already speaks of Conscience and Nature as two books in which the human mind can read of God, previous to supernatural revelation. In the Middle Ages the conscience received from two sources of stimulation. One was the Speculative Trend: both the title and name were certain to come into greater prominence in the speculations of the schools. The one of these influences was the rise of Monasticism, which, driving human beings into solitude, made the movements of their own minds the objects of everlasting study to themselves; and the other was the practice of auricular confession, which became, especially to many of the inmates of the houses of religion, the most interesting business of life. It is doubtless true that the confessors, they scanned every thought and weighed every scruple, becoming adepts at introspection and self-discipline. Thus it came to pass that ethics took the form of Cases of Conscience, the priest having to train the sinner to think for himself; and, as the confessors, they scanned every thought and weighed every scruple, becoming adepts at introspection and self-discipline.

2. The Reformation and After

At the Reformation the conscience was much in the mouths of men, both because the terrors of conscience formed a preparation for discarding the old order, and because, in appearing before principalities and powers in vindication of their action, the Reformers took their stand on conscience, as Luther did, not only in his famous sermon at Worms; and the assertion of the rights of conscience has ever since been a conspicuous testimony of Protestantism; whereas Romanists, especially as represented by the Jesuits, have treated the conscience as a feeble and ignorant thing, requiring to be led by authority—that is, by themselves. The forms of mediaevalism long clung even to Protestant lit. on this subject. It may not be surprising to find a High Churchman like Jeremy Taylor, in his _Doctor Dubitandum_, discussing ethics as a system of cases of conscience, but it is curious to find a Puritan like Baxter (in his _Christian Directory_), and a Scottish Presbyterian like David Dickson (in his _Therapeutica Sacra_) doing the same. Deism in England and the Enlightenment in Germany magnified the revelation which the saints had described as a power of revealing God as made any further revelation unnecessary; but the practical effect was a secularization and vulgarization of the general mind; and it was against these rather than the system which had produced them that Butler in England and Kant in Germany had to raise the standard of a spiritual view of life. The former said of the conscience that, if it had power as it had rights, it could absolutely govern the world; and Kant's sublime saying is well known at the close of his great work on _Ethics_: "Two things fill the soul with ever new and growing wonder and reverence, the often and the longer reflection continues to lay hold on itself in the starry heavens above and the moral law within." The rise of an Associational and Developmental Philosophy in England, represented by such powerful thinkers as the Mills, father and son, Professor Bain and Herbert Spencer, tended to remove the halo surrounding the conscience, by representing it as merely an emotional equivalent for the authority of law and the claims of custom, so stamped on the mind by the experience of generations that, its earthly source forgotten, it came to be attached to supernatural powers. But this school was antagonized with success by such thinkers as Martineau and T. H. Green. R. Rothe regarded conscience as a term too popular and of too variable signification to be of much use in philosophical speculation; but most of the great succession of writers on Christian ethics who followed him have treated it seriously; Dörner esp. recognizing its importance, and Newman Smyth bestowing on it a thorough modern treatment. There are few books on the subject that of Gass, which contains an appendix on the history of the term _synderesis_, is deserving of special attention; that by Köhler is unfinished, as is also the work in Eng. by Robertson; _The Christian Conscience_ is a work by a trained professor and an introduction to the subject. Weighty discussions will be found in two books on Moral Philosophy—the _Handbook of Calderwood_, and the _Ethics_ of Mises. But there is abundance of room for a great monograph on the subject, which would treat conscience in a comprehensive manner as the subjective standard of conduct, formed by progressive familiarity with the objective standards as well as by practice in accordance with its own authority and with the will of God.

James Stalker

CONSECRATE, kon'sēkrāt. CONSECRATION, kon'sēkrā'shən: In the OT for several Heb words of different meanings:

1. in the service of Jeh (Mic 4:13). See _ban_, OT.
2. _nāzar_ (Num 6:7, 12; _RV “separate”_). See _Nazarite_.
3. _kādēsh_; _kā'dēsh_; _kāh-dēsh_; "to be set apart," or "to be holy": of Aaron and his sons (Ex 28:3; 30:30; RV "sanctify"). The silver and gold and brass and iron of the banned city of Jericho are "consecrated"
things (RV "holy") unto the Lord (Josh 6:19); of the priests (2 Ch 26:18); of sacrifices (2 Ch 29:33; 31:6; 2 Esd 3:5). See HOLINESS.

(4) צָלַל, millê' yâdah, lit. "to fill the hand"; and subst. pl. צָלָל, millû'îm, a peculiar idiom used frequently and generally for the installation of a priest into his office; and subst. for the installation offerings which were probably put into the priest's hands to symbolize his admission into office; hence the phrase, "and thou shalt consecrate Aaron and his sons" (Ex 29:9; so 28:41; 29:33.35; 32:29; Lev 8:33; 16:32; 21:10; Nu 3:3; Jos 17:5.12; 2 Ch 29:31); of Jeroboam's non-Levitical priesthood (1 K 13:33; 2 Ch 13:9); of the altar (Ezk 43:20) and of these who contributed to build the temple (1 Ch 29:5). Subst. of an act of installation (Lev 7:37; 8:33), and of installation offerings (Ex 29:22.26.27.31; Lev 8:22.28.29.31).

2. In the NT transl., teleînô, "to make perfect" (He 7:28; RV "perfected"); εὐφαυίζει, εὐφαίνιζο, "to make new" (He 10:20; RV "dedicated"). T. Rees

CONSENT, kon-sent'. The vb. implies compliance with the guidance and direction of another, and, therefore, a secondary and subordinate relation of approval, sympathy and cooperation to the part of the one who consents, He does not take the initiative, but yields to what the principal proposes. The phrase is commonly in the Greek, e.g. συμφωνεῖν, "by consent," means "by mutual agreement" (1 Cor 7:5), both parties concerned being placed on an equality. With one consent" (Zeph 3:9, Heb "with one shoulder"; Lk 14:18) suggests, though it does not necessarily imply, the result of deliberation and consultation; it may have no other force than that of unanimity.

H. E. Jacobs

CONSIDER, kon-sid'ër. In the NT the force of the word is brought out most vividly in Mt 6:26 (καταμαθάω, katamatánâô), where it means to "examine closely"; as though the observer had to bend down for this purpose, and in Lk 12:27; He 10:24 (katematô, to "observe well"), while in He 13:7 (the anathêthô - look up towards or "look again at") is consistent with the reverential regard commented on in the context. Used in the OT for a variety of Heb terms, signifying inspecting (Prov 31:16), examining (Lev 13:13), giving serious thoughts to (Ps 77:1; 139:1), it often means little more than "see" or "behold" (Ps 8:3; 9:13). H. E. Jacobs

CONSIST, kon-sist'. (συνιστάμαι, sunistamâi): To stand together, exist, subsist (Col 1:17, "in him all things consist," i.e. the continuation of the universe is dependent upon His support and administration). In Lk 12:15, it is the vb. elî, eimi, "to be," to express the thought that wealth is only an accident, not an essential to the highest ideal of life.

CONSOLATION, kon-sôl'a-shun (παρακλητής, paraklêthis): "Consolation of Israel" (Lk 2:25), refers to the fulfillment of the promises in Isa 40:1 ff. See COMFORT. "Son of consolation" (Acts 4:36 AV and ARVM); see BANNERAS.

CONSORT, kon-sôrt' (προσαλλόω, prosklêrôô, "to allot," Acts 17:4). The vb. may be either in the middle or passive voice, RV, AV, and Luther's German tr regard it as middle, and render it: "cast their lot with, associated, and united with." In advocacy of the passive, see Alford's Greek Testament, proposing: "were added," as if by lot, the allotment being determined by God who gave them the Holy Spirit directing their choice. The Eng. has the Lat. for "lot" as its base.

CONSPIRACY, kon-spir'ä-si. See CONFEDERACY.

CONSTANT, kon'stant', CONSTANTLY, kon-stant'-li: In 1 Ch 28 (kîdzâk) meaning "firm," "strong." In Prov 21:28 the advb. ("constantly") of AV is replaced in RV by "shall speak so as to endure." RV "unchallenged" (2 Ch 21:2) "(2 confi- dently)" for AV "constantly" in Acts 12:15; Tit 3:8.

CONSPEL, kon-sôp'lä, kon-sôp-əl, kon-stran', kon-stránt': Generally in the sense of pressing urgently (2 K 4:8; Lk 24:29; Acts 16:15), to impel or carry away (2 Cor 5:14); sometimes to be compelled of necessity (Job 32:18; Acts 28:19; cf Gal 6:12). See COMPEL.

CONSULT, kon-sult' (πριγμαντου, ehd'al, é'pō, málak, kon-sult', kon-sult', kon-sil, kon-sil'). See ASTRONOMY, II, 11.

CONSTRAIN, kon-strân': Generally in the sense of pressing urgently (2 K 4:8; Lk 24:29; Acts 16:15), to impel or carry away (2 Cor 5:14); sometimes to be compelled of necessity (Job 32:18; Acts 28:19; cf Gal 6:12). See COMPEL.

CONFUSED, kon-sôf'ëd, kon-sôf'-ëd. (Gen 41:40; Ex 15:7; Ps 78:65, etc); kôl'dâ ("to finish") is also frequently tr""con- sume," "consumed" (Gen 31:30; Ex 32:10; Ps 59:13, etc); tâmâm, to "be perfect," "(finished" (Nu 17:13; Dt 25:15; Ps 73:19, etc). There are many other words tr""consume" and "consumed," e.g. ἐφύκα, "to end" (Jer 8:14; Dal 26:12; 33:23); balâd, "to fade", "wear away" (Job 13:28; Ps 49:14); ὑστασία, involving violence (Job 24:19); ἑστήκα, "to end" (Gen 19:15.17; Isa 7:20, etc); ἀκοφείλε, "to be old" (Ps 6:7; 31:9.10 AV); mágôkâ, "to become complete" (Ezk 4:17; Zech 1:7); kôl'dâ is rendered "utterly consumed" (Neh 9:31); αναλίσκω, to "use up," occurs in Lk 9:54; Gal 5:15; 2 Thess 2:8 (AV); dâpâdâ, "to spend," is tr""con- sume" in Jas 4:3 (RV "spend"); katalánaskô, "to consume utterly," occurs only in He 12:29; "for our God is a consuming fire.

In RV "devour," "devoured" are several times substituted for "consume," "consumed," e.g. Job 20:26; Jer 49:27; Nu 16:55; "boil well" (Ezk 34:10); for "be consumed with dying" (Nu 26:13); "perish all of us," "consume" is tr""corrupt"" in Mt 6:19; "my breath is consumed," for "my breath is corrupt" (Job 17:1); instead of "the flame consume the chaff" (Isa 5:6) we have "as the dry grass sinketh down in the flame; and for "what shall the Lord shall consume" (2 Thess 2:8). RV reads (after a different text) "whom the Lord Jesus shall slay," "consume" in ARVM.

CONSUMMATION, kon-su-mâ'shun (τέλεσθαι, ki-dîl森, fr rîç, kôl'dâ): The word, meaning destruction, completion, or failing (Isa 10:23; 28:22; Dan 9:27) is tr""interchangeably in the AV for another
CONSUMPTION, kon-sup\'shun (\'k\'sum-\'), sha-hep\'th, "wasting away"): One of the punishments which was to follow neglect or breach of the law. It may mean pulmonary consumption, which occurs frequently in Pal; but from its association with fever in the texts, Lev 26:16; De 28:22, it is more likely to be the much more common condition of wasting and emaciation from prolonged or often recurring attacks of malarial fever.

CONTAIN, kon-t\'n. See CONTINUITY.

CONTEND, kon-tend', CONTENTION, kon-ten\'shun: The meeting of effort by effort, striving against opposition, or, in the bawdy sense, to keep up the battle (De 2:9), or with horses (Jer 13:5), sometimes orally (Neh 13:11), sometimes spiritually (Isa 57:16). In the NT διακρινειν, diakrin\'ein, for the hostile separation of one from another, dispute (Jude ver 9), or ἐκτοιναί, ekt\'o\'nai, esp. diakrin\'o\'nai, the effect of the strain to which a contestant is put. The noun is almost universally used with an unfavorable meaning, and as worthy of condemnation, for an altercation arising from a quarrelsome disposition. "By pride cometh only contention" (Prov 13:10). The contentions at Corinth (1 Cor 1:11) called forth the rebukes of Paul. Where used in AV in a good sense (1 Thes 2:2) RV has "conflict." In Acts 15:39, the noun has a peculiar force, where RV translates it "contention" (παραξεναι) by "sharp contention." The Gr word refer rather to the inner excitement and irritation than to its outward expression.

CONTENT, kon-tent', CONTENTMENT, kon-tent\'ment (\'k\'tent, ya\'al; ἀπειθέω, ark\'ēō): To be free from care because of satisfaction with what is already one's own. The Heb means simply "to be pleased." The Gr brings out the full force of the word in 1 Tim 6:8; Heb 13:5. Contentment (1 Tim 6:6) is more inward than satisfaction; the former is more a state of mind, the latter has to do with some particular occurrence or object.

CONTINUITY, kon-ti-nen-si (\'kyoo\-naren\-si, eg\'-krit\'e\'-o\'-mey, "to have self-control" or "continence") RV, "to contain" AV: Paul, although he would that all men were like himself unmarried, yet advises that they should marry if they cannot control their sexual passions, and hold them in complete subjection to Christian motives (1 Cor 7:9). The same Gr vb. is used in 1 Cor 9:25, and τρε\'-"is temperate" (AV and ERV) of the athlete who during the period of training abstains from all indulgence in food, drink, and sexual passion. For the general principle as expressed in subst. ekgr\'e\'-tik\'a (Acts 24:25; Gal 5:23; 2 Pet 1:6) and adj. ekgr\'e\'-tik\'os (Tit 1:8) see TEMPERANCE, TEMPERATE. T. Rees

CONTINUAL, kon-tin\'a-l, CONTINUALLY, kon-tin\'o\'-a-li: Without cessation, although there may be intervals between its presence; that which regularly recurs throughout a period, as Lk 24:53: [They] were continually in the temple]; "lest by her continual coming" (Lk 18:5). In OT for Heb ṣādāh, "pursue," as one drop of rain follows another in swift succession, but more frequently by tämdūd for offerings repeated at intervals, as

Ex 29:42; occasionally the Heb has the phrase lit. meaning "all the day" (kol ha-yom), as Gen 8:5. In the NT most frequently for ἀγωνία, "through all" ("always" Mt 18:18; He 13:15), "sometimes," αἰδαλίητος, "incessantly" (Rom 9:2 AV) and διενέκ\'ēs, "continuously" (He 7:3).

WALTER G. CLIFFINGER

CONTRADICT, kon-tra-lk\'shun: AV for ἀντιλόγια, antilog\'ia (He 7:7; 12:3). In the former passage, RV has "without any dispute," i.e. what has been said requires no argument; in the latter "quarreling," which is scarcely an improvement, the reference being to oral attacks upon the words and character of Jesus.

CONTRARY, kon-tra-ri (\'k\'tr, kər\-\'; i\'-nart, en\'-nartos), enantios): In the OT it has the sense of antagonistic, as one opposed to the other, esp. in Lev 26:21,23,24,27,28,40,41, where Jeh declares His attitude toward the people in such phrases as: "If ye will not for all this hearken unto me, but walk c. unto me; then I will walk c. unto you in wrath."

In the NT it has a more varied significance and is applied to both material and human relations as simply opposite, set over against an object or thing. Used of the wind as in Mt 14:24; Mk 6:48; Acts 27:4, where it is spoken of as "the contrary wind." Refers also to conflicting doctrines, customs or beliefs, as 1 Tim 1:10, "and if there be any other thing c. to the sound doctrine." Several other Gr words are τρε\'-with almost an identical meaning. Occasionally a prefix gives a slightly different shade of meaning.

WALTER G. CLIFFINGER

CONTRIBUTION, kon-tri-bu\'-shun (kou\'-v\'ri\'-a, ko\'-n\'n\'ni\'-a, "communion" or "fellowship," Rom 15:26; 2 Cor 9:13): The meaning "contribution" is drawn from the context, rather than from the Gr word. The phrase in the passage cited, lit. rendered, would be "to exercise" or "put fellowhip into activity." The ko\'-n\'n\'ni\'-a subsisting among believers because of their inner communion with Christ placeth them and their gifts and possessions at the service of one another (see COMMUNION). They are enjoined not to forget to communicate (He 13:16). To be "communicative" (ko\'-n\'n\'nikol) is to be a habit of their lives, the Christian principle being that of the holding of all property as a trust, to be distributed as there is need (Acts 2:44; 2 Cor 8:14ff.). The first occasion for calling this fellowship into activity, by way of "contributions," was within the church at Jerus and for its needy members (see COMMUNITY or Goons). The second occasion was repeatedly from the infant gentile churches for the poor within the same church (Acts 11:29; Rom 16:26; 2 Cor 8:1-4; 9:2); the fellowship thus widening from intra-congregational to general church benevolence. These contributions were gathered weekly (Acts 2:44; 2 Cor 8:1-4; 9:2), were proportioned to the means of the givers (Acts 11:29; 1 Cor 16:2), were not exacted or prescribed, in a legalistic manner, but were called forth as the free-will offerings of grateful hearts (2 Cor 8:7), spirit moved, and was used for the public service of the spirit, and were sent to their destination by accredited representatives of the congregations (1 Cor 16:3; Acts 11:30).

H. E. JACOBS
CONTRITE, kon'trît, CONTRITION, kon-trish'un (נָדַק, ᵖדָקְד, 'bruise'): Only in OT (Ps 34 18; Ps 61 17; Isa 57 15; נָדַק, nakhakh, 'smitten' (Isa 66 2)). Contrite, "crushed," is only the superlative of "broken"; "a contrite heart" is "a heart broken to pieces." In Holy Scripture, the heart is the seat of all feeling, whether joy or sorrow. A contrite heart is one in which the natural pride and self-sufficiency have been completely humbled by the consciousness of guilt. The theological term "contrition" designates more than is found in these passages. It refers to the grief associated with the recognition of sin made by the preaching of the law (Jer 23 29). The Augsburg Confession (Art. XII) analyzes repentance into two parts: "Contrition and faith," the one the fruit of the preaching of the law, the other of the gospel. While c. has its degrees, and is not equal in all persons, the promise of forgiveness is not dependent upon the degree of contrition, but solely upon the merit of Christ. It is not simply a pre-condition of faith, but, as hatred of sin, combined with the purpose, by God's aid, to overcome it, grows with faith. H. E. Jacobs

CONTROVERSY, kon'tro-vérs-i (Σόφος), ráth, "strife," "contention," ὀμολογωμένος, homológo-mén-ós, "confessedly," "without controversy": Used frequently of disputes among men (as Dt 17 8) and then transferred to the justice of God as directed against the sins of men. Thus we read of Jeh's controversy with the nations (Jer 26 31); with the inhabitants of the land ( Hos 4 1); with His people (Mic 6 2). "Without controversy" (1 Tim 3 16), a positive rather than a negative expression, "by common consent," or better, "as unanimously confessed," introducing a quotation from a hymn or rhetorical confession of the early church. H. E. Jacobs

CONVENIENT, kon-vén'yent: In RV limited to τρ of καύρος, καιρύς, "suitable time," "season," and its compounds: "that which is seasonable" or "opportune" (Mk 6 21; Acts 24 26). AV is replaced, in Prov 30 8 RV, by "needful" (Heb ἀξιόλογον) "feed me with the food that is needful for me": Jer 40 4, by "right"; Eph 5 4, by "befitting"; in Rom 1 28, by "fitting," and in 1 Cor 16 12, by "opportunely." CONVENT, kon-vent': Found in the AVm of Jer 49 19: "Who will convert me in judgment?" and in Jer 50 44: "Who will convert me to plead?" The Heb term which is rendered convert is יָדַד, and it means to summon to a court, to call on to plead. Convert is obsolete, but it was formerly used, and meant to summon, or to call before a judge. Shakespeare used it several times. In King Henry IV, Act V, he says to Hal, "The lords of the council hath commanded that the archbishop be converted to the council board." CONVERSANT, kon-vür'sant (יוֹדַד, kalakh, "to go on," "to walk"): This word is τρ "conversant" in Jos 8 35 AV (m "walked"), and 1 25 15 AV meaning "going along with them," ARV "went." CONVERSATION, kon-vür'sa-shun (ἀναστραφόν, anastraphó, ἀναστράφη, anástraphē, homilia): This word is another illustration of the changes which time makes in a living language. The modern sense of the term is mutual talk, colloquy, but in AV it never means that, but always behavior, conduct. This broader meaning, at a time not much later than the date of AV, began to yield to the special, limited one of today, perhaps as has been suggested, because speech forms so large a part of conduct. The NT words for "converse" in the modern sense are ἀκολούθοι (Lk 24 14 15; Acts 20 11) and συνανωτήτως (Acts 10 27).

(1) In the OT, the word used to indicate conduct is תֹּרָה, derekh, "way," the course one travels (AV Ps 37 14; m 50 23). It is the common Heb idea of conduct, possibly due, as Hatch thinks, to the fact that in Syria intercourse between village and village was so much on foot, with difficulty on stony tracks over the hills, and this is reflected in the metaphors of "turning", "walking", etc.

(2) In the NT the idea of deportment is once rendered by τρόπος, "Let your c. be without covetousness" (He 13 5 AV; RV "be ye free from the love of money"); RVm "let your turn of mind be free." But in the NT, the word is more often used in the phrase "turning up and down," possibly due to the fact, as Hatch again avers, that life in the bustling streets of Athens and Rome gave rise to the conception of life as quick motion to and fro. "Ye have heard of my c." (Gal 1 14 AV; Romans 2 11 RVm). See also Eph 4 22; 1 Tim 4 12; He 13 7; "Let him show out of a good c." (Jas 3 13 AV; RV "by his good life"); "vexed with the filthy c." (2 Pet 2 7 AV; RV "vexful lives"); "holy c." (2 Pet 3 3 AV; RV "holy living"); "our c. is in heaven" (Phil 3 20 AV; RV "citizenship") (q.v.). See also in the Apoc (1Ob 4 14; 2 Macc 6 8).

The τρα in the Revisions put a wholesome emphasis upon conduct, and eliminate the danger of a much misunderstood wording. See further Hatch, Essays in Biblical Greek. G. H. Trever

CONVERSION, kon-vür-shun: 1. The Words "Conversion," "Convert," in Biblical Usage.—The noun "conversion" (ἐπιστροφή, epistrophē) occurs in only one passage in the Bible, "They passed through both English Phoenixia and Samaaria, declaring the Bible conversion of the Gentiles" (Acts 15 3). Derived forms of the vb. "convert" are used in the RV in Jas 5 19, "convert," "converted" (5 20), "converted" (Ps 51 13, m "return"), "converts" (Isa 1 27, m "they that return"). In later instances derived forms of the vb. "convert" the RV employs "turn again" ( Isa 6 10; Lk 22 32; Acts 3 19), or "turn" (Isa 60 5; Mt 15 15; 18 8; Mk 4 12; Jn 12 40; Acts 28 27); Ps 19 7 the reading of the AV; "The law of the Lord is perfect, converting the soul; it has been changed by the revisers into "restoring the soul." The words commonly used in the Eng. Bible as equivalent with the Heb and Gr terms are "turn," "return," "turn back," "turn again" (cf Dt 4 30; Isa 55 7; Jer 13 12 ff.; Ezek 16 53; Zeph 3 7). (3) In the fig., ethical or religious sense (a) from God (Nu 14 43; 1 S 15 11; 1 K 9 6); (b) more frequently to turn back to God (Isa 1: 9 38; Isa 19 22; Joel 2 12; Am 4 6 ff.; Hos 6 11; 10 10). The words used in the LXX and NT are ἀρρενοφόρος, stróphēm, and its compounds, ἀρρεν, ἀρρενα, ἀρρεναῖος, ἀρρεναν, ὁροστρόφης, ἀρρενοστρόφης, ἀρρεναστικόν, ὁροστρόφεια, ὁροστρόφειτος. The latter word occurs
39 times in the NT. It is used (1) in the lit. sense in Mt 9 22; 10 13; 24 18; Acts 9 40; 16 36, etc; (2) in the fig. sense, in trans- 
formative (Lk 1 16; Jas 5 19). In Lk 2 10; 2 11 it does not turn from the right way to the wrong. The opposite meaning, to turn from the 
right way to the right, we find in Lk 22 32; Acts 9 35; 11 21; 14 15; 16 19; 28 15; 2 Cor 
10; 1 Thess 1 9; 1 Pet 2 25. In connection with metanoiein, "repent," it is used in Acts 3 19; 
26 20. The root word strephos is used in the fig. sense in Mt 18 3; Jn 12 40. LXX and TR have here epistrephos.

3. In the NT. In the experience of heathen who turn from the worship of idols to faith in Jesus Christ. A sudden crisis is frequently witnessed in the case of persons who, having lived a life of flagrant sin, renounce their former life. Conversion to them means a complete revolution in their thoughts, feelings and outward manner of life. In other instances conversion appears to be the climax of a prolonged conflict for supremacy of divergent mo-
tives; and, again, it may be the goal of a gradual growth, the consummation of a process of discerning 
ever more clearly and yielding ever more definitely and thus experiencing ever more vitally truths which have been implanted and nurtured by Christian training. This process results in the 
conversion of the ordinary Christian, to the Saviour and in the consecration of life to His service.

Thus conversion may be an instantaneous act, or a 
process which is more or less prolonged. The latter is 
more frequently seen in the case of children and young people who have grown up in Christian families and have received the benefit of Christian training. 
No conversions of this kind are recorded in the NT. This may be explained by the fact that most of our NT writings are addressed to the 
first generation of Christians, to men and women who were raised in Jewish legalism or heathen idolatry, and who turned to Christ after they had 
passed the age of adolescence. The religious life of their children as distinguished in its mode and 
manifestations from that of the adults does not appear 
to have been a matter of discussion or a source of perplexity so as to call forth specific instruction.

Conversion comprises the characteristics both of 
repentance and of faith. Repentance is conversion viewed from the point of view of the turning from the 
former life; faith indicates the objective point of conversion, the turning to God.

Of late the psychology of conversion has been 
carefully studied and elaborately treated by psy-
chologists. Much has been gathered. It is shown that 
4. Conversion and Psychology particularly susceptible to religious 
influences (of G. Stanley Hall, Adoles-
cence, II, ch. xiv; E. D. Starbuck, Psychology of Religion, etc). Yet conversion cannot be explained as a natural process, conditioned by physiological changes in the adolescent, esp. by approaching puberty. The laws of psychology are certainly God's laws as much as all other laws of Nature. His Spirit works in harmony with His own laws. But in genuine conversion there is always at work in a direct and immediate manner the Spirit of God to which man, be he adolescent or adult, consciously responds. Any attempt to explain conversion by 
eliminating the direct working of the Divine Spirit 
falls short of the mark. See REGENERATION; Re- 
pentance.

LITERATURE.—See REGENERATION.

CONVICT, kon-vikt', CONVICTION, kon-vikh'- 
shun (κωνβική, eligēchó, and compounds, "to prove guilty"); Usual tr of Ev, where AV has "convince," as in Jn 8 46; Tit 1 9; Jas 3 9; once also replacing AV "reprieve" (Jn 16 8), while RV changes AV 
"convince" into "reprieve" in 1 Cor 14 24. It
always implies the presentation of evidence. It is a
decision presumed to be based upon a careful and
discriminating consideration of all the proofs
offered, and has a legal character, the verdict being
rendered either by God's judgment (Rom 3 19)
or before men (Jn 8 46) by an appeal to their
consciences in which God's law is written (Rom 2
15). Since such conviction is addressed to the
heart of the guilty, as well as concerning him exter-


ingly, the word "convict" is sometimes substituted.
To "convict . . . in respect of righteousness, and of
decision . . ." (Jn 16 8), refers to the conviction of the
inadequacy and perversity of the ordinary, natural
standards of righteousness and judgment, and the
approval of those found in Christ, by the agency of
the Holy Spirit, as the great interpreter and applier
of the word of Christ.
H. E. Jacobs

CONVINCE, kon-vins' (δικάσεως, ελέησον): Another
form etymologically of "convict," means to
bring to a decision concerning the truth or the fals-
hood of a proposition (Job 32 12). As usually
applied to what is of a more individual and private
character, and having reference to what is either
good or bad in itself without moral quality, it has
given way in RV to either "convict," "reprove,"
or "confute." See CONVICT.

CONVOCATION, kon-v6-k6'shun: A rendering
for συνέλευσις, συνέσως, chiefly in the frequent "Holy
Convocation"; but the word is sometimes used
alone, e.g. Nu 10 2; Isa 1 13; 4 5. On a holy
convocation no work could be done. The phrase
differs from "solemn assembly," which in the Pent
is only applied to the concluding festivals at the
end of Passover and Tabernacles, while "Holy
Convocation" is used of the Sabbath and all the great
holy days of the Mosaic legislation.

CONVULSING, kon-vul'sing (Mk 1 26 m [AV
torn]). See Unclean Spirit.

COOKING, k6'king. See Food.

COOL, cool (קָוִד, rūh, "wind"); καταψῦχω, kata-
psūchō, "to cool down": "Cool of the day"
(Gen 3 8, m "wind"), when the evening breeze
has tempered the heat of the day, enabling Orientals
to walk abroad. "Cool my tongue" (Lk 16 24),
a phrase reflecting the Jewish notion that Abraham
had the power to rescue his descendants from the fires
of Hades.

COOS, kō's. See Cos.

COPING, ko'ping. See House.

COPPER, kop'ër (קָבָר, ṭhōshēth): The word
is trf "copper" in only one passage (Ezr 8 27 AV).
In the ARV of this passage "brass" has been sub-
stituted. Neither describes the actual alloy accord-
ing to present definitions so well as the word
"brass." Copper was one of the earliest metals to
be known and utilized in alloy, but copper, as a single
metal, was probably little used. The remains of
spars, balances, arms, vases, mirrors, statues,
cooking utensils, implements of all kinds, etc., from
Bible times are principally of an alloy of copper
hardened with tin known today as bronze (see
Bronze). In such passages as Dt 8 9, where refer-
ence is made to the native metal or ores, "copper"
should be substituted for "brass" as in the ARV
(cf Job 40 18). This is true also of coins as
χαλκός, chalēkōs, in Mt 10 9.
Our modern Eng. word "copper" is derived from
an old name pertaining to the island of Cyprus.
Copper was known to the ancients as Cyprian brass,
probably because that island was one of the chief
sources for this metal. The Sinai peninsula and the
mountains of northern Syria also contributed to the
ancient world's supply (see Am Tab). No evidences
of copper ore in any quantity are found in Pal proper.
See Metal; Mines.

JAMES A. PATCH

COPPERSMITH, kop'ér-smith (χαλκόσμητος,
chalēkōs'mētōs): The word is found in NT once only, in
2 Tim 4 14: "Alexander the coppersmith did [in
"shoved"] me much evil." As the Bible word
rendered "copper" (see Ezr 8 27 AV) is trf "brass"
by RV, so the word here rendered "c." should be
rendered "brassier," or "worker in brass." See
Copper.

COPTIC VERSIONS, kop'tik vör'shunz:
I. Language and Alphabet
1. Alphabet
2. Dialects
3. Versions
3. Chief Editions
4. Literature

I. Language and Alphabet.—The Coptic alphabet
consists of the Gr uncial letters, plus seven
letters borrowed from Syr. or (wrongly) Memphitic.

1. Alphabet motric to express sounds not represented
in the Gr. It can be traced back to the 4th cent., as the oldest Coptic MSS belong to the
end of the 4th or beginning of the 5th cent. The
language still prevailed in Egypt in the 9th cent.,
but was no longer understood in Middle Egypt in the
12th. Its last speaker died in 1633.

There were at least five written dialects and sub-
dialects of Coptic. Of these the most important
were (1) Buhairic, the dialect of Lower
Egypt, often called Coptic par excellence, and also (wrongly) Memphitic. It is used
as the ecclesiastical language in the services of the
Coptic church. The other four dialects are somewhat
more closely allied to one another than to
Buhairic, which shows greater traces of Gr influence. These dialects are (2) the Sahidic (Sa'di, or
dialect of upper Egypt), also called Thesisic; (3) the
Hemmimtic—or rather Bushmuric—for which
Papyricum has been suggested; (4) the Middle
Egypt proper (known from MSS found in the
monastery of Jeremias near the Theban Serapeum),
differing but little from (3); and (5) the Akhmimic
(Akbūmīm—identified with the ancient Chechel, the
modern Cairo, the more primitive and more closely related to ancient
Egypt than any other. Only a few fragments in it
(of Ex, Eccles, 2 Mace, the Minor Prophets, and
Catholic eps.) have yet been found. The last three
dialects are often classed together as "Middle Egypt"
and (4) is then called "Lower Sahidic."

II. Versions.—In all 5 dialects more or less com-
plete versions of the Bible once existed. They
were the earliest made after the early Syr. At
latest they began in the 3rd point of view was
(fixed at the beginning of the 3rd cent., though some
(e.g. Hymenaeus) say as early as the 2d. It is
thought that the Sahidic version was the earliest,
then the Middle Egyptian, and finally the Buhairic.
The latter represents an early and comparatively
pure Gr text, free from what are generally termed
western additions, while the Sahidic, on the other
hand, contains most of the peculiar western read-
ings. It sometimes supports codex N, sometimes
codex B, sometimes both, but generally it closely
agrees with codex D, esp. in the Acts. A Coptic (Sahidic) MS, written at the end of the 4th
century, was lost before 350 AD, and published by the British Museum in
April, 1912, contains D, Jon, and Acts, and is
older than any other Bib. MS (except a few frag-
ments) yet known to exist. It proves that this Sa-
idic version was made about 200 AD. It in general
supports the "Western" text of cod Bezae (D).
Much of the NT esp. still exists in Sahidic, though not Rev. In Buhairic we have the Pent, Job, Ps., Prov. Isra., Ezek. Dn, the 12 Minor Prophets, and fragments of the historical books of the OT, besides the whole NT, though the Book of Rev is later than the rest. In the other dialects much less had been preserved, as far as is known. In Bushmiric we have fragments of Isa, Lam, Ep. Jer, and a good many fragments of the NT. In more than one dialect we have apoc gospels (see Texts and Studies, IV, no. 2, 1896) and Gnostic papyri, etc. The OT was tr from the LXX. The Pss seem unique.

III. Chief Editions.—The Buhairic Pss were first published in 1639. Wilkins published the Buhairic NT at London in 1716, and the Pent in 1731; Schwartz the Gospels in 1846–47; de Lagarde the Acts and Ep. in 1832. He also edited the Pss (trans. and lit. in 1875, 151 in number, of which the last celebrates David’s victory over Goliath. He added fragments of the Sahidic Psalter and of the Buhairic Prov. Tattam published the Minor Prophets in 1836 and the Major in 1832, an ed of the Gospels in London in 1847, and of the rest of the NT in 1852 (SPCK), with a literal Arab version. Horner’s ed of the Buhairic NT (4 vols, 1898, etc, Clarendon Press) and of Sahidic Gospels (1910, 3 vols) is the standard ed. Ford published part of the Sahidic NT in 1879, and part of OT and NT have since appeared: e.g. Ciasca published fragments of the Sahidic OT (Sacrorum Bibliorum Fragmenta Coptico-Sahidica Musci Borgiani) at Rome, 1855–69.


W. St. Clair Tisdall

COR, kūr (עֵר), kôr: A liquid and dry measure, same as the homer of: about 90 gals. capacity (Exk 45 14). See HOMER; WEIGHTS AND MEASURES.

CORAL, kor’al (כְּרוּל), râ’môth,(prâniyn). The red coral or precocious coral, Corallium rubrum, is confined to the Mediterranean and Adriatic seas. It is the calcareous axis of a branching colony of polyps. It does not form reefs, but occurs in small masses from 40 to 100 fathoms below the surface. It differs totally in structure from the white corals which form coral reefs, belonging to the order of Octocorallia or Eight-rayed Polyps, while the reef-building corals belong to the Hexactinia or Six-rayed Polyps.

Râ’môth, apparently from r. dâm, “to be high” (cf rûm, “to be high”), occurs in three passages. In Prov 24 7, EV have “too high” (Wisdom is too high for a fool.” In Job 28 12–19, where various precious things are compared with wisdom, EV has “coral” (AVm “Ramat”). It is mentioned here along with ge’ôhr, “gold” (RVm “treasure”); ketham, “gold of Òphir; shâbhim, “onyx” (RVm “brazilwood”); geppir, “aspshire”; sahâbî, “gold”; zâbhîkh, “crystal” (RV “glass”); pâz, “gold; ” geppith, “pearls” (RV “crystal”); prâniyn, “rubies” (RV “red coral” or “pearls”); pîzh’dâb, “topaz.” While the real meaning of some of these terms is doubtful (see Srodes, Fussklaus), they all, including râmôth, appear to be precious stones or metals. In Exk 27 16, râmôth occurs with nôphêkh, “emeralds” (RVm “carbuncles”); argândân, “purple; ” râkhôm, “broidered work; ” bâz, “fine linen; ” kâkhôkh, “agate” (AVm “chryesoprase; ” NT “rubies”). In the context does not require a precious stone or metal, and Vulg has sericum, i.e. “Chinese material” or “silk.” Notwithstanding, therefore, the traditional rendering, “coral,” the real meaning of râ’môth must be admitted to be doubtful. Prâniyn (from r. pân, “to separate”; cf Arab. fânân, “a branch of a tree”) occurs in Job 28 18; Prov 3 15; 8 11; 20 15; 31 10; Lam 4 7. In all these passages EV has “rubies” (Job 28 18, RVm “red coral” or “pearls”; Lam 4 7, RVm “corals”). Everywhere where a precious substance is indicated, but nowhere does the context give any light as to the nature of the substance, except in Lara 4 7, where we have the statement that the nobles of Jerus “were more ruddy in hue than rubai” (kôr, 18, RVm “corals”). This affords no assurance of a branching red substance such as precious coral. The occurrence of prâniyn and râ’môth together in Job 28 18 is, if we give the precedence to prâniyn, a further argument against râ’môth meaning “coral.”

ALFRED ELY DAY

COR-ASHAN, kôr-âsh’ân, kôr-râ’shân (ERV, AV Chor-ashan; כֹּרָשָׁן, kor ‘ashan, 1 S 30 30): The original reading was probably Bor-ashan, “well of Ashan.” See ASHAN.

CORBAN, kôr’bân (קֹרְבָּן), korban; sâpôr, dôron; tr “a gift,” “a sacrificial offering.” It “that which is brought near,” viz. to the altar: An expression frequently used in the original text of the OT; in the Eng. Bible it occurs in Mk 7 11; cf also Mt 15 5. It is the most general term for a sacrifice of any kind. In the course of time it became associated with an objectionable practice. Anything dedicated to the temple by pronouncing the votive word “C,” forthwith belonged to the temple, but only ideally; actually it might remain in the possession of him that made the vow to be justified in not supporting his old parents simply because he designated his property or a part of it as a gift to the temple, that is, as “C.” There was no necessity of fulfilling his vow, yet he was actually prohibited from ever using his property for the support of his parents. This shows clearly why Christ singled out this queer regulation in order to demonstrate the sophistry of tradition and to bring out the fact of its possible and actual hostility to the Scripture and its spirit.

WILLIAM BAUR

CORBE, kôr’bê. See CORBEE.

CORD, kôrd (קְרֶד, khebhel, כּהֶבֵה, yether, נֵרֶה, mĕthâr, לֵבָה; dôbhôth; שְׁרוֹיָן, šarôyôn). The following:

(1) The Arab. khabîl corresponds to the Heb. habîl and is the common name for rope or cord throughout the East. Such ropes or cords are made of goat’s or camel’s hair, first spun into threads and then twisted or plaited into the larger and stronger form. Hêbel is tr rather inconsistently in RV by “cord” (Josh 2 15; Josh 36 8, etc); by “line” (2 S 8 2; Mic 2 5; Ps 16 6; 78 55; Am 7 17; Zec 2 1); by “ropes” (1 K 20 31), and by “tacklings” (Isa 33 23).

(2) YeBeth corresponds to the Arab. uwarân, which means caght. With a kindred inconsistency it is tr by “wittles” (Jgs 16 7 RVm “bowstring”); by “cord” (Job 30 11), where some think it may mean “bowstring,” or possibly “rein” of a bride, and by “bowstring” (Ps 11 2), doubtless the true meaning.

(3) Mebeth is considered the equivalent of Arab. abûbîk, which means tent ropes, being constantly so used by the Bedouin. They make the thing so called of goat’s or camel’s hair. It is used of the “cords” of the tabernacle (Jer 10 20), of the “cords” of the “hangings” and “pillars” of the court of the tabernacle in Ex and Num and 1qî, by Isa (46 2), “Lengthen thy cords,” etc.

(4) Abôhôth is thought to have its equivalent in the Arab. rûbîbî, which means a band, or fastening.
See Band. It is tr. by "cords" in Ps 118 27; 129 4; by "bands" in Ezek 3 25; Job 39 10; Hos 11 4; by "ropes" in Jgs 15 13.14; and by "cart rope" in Isa 5 18. See Cor. See also Nu 15 38 and Am 5 7. It seems to have meant the meaning of something twisted or interlaced.

(5) In the NT "cord" is found in Jn 2 15, translating schōtīon, but in Acts 27 32 the same Gr word is rendered "ropes".

Figurative: (1) of affliction (Job 36 8); (2) of God's laws (Ps 2 3); (3) of the artifices of the wicked (Ps 129 4; 140 5); (4) of sinful habits (Prov 5 22); (5) of true friendship or companionship (Eccl 4 9); (6) possibly of the spinal cord (Ecc 12 6); (7) of falsehood (Isa 5 18); (8) of the spirit of enterprise and devotion (Isa 64 2); (9) of God's gentleness.

Geo. B. Eager

Cords, kòr'des, Small (ἐγγουλον, schōtīon), the diminutive of schōtis, "a rush," hence "a rope of rushes"): Tr. "small cords" (Jn 2 15 AV; RV "ropes"). The same word is tr. "ropes" in Acts 27 32. See also Job 41 2 m.

Core, kòr'ē (Κόρη, Korē): In AV, Jude ver 11, used as a variant for Korah. See Korah, 3.

Coriander, kor'i-an'dēr (ἀγάθι, gadh; κόριον, kōrion): The fruit of the Coriandrum Sativum (N.O. Umbelliferae), a plant indigenous around the Mediterranean and extensively cultivated. The fruits are aromatic and stomachic-carminative. They are of a grayish-yellow color, ribbed, ovate-globular and in size about twice that of a hemp-seed. "The manna was like coriander seed" (Nu 11 7; see also Ex 16 31).

Corinth, kor'inθ (Κορινθία, Kōritia, "ornament"): A celebrated city of the Peloponnesus, capital of Corinthia, which lay N. of Argolis, and with the isthmus joined the peninsula to the mainland. Corinth had three good harbors (Lechaeum, on the Corinthian, and Cenchreae and Schoenus on the Saronic Gulf), and thus commanded the traffic of both the eastern and the western seas. The larger ships could not be hauled across the isthmus (Acts 27 6.37); smaller vessels were taken over by means of a ship tramway with wooden rollers. The Phoenicians, who settled here very early, left many traces of their civilization in the industrial arts, such as dyeing and weaving, as well as in their religion and mythology. The Corinthian cult of Apollon in Memmius (Melkart) and of Athena Phoenix are of Phoenician origin. Poseidon, too, and other sea deities were held in high esteem in the commercial city. Various arts were cultivated and the Corinthians, even in the earliest times, were famous for their cleverness, inventiveness, and artistic sense, and they prided themselves on surpassing the other Greeks in the embellishment of their city and in the adornment of their temples. There were many celebrated painters in Corinth, and the city became famous for the Corinthian order of architecture: an order, which, by the way, though held in high esteem by the Romans, was very little used by the Greeks themselves. It was here, too, that the dithyramb (hymn to Dionysus) was first arranged artistically to be sung by a chorus; and the Isthmian games, held every two years, were celebrated just outside the city on the isthmus near the Saronic Gulf. But the commercial and materialistic spirit prevailed later.

Not a single Corinthian distinguished himself in lit. Statusimon, however, there were in abundance: Periander, Phidias, Timoleon.

Harbors are few on the Corinthian Gulf. Hence no other city could wrest the commerce of these waters from Corinth. According to Thucydides, the first ships of war were built here in 664 BC. In those early days Corinth held a leading position among the Gr cities; but in consequence of her great material prosperity she would not risk all as Athens did, and win eternal supremacy over men: she had too much to lose to jeopardize her material interests for principle, and she soon sank into the second class. But when Athens, Thebes, Sparta and Argos fell away, Corinth came to the front again as the wealthiest and most important city in Greece; and when it was destroyed by Mummius in 146 BC, the treasures of art carried to Rome were as great as those of Athens. Delos became the commercial center for a time; but when Julius

Caesar restored Corinth a cent. later (46 BC), it grew so rapidly that the Rom colony soon became again one of the most prominent centers in Greece. When Paul visited Corinth, he found it the metropolis of the Peloponnesus. Jews flocked to this center of trade (Acts 18 1-18; Rom 16 21 f; 1 Cor 9 20), the natural site for a great mart, and flourishing under the lavish hand of the Caesars; and this is one reason why Paul remained there so long (Acts 18 11) instead of sojourning in the old seats of aristocracy, such as Argos, Sparta and Athens. He found a strong Jewish nucleus to begin with; and it was in direct communication with Ephesus. But earthquake, malaria, and the harsh Turkish rule finally swept everything away except seven columns of one old Doric temple, the only object above ground left today to mark the site of the ancient city of wealth and luxury and immorality —the city of vice par excellence in the Rom world. Near the temple have been excavated the ruins of the famous fount of Peirene, so celebrated in Gr literature. Directly S. of the city is the high rock (over 1,800 ft.) Acrocorinthus, which formed an impregnable fortress. Traces of the old ship-canal across the isthmus (attempted by Nero in 66-67 AD) were to be seen before excavations were begun for the present canal. At this time the city was thoroughly
Rom. Hence the many Latin names in the NT: Lucius, Tertius, Gaius, Erastus, Quartus (Rom 16 21-23), Crispus, Titus Justus (Acts 18 7.8), Fortunatus, Achalicus (1 Cor 16 17). According to the testimony of Dio Chrysostomus, Corinth had become in the 2d cent. of our era the richest city in Greece. Its monuments and public buildings and art treasures are described in detail by Pausanias.

The church in Corinth consisted principally of non-Jews (1 Cor 12 2). Paul had no intention at first of making Corinth a base of operations (Acts 18 1; 16 9.10); for he wished to return to Thessalonica (1 Thess 2 17.18). His plans were changed by a revelation (Acts 18 9.10). The Lord commanded him to speak boldly, and he did so, remaining in the city eighteen months. Finding strong opposition in the synagogue he left the Jews and went to the Gentiles (Acts 18 6). Nevertheless, Crispus, the ruler of the synagogue and his household were believers and baptisms were numerous (Acts 18 8); but no Corinthians were baptized by Paul himself except Crispus, Gaius and some of the household of Stephanas (1 Cor 1 14.16) "the firstfruits of Achaia" (1 Cor 16 15). One of these, Gaius, was Paul's host the next time he visited the city (Rom 16 23). Silas and Timothy, who had been left at Berea, came on to Corinth about 45 days after Paul's arrival. It was at this time that Paul wrote his first Epistle to the Thessalonians (3 6). During Gallo's administration the Jews accused Paul, but the proconsul refused to allow the case to be brought to trial. This decision must have been looked upon with favor by a large majority of the Corinthians, who had a great dislike for the Jews (Acts 18 17). Paul became acquainted also with Priscilla and Aquila (18 18.26; Rom 16 3; 2 Tim 4 19), and later they accompanied him to Ephesus. Within a few years after Paul's first visit to Corinth the Christians had increased so rapidly that they made quite a large congregation, but it was composed mainly of the lower classes: they were neither 'learned, influential, nor of noble birth' (1 Cor 1 26).

Paul probably left Corinth to attend the celebration of the feast at Jerus (Acts 18 21). Little is known of the history of the church in Corinth after his departure. Apollos came from Ephesus with a letter of recommendation to the brethren in Achaia (Acts 18 27; 2 Cor 3 1); and he exercised a powerful influence (Acts 18 26.28; 1 Cor 1 12); and Paul came down later from Macedonia.

His first letter to the Corinthians was written from Ephesus. Both Titus and Timothy were sent to Corinth from Ephesus (2 Cor 7 13.15; 1 Cor 4 17), and Timothy returned by land, meeting Paul in Macedonia (2 Cor 1 1), who visited Greece again in 56-57 or 57-63.

LITERATURE.—Leake, Travels in the Morea, III, 229-304; Felonopolis, 392 ff.; Curtius, Felonopolis, II, 514 ff.; Clark, Felonopolis, 42-61; Conybeare and Howson, The Letters to the Corinthians of St. Paul, ch xii; Ramsay, "Corinth" (in HDB); Holm, History of Greece, I, 286 ff.; iv, 142, and 306-16; III, 31-44, and 283; IV, 221, 251, 347 and 410-12.

J. E. HARRY

CORINTHIANS, kō-rin'thi-anz, FIRST EPISTLE TO THE:

I. AUTHENTICITY OF THE TWO EPISTLES

1. External Evidence
2. Internal Evidence
3. Consensus of Criticism
4. Ultra-Radical Attack (Dutch School)

II. TEXT OF 1 AND 2 COR

1. Integrity of 1 Cor
2. Founding of the Church

III. PAUL'S PREVIOUS RELATIONS WITH CORINTH

1. Corinth in 53 AD
2. Acts of the Church

IV. DATE OF THE EPISTLE

1. A Previous Letter
2. Letter from Corinth

V. OCCASION OF THE EPISTLE

1. General Character
2. Order and Division
3. Outline

(1) 1 Cor 1-6
(2) 1 Cor 7-10
(3) 1 Cor 11-16

VI. DISTINGUISHING FEATURES

1. Party Spirit
2. Christian Conscience
3. Power of the Cross

LITERATURE

I. The Authenticity of the Two Epistles.—1 and 2 Cor, Gal and Rom, all belong to the period of Paul's third missionary journey. They are the most remarkable of his writings, and are usually distinguished as the four great or principal epp., a distinction which not only is a tribute to their high originality and intrinsic worth, but also indicates the extremely favorable opinion which critics of almost all schools have held regarding their authenticity. Throughout the cent. the tradition has remained practically unbroken, that they contain the very dictata Paulinum, the mind and heart of the great apostle of the Gentiles, and preserve to the church an impregnable defence of historical Christianity. What has to be said of their genuineness applies almost equally to both.

The two epp. have a conspicuous place in the most ancient lists of Pauline writings. In the Muratorian Fragment (cir 170) they stand 1. External at the head of the nine epp. addressed to churches, and are declared to have been written to forbid heretical schism (primum omnium Corinthiss schismis heresiis in
terdictis); and in Marcion's Apostolic (cir 140) they stand second to Gal. They are also clearly attested in the most important writings of the subapostolic age, e.g. by Clement of Rome (cir 95), generally regarded as the friend of the apostle mentioned in Phil 4 3; Ignatius (Ad Ephes., ch xviii, second decade of 2d cent.); Polycarp (ch ii, vi, xi, first half of 2d cent.), a disciple of John; and Justin Martyr (b. at close of 1st cent.); while the gnostic Ophites (2d cent.) were clearly familiar with both epp. (cf. Westcott, Canon, passim, and Index II; also Charteris, Canonicity, 222-24, where most of the original passages are brought together). The witness of Clement is of the highest importance. Ere the close of the 2d cent., he himself wrote a letter to the Corinthians, in which (ch xlvi, Lightfoot's ed., 144) he made a direct appeal to the authority of 1 Cor: "Take up the letter of Paul the blessed apostle; what did he write to you first in the beginning of the gospel?"
Verily he gave you spiritual direction regarding himself, Cephas, and Apollos, for even then you were dividing yourselves into parties." It would be impossible to desire more explicit external testimony.

Within themselves both epp. are replete with marks of genuineness. They are palpating human documents, with the cunning of reality. 

2. Internal Evidence harmonize with the independent narrative of Acts; in the words of Schleiermacher (Eindigl., 148), "The whole fits together and completes itself perfectly, and yet each of the documents contains an authority and innateness which cannot be borrowed from those of the other." Complex and difficult as the subjects and circumstances sometimes are, and varying as the moods of the writer are in dealing with them, there is a unity and unanswerable likeness and character which, if it did not agree with the good faith. The very difficulty created for a modern reader by the incomplete and allusive character of some of the references is itself a mark of genuineness rather than the opposite; just what would most likely be the case in a free and intimate correspondence between those who understood one another in the presence of immediate facts which needed no careful particularization; but what would almost as certainly have been avoided in a fictitious work. The medium of literary sense suffices to forbid classification among the pseudographia. To take but a few instances from many, it is impossible to read such passages as those conveying the reminiscence in 1 Cor 9, the alternative between humility and pride in connection with the meeting of Titus in 2 Cor 2 and 7, or the ever-memorable passage which begins at 11 24 of the same ep.: "Of the Jews five times I warned," etc., without the hypothesis of fiction being an absurdity. No man ever wrote out of the heart if this writer did not. The truth is that the theory of pseudonymity leaves far more difficulties behind it than any it is supposed to solve. The unanswerable likeness and prodigy of the 2d cent., who in the most daring and artistic manner gloried in the fanciful creation of those minute and life-like details which have imprinted themselves indelibly on the memory and imagination of the whole church, cannot be regarded as anything other than a chimera. No one knows where or when he lived, or in what shape or form. But if the writings are the undoubted rescripts of fact, to whose life and personality do they fit themselves more exquisitely than to a man whose name stands not on their head, and whose compositions they claim to be? They suit beyond compare the apostle of the missionary journeys, the tender, eager, indomitable "prisoner of the Lord," and no other. No other that has even been suggested is more than the mere shadow of a name, and no two writers have as yet seriously agreed even as to the shadow. The pertinent series of questions with which Godet (Intro to NT; Studies on the Epp., 305) concludes his remarks on the genuineness may well be repeated: "What use was it to explain at length in the 2d cent. a change in a plan of the journey, which, suppose it was real, had interest only for those whom the promised visit of the apostle personally concerned? When the author speaks of five hundred persons who had seen the risen Christ, of whom the most part were still alive at the time he was writing, is he telling his readers a mere story that would resemble a bad joke? What was the use of discussing at length the giving detailed rules on the exercise of the gospelsalvation to whom that gift no longer existed, so to say, in the church? Why make the apostle say: 'We who shall be alive [at the moment of the Parousia] at a time when everyone knew that he was long dead? In fine, what church would have received without opposition into its archives, as an ep. of the apostle, half a cent. after his death, a letter unknown till then, and filled with reproaches most severe and humiliating to it?"

One is not surprised, therefore, that even the radical criticism of the 19th cent. cordially accepted the Corinthian epp. as belonging to the first group. The men of the 19th cent. of the three main groups who believed that the discussion of the "critical" school which followed that of Tübingen, and which, in many branches, has included the names of the leading German scholars to this day. F. C. Baur's language (Paul, I, 246) was: "There has never been the slightest suspicion of unauthenticity cast on these four epp, and they bear no incontestably the character of Pauline originality, that there is no conceivable ground for the reception of critical doubts in their case." Renan (St. Paul, Intro, V) was equally emphatic: "They are incontestable, and uncontested."

Reference, however, must be made to the ultra-radical attack on the Pauline epp. There has been some adherence to the view, especially among Dutch scholars, during the last 25 years. As early as 1792 Everson, a retired Eng. clergyman, rejected Rom on the grounds that all four epp. had been written by Paul, and the church existed in Rome in Paul's day. Bruno Bauer (1850-51-52) made a more sweeping attack, relegating the whole of the four principal epp. to the close of the 2d cent. His views received little attention, until a work in 1867 by Steck of Bern, Völter of Amsterdam, and above all by Van Manen of Leyden. According to these writers, with slight modifications of view among themselves, it is very doubtful if Paul or Christ ever really existed; if they did, legend has long since made itself master of their personalities, and in every case what borders on the supernatural is to be taken as the criterion of the authenticity of the epp. were written in the 1st quarter of the 2d cent., and as Paul, so far as he was known, was believed to be a reformer of anti-Judaic sympathies, he was chosen as the patron of the movement, and the writings were afterwards published in his name. The theory that the whole series was to further the interests of a supposed circle of clever and elevated men, who, partly imbued with Heb. ideals, and partly with the speculations of Or and Alexandrian philosophy, desired the spread of a universalistic Christianity and true Gnosis. For this end they perceived it necessary that Jewish legalism should be neutralized, and that the narrow national element should be expelled from the Messianic idea. Hence the epp. The principles on which the main conceptions of the critics are based may be reduced to two: (1) that there are relations in the epp. so difficult to understand that, since we cannot properly understand them, the epp. are not trustworthy; and (2) that the religious and ecclesiastical development is so great that not merely 20 or 30 years, but 70 or 80 more, are required, if we are to be able rationally to conceive it: to accept the situation at an earlier date is simply to accept what cannot possibly have been. It is manifest that on such principles it is possible to establish a whole "school," and that any historical lit. might be proved untrustworthy, and reshaped according to the subjective idiosyncrasies of the critic. The under-
lying theory of intellectual development is too rigid, and is quite oblivious of the shocks it receives from actual facts, by the advent in history from time to time of compelling, intelligible new possibilities, who rather mould them than are molded by it. None have poured greater ridicule on this "pseudo-Kritik" than the representatives of the advanced school in Germany whom it rather expected to carry with it, and against whom it complains bitterly that they do not take it seriously. On the whole the vagaries of the Dutch school have rather confirmed than shaken belief in these epp.; and one may freely accept Ramsay's view (HDB, I, 484) as expressing the modern mind regarding them, namely, that they are "the unapproachable and unsailable nucleus of admitted Pauline writings."

(Reference to the following will give a sufficiently adequate idea of the Dutch criticism and the replies that have been made to it: Van Manen, BB, art. "Paul," and Espéz T, IX, 265, 297, 314; Knowling, Witness of the Epp.; Clemens, Einheitlichkeit der p. B.; Sanday and Headlam, Romans, ICC; Godet, Jülicher and Zahn, in their Introductions; Schmiedel and Lipsius in the Hand-Commentary.)

2. Text of 1 Cor. —A text of both epp. comes to us in the most ancient VSS, the Syr (Peshito), the Old Lat, and the Egypt. 

Integrity of 1 Cor. undoubtably by the 3d cent. It is entered into the Syr uncial Sin. (B* and N*, 4th cent.), Vat. (B, 4th cent.), Alex. (A, 5th cent., minus two vs, 2 Cor 4 13; 12 7), and very nearly complete in Ephraemi (C, 5th cent.), and in the Gr-Lat Charismonunt (D, 6th cent.); as well as in numerous manuscripts. In the case of the original has been well preserved, and no exegetical difficulties of high importance are presented. (Reference should be made to the Intro in Sanday and Headlam's Romans, ICC[1896], where §7 gives valuable information concerning the text, not only of Rom, but of the Pauline ep. generally; also to the recent ed (Oxford, 1910), NT Graece, by Souter, where the various readings of the text used in RV [1881] are conveniently exhibited.) On the whole the text of 1 Cor flows on consistently, only at times, in a chaotic fashion, will reach back upon itself, and few serious criticisms are made on its unity, although the case is different in this respect with its companion ep. Some writers, on insufficient grounds, believe that 1 Cor contains relics of a previous ep. (cf 5 9), e.g. in 7 17-24; 5 1-15.

III. Paul's Previous Relations with Corinth. —When, in the course of his 2d missionary journey, Paul left Athens (Acts 18 1), he sailed 1. Corinth westward to Cenchreae, and entered in 55 AD Corinth "in weakness, and in fear, and in much trembling" (1 Cor 2 3). He was doubtless alone, although Silas and Timothy afterward joined him (Acts 18 5; 2 Cor 1 19). The ancient city of Corinth had been utterly laid in ruins when Rome subjugated Greece in the middle of the 2d cent. BC. But in the year 46 BC Caesar had caused it to be rebuilt and colonized in the Roman manner, and during the cent. that had elapsed it had prospered and grown enormously. Its population at this time has been estimated at between 600,000 and 700,000, by far the larger portion of whom were slaves. Its magnificent harbors, Cenchreae and Lechaemum, opening to the commerce of the East and West, were crowded with ships, and its streets with travelers and merchants from almost every country under heaven. Even in that old pagan world the reputation of the city was bad; it has been compared (Baring-Gould, Study of St. Paul, 241) to an amalgam of New York market, Chicago and Paris, and probably it contained the worst features of each. At night it was made hideous by the brawls and lewd songs of drunken revelry. In the daytime its markets and squares swarmed with Jewish peddlers, foreign traders, sailors, soldiers, athletes in training, boxers, wrestlers, charioteers, racing-men, betting-men, courtesans, slaves, idlers and parasites of every description. The corrupting worship of Aphrodite, with its hordes of hierodoulos, was dominant, and all over the Gr-Rom world, "to behave as a Corinthian was a proverbial synonym for leading a low, shameless and immoral life. Very naturally such a pollute and idolatrous environment accounts for much that has to be recorded of the semi-pagan and imperfect life of many of the Corinthian converts.

Paul was himself the founder of the church in Corinth (1 Cor 3 6-10). Entering the city with anxiety, and yet with almost audacity of the knowledge nothing among its people save Church Jesus Christ and Him crucified (2 2). Undoubtedly he was conscious that the mission of the Cross here approached its crisis. If it could abide here, it could abide anywhere. At first he addressed himself to the business of his trade, and cultivating the friendship of Aquila and Priscilla (Acts 18 2 f); then he opened his campaign in the synaguge where he persuaded both Jews and Greeks, and ultimately, when opposition became insurmountable, the head of Titus Justus, a proselyte. He made deep impressions, and gradually gathered round him a number who were received into the faith (Acts 18 7 8; 1 Cor 1 14-16). The converts were drawn largely but not entirely from the lower classes (1 26; 7 21); they included Crispus and Sothearas, rulers of the synaguge, Gaius, and Stephanadas with his household, "the firstfruits of Achaia" (16 15). He regarded himself joyfully as the father of this community (4 14 15), every member of which seemed to him like his own child.

IV. Date of the Epistle. —After a sojourn of eighteen months (Acts 18 11) in this fruitful field, Paul departed, most probably in the year 52 (cf Turner, Art. "Chorn. NT," HDB, I, 422 ff), and, having visited other places, (Rom, Gal, Eph, Col 4 17), he has, according to the third journey, established himself for a period of between two and three years (triaeta, Acts 20 31) in Ephesus (Acts 18 18 onward). It was during his stay there that his ep. was written, and is either in the spring or summer (Acts 18 18) or about 51 (cf 1 Cor 16 8) of the year in which he left, 55; or, that does not give sufficient interval for a visit and a letter to Corinth, with which there is considerable ground for believing intervened between 1 Cor and the departure from Ephesus, then in the spring of the preceding year, 54. This would give ample time for the conjectured events, and there is no insuperable reason against it. Pauline chronology is a subject by itself, but the suggested dates for the departure from Ephesus, and for the writing of 1 Cor, really fluctuate between the years 53 and 57. Harnack (Gesch. der altchrist. Litt., II; Die Chorn., I) and McGiffert (Apos Age) adopt the earlier date; Ramsay (St. Paul the Traveller), G6; Lightfoot (Bib. Essays) and Zahn (Enl.), N; Turner (Jl supra), 55. Many regard 57 as too late, but Robertson (HDB, I, 485-86) still adheres to it.

V. Occasion of the Epistle. —After Paul's departure from Corinth, events moved rapidly, and it appears that the situation there was quite 1. A Pre-cognizant of them. The distance from Ephesus was not great—about eight days' journey by sea—and in the distance coming and going between the cities news of what was transpiring there frequently have come to ears. Members of the household of
Chloe are distinctly mentioned (1 11) as having brought tidings of the contents that prevailed, and there were no doubt other informants. Paul was so concerned by what he heard that he sent Timothy and others to Corinth (1:10, 11). It seems that the present ep. probably reached Corinth first. He had also felt impelled, in a letter (5:9) which is now lost, to send earnest warning against companying with the immoral. Moreover, Apol. after excellent work in Corinth, had come to Ephesus, and was received as a brother by the apostle (3:5,6; 16:12). Equally welcome was a deputation consisting of Stephanas, Fortunatus and Achaicus (16:17), from whom the fullest information could be gained, and who were the probable bearers of a letter from the church of Corinth itself (7:1), appealing for advice and direction on a number of points. This letter has not been preserved, but it was evidently the immediate occasion of our ep. and its tenor is clearly indicated by the nature of the apostle's reply. (The letter, professing to be this letter to Paul, and its contents purporting to be inspired, is here referred to, which dealt with gnostic heresies, and were for long accepted by the Syrian and Armenian churches, are manifestly apocryphal. Cf. Stanley's Corinthians, Appendix; Harnack's Gesch. der Kyrchen, 37-39; Zahn, dein., I, 183-249; Sanday, EB, I, 906-7.) If there be any relic in existence of Paul's previous letter, it is possibly to be found in the passage 2 Cor 14—7:1; at all events that passage may be regarded as reminiscence of its style and message.) So that 1 Cor. has no bow drawn at a venture. It treats of a fully understood, and, on the whole, of a most unhappy situation. The church had broken into factions, and was distracted by party cries. Some of its members were living openly immoral lives, and discipline was practically in abeyance. Others had quarrels over which they dragged one another into the heathen courts. Great differences of opinion had also arisen with regard to marriage and the social relations generally; with regard to banquets and the eating of food offered to idols; with regard to the behavior of women in the assemblies, to the Lord's Supper and the love-feasts, to the use and value of spiritual gifts, and with regard to the hopes of the resurrection of the dead. The church was filled with grief and indignation, which the too complacent tone of the Corinthians only intensified. They discussed questions in a lofty, intellectual way, without seeming to perceive their real drift, or the life and spirit which lay imperially at their heart. Resisting the impulse to visit them "with a rod" (4:21), the apostle wrote the present ep., and dispatched it, if not by the hands of Stephanas and his comrades, most probably by the hands of Titus.

VI. Character of the Epistle. In its general character the ep. is a strenuous writing, masterly in its restraint in dealing with opposition.

1. General. In its grasp of ethical and spiritual principles, and wise and faithful in exposition, their application. It is calm, full of reasoning, clear and balanced in judgment; very varied in its lights and shadows, in its kindness, its gravity, its irony. It moves with firm tread among the commonest themes, but also rises easily into the loftier spheres of thought and vision, breaking again and again into passages of glowing and rhythmical eloquence. It rebukes error, exposes and condemns sin, solves doubts, upholds and encourages faith, and all in a spirit of the utmost tenderness and love, fully grasping the truth. It is brought in its delightful, penetrating in its insight, unending in its interest and application.

It is also very orderly in its arrangement, so that it is not difficult to follow the way as he advances from point to point. Weissacker (Apos. Age, I, 324-25) suggestively and distinctly assigns the matter into (1) sub-divisions introduced by the letter from Corinth, and (2) those on which Paul had obtained information otherwise. He includes three main topics in the first class: marriage, meat offered to idols and spiritual gifts (there is a fourth—the logia or collection, 16:1); six in the second class: the factions, the case of incest, the lawsuits, the free customs of the women, the abuse connected with the Supper and the denial of the resurrection. It is useful, however, to adhere to the sequence of the ep. In broadly outlining the subject-matter we may make a threefold division: (1) chs 1-6; (2) chs 7-10; and (3) chs 11-end.

(1) Chs 1-6: After salutation, in which he associates Sotheanas with himself, and thanksgiving for the grace given to the Corinthians.

3. Outline (1-9), Paul immediately begins (10-13) to refer to the internal divisions among them, and to the unworthy and ungodly in whose presence he says—true to the great passage in his only public declaration, which has been interpreted as applying to the so-called "Christus-party," which may in fact be regarded as the eschatological development of the "Christus-party," which has become more evidently so-called. (In the 1 Cor. Meyer-Hiernicr., Comm., 5th ed: Godet, Introd., 250 ff.; Stahlin, 3rd ed, 278-79; Weiss, Intro. 229-33.) Paul declares that Heis part of the meaning is the close of the apostolic inferiority of Paul. On the other hand a few scholars maintain that the name does not, strictly speaking, indicate a party at all but rather designates those who were disgusted at the display of all party spirit, and with whom Paul was in hearty sympathy. See McGiffert, Apos. Age, 295-97.) After denouncing this petty partisanship, Paul offers an elaborate defence of his own ministry, declaring the power and wisdom of God in the gospel of the Cross (1:14—2:16), returning in ch 3 to the spirit of faction, showing its absurdity and narrowness in face of the fullness of the Christian heritage in "all things" that belong to them as belonging to Christ; and the part of his ministry in ch 4, making a touching appeal to his readers as his "beloved children," whom he had begotten through the gospel. In ch 5 he deals with the case of a notorious offender, guilty of incest, whom they unworthily harbor in their midst, and in the name of Christ demands that they should expel him from the church, pointing out at the same time that it is against the countenance of immorality within the church membership that he is so guilty, and had defrauded them, and had become "an example" to them. (Ch 6 deals with the shamefulness of Christian brethren haling another to the heathen courts, and not rather seeking the settlement of their differences within themselves; reverting once more in the closing vs to the subject of unchastity, which irrepressibly haunts him as by thoughts of them.

(2) Chs 7-10: In ch 7 he begins to reply to two of the matters on which the church had expressly consulted him in his ep., and which introduce the phrase peri de, "now concerning." The first of these bears (ch 7) upon celibacy and marriage, including the case of "mixed" marriage. These questions he treats quite frankly, yet with delicacy and truth. He advances carefully to distinguish between what he has received as the direct word of the Lord, and what he only delivers as
own opinion, the utterance of his own sanctified common-sense, yet to which the good spirit within him gives weight. The second matter on which advice was solicited, questions regarding _idolatry_. He referred to idols, he discusses in ch. 8, recurring to it again (10 23-24). The apostle and casuistry involved he handles with excellent wisdom, and lays down a rule for the Christian conscience of a far-reaching kind, happily expressed: "All things are lawful; but not all things are expedient. All things are lawful; but not all things are edifying. Let no man seek his own, but each his neighbor's good" (10 23-24). By lifting their differences into the purer atmosphere of love and duty, he causes them to dissolve away. Ch. 9 contains another notable defence of his apostleship, in which he asserts the principle that the Christian ministry has a claim for its support on those to whom it ministers, although in his own case he deliberately waived his right, that no challenge on such a matter should be possible among them. The earlier portion of ch. 10 contains a reference to Jewish idolatry and sacramental abuse, in order that the evils that resulted might point a moral, and act as a solemn warning to Christians in relation to their activities.

(3) Chs. 11-16: The third section deals with certain errors and defects that had crept into the inner life and observance of the church, also with further matters on which the Corinthians sought guidance, namely, spiritual gifts and the collection for the saints. Ch. 11 1-16 has regard to the department of women and their veiling in church, a matter which seems to have occasioned some difficulty, and which Paul deals with in a manner quite his own, purposing thereby to treat of graver and more disorderly affairs, gross abuses in the form of gluttony and drunkenness at the Lord's Supper, which leads him, after severe censure, to make his classic reference to that sacred ordinance (vs. 20 to end). Ch. 12 sets forth the diversity, yet true unity, of spiritual gifts, and the confusion and jealousy to which a false conception of them inevitably leads, obscuring that "most excellent way," the love which transcend them all, which never fails, purposing thereafter to treat of graver and more disorderly affairs, gross abuses in the form of gluttony and drunkenness at the Lord's Supper, which leads him, after severe censure, to make his classic reference to that sacred ordinance (vs. 20 to end). Ch. 12 sets forth the diversity, yet true unity, of spiritual gifts, and the confusion and jealousy to which a false conception of them inevitably leads, obscuring that "most excellent way," the love which transcends them all, which never fails, purposing thereafter to treat of graver and more disorderly affairs, gross abuses in the form of gluttony and drunkenness at the Lord's Supper, which leads him, after severe censure, to make his classic reference to that sacred ordinance (vs. 20 to end). Ch. 12 sets forth the diversity, yet true unity, of spiritual gifts, and the confusion and jealousy to which a false conception of them inevitably leads, obscuring that "most excellent way," the love which transcends them all, which never fails, purposing thereafter to treat of graver and more disorderly affairs, gross abuses in the form of gluttony and drunkenness at the Lord's Supper, which leads him, after severe censure, to make his classic reference to that sacred ordinance (vs. 20 to end).

He strives also, in the following chapter, to correct the disorder arising from the abuse of the gift of tongues, many desiring to speak at once, and, in effect, only publishing that which not one could understand, thinking themselves thereby highly gifted. It is not edifying: "I had rather," he declares, "speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (14 19). Thereafter follows the immortal chapter on the resurrection, which he had learned that some denied (15 12). He anchors the faith to the resurrection of Christ as historic fact, abundantly attested (vs. 3-8), shows how all else is to the Christian hope (vs. 13-18), and then proceeds by reasoning and analogy to brush aside certain naturalistic objections to the great doctrine, "then they that are Christ's, at his coming" (ver. 23), when this mortal shall have put on immortality, and death shall have swallowed up the victory (ver. 54). The closing chapter gives directions as to the collection for the saints in Jerusalem, which is his heart was deeply set, and in which he hoped the Corinthians would bear a worthy share. He promises to visit them, and even in the winter, and makes a series of tender personal references, and so brings the great ep. to a close.

**VII. Distinguishing Features.**—It will be seen that there are passages in the ep. of great doctrinal and historical importance, esp. with reference to the Person of Christ, the Holy Spirit, the Eucharist, and the Resurrection; also many that illuminate the nature of the religious meetings and services of the early church (cf. particularly on these, Weissacker, _Apost. Age_, II, 246 ff.). A lurid light is cast on many of the spiritual and doctrinal aspects still clung to those who were just emerging from paganism, and much allowance has to be made for the Corinthian environment. The thoroughness with which the apostle pursues the difficulties raised into the relations and consequences of the scope of matters which he subjects to Christian scrutiny and criterion, are also significant. Manifestly he regarded the gospel as come to fill, not a part, but the whole, of life; to supply principles that follow the believers to their homes, to the most secluded sanctum there, out again to the world, to the market-place, the place of amusement, of temptation, of service, of trial, of worship and prayer; and all in harmony with knowing nothing "save Jesus Christ, and him crucified." For Paul regards that not as a restriction, but as a large and expansive principle. He sets the cross on an eminence so high that its shadow covers the whole activities of human life.

Three broad outstanding features of a practical kind may be recognized. The first is the earnest warning it conveys against a factious spirit as iminical to the Christian life. The Party The Corinthians were imbued with a party spirit of petty democracy, and were infected also by the sporting spirit of the great games that entered so largely into their existence. They transferred these things to the church. They listened to their teachers with voting ears, not as men who wished to learn, but as partisans who sought occasion either to applaud or to condemn. Paul recognizes that, though they are not dividing on deep things of the faith, they are giving way to "schisms" of a pettier and perhaps even more pernicious kind, that appeal to the lowest elements in human nature, that cause scandal in the eyes of men and inflict grievous wounds on the Body of Christ. In combating this spirit he takes occasion to go below the surface, and to reveal the foundations of true Christian unity. That must simply be "in Christ." And this is true even if the divergence should be on higher and graver things. Any unity in such a case, still possible to cherish, must be a unity in Christ. Because of this truth He calls on the Corinthians to give Him; none severed from the true and catholic faith, who confess with their lips and testify with their lives that He is Lord.

The ep. also renders a high ethical service in the rules it lays down for the guidance of the Christian conscience. In matters where the issue is clearly one of the great imperatives, the conflict need never be protracted. An earnest man will see his way. But beyond these, or not easily reduced to them, there are things that cause perplexity and doubt. Questions arise regarding things that do not seem to be wrong in themselves, yet whose abuse or the offence they give to others, may well cause debate. Meat offered to idols, and then brought to table, was a stumbling-block to many Corinthian Christians. They said: "If we eat, it is consenting to idolatry; we dare not partake." But there were some who rose to a higher level. They perceived that even if this meat was a ground of offence for an idolator, it is not all, and the meat is not affected by the superstition. Accordingly their higher and more rational view gave them liberty and left their conscience free. But was this really all that they had to consider? Some say: "Certainly!"; and Paul ac-
knowledges that this is undoubtedly the law of individual freedom. But it is not the final answer. There has not entered into it a consideration of the mind of Christ. Christian liberty must be willing to subject itself to the law of love. Granted that a neighbor is often short-sighted and over-scrupulous, and that it would be good neither for him nor for others to suffer him to become a moral dictator; yet we are not quite relieved. The brother may be wrong in his claim of his weakness may be strong. We may not ride over his scruples roughshod. To do so would be to put ourselves wrong even more seriously. And if the matter is one that is manifestly fraught with peril to him, conscience may be roused to say, as the apostle says: "Wherefore, if most meekth my brother to stumble, I will eat no flesh for evermore."

A third notable feature of the ep. is its exaltation of the cross of Christ as the power and wisdom of God unto salvation. It was the

3. The Power of the Cross to lift and change from its base, the life of that old heathen world. It was neither Paul, nor Apollos, nor Cephas who accomplished that colossal task, but the preaching of the cross of Christ. The Epistle of Alexandria. Corinth and of Europe began with the gospel of Calvary and the open tomb. It can never with impunity draw away from these central facts. The river broadens and deepens as it flows, but it is never possible for it to sever itself from the living fountain from which it springs.

LITERATURE.—The following writers will be found most important and helpful:


3. For ancient writers and special articles, the list at close of Plummer’s art. in DB should be consulted.

R. DYKES SHAW

CORINTHIANS, SECOND EPISTLE TO THE

I. TEXT, AUTHENTICITY AND DATE

1. Internal Evidence

2. External Evidence

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II. RESUMÉ OF EVENTS

III. THE NEW SITUATION

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VI. CONTENTS OF THE EPISTLE

1. Chs 1-7

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VII. VALUE OF THE EPISTLE

LITERATURE

I. TEXT, AUTHENTICITY AND DATE

— Of what has already been said in the preceding art. in the two important 5th-cent. uncials, A (Alex.) and C (Ephraemi), portions of the Evidence text are lacking. As to the genuineness internal evidence very vividly attests it. The elements of Pauline theology and eschatology, expressed in familiar Pauline terms, are manifest throughout. Yet the ep. is not doctrinal or didactic, but an intensely personal document. Its absorbing interest is in events which were profoundly agitating Paul and the Corinthians at the time, strains their relations to the point of rupture, and demanding strong action on Paul’s part. Our imperfect knowledge of the circumstances necessarily hinders a complete comprehension, but the references to these events and to others in the personal history of the apostle are so natural, and so manifest faith, that no doubt rises in the reader’s mind but that he is in the sphere of reality, and that the voice he hears is the voice of the man whose heart and nerves were being torn by the experiences through which he was passing. Scholars may differ as to the continuity and integrity of the text, there is no serious divergence among them in the opinion that all parts of the ep. are genuine writings of the apostle.

Externally, the testimony of the sub-apostolic age, though not so frequent or precise as in the case of 1 Cor, is still sufficiently clear.

2. External to establish the existence and use of Evidence the ep. in the 2d cent. Clement of Rome is silent when he might rather have been expected to use the ep. (of Kennedy, Second and Third Cor, 142 ff); but it is quoted by Polycarp (Ad Phil., ii.4 and vi.1), and in the Epistle to Diognetus 5 12, while it is amply attested to by external scholars. Tertullian, Clement and Alexander of Alexandria. It was written from Macedonia (probably from Philippi) either in the autumn of the same year as that in which 1 Cor was written, or in 54 or 55 A.D., or in the autumn of the succeeding year.

II. RESUMÉ OF EVENTS

— Great difficulty exists as to the circumstances in which the ep. was written, and as to the whole situation between 1 and 2 Cor. In 1 Cor Paul had intimated his intention of visiting the Corinthians and wintering with them, coming to them through Macedonia (16 5-7; of also Acts 19 21). In 2 Cor 1 15.16 he refers to a somewhat different plan, Corinth—Macedonia—Corinth—Judaea; and describes this return from Macedonia to Corinth as a second or double journey. But if this plan, on which he and his friends had counted, had not been entirely carried out, it had been for good reason (1 I7), and not due to mere fickleness or light-heartedness, but to suit his mind.

It was because he would "spare" them (1 23), and not come to them "again with sorrow" (2 1). That is, he had been with them, but there had been such a profound disturbance in their relations that he dared not risk it; and return meantime; instead, he had written a letter to probe and test them, "out of much affliction and anguish of heart .... with many tears" (2 4). Thank God, this severe letter had accomplished its mission. It had produced sorrow among them (2 2; 7 5 8), but it had brought their hearts back to him with the old allegiance, with great clearing of themselves, and fear and longing and zeal (7 11). There was a period, however, of waiting for knowledge of this issue, which was to him a period of intense anxiety; he had even nervously regretted that he had written as he did (7 5-8). Titus, who had gone as his representative to Corinth, was to return with a report of how this severe letter had been received, and when Titus failed to meet him at Troas (2 13), he had "no relief for his spirit," but pushed on eagerly to Macedonia to encounter him the sooner. Then came the answer, and the lifting of the intolerable burden from his mind. He that comforteth the lowly, even God, comforteth" (2 4). The Corinthians had been swayed by a godly sorrow and repentance (7 8), and the sky had cleared again with almost unfilled for brightness. One who had offended (2 5 and 7 13)—but whose offence is not distinctly specified—had been disciplined by the church; indeed, in the revulsion of feeling against him, and in sym-
pathy for the apostle, he had been punished so heavily that there was a danger of passing to an extreme, and plunging him into despair (2 7). Paul accordingly pleads for leniency and forgiveness, lest further resentment should lead only to a further and deeper wrong (2 6-11). But in addition to this offender there were others, probably following in his train, who had carried on a relentless attack against the apostle both in his person and in his doctrine. He earnestly defends himself against their contemptuous charges of fleshliness and cowardice (ch 10), and by a crafty vaunty (12 16,17). Another Jesus is preached, a different spirit, a different gospel (11 4). They "commend themselves" (10 12), but are false apostles, deceitful workers, ministers of Satan, fashioning themselves into ministers of Christ (11 13,14). Their attacks are vehemently repelled in an eloquent apologia (chs 11 and 12), and he declares that when he comes the third time they will not be spared (13 2). Titus, accompanied by other well-known brethren, is again to be the representative of the apostle (8 6,17 ff). At no great interval Paul himself followed, thus making his third visit (13 14; 13 1), and so far fulfilled his original purpose that he spent the winter peacefully in Corinth (cf Acts 20 3,27 and 21). III. The New Situation.—It is manifest that we are in the presence of a new and unexpected situation, whose development is not clearly defined, and concerning which we have nowhere else so source of information to elucidate, but a chief point requiring attention are: (1) The references to the offender in chs 2 and 7, and to the false teachers, particularly in the later chapters of the ep.; (2) the painful visit implicitly referred to in 2 1; and (3) Paul's anxiety as written in tears and for a time regretted (2 4; 7 8). The offender in 1 Cor 5 1-5 had been guilty of incest, and Paul was grieved that the church of Corinth did not regard with horror a crime which even the pagan world would not have tolerated. His judgment on the case was uncompromising and the severest possible—that, in solemn assembly, in the name and with the power of the Lord Jesus, the offender should be delivered to Satan for the destruction of the flesh. On the other hand, the offender in 2 Cor 2 5ff is one who obviously has transgressed less heinously, and in a way more personal to the apostle. The church, says Paul, is capricious and inconsistent; they indeed cared for him and stood by him (2 9; 13 7), had, by a majority, brought censure to bear on this man, and Paul now urged that matters should go no farther, lest an excess of discipline should really end in a triumph of Satan. It is not possible to regard such references as applying to the crime dealt with in 1 Cor. Purposely veiled as the statements are, it would yet appear that a personal attack had been made on the apostle; and the "many" in 2 Cor 2 8, having at length persisted his cause, Paul then deals with the matter in the generous spirit he might have been expected to display. Even if the offender were the same person, which is most improbable, for he can scarcely have been retained in the membership, the language is not language that could have been applied to the earlier case. There has been a new offence in new circumstances. The apostle had been grievously wronged in the presence of the church, and the Corinthians had not spontaneously re- semblé the wrong done to him. The offender dealt with the apostle most deeply, and it is to secure their change in this respect that is his gravest concern.

Esp. in the later chs of 2 Cor there are, as we have seen, descriptions of an opposition by false teachers that is far beyond anything met with in 1 Cor. There indeed we have a spirit of faction, associated with unworthy partiality toward individual preachers, but nothing to lead us to suspect the presence of deep and radical differences undermining the gospel. The general consensus of opinion is that this opposition was of a Judaizing type, organized and fostered by implacable anti-Pauline emissaries from Pal, who, now followed the track of the apostle in Achaea as they did in Galatia. As this apostle pleads for himself a peculiar relation to Christ Himself ("Christ's men" and "ministers of Christ," 10 7; 11 13), it is possible that the Christus-party of 1 Cor (and possibly the Cephas-party) may have persisted and formed the nucleus round which these newcomers built up their formidable opposition. One man seems to have been conspicuous as their ring-leader (10 7,11), and to have made himself specially obnoxious to the apostle. In all probability we may take it that he was the offender in 2 Cor 12 17.

Under his influence the opposition audaciously endeavored to destroy the gospel of grace by personal attacks upon its most distinguished exponent. Paul was denounced as an upstart and self-seeker, the substitute of an apostle, and in proof of the contemptible appearance he made in person, in contrast with the swelling words and presumptuous claims of his ep. It is clear, therefore, that a profound religious crisis had arisen among the Corinthians, the result of which was a dislocation of their attachment to Paul and his doctrine being destroyed.

2 Cor 12 14 and 13 12 speak of a third visit in immediate prospect, and the latter passage also refers to a second visit that had been already accomplished; while 2 1 distinctly implies that Paul had been put in a position where, as the place of a character so painful that the apostle would never venture to endure a similar one. As this cannot possibly refer to the first visit when the church was founded, and cannot easily be regarded as indicating anything previous to 1 Cor which never alludes to such an experience, we must conclude that the reference points to the interval between 1 and 2 Cor. It is as if he were to say, "I shall return with sorrow," which humbled him (2 21) and left such deep wounds, had actually taken place. "Any exegesis," says Weisslieder justly, "that would avoid the conclusion that Paul had already been twice in Corinth argues for the identity of "argentum" (Apostle, Age, 1, 340). Sabatier (Apostle Paul, 172 n.) records his revised opinion: "The reference here (2 1) is to a second and quite recent visit, of which he retained a very sorrowful recollection, including it among the most bitter trials of his apostolic career."

Paul not only speaks of a visit which had ended grievously, but also of a letter which he had written to deal with the painful circumstances, and as a kind of ultimatum to bring the passage (2 4; 7 8). This letter was written because he could not trust himself meantime to another visit. He was so distressed and agitated that he wrote it "with many tears": after it was written he repented of it; and until he knew its effect he endured torture so keen that he hastened to Macedonia to meet his messenger, Titus, halfway. It is impossible by any stretch of interpretation to refer this language to 1 Cor, which on the whole is dominated by a spirit of didactic calm, and by a constant cord with its recipients. Even though there be in it occasional indications of strong feeling, there is certainly nothing that we can conceive the apostle might have wished to recall. The alternative has gen-
eraly been to regard this as another case of a lost ep. Just as the writer of Acts appears to have been willing that the deplorable visit itself should drop into oblivion, so doubtless neither Paul nor the Corinthians would be very anxious to preserve an ep. which contains the gus of such a visit. On the other hand a strong tendency has set in to regard this intermediate ep. as at least in part preserved in 2 Cor 10—13, whose tone, it is universally admitted, differs from that of the preceding chapters in a remarkable way, not easily accounted for. The majority of recent writers seem inclined to favor this view, which will naturally fail to be considered under the head of "Integrity."

IV. Historical Reconstruction.—In view of such an interpretation, we may with considerable probability trace the course of events associated between 1 and 2 Cor as follows: After the dispatch of 1 Cor, news reached the apostle of a disquieting character: probably both Titus and Timothy, on returning from Corinth, reported the growth of dissensions within the church. The Judaizing party. Paul felt impelled to pay an immediate visit, and found only too sadly that matters had not been overstated. The opposition was strong and full of effrontery, and the whole treatment of things was against him. In face of the congregation he was baffled and flouted. He returned to Ephesus, and poured out his indignation in a severe ep., which he sent on by the hands of Titus. Before Titus could return, events took a disquieting turn: Ephesus, and Paul was forced to leave that city in peril of his life. He went to Troas, but, unable to wait patiently for tidings of the issue in Corinth, he crossed to Macedonia, and met Timothy possibly also Titus. The report was appalling demanding the immediate return of both. The congregation was left in their old attachment, and the heavy cloud of doubt and anxiety was dispelled from the apostle's mind. He then wrote—probably the ep. referred to as by 2 Cor—Titus and other brethren, he himself following a little later, and finally wintering in Corinth as he had originally planned. If it be felt that the interval between spring and autumn of the same year is too brief for the events, it must be remembered that the interval was of nearly 18 months. 1 Cor being referred to the spring of 54 or 55, and 2 Cor to the autumn of 55 or 56 AD. (Reference on the reconstruction should be made to Weizsäcker's Apostolic Age, Engl. tr. 1; to Sander's Note to the Eng. ed. [1865] of Paul's Apostolic Age; and to Robertson's art. in HDB.)

V. Integrity of the Epistle.—Although the genuineness of the various parts of the ep. is scarcely disputed, the homogeneity is much debated. Semler and some later writers, including Clemens (Einheitlichkeit), have thought that ch 9 should be eliminated as logically inconsistent with ch 8, and as evidently forming part of a letter to the Corinthians. But the connection with ch 9 is too close to permit of severance, and the logical objection, founded on the phraseology of 9 1, is generally regarded as hypercritical. There are two sections, however, whose right to remain integral parts of 2 Cor has been more forcibly challenged.

The passage 6 14 to 7 1 deals with the inconsistency and peril of intimate relations with the heathen, and is felt to be incongruous with the context. No doubt some were strongly affected on an inner impulse; the Corinthians to show the apostle the same frankness and kindness that he is showing them; whereas 7 2 follows naturally and links itself closely to such an appeal. When we remember that the particular theme of the last letter referred to in 1 Cor 5 9 was the relation of the converts to the immoral, it is by no means unlikely that we have here preserved a strand fragment of that ep.

It is universally acknowledged that there is a remarkable change in the tone of the section 10—13, which is exemplified in the phrase 2. Ch 10: previous chs. In the earlier chs there 1—13:10 is relief at the change which Titus has reported as having taken place in Corinth, and the spirit is one of gladness and content; but from ch 10 onward the hospitality to the apostle is unexpectedly represented as still raging, and as demanding the most strenuous treatment. The opening phrase, "Now I Paul" (10 1), is regarded as indicating a distinctive break from the previous section with which Timothy is associated (1 1), while the concluding vs, 13 11 to 13 10, seem fittingly to close that section, but to be abruptly out of harmony with the polemic that ends at 13 10. Accordingly it is suggested that 13 11 should immediately follow 9 15, and that 10—13 10 be regarded as a lengthy insertion from some other ep. Those who, while acknowledging the change of tone, yet maintain the integrity of the ep. do so on the ground that the apostle was a man of many moods, and that it is entirely possible for him to make unexpected and even violent transitions; that new reports of a merely scotched antagonism may come in to ruffle and disturb his comparative contentment; and that in any case he might well deem it advisable finally to deliver his whole soul on a matter over which he had brooded and suffered deeply, so that there might be no mistake about the ground being cleared when he arrived in person.

The question is still a subject of keen discussion, and is not one on which it is easy to pronounce dogmatically. On the whole, however, it must be acknowledged that the preponderance of recent opinion is in favor of the theory of interpolation. Haurwitz (Der Vier-Capitel-Brief des Paulus an die Korinther, 1870) gave an immense impetus to the view that this later section really represents the painful letter referred to in chs 2 and 7. As that earlier letter, however, must have contained references to the personal offender, the present section, which contains all such references, can be regarded as at most only a part of it. This theory is ably and minutely expounded by Schmiedel (Hand-Kommentar); and Pfliegerer, Lipsius, Clemen, Krenkel, von Soden, McGiffert, Cone, Flummer, Holtzmann, McG. Ads, and Zahn are all to be reckoned as advocates of the integrity of the ep.

VI. Contents of the Epistle.—The order of matter in the ep. is quite clearly defined. There are three main divisions: (1) chs 1—7; (2) chs 8—9; and (3) chs 10—15.

The first seven chapters as a whole are taken up with a retrospect of the events that have recently transpired, joyful references to the 1. Chs 1—7 fact that the clouds of grief in connection with them have been dispelled, and that the spiritual ministry as a Divine trust and power is clearly manifested; the whole, as an answer to the Corinthians to show the apostle the same frankness and kindness that he is showing them; whereas 7 2 follows naturally and links itself closely to such an appeal. When we remember that the particular theme of the last letter referred to in 1 Cor 5 9 was the relation of the converts to the immoral, it is by no means unlikely that we have here preserved a strand fragment of that ep.

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VI. Contents of the Epistle.—The order of matter in the ep. is quite clearly defined. There are three main divisions: (1) chs 1—7; (2) chs 8—9; and (3) chs 10—15.

The first seven chapters as a whole are taken up with a retrospect of the events that have recently transpired, joyful references to the 1. Chs 1—7 fact that the clouds of grief in connection with them have been dispelled, and that the spiritual ministry as a Divine trust and power is clearly manifested; the whole, as an answer to the Corinthians to show the apostle the same frankness and kindness that he is showing them; whereas 7 2 follows naturally and links itself closely to such an appeal. When we remember that the particular theme of the last letter referred to in 1 Cor 5 9 was the relation of the converts to the immoral, it is by no means unlikely that we have here preserved a strand fragment of that ep.
still more fruitful to the church (1 3–11). He professes his sincerity in all his relations with the Corinthians, and particularly vindicates it in connection with a change in the plan which had originally promised a return ("a second benefit") to Corinth; his sole reason for refraining, and for writing a painful letter instead, being his desire to spare them and to prove them (1 12; 2 4–9). Far from harboring any resentment against the man who had caused so much trouble, he sincerely pleads that his punishment by the majority should go no further, but that perhaps a fresh start could now reign, lest the Adversary should gain an advantage over them (2 5–11). It was indeed an agonizing experience until the moment he met Titus, but the relief was all the sweeter and more triumphant when God at length gave it, as he might have been sure he would give it to a faithful and soul-winning servant of Christ (2 12–17). He does not indeed wish to enter upon any further apologies or self-commendation. Some believe greatly in letters of commendation, but his living testimonial is in his converts. This he has, not of himself, but entirely through God, who alone has made him an efficient minister of the new and abiding covenant of the Spirit, whose glory naturally excels that of the old covenant path which cannot bring life. Regarding this glorious ministry he must be bold and frank. It needs no veil as if to conceal its evanescence. Christ presents it unveiled to all who turn to Him, and they themselves reflect His glory in a new light transformed (3 1–18). As for those who by God's mercy have received such a gospel ministry, it is impossible for them to be faint-hearted in its exercise, although the eyes of some may be blinded to the because the god of this world has blinded them (4 4). It is miraculous that wonderful that ministers of this grace should be creatures so frail, so subject to pressure and affliction, but it is not inexplicable. Much more the obvious is it that all the power and glory of salvation are from God alone (4 7–15). Yes, even if one be called to die in this ministry, that is but another light and momentary affliction. It is but passing from a frail earthly tent to abide forever in a heavenly home (5 1). Who would not long for it, though this body of sin is no longer in mortality? Courage, therefore, is ours to the end, for that end only means the cessation of our separation from Christ, whom it is a joy to serve absent or present. And present we shall all ultimately, be before Him in the judgment seat (5 2). That self-uneschapably deepens the earnestness with which preachers of the gospel seek to persuade men. It is the love of Christ constraining them (5 14) in the ministry of reconciliation, that they should entreat men as ambassadors on Christ's behalf (5 20) So sacred and responsible a trust has subdued the apostle's own life, and is indeed the key to its manifold endurance, and to the earnestness with which he has striven to cultivate every grace, and to submit himself to every discipline (6 1–10). Would God the Corinthians might open their hearts to him as he does to them? (Let them have no fellowship with iniquity, but perfect holiness in the fear of God [6 14–7 1].) He has never wronged them; they are envirced in his heart, living or dying; he glories in them, and is filled with comfort in all his affliction (6 11–13; 7 2–4). For what blessed comfort that was that Titus brought him in Macedonia to dispel his fears, and to show that the things he regretted and grieved were not as he thought; and so it ran all through, but had rather wrought in them the joyful change for which he longed! Now both they and he knew how dear he was to them. Titus, too, was overjoyed by the magnanimity of their reception of him. The apostle's cup is full, and "in everything he is of good courage concerning them" (7 16).

In the second section, chs 8–9, the apostle, now abundantly confident of their good-will, exhorts the Corinthians on the subject of the collection for the poor saints at Jerusalem. He tells them of the extraordinary liberality of the Macedonian churches, and invites them to emulate it, and by the display of this additional grace to make full proof of their love (8 1–8). Nay, they have a higher incentive than the liberality of Macedonia, even the self-sacrifice of Christ Himself (8 9). Wherefore let them go on with the good work they were so ready to initiate a year ago, giving out of a willing mind, as God hath enabled them (8 10–15). Further to encourage them he sends on Titus and other well-known and accredited brethren, whose interest in them is as great as his own, and he is hopeful that by their aid the matter will be completed, and all will rejoice when he comes, bringing with him probably some of those of Macedonia, to whom he has already been boasting of their zeal (8 16–9 5). Above all, let them remember that important issues are bound up with this grace of Christian liberality. It is impossible to reap bountifully, if we sow sparingly. Grudgingness and stinginess are unchristian, and displease, but God loveth and rewardeth a cheerful giver. This grace blesseth him that gives and him that takes. Many great ends are served by it. The wants of the needy are supplied, men's hearts are drawn after, that spiritually two things may be done, and God himself is glorified (9 6–15).

The third section, chs 10–13, as has been pointed out, is a spirited and even passionate polemic, in the course of which the Judaizing spirit is prolonged and made more clearly visible (10 15). The enemies of the apostle have charged him with being very bold and courageous when he is absent, but humble enough when he is present. He hopes the Corinthians will not compel him to show his courage (10 2). It is true, being human, he walks in the flesh, but not in the selfish and cowardly way his opponents suggest. The weapons of his warfare are not carnal, yet are they mighty before God to cast down strongholds, and to be swallowed up in immolation and disobedience. Some boast of being "Christ's," but that is no monopoly; he also is Christ's. They think his letters are mere "sound and fury, signifying nothing," by and by they will discover their mistake. If Christ is justified, we are justified. Wrought through faith, he is justified, for Corinth was verily part of his God-appointed province, and he at least did not there enter on other men's labors. But it would be well if men who gloried confined themselves to glorying "in the Lord." For after all it is His commendation alone that is of any permanent value (10 3–18). Will the Corinthians bear with him in a little of this foolish boasting? Truly he ventures on it out of concern for them (11 2). And as they are manifestly to every one in patience toward those who have come with a different gospel, they may perhaps extend some of their indulgence to him, for though he cannot lay claim to a polished oratory comparable to that of these "super-eminent" apostles, yet at least he is not behind them in knowledge (11 4–6). Can it be that he really sinned in preaching the gospel to them without fee or reward? Was it a mark of fleshly cunning when he resolved not to be burdened to them, while he accepted supplies from Macedonia? If he did not love them, but because he decided to give no occasion to those who were too ready to blame him—those false apostles, who, like Satan himself, masqueraded as angels of light and ministers of righteous-
ness (11 7–15). Come, then, let him to this glorying, this poor folly, which they in their super-
lative wisdom bear with so gladly in the case of those insolent creatures who now bully and degrade
them (11 16–21). Hebrews! Israelites! So is he the Magdalen of Christ! The modern harlot,
in labors, in perils, in persecutions; in burdens,
axies, sympathies; in visions and revelations of
the Lord; in infirmities and weaknesses that have
made more manifest in him the strength of Christ
(11 22–12 10). Certainly all this is folly, but
they are most to blame for it who, through lack of
loyalty, have forced him to it. Did he injure them
by declining to be burdensome? Is it so sore a
point? Let it be forgiven! Yet when he comes
again he will take no other course (12 11–18).
They must not imagine that in all this he is ex-
cusing himself to them. He is sincerely and
affectionately concerning himself for their edifying.
He trembles lest when they meet again they should
be disappointed in each other; lest they should be
found in unworthy strife and tumults, and lest he
should be humbled of God before them, having
cause to mourn over some who are hardened and
impotent in their sins (12 19–21). For they must
meet again—he is coming for the third time—and
this time he will not spare. Let them prove them-
seловe whether they be in the faith; for surely they
must know whether Christ be in them. He earnestly
prays for their goodness and honor; not to the end
that no display of his power may be called for, but
simply that he will be glad to appear weak if they
should appear strong. Could they but believe it,
their perfecting is the aim of all his labors (13 1–10).
And so, with words of grace and tenderness, exhorting
them to unity and peace, and pronouncing over them
the threefold benediction, he bids them farewell (13
11–14).

VII. Value of the Epistle.—The chief element of
value in this ep. is the revelation it gives of the
apostle himself. Through all its changing moods,
Paul, in perfect abandon, shows us his very soul,
suffering, rejoicing, enduring, overcoming. It has
been truly said that “it enables us, as it were, to
lay our hands upon his breast, and feel the very
throbings of his heart.” (1) In relation to his con-
version, however, he shows us how he was, how
easy it was to touch him on the quick, and to wound
his feelings. The apostle was very human, and
nowhere are his kindred limitations more obvious
than in these present incidents. He would prob-
able not be the first were said that even with him the
creed was greater than the life. In the hastily written
and nervously repented passages of that severe ep.; in the restless wander-
ing, like a perturbed spirit, from Troas to Macedonia,
to meet the news and know the issue of his
acts, we see a man most lovable indeed, most like
ourselves when issues hang in the balance, but a
man not already perfect, not yet risen to the measure
of the stature of Christ. Yet we see also the in-
tensity with which Paul labored in his ministry—
the tenacity with which he held to his mission, and
the invincible courage with which he returned to
the fight for his imperiled church. He loved those
converts as only a great soul in Christ could love
them. His keenest sorrow came in the disaster
that threatened them, and he flew to their defence.
He had not only won them for Christ, he was will-
ing to die that he might keep them for Christ.
(2) The ep. is charged with a magnificent conscious-
ness, on the apostle’s part of his high calling in
Christ Jesus. He has been called with a Divine
calling to the most glorious work in which a man
can engage, to be to this estranged earth an amb-
assador of heaven. Received as Divine, this voca-
tion is accepted with supreme devotion. It has been

a ministry of sorrow, of strain and suffering, of hair-
breadth escapes with the bare life; with its horn in
the flesh, its buffeting of Satan. Yet through it all
there rings the note of abounding consolation in
Christ Jesus, and never was the “power of Christ,”
resting on frail humanity, more signally manifested.

LITERATURE.—See the references to both ep., and
to 2 Cor alone, under this heading in the preceding art. To
the last there given should be added Moffett’s Introduction to
the Literature of the N.T., 1911; valuable for its critical
presentation of recent views, and for its references to the
literature.

R. Dykes Shaw

CORINTHIANS, kòr-in-th’us: Lat form for Gr
Korinthos in the subscription to Rom (AV). See
Corinth.

CORMORANT, kôr-môr-ant (CTli, shâlakh; kàpatêkthi, katarâkthi; Lat Corvus marinus): A large sea-
fowl belonging to the genus Phalae-
rocorax and well described by the Heb word used
to designate it—which means a “plunging bird.”
The bird appears as large as a goose when in full
feather, but plucked, the body is much smaller.
The adult birds are glossy blue, bronze tinted,
touched with white on the cheeks and sides as a
festal dress at mating season, and adorned with

filamentary feathers on the head, and bright yellow
gape. These birds if taken young and carefully
trained can be sent into boats and
bring to their masters large quantities of good-
sized fish: commonly so used in China. The
flesh is dark, tough and quite unfit to eat in the
elders on account of their diet of fish. The nest
is built mostly of seaweed. The eggs are small for
the size of the birds, having a rough, thick, but
rather soft shell of a bluish white which soon be-
comes soiled, as well as the nest and its immediate
surroundings, from the habits of the birds. The
young are leathery black, then goved with soft
down of brownish black above and white beneath
and taking on the full black of the grown bird at
about three years. If taken in the squab state
the young are said to be delicious food, resembling
baked hares in flavor. The old birds are mentioned
among the abominations for food (Lev 11 13–19;
Dt 14 12–18). Gene Stratton-Porter

CORN, kôrn (ГР, dâghan; отрос, sâlos): A
word used for cereals generally (Gen 27 28.37, etc.
AV) such as our Eng. word “corn.” ARV almost
invariably substitutes “grain” for “corn.” The
latter may be taken to include (1) barley, (2) wheat,
(3) fitches (vetches), (4) lentils, (5) beans, (6) mil-
llet, (7) rye—the wrong tr for vetches, (8) pulse—
for these see separate articles. Rye and oats are
not cultivated in Pal. For many references to corn
see Agriculture; Food. “A corn (kôxos, kôk-
kos, RV ‘grain’) of wheat” is mentioned (Jn 12
24).
CORNEILUS, kor-ne'1-lus (ΚΩΡΕΙΛΟΣ, KOR-EL-LOS, "of a horn"): The story of Cornelius is given in Acts 10:1—11:18. The name is 
1. His Rom and belonged to distinguished
Family and families in the imperial city, such as Station the house and probably was, as we shall see, probably an Italian of Rom blood. Julian the Apostle reckons him as one of the few persons of distinction who became a Christian. He was evidently a man of importance in Caesarea and well known to the Jews (Acts 10:22). He was a centurion in the Italian cohort. To understand this we must note that the Rom army was divided into two broad divisions, the legions and the auxiliary forces. See ARM, ROMAN. 

Legions were never permanently quartered in Pal until the great war which ended in the destruction of Jerus. 70 AD. From the year 6 AD, when Pal was made into a province of Rom, it was garrisoned by auxiliary troops recruited amongst the Samaritans and Syrian Greeks. The headquarters were naturally at Caesarea, the residence of the procurator. But it would not have been prudent for a garrison in Pal to be composed wholly of troops locally recruited. Therefore it recruited from the Roman legionaries mingled with the garrison 600 soldiers, free Italian volunteers. With this cohort Cornelius was a centurion. 

He is described as devout and God-fearing, i.e. at least, one of those men so numerous in that age of decadent heathenism who, discontended with polytheism, yearned for a better faith, embraced, therefore, the monotheism of the Jews, read the Scriptures, and practised more or less of the Jewish rites. He was well reported of by the Jews, and his religion showed itself in prayer at the regular hours, and in aims to the people (of Israel). Even Jewish bigotry was not immune in presence of so noble a man. Moreover, he seems to have made his house a sort of church, for his kinsfolk and friends were in sympathy with him, and among the soldiers who closely attended him were some devout ones (Acts 10:1-27). 

The story of his conversion and admission into the Christian church is told with some minuteness in Acts 10. Nothing further is known 

3. His Ad- of Cornelius, though one tradition admission into sert's that he founded the church in the Christian community, and that he became the bishop of Scamandros. 

The exact importance of the incident depends upon the position of Cornelius before it occurred. Certainly he was not a proselyte of the synagogue, a member of the Jewish community. 

4. Signifi- of the This is abundantly evident from Acts cance of Incident 10:28-34.5; 11:3.15; 17:14. But was he not an inferior form of proselyte, later called "proselyte of the gate"? His question has been much debated and is still under discussion. 

Ramsay (ST. PAUL THE TRAVELLER, 43) says that the expression, "God-fearing," applied to him, is always used in Acts with reference to this kind of proselytes. Such were, by custom, members of certain regulations of purity, probably those, this author thinks, mentioned in Acts 15, 29, and which stand in close relation to the principles laid down in Lev 17-18 for the conduct of strangers dwelling among Israel. Renan, on the other hand, denies that Cornelius was a proselyte at all, but simply a devout Gentile who adopted some of the Jewish ideas and religious customs which did not involve a special profession. The importance of the whole transaction to the development of the church seems to depend upon the circumstances that Cornelius was probably not a proselyte at all. Thus we regard Cornelius as lit. the first-fruits of the Gentiles. 

The step here taken by Peter was therefore one of tremendous importance to the whole development of the church. The significance of the incident consists exactly in this, that under Divine direction, the first Gentile, not at all belonging to the old theocracy, becomes a Spirit-filled Christian, entering through the front door of the Christian church without first going through the narrow gate of Judaism. The incident settled forever the great, fundamental question as to the relations of Jew and Gentile in the church. The difficulties in the way of the complete triumph of Peter's view of the equality of Jews and Gentiles in the Kingdom of Christ were enormous. It would have been indeed little short of miraculous if the multitude of Christian Pharisees had not raised the question again and again. Did they not dog Paul's steps after the Council? Certainly Ramsay is wrong in saying that the case of Cornelius was passed over orcondoned as exceptional, for it was used as a precedent by both Peter and James (Acts 15:7-14). 

As for Peter's subsequent conduct at Antioch, no one who knows Peter need be surprised at it. The very accusation that Paul hurled at him was that for the moment he was carried into inconsistency with his principles (HUSPOKRIEIS). Of course, this incident of Cornelius was only the first step in a much longer development; but the rest is settled. The rest in due time and proper order was sure to follow. By this tremendous innovation it was settled that Christianity was to be freed from the swaddling bands of Judaism and that the Christian church was not to be an appendix to the synagogue. The noble character of Cornelius was just fitted to abate, as far as possible, the prejudices of the Jewish Christians against what must have seemed to them a dangerous, if not awful, innovation. 

G. H. TATEEv

CORNER, kör'när (Λόγος, misk6'n, θεί, pe'n δόμ, pinnádh, ýxó̂kh, archē, ywvía, gōnía, akro'-yovnoi, akro'-yovnaios, akro'-yovnaioi): In Ex 26:24; Exk 40 

22; 46:22; misk6'n, "angle" is tr' "corner," pe'nákh, "side," "quarter," and pinnádh, "corner," "front," "chief," are more frequently so tr', e.g. Ex 26:26; Lev 19:9; Jer 9:26; 25:23; and Ex 

27:2; 1 K 7:34; Ps 118:22; Isa 28:16 ("corner-stone"); Jer 51:26. Other words are kóp'ny, "wing and head" (Isa 33:12) Exk 1:2; káthēn's, "sheldur" (2 K 11:11 AV bia); pa'n, "foot" (Exk 9:12 AV); závōdýth, "corner-stones" (Ps 144:12; Zee 9:15 [tr' "corners"]). 

For "corner-stone" RV has "side" (Exk 36:25), "corner-stone" (Zec 10:4), also for "stay" (Isa 19:13). Instead of "teacher removed into a corner" (Isa 30:20), "be hidden," "hide themselves"; for "corners" we have "feet" (Ex 26:12; 1 K 7:30); "ribs" (Exk 30:4; 37:27); for "divide into corners" (Neh 9:25), "alot after their portions"; for "into corners" (Dk 32:26), "afar"; the words to Israel (Isa 41:9) called thee from the chief men [dácftim] thereof are rendered by RV "called thee from the corners thereof" (of the earth). 

In the NT we have gōnía ("angle," "corner"); "in the corners of the streets" (Mt 6:5), "the head of the corner" (21:42), the "four corners of the earth" (Rev 7:1; 20:8); archē ("a beginning") (Acts 10:11; 11:5); "chief corner stone" (Eph 2:20; 1 Pet 2:6), is a tr of akro'-yovnaios ("at the extreme angle"). 

W. L. WALKER

CORNER GATE, kör'när gāt. See JERUSALEM.

CORNERS OF THE EARTH. See EARTH, Corners of.

CORNER-STONE, kör'när stōn (γόν, pinná, γώνι, závōth, akro'yovnaios, akro'yovnaios): Part of the public or imposing buildings to which impor-
tance has been attached in all ages and in many nations, both on account of its actual service and its figurative meaning. Ordinarily its use in the Bible is figurative, or symbolical. No doubt the original meaning has some importance to the stone, which was laid at the foundation of a building.

(1) With the Canaanites, who preceded Israel in the possession of Pal, corner-stone laying seems to have been a most sacred and impressive ceremonial. Under this important stone of temples, or other great structures, bodies of children or older persons would be laid, consecrating the building by such human sacrifice (see Fortification, II, 1). This was one of many hideous rites and practices which Israel was to extirpate. It may throw light on the curse pronounced upon the rebuilding of Jericho (Josh 6:26; see PEFs, January, 1904, July, 1908). See CANAAN.

(2) OT references.—The Heb word piramah, "corner," is found or implied in every occurrence of this idea. Derived from a root signifying "to turn," turn, and therefore "edge" or "corner." Ordinarily it is used with 'ebben, "stone" (Ps 118:22); or it may occur alone, having acquired for itself through frequent use the whole technical phraseology (see Ps 10:4 AV). While all the passages indicate the stone by which corners there appear to be two conceptions: (a) the foundation-stone upon which the structure rested (Job 38:6; Isa 28:16; Jer 51:26); or (b) the topmost or top-center, which linked the last to the first (Ps 118:22; Zac 4:7); in both cases it is an important or key-stone, and figurative of the Messiah, who is "the First and the Last." In Job 38:6 it beautifully expresses in figures the stability and firmness of the earth, which Jehovah created. In Zac 10:4 the leader or ruler in the Messianic age is represented by the corner-stone. The ancient tradition of the one missing stone, when the temple was in building, is reflected in or has been suggested by Ps 118:22 (Midr quoted by Pusey under Zac 4:7). It is probable that we should read in Ps 144 12 not "corner-stones," but "corner-pillars," or supports (cf Gr Caryatides) from a different Heb word, ystahs.

(3) NT passages.—Ps 118:22 is quoted and interpreted as fulfilled in Jesus Christ in a number of passages: Mt 21:42; Mk 12:10; Lk 20:17; Acts 4:11 and 1 Pet 2:7; it is also the evident base of passages in Is 28:16. It occurred twice in the NT: Rom 9:33, from LXX combined with the words of Isa 8:14, and in 1 Pet 2:6, which is quoted with some variation from LXX. The OT passages were understood by the rabbis to be Messianic, and were properly so applied by the NT writers. See also HOUSE, E wound MACK.

CORNET, kör-net, kor-net. See MUSIC.

CORNFLOOR, kör-floör (к? τα, goren daigham): "Thou hast loved a reward upon every cornfloor." (Hos 9:14 AV, RV "hire upon every grainfloor"). Israel had deserted Jeh for supposed material benefots and regarded bounteous crops as the gift of the heathen gods which they worshipped. Jeh would therefore cause the corn (grain) and wine to fail (ver 2). See also THRESHING-FLOOR.

CORONATION, kor-ö-na’shan (φυτοευλογία, protokolēsia): Occurs in 2 Mac 4:21 (AV, RV "en- thronement") where Apollonius was sent into Egypt for the coronation of Ptolemy Philometor king. The Gr word protokolēsia occurs nowhere else, and its meaning is uncertain. The reading in Swete is protokolēsia, and this means "the first call."
CORRUPTION, MOUNT OF (Χαρτώνιτες θρόνος), har ha-mashōḥeth; τὸ ὄρος τοῦ Μοσαθ, ὁ ὄρος τοῦ Μοοᾳθ: The hill on the right hand of which Solomon built high places for Ashoreth, Chemosh and Milcom (2 K 23 13). The mountain is referred to is no doubt the Mount of Olives. The high places would, therefore, be on the southern height called in later Christian writings the "Mount of Offence," and now, by the Arabs, Bāṭan el-Hawā. Har ha-mashōḥeth is probably only a perversian of har ha-mishāḥah, "Mount of Anointing," a later name of the Mount of Olives.

E. W. WING

COS, kos (Κός, ὄς, "summit": AV Coos): An island of the coast of Caria, Asia Minor, one of the Sporades, mountainous in the southern half, with ridges extending to a height of 2,500 ft.; identified with the modern Stinichelo. It was famous in antiquity for excellent wine, amphorae, wheat, ointments, silk and other clothing (Coae vates). The capital was also called Cos and was a famous hospital and medical school, and was the birthplace of Hippocrates (the father of medicine), of Ptoselus Philadelphus, and of the celebrated painter Apelles. The large plane tree in the center of the town (about 5,000 years old) is called "the tree of Hippocrates" to this day. The older capital, Astypalaea, was in the western part of the island, the later (since 306 BC) in the eastern part. From almost every point can be seen beautiful landscapes and picturesque views of sea and land and mountain.

Cos was one of the six Dorian colonies. It soon became a flourishing place of commerce and industry; later, like Corinth, it was one of the Jewish centers of the Aegaean, as well as one of the financial centers of the commercial world in the eastern Mediterranean. Among the benefactors of the people of Cos was Herod the Great. It is mentioned in connection with Paul's third missionary journey in Acts 21 1, and in its relations with the Jews in Mt 19 2; Mk 3 12; Lk 10 25; Acts 28 16; Bf, I, xxxi. 11. For a list of works on the island see Paton-Hicks, Inscriptions of Cos, ix.

J. E. HARRIX

COSAM, kō'sam (Κόσαμ, Κόσαμ): An ancestor of Jesus in St. Luke's genealogy in the 5th generation before Zerubbabel (Lk 3 28).

COSMOGONY, kos-mog'ō-ni. See Anthropology; Creation; Earth; Evolution; World.

COSMOLOGY, kos-mol'-ō-ji. See World; Provi

dence.

COSTLINESS, kost'l-lness (χρηστλησις, timitldta), "preciousness," "an abundance of costly things": Found only in Rev 18 19, "made rich by reason of her costliness.

COTES, kōts. See Sheepfoot.

COTTAGE, kot'aj. See House.

COTTON, kot'n (קֵסֶר, karpas), is the better tr., as in Rv, where and AV and RV have "green" in Est 1 6): The Heb karpas is from the Pers kirdas and the Sanskrit karpḍa, "the cotton plant." The derived words originally meant "muslin" or "calico," but in classical times the use of words allied to karpḍa—in Gr and Lat—was extended to include linen. The probability is in favor of "cotton" in Est 1 6. This is the product of Gossypium herbaceum, a plant originally from India but now cultivated in many other lands.

COUCH, kouch (subst.). See Bed.

Couch (vb.): רָפה, raphag, "to crouch," "slurk," as a beast in readiness to spring on its prey. "If thou dost not well, sin coucheth at the door" (Gen 4 7, AV "lieth"), waiting for it to open. Cain is warned to beware of the first temptations to evil, in his case esp. a sullen and jealous disposition (cf. Dan 5, "Inferno, I, 30). See Abel; Cain. The tribe of Judah is compared for its bravery to a recumbent lion or lionness (Gen 49 9; cf. Nu 24 9 f); and Issacchar to "a strong ass, couching down between the sheepfolds" (49 14, AV "between two burdens"; cf. Jgs 5 16). "The deep that coucheth beneath" (Dt 33 13), probably the springs of water, or possibly, as Driver suggests, "the subterraneous deep, pictured as a gigantic monster." See Antss. (Kbe, L. E. O. E. Est 18.

COUCHING-PLACE, kouch'ing-plas (קְוֹצ, marbîc; once in EV Ezek 25 5): The same Heb word, however, which means simply "place of lying down" of animals in repose, is used also in Zeph 3 15 where the tr is "a place . . . to lie down in." The figure, a case, as the context (see besides, Isa 17 2; 27 10), suggests desolation.

COUler, kol'ær. See Flook.

COUNCIL, koun'sil, COUNCILLOR, koun'si-lar (συμβολιον, sumbolion): An assembly of advisers (Acts 26 12); a body of those taking counsel (see Schürer's Jewish People in the Time of Christ, I (1), 60). Distinguished from συνέκτρον, sunedrion, the supreme court of the Jews, by being of a less formal character, i.e. less of an institution. For "council" in the latter sense, its most frequent use, see Sanhedrin. A councillor (Gr bouleutēs) was a member of the Sanhedrin. Applied to Joseph of Arimathaea (Mt 27 55; Lk 23 50). In AV "counsellor."

COUNSEL, koun'sel, COUNSELLOR, koun'se-lar (συμβολιον, sumbolion): Ordinarily found as the object of συνεκτο, expressing, beside the idea of a practical end to be reached, that of consultation and deliberation among those united in a common cause (Mt 12 14; Mk 3 6). A councillor (samboulos) is a confidential adviser (Rom 11 34); often in the OT (Isa 9 6; Prov 24 6, etc). Confounded in AV with "counsellor" (see above), the latter being an official adviser, which the former does not necessarily mean.

COUNt, kount (קָׁנַת, qophar, קַנַת, mānâh; ψηφίσθαι, ψηφίσθαι): Used of arithmetical computation "to number" (Ps 139 18; Nu 23 10); also for קָנָה, qahnah, "to reckon," to indicate classification among or identification with, "c. for a stranger" (Job 19 15); "c. for his enemy" (Job 33 10). In the NT the arithmetical computation is less prominent, except in the sense of "calculate," ψηφίσθαι, sumpephseli, "to reckon with pebbles," each pebble representing a unit (Lk 14 28; Acts 19 19); of moral estimate, ἡχημοναι and ἔχομαι (Phil 3 7 13). The noun, fr Heb kōṯeth, "a count of" (Ex 12 4), viz. in the arithmetical sense.

COUNTENANCE, koun'te-nans: (1) The noun (see also s.v. Face) is the tr of a variety of Heb and Gr expressions, קָנָן, qânín; רָכָּן, râqô̂n, being the most frequent. Be
sides there are found הָנָּה, mar'eh, "appearance," "shape," "comeliness," "visage," יָשָׁה, "eye," נָפָת, יָרָה, "appearance," "figure," etc., and Aram. יְד, יָדֵּה. To the Oriental the countenance mirrors, even more than to us, the character and feelings of the heart. The countenance (mar'eh) is rendered "light" (Prov. 17:1; 2 S 14:27; Job 15:20) in 2 S 16 12, lit. "face of eyes;" "comely" (Cant 2 14); "beautiful" (I 25 3); "cheerful" (Ps 183; 13); "angry" (Prov 26 23); "dreadful" (Dn 8 29); "troubled" (Ezk 27 33); "sad" (1 S 1 18; Ne 3 3; Eccl 7 3). The countenance is "shaped," i.e. made keen (Prov 27 17); it "falls;" i.e. looks dendespont, dispointed (Gen 4 5.6); is "cast down" (Job 29 24); "changed" (Job 14 20; cf. "altered" into glory, Lk 9 29; Dn 5 6.9.10; 7 28, Aram. רֵע). To settle one's countenance steadfastly upon a person (2 K 8 11) is synonymous with staring or gazing at a person. Not infrequently we find compound expressions such as "light of countenance," i.e. favor (Job 29 24; Ps 4 6; 44 3; 89 50; 30 8); "health of countenance" (Ps 11 2; 45 5); "help of countenance" (Ps 25 4); "rebuke of countenance" (Ps 80 16); "pride of countenance" (Heb "aph", lit. "haughty," "lofty ness," Ps 10 3). As vb. (Heb נָתַת, nathar, "to countenance") we find the word in AV of Ex 23 3, where the Revisers translate "Neither shalt thou favor [AV "countenance"] a poor man in his cause." Here the meaning seems to be that no distinction of persons shall be made by the judge. See Lev 19 15, where, however, a different word is used. There is therefore no need of the emendation proposed by Knobel and accepted by Kautzsch, who would read נָתַת, nathol, "great," for נָתַת, nathar, "and the poor" of the text. The LXX has πᾶν, pēnēs, "poor." H. L. E. LUXRING

COUNTER-CHARM, kōm'ter-charm. See Amulet; Charm.

COUNTERFEIT, kōm'ter-fêt (קִיפָּה, kīpāh, קוּפָּה, kōpāh, אָנָוגֵו, anōgāv, ἀνύγμα, homōtah): "Ok," occurs as the tr of kīpāh, "mixed with dross," "not genuine" (Wisd 15 9, "to make c. things," RV "moulded counterfeits," "spurious things, imitations," Ps 103 17; LXX Lev 17 19; Dn 2 11, "mixed metals,", and 2 Cor 13 5.6, addōkmos, "reprove" [silver]). "Counterfeit" in the older sense of a representation occurs in Wisd 14 17 (anōgāv, "to make a likeness"); "of his visage," RV "imagine him likeness from afar, and Eccles 38 27 (homōtah, "to make like," i.e. to c. imagery, RV "to preserve likeness in his portraiture.) W. L. WALKER

COUNTERVAIL, kōm'ter-vāl (מַזְמִית, māzamīth, "equalized"); To thwart or overcome by acting against with equal force; thus, "The enemy could not c. the king's damage" or loss (Est 7 4 ARV reads "The adversary could not have compensated for the king's damage"). "Nothing doth c. [RV 'can be taken in exchange for'] a faithful friend" (Eccles 6 15).

COUNTRY, kōm'tri (מָרָה, mrāh, "land," יַמִּי, yāmī, "sea," "sea," סָדָה, sādāh, "field," יָפָה, yāpāh, "field," חָרָה, charāh, "region"); The foregoing are the principal words rendered "country" in EV, though we find also בְּדָהֵנָה, earth (Jon 4 2); יֵבָּל, "island" (Jer 47 4 AV); גְּלַח, "circle" (Ezk 47 8 AV); הָבֵּל, "rope" (Dt 3 14); מַקְגֹּם, "place" (Gen 29 26 AV); נָךְ, "hill" or "height" (Jos 17 11 AV); גֵּנָא, "race" (Acts 4 36 AV); יַג, yāh, "earth" (Mt 9 31 AV; Acts 7 3 AV); פָּרָטָס, parātās, "native land" (Lk 4 23; Jn 4 44; He 11 14); ἐνεπίγωνος, ἐνεργόν, "country [ARV "region"] round about" (Mt 14 35; Lk 3 3; 4 37; 8 37). In He 11 14 ff, "heaven" is referred to as a country. Egypt and Assyria were "far country" or "great country" and the hill country (of the numerous Gibeans [gibh'-ah, "hill"]) was the mountainous region to the N. or to the S. of Jerus. The low country, skophēth (see SHEPHERELAH), consisted of the foothills to the west of the hill country. The "south country" or "country of (nagphēth), q.v., was the dry, extreme southern part of Pal, approximately between Beersheba and Kadesh-barnea.

ALFRED ELY DAY

COUNTRYMAN, kōm'tri-man (φανερός, φανερότατον, synphilētos): "Of the same tribe" (1 Thess 2 14); also in idiomatic rendering (γίνεσθαι, γένος) for those of one's own race or kin (2 Cor 11 26; Gal 1 14 AV, "one's own nation"). Cf Mk 6 4; Rom 9 3; and see Cousin; Kinship, etc.

COUPLE, kūp': (1) Used as a noun, indicates two objects of the same kind that are considered together. Thus we read of a couple of cakes (2 S 16 6, used loosely), and a couple of lessons (2 S 16 1, Heb geneh). (2) Used as a vb., it means to join or fasten one thing to another. This term occurs most frequently in the description of the tabernacle (see Ex 26 9.0.11; 36 13.0.16). Couple is used in 1 Pet 3 2 to describe the joining of fear to chaste behavior (Heb hadhāhbar).

COUPLING, kūp'ling: Is the EV rendering of מְדֹר, madhereth. This Heb BeNegev (nagphēth), or the place where one thing is joined to another, as of the curtains of the tabernacle (Ex 26 4.5), and of the different parts of the ephod (Ex 28 27; 39 20). It is also the EV rendering of מְדֹר, madhērēth, and this refers more to the thing that joins the two objects, as beams of wood (2 Ch 34 11), or hooks of iron (1 Ch 22 3).

COURAGE, kōr'ā: Heb נָשָׁא, "to show one self strong" (Nu 13 20; 2 S 10 12; 1 Ch 19 13; 2 Ch 15 8; Ezr 10 4; Ps 27 14; 31 24; Isa 41 6); רָע, "spirit," "animus" (Josh 2 11 AV); "amaq, to be alert" (physically and mentally), "to be agile," "quick," "energetic" (Dt 31 6.7.23; Josh 1 9 18.18; 10 29; 1 Ch 26 22); נַחַר, "heart," and fig.: "person," "spirit" (Dn 11 25); גֵר תְּרָסָא, "cheer" (Acts 28 15). A virtue highly esteemed among all nations, one of the four chief "natural" (cardinal) virtues (Wisd 8 7), while cowardice ranks among one of the mortal sins (Eccles 2 12.13; Rev 21 8).

COURSE, kōr' (from Lat cura, "a running," "race," "voyage," "way"): (1) קְפֶל, kofel, euthrōstathom, "forward or onward movement," as of a ship: "We made a straight c." (Acts 16 11; of Acts 21 11); "We had finished our c." (RV "voyage," Acts 21 7). (2) A (prescribed or self-appointed) path, as of the sun: "Swift is the sun in his c." (1 Esd 4 34); of the stars: "The stars in their courses fought against Sisera" (Jgs 6 20 AV) (see Astronomy; Astrology); of a river (or irrigating canal): "as willows by the watercourses" (Isa 44 4); of a race of people, "repeas, triēch" (Acts 2 39); or the time (Acts 27 24); may have free c." (RV "may run") (2 Thess 3 1). (3) A career in such a course (hōphas, drōmos): "I have finished my [RV "the"] c." (2 Tim 4 7); "as John fulfilled [RV "was fulfilling"] his c." (Acts 7 45); "that we may accomplish [RV "may accomplish"] my c." (Acts 20 24). (4) A way or manner, as of life: "Every one
turned to his e.” (Jer 8:6); “their e. is evil” (Jer 23:10); “walked according to the e. [sādāh, sāḥān, RVm “age”] of this world” (Eph 2:2).

(5) Orderly succession: “sang together by e.” (ARV “sang one to another”) (Exz 3:11); “by e.” (RV “in turn”) (1 Cor 14:27); the courses of the priests and Levites (1 Chr 23:1-15; 1 Chr 23:1; 2 Chr 5:11; Lk 1:58). See Priests and Levites.

(6) A row or layer, as of masonry: “All the foundations of the earth are out of e.” (RV “are moved”; ARV “are shaken”) (Ps 82:5).

The Tabernacle: (a) Was the residential dwelling-place of God (Exz 3:4). The Tabernacle, and particularly the “court of nature” (Jas 3:6). The cycle of generation (tōn trochón tēs genēsēs) here means the physical world as constituted by the round of origin and decay, and typified by the Orphic (legendary) cycle of births and deaths through which the soul passes in metempsychosis. See also Games.

WILLIAM ARTHUR HEDDEL

COURSE OF PRIESTS AND LEVITES. See Priests and Levites.

COURT, kōrt. See House.

COURT OF THE GENTILES. See Temple (Herod's).

COURT OF THE SABBATH. See Covered Way.

COURT, kōrt. OF THE SANCTUARY, sā’kthr-āt (Tabernacle, Temple): By “court” (‘šēr), hāqér) is meant a clear space inclosed by curtains or walls, or surrounded by buildings. It was always an uncovered inclosure, but might have within its area one or more edifices.

The first occurrence of the word is in Exz 27:9, where it is commanded to “make the court of the tabernacle.” The dimensions for this court follow in the directions for the length of the Tabernacle of the linen curtains which were to inclose it. From these we learn that the perimeter of the court was 300 cubits, and that it consisted of two squares, each 75 ft., lying E. and W. of one another. In the westerly square stood the tabernacle, while in that to the E. was the altar of burnt offering. This was the worshipper’s square, and every Heb who passed through the entrance gate had immediate access to the altar.

The admission to this scene of the national solemnities was by the great east gate described in Exz 27:13-16 (see East Gate).

The fundamental conception out of which grew the resolve of Solomon to build a temple for the worship of Jeh was that the new structure was to be an enlarged duplicate in stone of the Temple of the Mishnah in Jerusalem. The Temple of the Mishnah was a magnifying and a lengthening of the inclosed area upon which the holy house was to stand. Hitherto a rectangular oblong figure of 150 ft. in length and 75 ft. in breadth had sufficed for the needs of the people in their worship. Now an area of 300 ft. in length and 150 ft. in breadth was inclosed within heavy stone walls, making, as before, two squares, each of 150 ft. This was that “court of the priests” spoken of in 2 Chr 4:9, known to its builders as “the inner court” (1 K 6:36; cf Jer 36:10). Its walls consisted of three courses of hewn stone, and a course of cedar beams” (1 K 6:36), into which we read the meaning of colonnades. Its two divisions may have been marked by some fence. The innermost division, accessible to all “priests,” was the site of the new temple. In the easterly division stood the altar of sacrifice; into this the Heb laity had access for worship at the altar. Later incidental allusions imply the existence of “chambers” in the court, and also the accessibility of the laity (cf Jer 35:4; 36:10; Ezk 8:16).

In distinction from this “inner” court a second or “outer” court was built by Solomon, spoken of by the Chronicler as “the great court” (1 K 6:17; cf 2Chr 4:9). The walls were of stone faced with bronze. Wide difference of opinion obtains as to the relation of this outer court to the inner court just described, and to the rest of the Solomonic buildings—particularly to the “great courts” of “the house of the forest of Lebanon” of 1 K 7:9-10. Some identify the two, others separate them. Did this court, with its brass-covered gates, extend still farther to the E. than the temple “inner” court, with, however, the same breadth as the latter? Or was it, as Keil thinks, a much larger inclosure, surrounding the whole temple area, extending perhaps 150 cubits eastward in front of the priests’ court (cf Keil, Bib. Archaeology, I, 171, ET)? Yet more radical is the view, adopted by many modern authorities, which regards “the great court” as a vast inclosure surrounding the temple and the whole complex of buildings described in 1 K 7:1-12 (see the plan, after Stade, in G. A. Smith’s Jerusalem, II, 50). In the absence of conclusive data the question must be left undetermined.

In Esæus’s plan of the temple yet to be built, the lines of the temple courts as he had known them in Jerus are followed. Two squares, 150 ft. by 325 ft., were set within the Holy of Holies, each of 150 ft. Temple courts lie E. and S. of one another, and bear the distinctive names, “the inner court” and “the outer court” (Ezk 8:16; 10:5).

In the Herodian temple the old nomenclature gives place to a new set of terms, the inner inclosure known later as “the court of the Gentiles” does not appear under that name in the NT or in Jos. What we have in the tract Midoth of the Mishnah and in Jos is the mention of two courts, the “court of the priests” and the “court of Israel” (Midoth, ii.6; v.1; Jos, BJ, V, v, 6). The data in regard to both are difficult and conflicting. In Midoth they appear as long narrow strips of 11 cubits in breadth extending from the temple and the altar across the inclosure—the “court of Israel” being rolled off from the “court of the priests” on the E.; the latter extending backward as far as the altar, which has a distinct measure. The design was to close approach of the lay Israelite to the altar. Jos makes the 11 cubits of the “court of Israel” extend round the whole “court of the priests,” inclusive of altar and temple (see Temple; and of G. A. Smith, Jerusalem, II, 506-9, with the reconstruction of Waterhouse in Sacred Sites of the Gospels, 111 ff.). For the “women’s court,” see TREASURY. Many expressions in the Ps. show how great was the attachment of the devout-minded Heb in all ages to these courts of their Lord’s house where he was accustomed to worship (e.g. Ps 65:4; 84:2; 92:13; 96:8; 100:4; 116:19). The courts were the scene of many historical events in the OT and NT, and of much of the earthly ministry of Jesus. There was enacted the scene described in the Parable of the Pharisee and Publican (Lk 18:9-14). W. SHAW CALDECOTT

COURTS, JUDICIAL, jō-dish’āl, jō-dish’āl: At the advice of Jethro, Moses appointed judges (בֹּשֶׁפֶּה, shōphēṭim, Ex 18). In Egypt 1. Their Organization:

It appears that the Hebrews did not have their own judges, which, of course, was a source of many wrongs. Leaving Egypt, Moses took the judicial functions upon himself, but it was impossible
that he should be equal to the task of administering justice to two and one-half million people; hence he proceeded to organize a system of jurisprudence. 

He divided the country into hundreds, thousands—in all 78,600 judges. This system was adequate for the occasion, and these courts respectively corresponded practically to our Justices of the Peace, Mayor's Court, District Court, Circuit Court. Finally, there was a Supreme Court under Moses and his successors. These courts, though graded, did not afford an opportunity of appeal. The lower courts turned their difficult cases over to the next higher. If the case was simple, the judgment would not be appealed. If the question was too intricate for him, he would refer it to the next higher court, and so on until it finally reached Moses. There were certain kinds of questions which the tens, fifties, and hundreds would not take at all, and the people understood it and would bring them to the higher courts for original jurisdiction. When any court decided it, that was the end of that case, for it could not be appealed (Ex 18:25-26). On taking possession in Canaan, the judges were to be appointed for every city and vicinity (Dt 16:18), thus giving to all Israel a speedy and cheap method of adjudication. Though not so prescribed by the constitution, the judges at length were generally chosen from among the Levites, as the Levites were the legal administrators. The office is stated this plainly, and various passages of the Scriptures express it positively by inference (see Dt 1:13). Jephthah's election by vote of the people is clearly set forth (Jdg 11:6-11).

Among the Hebrews, the law was held very sacred; for God Himself had given it. Hence those who administered the law were God's special representatives, and of the Judges their person was held correspondingly sacred. These circumstances placed upon them the duty of administering justice without respect to persons (Dt 1:17; 16:18). They were to be guided by the inalienable rights granted to every citizen by the Heb constitution: (1) No man was to be deprived of life, liberty or property without due process of law (Nu 35:9-34). (2) Two or three witnesses were required to convict anyone of crime (Dt 17:6; 19:2-13). (3) Punishment for crime was not to be too severe. (4) No man is inviolate (Dt 24:10 11). (5) One held to bondage but having acquired liberty through his own effort should be protected (Dt 23:15 16). (6) One's homestead was inalienable (Lev 25:23-28; 34). (7) There was no money perpetual without the person's own consent (Ex 21:2-6).

Gradually a legal profession developed among the Hebrews, the members of which were designated as "Lawyers" or "Scribes," also known as "Doctors of the Law" (Lk 2:46). Their business was threefold: (1) to study and interpret the law; (2) to instruct the Heb youth in the law; and (3) to decide questions of the law. The first two they did as scholars and teachers; the last either as judges or as advisers in some court, as, for instance, the Senate of Jerusalem or some inferior tribunal. No code can go into such details as to eliminate the necessity of subsequent legislation, and this usually, to a great extent, takes the form of judicial decisions founded on the code, rather than of separate enactment; and so it was among the Hebrews. The provisions of their code were for the most part quite general, thus affording large scope for casuistic interpretation. Regarding the points not explicitly covered by the law, a decision must be found either in the form of established custom or in the form of an inference drawn from the statute.

As a result of the industry with which this line of legal development was pursued during the centuries immediately preceding our era, Hebrew law became a most complex affair. At the disputed points, the judgments of the individual lawyers could not be taken as the standard; hence the several disciples of the law must frequently meet for a discussion, and the opinion of the majority then prevailed. These were the meetings of the "Doctors." Whenever a case arose concerning which there had been no clear legal decision, the question was referred to the nearest lawyer; by him, to the nearest company of lawyers, perhaps the Sanhedrin; and the resultant decision was henceforth authority.

Before the destruction of Jerusalem technical knowledge of the law was not a condition of eligibility to the office of judge. Anyone who could command the confidence of his fellow-citizens might be elected, and many of the rural courts undoubtedly were conducted, as among us, by men of sterling quality, but limited knowledge. Such men would avail themselves of the legal advice of any "doctor" who might be within reach; and in the more dignified courts of a large municipality it was a standing custom to have a company of lawyers present to discuss and decide any new law points that might arise. Of course, frequently those men were themselves lawyers. Practically the entire system of jurisprudence was in their hands.

Though Judaea at this time was a subject commonwealth, yet the Sanhedrin, which was the body of state legislators, the law-making body of the state, was invested with authority, exercised autonomous authority, exercised autonomous authority, exercised autonomous authority, exercised autonomous authority, exercised autonomous authority, exercised autonomous authority.

4. Limitations under authority to such an extent that it not Roman only administered civil cases in accordance with Jewish law— "Law of Zoroaster"—for without this law, such a right a Jewish court would be impossible—but it also took part to a great extent in the punishment of crime. It exercised an independent police power, hence could send out its own officers to make arrests (Mt 26:57; Mk 14:49; Acts 4:2-3; 5:17-18). In cases that did not involve capital punishment, its judgments were final and unamendable (Acts 4:2-3; 5:17-18).

5. Time and Place of Sessions usually held their sessions during the second and fifth day (Monday and Thursday) of the week, but we do not know whether the same custom was observed by the Great Sanhedrin. On Sabbaths and days no court was held, much less on the Sabbath. Where a sentence was pronounced but not to be pronounced until the day after the trial, such cases were avoided also on the day preceding
a Sabbath or other sacred day. The emphasis placed on this observance may be seen from the edicts issued by Augustus, absolutely demanding from the duty of attending court on the Sabbath. See Doctor; Lawyer; Sanhedrin; Scribe.

Frank E. Hirsch

COUSIN, kus'n (אָנָפָא, anapäa): Only in Col 4 10, where Mark is said to be "cousin" (RV) to Barnabas, and not as in AV, "sister's son." The renderings "cousin" of AV for συγγόνος, suggests, in Lk 1 36-58 were probably understood at the time of the tr, in the wider, and not in the more restricted sense of the term. This religiously, and universally prevalent. In view of this the renderings "kinswoman," "kinsfolk" in RV are preferable. As a title of honor and dignity, it occurs in 1 Esd 44, etc. See Kinsman.

COUTH, kou'tha, kō'ghta. See Cuthah.

COVENANT, ku've-nant (IN THE OT) (בְּרִית, brith):

I. General Meaning

II. Among Men.

I. Early Idea

2. Principal Elements

3. Different Varieties

4. Phraseology Used

III. Between God and Men

1. Essential Idea

2. Covenant Recorded in the OT

3. Phraseology Used

4. History of Covenant Idea

LITERATURE

1. General Meaning.—The etymological force of the Heb brith is not entirely certain. It is probable that the word is the same as the Assyrian biritu, which has the common meaning "fetter," but also means "covenant." The significance of the root from which this Assyrian word is derived is uncertain. It is probable that it is "to bind," but that is not definitely established. The meaning of biritu as covenant seems to come directly from the root, rather than as a derived meaning from fetter. If this root idea is to bind, the covenant is that which binds together the parties. This, at any rate, is in harmony with the general meaning of the word.

In the OT the word has an ordinary use, when both parties are men, and a distinctly religious use, between God and men. There can be no doubt that the related Lev. 11 53 comes from the ordinary, in harmony with the general custom in such cases, and not the reverse. There are also two shades of meaning, somewhat distinct, of the Heb word: one in which it is properly derived, i.e., a solemn mutual agreement, the other in which it is more a command, i.e., instead of an obligation voluntarily assumed, it is an obligation imposed by a superior upon an inferior. This latter meaning, however, has clearly been derived from the other. It is easy to see that an agreement, including as the contracting parties those of unequal position, might readily include those agreements which tended to partake of the nature of a command; but the process could not readily be reversed.

II. Among Men.—We consider first a covenant in which both contracting parties are men. In essence a covenant is an agreement, but an agreement of a solemn and binding force. The early Sem idea of a covenant was doubtless that which prevailed among the Arabs (see esp. W. Robertson Smith, Religion of the Semites, 2d ed., passim). This was primarily blood-brotherhood, in which two men became brothers by drinking each other's blood (Gen 34 20). If this was not included into the clan of the other, hence this act involved the clan of one of the contracting parties, and also brought the other party into relation with the god of this clan, by bringing him into the community life of the clan, which included its god.

In this early stage, a Jew, 'from the duty of attending court on the Sabbath. See Doctor; Lawyer; Sanhedrin; Scribe.

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pointed out (op. cit., 481), this does not explain the passing between the pieces, which is the characteristic feature of the ceremony. It seems rather to be a metaphorical item, "were taken within the mystical life of the victim." (Cf. the interpretation of He 9 15-17 in COVENANT IN the NT.) It would then be an inheritance from the early times, in which the victim was regarded as kindred with the tribe, and hence also an equivalent of the drinking of each other's blood.

The immutability of a covenant is everywhere assumed, at least theoretically.

Other features beyond those mentioned cannot be covenant specific and universal. This is the case with the setting up of a stone, or raising a heap of stones (Gen 31:45-46). This is doubtless simply an ancient custom, which has no direct connection with the covenant, but comes from the ancient Semitic custom of recognizing the sacredness of single stones or heaps of stones. Striking hands is a general expression of an agreement made (Ex 10:19; Ezk 17:18, etc.).

In observing different varieties of agreements among men, we note that they may be either between different parties or between the parties of a clan, or between a clan and a king. When the covenant is between tribes it is thus a treaty or alliance. The following passages have this use of covenant: Gen 14:13; 21:27,32; 26:29; 32:42,44; Ex 25:12-15; Dt 7:9-14; Jos 1:1-15; 6:17,18; 8:14ff.; 1 K 6:12; 15:19; 2 Ch 16:3; 1 K 20:34; Ps 83:5; Isa 33:8; Ezk 16:61; 17:13-19; 30:5; Dn 11:22; Am 1:9. In other cases it is between a king and his subjects, where it is a command or ordinance, as 2 S 3:12-13,21; 5:3; 1 Ch 14:15; Jer 34:8-18; Dn 9:27. In other cases it is between individuals, or between small groups, where it is an agreement or pledge (2 K 11:4; 2 Ch 23:4; Jos 1:8ff.). Of this between David and Jonathan it is more specifically an alliance of friendship (1 S 18:3; 20:8; 23:18), as also apparently in Ps 55:20. It means an alliance of marriage in Mal 2:14, but probably not in Prov 2:17, where it is better understood as meaning being "her covenant with God.

In all cases of covenants between men, except Jer 34:10 and Dn 9:27, the technical phrase for making a covenant is kəra'ath b'rīth, "to make a treaty, covenant," originally "to cut." Everything indicates that this vb. is used with reference to the formal ceremony of ratification above mentioned, of cutting animals in pieces.

3. Between God and Men.—As already noted, the idea of covenants between God and men doubtless arose from the idea of covenants.

1. Essential between men. Hence the general idea thought is similar. It cannot in this case be a covenant between contracting parties who stand on an equality, but God, the superior, always takes the initiative. To some extent, however, varying in different cases, it is regarded as a mutual agreement; God with His commands makes certain promises, and men agree to keep the commands, or, at any rate, the promises are conditioned on human obedience. In general, the covenant of God with men is a Divine ordinance, with signs and pledges on God's part, and with promises for human obedience and penalties for disobedience, which are accepted by men. In one passage (Ps 25:14), it is used in a more general way of an alliance of friendship between God and man.

A covenant of this general kind is said in the OT to have been made by God with Noah (Gen 9:9-17 and elsewhere). In this the promise is God's first to multiply the descendants of Abraham to give them the land of Canaan, and to make them a blessing to the nations. This is narrated in Gen 15:18; 17:2-21, etc. A covenant is made with the nation Israel at Sinai (Horeb) (Ex 19:5; 34:7,8; 34:10.27.28, etc.), ratified by a feast or ceremony (Ex 24:3-8). This constituted the nation the peculiar people of God, and was accompanied by promises for obedience and penalties for disobedience. This covenant was renewed on the plains of Moab (Dt 29:1), and was confirmed by additional agreements on part of the covenant on their part to serve Jehovah. The covenant with Jehoiada and the people (2 K 11:17; 2 Ch 23:3) was an agreement on their part to be the people of Jehovah. The covenant with Hosiah and the people (2 Ch 30:10) consisted essentially of an agreement on their part to reform the worship; the covenant with Josiah and the people (2 K 23:3), of an agreement on their part to obey the Book of the Law. The covenant with Ezra and the people (Ezr 10:3) was an agreement on their part to take away their wives and obey the law. The prophets also speak of a new covenant, most explicitly in Jer, but with references elsewhere, which is connected with the Messianic idea (Is 52:8; 56:6; 61:8; Jer 31:31,33; 32:40; 50:5; Ezk 60:6-10; 20:37; 34:25; 37:26; Hos 3:18).

Various phrases are used of the making of a covenant between God and men. The vb. ordination is used of making covenants between men, kəra'ath, is often used here.

2. Phrase—ordinating covenant is used (cf. Ezk 20:5; Is 24:14). The phraseology Used as well. The following vb. are also used: hêšām, "to establish" or "confirm"; nāthān, "to give"; šām, "to place"; nāšā'ath, "to make"; nāšā'ath b'rīth, "to make another covenant"; bə'ar, "to enter into"; followed by b', "into"; b', "to enter"; followed by b'; and the phrase nāšā'ath b'rīth 'at pi, "to take up a covenant upon the mouth of someone."

The history of the covenant idea in Israel, as between God and man, is not altogether easy to see to trace. This applies esp. to the great

4. History covenants between God and Israel, of Covenant of the one with Abraham, and the idea main made at Sinai. The earliest references to this relation of Israel to Jehovah, under the term in which it is first used, is accepted by many a
later addition, but largely because of this mention of the covenant. No other references to such a covenant are made in the prophets before Jeremiah. Jeremiah and Ezekiel speak of it, and it is implied in Second Isaiah. It is a curious fact, however, that most of the later prophets do not use the term, which suggests that the omission in the earlier prophets is not very significant concerning a knowledge of the idea in early times.

In this connection it should be noted that there is some variation among the Hexateuchal codes in their treatment of the covenants. Only one point, however, needs special mention. P gives no explicit account of the covenant at Sinai, and puts large emphasis upon the covenant with Abraham. There are, however, several references to the Sinaitic covenant (Lev 2 13; 24 8; 26 9.15.25.44.45). The facts indicate, therefore, principally a difference of emphasis.

It is also partly the facts already noted, however, it is held by many that the covenant idea between God and man is comparatively late. This view is that there were no covenants with Abraham and at Sinai, but that in Israel's early conceptions of the relation to Jeh He was their tribal God, bound by moral obligation to them and to their posterity. This is a larger question than at first appears. Really the whole problem of the relation of Israel to Jeh throughout OT history is involved, in particular the question at what time a comprehensive conception of the ethical character of God was developed. The subject will therefore naturally receive a fuller treatment in other articles. It is perhaps sufficient here to express the conviction that there was a very considerable conception of the ethical nature of Jeh in the early history of Israel, and that consequently there is no sufficient reason for doubting the fact of the covenants with Abraham and at Sinai. The statement of W. Robertson Smith, appears the matter (op. cit., 319): "That Jeh's relation is not natural but ethical is the doctrine of the prophets, and is emphasized, in dependence on their teaching, in the Book of Dt. But the passages cited show that the idea has its foundation in pre-prophetic times, in the sayings of the prophets, though they give it fresh and powerful application, plainly do not regard the conception as an innovation."

A little further consideration should be given to the new covenant of the prophets. The general teaching of the old covenant is broken by the sins of the people which led to the exile. Hence during the exile the people had been cast off, the covenant was no longer in force. This is stated, using other terminology, in Hos 3 5; 1 9; 2 2. The prophets speak, however, in anticipation of the making of a covenant again after the return from the exile. For the most part, in the passages already cited, this covenant is spoken of as if it were the old one renewed. Special emphasis is put, however, upon its being an everlasting covenant, as the old one did not prove to be, implying that it will not be broken as was that one. Jeremiah's teaching, however, has a little different emphasis. He speaks of the old covenant as passed away (31 32). Accordingly he speaks of a new covenant (31 31.33). This new covenant in its promises, however, is much like the old. But there is a new emphasis upon individuality in approach to God. In the old covenant, as already noted, it was the tribe that entered into the relation; here it is the individual, and the law is to be written upon the individual heart.

In the later usage the specific covenant idea is sometimes less prominent, so that the term is used practically of the religion as a whole; see Isa. 56 4; Ps 103 18.

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**Covenant in the OT**

**Covenant (in the NT)**: **Διαθήκη, Diathēkê,** the word chosen by the LXX translators to render the Heb brith, and it appears thus nearly 500 times in the Gr OT in the sense of covenant, while sānadh and enolat are used each once only. The choice of this word seems to have been occasioned by a recognition that the covenant which God makes with men is not fully mutual as would be implied in sunderēkē, the Gr word commonly used for covenant (although not a NT word), while at the same time the rarity of wills among the Jews made the common sense of diathēkē relatively unfamiliar. The Apocryphal writers also frequently use the word in the same sense and no other.

In the NT diathēkē is used some thirty times in a way which makes it plain that its must be 'covenant.' In Gal 3 15 and He 9 15-17 it is held by many that the sense of covenant must be set aside in favor of will or testament. But in the former passage it can be taken in the sense of a disposition of property or arrangement by God, a conception in substantial harmony with its regular NT use and with the meaning of brith. In the passage in He the interpretation is more difficult, but as it is acknowledged on all hands that the passage loses all argumentative force if the meaning covenant is accepted, it seems best to retain the meaning covenant if possible. To do this it is only necessary to hold that the death spoken of is the death of the animal sometimes, if not, indeed, commonly slain in connection with the making of a covenant, and that in the mind of the author this death symbolized the death of the contracting parties so far at least as to pledge them that thereafter in the matter involved they would no more change their minds than can the dead. If this view is taken, this passage falls in line with the otherwise invariable use of the word diathēkē by Jewish Hellenists. See Testament.

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**COVENANT OF SALT**

Covenant of salt ( сочетание, synonym Also ἁλας, hala, classical Gr ἑλάς, hēla): As salt was regarded as a necessary ingredient of the daily food, and as all sacrifices offered to Jeh (Lev 2 13), it became an easy step to the very close connection between salt and covenant-making. When men ate together they became friends. Cf. the Arab. expression, "There is salt between us"; "He has eaten of my salt," which means partaking of hospitality which cemented friendship; cf. "eat the salt of the palace" (Est 4 14). Covenants were generally confirmed by sacrificial meals and salt was always present. Since, too, salt is a preservative, it would easily become symbolic of an everlasting covenant. So offerings to Jeh were to be by a statute for ever, "a covenant of salt for ever before Jeh" (Nu 18 19). David received his kingdom forever from Jeh by a 'covenant of salt' (2 Ch 13 5). In the light of these conceptions the use of salt here becomes the more significant: "Have salt in yourselves, and be at peace one with another" (Mt 5 9).

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**Covenant, the Book of the (םִפּוֹר תּוֹךְ),**

Edward Bagnall Pohlard

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**Literature**

1. Historical Connection
2. Analyses
3. Critical Theories
4. True or Biblical Conception
5. Nature of the Laws
The name given in Ex 24:7 to a code or collection of laws found in the preceding chapters, 20:23, as the terms of the covenant made with Jehovah, and given for Israel's guidance until a more complete legislation was to be provided. In this covenant, between Jehovah and Israel, Moses served as mediator; animals were sacrificed; the blood thus shed being also called the "blood of the covenant" (dam ha-brit, Ex 24:8).

The second book of laws occupies a fitting and clearly marked place in the Pentateuchal collection.

1. Historical Connection. Moses arrived at Sinai. Immediately at the command which Moses had received from Jehovah in the Mount, they prepared themselves by a ceremonial of sanctification for entrance into covenant relation with Jehovah. Then the great day arrived for making this covenant, Moses waited in the midst of impressive natural phenomena. In the history of the words, the law, or the terms of the covenant, there is no thought of a people, and the latter are accepted by them. The first part of these covenant-terms, viz., the Decalogue (Ex 20:17), was spoken by the Divine voice, or its declaration was accompanied by awe-inspiring natural corollaries (Ex 19:16). Before the fighting of the terrified people Moses went up again into the mountain and received from Jehovah the rest of the "words" and "ordinances" (24:3); and these constitute the so-called Book of the Covenant (20:22-23). In this direct manner the narrator connected the book with the nation's consecration at Sinai. The prophets regarded the making of the Sinaitic covenant as the marriage of Jehovah and Israel, and these laws were the terms mutually agreed upon in the marriage contract.

While it is not possible to arrange the materials of this document into hard-and-fast divisions, the following analysis may be suggestive.

2. Analysis and Serviceable: (1) directions concerning worship, specifying prohibition of images and the form of altar for animal sacrifices (20:23–26); (2) ordinances for protection of Hebrew slaves, including celestial, for a price, of a daughter (21:2–14); (3) laws concerning injuries, (4) laws concerning the man by woman (25:32), (c) to beast by man (23:33), (d) to beast by beast (35:36); (4) concerning theft (22:1–4); (5) concerning damage to a neighbor's property, including violence to his daughter (5:17); (6) sundry laws against profaning Jehovah's name, under which are included proper worship, avoidance of oppression and dutiful offering of first-fruits (18:31); (7) against various forms of injustice and unbrotherliness (23:1–9); (8) festive occasions, and festivals, introduced by the hypothetical "if"; (2) words, or commands (dhabr, which relates chiefly to religious duties, being introduced by the imperative "thou shalt.

The critical analysis and dismemberment of the books of the Pentateuch, and the attempt to introduce the hypothesis of the introduction to this body of laws untrue and impossible. The four chapters are assigned to Jehovah, the Decalogue to E, and the Book of the Covenant to or E, the repetition of the Decalogue in the 32:34 being J's account. Ordinarily the Book of the Covenant is to be earlier than the Decalogue, and is indeed the oldest body of Hebrew legislation. However, it could not mean that one time, nor in the wilderness, since the laws are given for those in agricultural life, and seem to beensonments made at various times, and finally gathered together. Furthermore, this more primitive code either contradicts the later, or the former is an entirely different point of view. The chief contradictions or divergences are: nature and number of altars, absence of an official priestly class, and different conception of the annual feasts as agricultural celebrations. JF came into union for a while after the Pent, but this body of laws existed much earlier, embodying the earliest legal developments of Hebrew life in Canaan. It is suggested by JASTREBSKY, although he does not attempt the analysis, that this code is itself a composite of various layers and ages. See Criticism (GEBAH HYPOTHESIS).

But in favor of the simpler interpretation of these laws as the ethical obligations of the new bond between Jehovah and Israel, some statements are to be made. If a solemn or biblical covenant was made at Sinai—and to this all the history, all the prophets and the Psalms give testimony—there must have been some statement of the formalized and fundamental obligations of Israel's moral relation to Jehovah. Such statement need not be final nor exhaustive, but rather intended to instruct and guide until later and more detailed directions might be given. This is exactly the position of Moses and the priests in the resolutions and claims that this was the thought of the editor of the Pent, and this that is the first and reasonable impression made by the unsuspecting and connected reading of the record, can hardly be questioned by candid minds. In answer to the criticism that the agricultural flavor of the laws presupposes settlement in Canaan—a criticism rather remarkable for its blind ignorance—it may be suggested: (1) Israel had occupied in Egypt an agricultural section, and must have been able to teach the sects. (2) They were on the march toward a land in which they should have permanent settlement in agricultural life, and not the presence of allusions to such life, but rather their absence, should cause surprise. (3) However, references to settled farm life are not so obstinately frequent as those seeking signs would have us think. References to the animal life of the flock and herd of a shepherd people, such as the sheep, the fruit, the wine, are frequent (21:33:35; 22:10; 23:4, etc.). The laws are quite generic in form and conception, enforcing such duties as would devolve upon both temporary nomad and prospective tillers of the soil. R. B. Taylor therefore (art. on vol. HDB) accepts this code as originating in the desert wanderings.

In answer to the view, best presented by Wellhausen in Proleg. and W. R. Smith in OTJS, that this code is in conflict with later legislation, it may be said that this, in a sense, is the case. In the civil and civil summary, is its proper place in the narrative of the sojourn at Sinai, and does not preclude the expectancy of more elaborate organization of both ceremonial and civil order. But the whole question relates more properly to discussion of the later legislation or of the particular topics in dispute (q.v.). For a thorough treatment of them consult W. H. Green, Heb Feasts.

In the Book of the Covenant the moral elements strongly emphasized and legislation of state and spirituality of worship; a high and equitable standard of right; highest conception of the Laws of the weak and the poor; humane treatment of dumb animals; purity in the diet, and a recognition of the brotherhood; and the simple and joyful life. Whatever development in details came with later legislation. 

Covenant, Bk of
Covenant, New
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did not nullify the simple but lofty standards of the earlier laws.

Liturature.—Driver, LOT, under "Exodus"; Wellhausen, "Zur Anthropologie und Religionsgeschichte der alten Orients"; W. H. Green, Heb Feasts; Higher Crit of Feast; Dillmann, Comm.

EDWARD MACK

COVENANT, THE NEW (πρός 
καινόν, brith kaddashah, Jer. 31 31; יִדְגַּזֹּבִּיהַ, l diathkei kain, He 8 5 13, etc., or וַיָּהָנָא, He 12 24: the former Gr adj. has the sense of the "new" primarily in reference to quality, the latter the sense of 'young,' the "new," primarily in reference to time).

1. Contrast of "New" and "Old"—The Term "Covenant.

2. Christ's Use at the Last Supper

3. Relation of the transaction described in Ex 24 to Ex 24 7, when Moses "took the book of the covenant, and read in the audience of the people" those "words," indicating God's undertaking on behalf of His people and what He required of them; "and they said, All that Jeh hath spoken will we do, and be obedient," thus taking up their part of the contract. Then comes the ratification. "Moses took the book [half of which had already been sprinkled on the altar], and sprinkled it on the people, and said, Behold the blood of the covenant, which Jeh hath made with you concerning all these words" (ver. 8). The blood was sacrificial blood, the blood of the animals sacrificed as burnt offerings and peace offerings (Ex 24 6, 10). The half of the "blood," which was placed on the altar, was of the sacrifice offered to God, the other half sprinkled on the people, of the virtue of the same sacrifice applied to the people, and so the covenant relation is fully brought about. Christ, by sprinkling the blood in His own body, "church" being the writings or Scriptures of the Old Covenant, those within the Christian church, the Scriptures of the New Covenant. The alternative name "Testament"—adopted into our Eng. description through the Lat., as the equivalent of the Heb brith, and the Gr diathēke, which both mean a solemn disposition, compact or contract—suggests the disposition of property in a last will or testament, but although the word diathēke may bear that meaning, the Heb diathēkā cannot, and as the Gr usage in the NT seems esp. governed by the OT usage and the thought moves in a similar plane, it is better to keep to the term "covenant." The one passage which seems to favor the "testament" idea is He 9 16,17 (the Revisers who have changed the AV "testament" into "covenant" in every other place have left it in these two vs), but it is questionable whether even here the better rendering would not be "covenant" (see below). Certainly in the context of the NT, if we enter into the "correction" and, confessedly, "testament," if allowed to stand, is an application by transition from the original thought of a solemn compact to the secondary one of testamentary disposition. The theological terms "Covenant of Works" and "Covenant of Grace" do not occur in Scripture, though the ideas covered by the terms, esp. the latter, may easily be found there. The "New Covenant" here spoken of is practically equivalent to the Covenant of Grace established between God and His redeemed people that again resting upon the eternal Covenant of Redemption made between the Father and the Son, which, though not so expressly designated, is not obscurely indicated by many passages of Scripture.

Looking at the matter more particularly, we have to note the words of Christ at the institution of the Supper. In all the three Synoptists, 2. Christ's as also in Paul's account (Mt 26 28; Use at Last Mk 14 24; Lk 22 20; 1 Cor 11 25): Supper "covenant occurs. Mt and Mk, Lk and Paul, 'the new covenant in my blood.' The Revisers following the critical text, have omitted "new" in Mt and Mk, but even if it does not belong to the original MS, it is implied, and there need be little doubt that Jesus used it. The old covenant was so well known to these Jewish disciples, that to speak of the covenant in this emphatic way, referring manifestly to something other than the old Mosaic covenant, was in effect to call it a 'new' covenant. The expression, in any case, looks back to the old and points to the new; but in the contrast there are points of resemblance. It is most significant that Christ here connects the "new" covenant with His "blood." We at once think, as doubtless the disciples would, that Christ's blood poured out for the remission of sins was no mere benefit unto His disciples, but in the new covenant there are points of resemblance. The expression, in any case, looks back to the old and points to the new; but in the contrast there are points of resemblance. It is most significant that Christ here connects the "new" covenant with His "blood." We at once think, as doubtless the disciples would, that Christ's blood poured out for the remission of sins was no mere benefit unto His disciples, but in the new covenant there are points of resemblance. It is most significant that Christ here connects the "new" covenant with His "blood." We at once think, as doubtless the disciples would, that Christ's blood poured out for the remission of sins was no mere benefit unto His disciples, but in the new covenant there are points of resemblance.
in the fact that He willingly endured the dread consequences of sin, and as a veritable expiatory sacrifice shed His precious blood for the remission of sins.

Of this that blessed shed blood, as the writer goes on to assert, "He is the mediator of a new covenant, that a death having taken the place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance" (ver 15). Thus Christ fulfills the type in a twofold way: He is the sacrifice upon which the covenant is based, whose blood ratified, as He is also, like Moses, the Mediator of the covenant. The death of Christ not only secures the forgiveness of those who are brought under the new covenant, but it was also for the redemption of the transgressions under the first covenant, implying that all the sacrifices gained their value by being types of Christ, and the forgiveness enjoyed by the people of God in former days was bestowed in virtue of the great Sacrifice to be offered in the fulness of time.

Not only does the blessing of perfect forgiveness come through the new covenant, but also the promise of the "eternal inheritance" in contrast to the earthly inheritance and the "high priests," which, under the old covenant, Israel occupied. The new covenant is held to justify the taking of the word in the next verse as "testament," the writer passing to the thought of a testamentary disposition, which is only of force after the death of the testator and which is said to be good ground for the analogy, and all the blessings of salvation which come to the believer may be considered as bequeathed by the Saviour in His death, and accruing to us because He has died. It has, in that sense, tacitly to be assumed that the testator lives again to be His own executor and to put us in possession of the blessings. Still, we think there is much to be said in favor of keeping to the sense of "covenant" even here, and taking the clause, which renders it, as: "a covenant is of force [or firm] over the dead," as meaning that the covenant is established on the ground of sacrifice, that sacrifice representing the death of the maker of the covenant. The allusion may be further explained by a reference to Jer 31:31-34, which has generally been considered as illustrating the ancient Sem method of making a covenant: the sacrificial animals being divided, and the parties passing between the pieces, implying that they deserved death if they broke the engagement. The technical Heb phrase for making a covenant is "to cut a covenant." (ver 17)

There is an interesting passage in Herodotus iii.8, concerning an Arabian custom which seems akin to the old Heb practice. The Hispanics observe pledges as religiously as any people; and they make them in the following manner: when any wish to pledge their faith, a third person standing between the two parties makes an incision with a sharp stone in the palm of the hand, nearest the longest fingers of both the contractors; then taking some of the blood from the garments of each, he smears seven stones placed between him and the blood; and as he does this he invokes Bacchus and Urania. When this ceremony is completed, the person who pledges his faith binds his friends as sureties to the stranger, or their citizens, if thought fit, with a citizen, and the friends also hold themselves obliged to observe the engagement. (Car. tr.)

Whatever the particular application of the word in ver 17, the central idea in the passage is that death, blood-shedding, is necessary to the establishment of the covenant, and so he affirms that the first covenant was not dedicated without blood, and in proof quotes the passage already cited from Ex. 24:8 that "apart from the shedding of blood there is no remission" (ver 22). See Cov- enant in NT.

This new covenant established by Christ was foretold by the prophet Jeremiah, who uses the very word "new covenant" in describing it, and the promise which was there given, 'heaven and earth shall pass away, but my words shall not pass away." The argument rests, however, on the use of the "covenant" term in the NT. The writer of Hebrews 7:8 emphasizes the proposal of the "better covenant" by using the word Cocvenant a number of times. See Jer 31:31-34. His disciples to understand that the prophetic interpretation would be in Him be realized. There is no doubt that the author of Hebrews had the passage in mind, for he has led up to the previous statement by definitely quoting the whole statement of Jer 31:31-34. He had in ch 7 spoken of the contrast between Christ's priesthood "after the order of Melchizedek" (ver 11) and the imperfect, Aaronic priesthood, and he now introduces "the surety of a better covenant" (ver 22). Then in ch 8, emphasizing the thought of the superiority of Christ's heavenly high-priesthood, he declares that Christ is the "mediator of a better covenant, which hath been enacted upon better promises" (ver 6). The first covenant, he says, was not faultless, otherwise there would have been no need for a second; but the fault was not in the covenant but in the people who failed to keep it, though perhaps there is also the suggestion that the external imposition of laws does not suffice to secure true obedience. "For finding fault with them he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers," etc. (ver 8). He would repay careful study, but we noted only that not only is there prominence given to the great blessings of the covenant, perfect forgiveness and fulness of knowledge, but, as the very essence of the covenant—that which serves to distinguish it from the old covenant and at once to show its superiority and guarantee its permanence—there is this wonderful provision: "I will put my laws into their mind, and on their heart also will I write them; and I will be to them a God, and they shall be to me a people." This at once shows the spirituality of the new covenant. Its requirements are not simply given in the form of external rules, but the living Spirit possesses the heart; the law becomes an internal dominating principle, and so true obedience is secured.

Ezekiel had spoken to the same effect, though the word "new covenant" is not used in the passage, ch 36:27: "I will put my Spirit within you, and I will cause you to keep my statutes, and ye shall keep mine ordinances, and do them." In ch 37 Ezekiel again speaks of the great blessings to be enjoyed by the people of God, including cleansing, walking in God's statutes, reformation as God's people, etc, and he distinctly says of this era of blessing, "I will make a covenant of peace with them; it shall be an everlasting covenant with them" (ver 26). Other important foreshadowings of the new covenant are found in Isa. 22:20; 55:3; 55:21; 61:8; Hos 2:18-23; Mal 3:1-4. We may well marvel at the spiritual insight of these prophets, and it is impossible to attribute their forecasts to natural genius; they can only be accounted for by Divine inspiration.

The writer to the Hebrews seems to again to this theme of the "New Covenant"; in 10:16,17 he cites the words of Jeremiah already quoted about writing the law on their minds, and remembering their sins no more. In 12:25, he speaks of Jesus the mediator of a new covenant, and "the blood of sprinkling," again connecting the "blood" with the "covenant," and finally, in 13:20, he prays for the perfection of the saints through the "blood of an eternal covenant." In 2 Cor 3 Paul has an interesting and instructive contrast between the old covenant and the new. He begins it by saying that "our sufficiency is
from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (2 Cor. 3:6). The "letter" is the letter of the law, of the Old and New covenant which could only bring condemnation, but the spirit which characterizes the new covenant gives life, wrieth the law upon the heart. He goes on to speak of the old as that "ministration of death" which nevertheless "came with glory" (ver. 7), and he refers esp. to the law, but the new covenant is "the ministration of the spirit," the "ministration of righteousness" (vs. 8, 9), and has a far greater glory than the old. The message of this "new covenant" is "the gospel of Christ." The glory of the new covenant is focused in Christ; rays forth from Him. The glory of the old dispensation was reflected upon the face of Moses, but that glory was transitory and so was the physical manifestation (ver. 13). The sight of the shining face of Moses awed the people of Israel and they revered him as a leader specially favored of God (vs. 7–13). When he had delivered his message he veiled his face and thus we could not see the glory of the law did not last; every time that he went into the Divine presence he took off the veil and afresh his face was lit up with the glory, and coming out with the traces of that glory lingering on his countenance he delivered his message to the people, and again veiled his face (cf. Ex 34:29–35), and thus the transitoriness and obscurity of the old dispensation was symbolized. In glorious contrast to that symbolical obscurity, the ministers of the gospel, of the new covenant, use great bitterness of speech. The veil is done away in Christ (vs 12 f). The glory which comes through Him is perpetual, and fears no vanishing away. 

Archibald M'Caig

COVER, kuv'ër, COVERING, kuv'er-ing: The tr of several Heb words. The covering of the ark (תֹּהַלֶך, mikhkeh, Gen 8:13) was possibly the lid of a hatchway (cf Mitchell, World before Abraham, 215). 

To the sons of Kohath was assigned the task of caring for the furniture of the Tabernacle whenever the camp was moved, a suitable covering (תֹּהַלֶך, kásáh) of sealskin being designated for each of the specially sacred objects, the temple curtains also belonged (Neh 8:19, 11:12 f). 

Nu 19:15 (gâmãdâ) may refer to anything used as a lid or covering; Job 24:7; 31:19 (kéšâh) refer to clothing or bed-covering. 

Figurative: "Abandon hath no covering" (kéšâh) from God (Job 26:6); "He will destroy . . . the face of the covering [kâ-lô] that covereth all peoples" (Isa 25:7). The removal of the veil, often worn as a token of mourning (cf 2 S 19:4), signified the destruction of death. W. N. Stearns

COVERED WAY, kuv'ërd wâ (תֹּהַלֶך, kâsâkh), "a covered walk": Mentioned in 2 K 16:18 (AV "covert") as a gallery belonging to the temple, concerning the purpose of which opinions differ. Some consider it to have been the place where the king stood or sat during the Sabbath services; others, a public place for teaching; others, the way by which the priest entered the sanctuary on the Sabbath.

COVERING, kuv'er-ing, FOR THE HEAD (רָפָסָלָא, peribolasion): Mentioned in the NT only in 1 Cor 11:15: "For her hair is given her for a covering," lit. "something cast round," probably equivalent to "veil" (q.v.). Read in the light of the context: "Every woman praying or prophesying with her head uncovered dishonors her head" (ver 5). The meaning would seem to be that Nature it-

self, in providing women with a natural veil, has taught the lesson underlying the prevailing custom, that woman should not be unveiled in the public assemblies. Geo. B. Eager

COVERT, kuv'ërt: Now seldom used, except for game, and then generally spelt "cover." "A covered way" (2 K 16:18 A.V.); also a shelter of any kind (Isa 4:6); "a hiding place," "air," a "kail," a "hatchway" (Job 28:40); "a face of secrecy," "a secret way" (1 S 25:20; Job 40:21; Ps 61:4; Isa 16:4; 32:2); "a den," "a lair" (Jer 25:38).

COVET, kuv'ët (תֹּהַלֶך, 'àwàth; ֶקֶּלֶב, zàlôôb, zôlôôb, "to desire earnestly," "to set the mind and heart upon anything"): Used in two senses: good, simply to desire earnestly but legitimately, e.g. AV 1 Cor 12:31; 14:30; bad, to desire unlawfully, or to secure illegitimately (תֹּהַלֶך, 'àwàth; תֹּהַלֶך, 'àwàth), e.g. AV Ex 18:21; Ezek 33:31. (2) The wish to have more than one possesses, inordinately, of course (נֶאֶסְתָּה, pleonexia), e.g. Lk 12:15; 1 Thess 2:5. (3) An inordinate love of money (πληθυσσων, philarguros, AV Lk 16:14; 2 Tim 3:2; philarguros, 1 Tim 6:10); negative in He 13:5 A.V.

Covetousness, kuv'ët-us-nes: Has a variety of shades of meaning determined largely by the nature of the particular word used, or the context, or both. Following are some examples: to gain dishonestly (תֹּהַלֶך, 'àwàth), e.g. AV Ex 18:21; Ezek 33:31. (2) The wish to have more than one possesses, inordinately, of course (נֶאֶסְתָּה, pleonexia), e.g. Lk 12:15; 1 Thess 2:5. (3) An inordinate love of money (πληθυσσων, philarguros, AV Lk 16:14; 2 Tim 3:2; philarguros, 1 Tim 6:10); negative in He 13:5 A.V.

Covetousness is a very grave sin; indeed, so heinous is it that the Scriptures class it among the very gravest and grossest crimes (Eph 5:5). In Col 3:5 it is "idolatry," while in 1 Cor 10:14 it is set forth as excluding a man from heaven. Its heinousness, doubtless, is accounted for by its being in a very real sense the root of so many other forms of sin, e.g. departure from the faith (1 Tim 6:9,10); lying (2 K 2:22–25); theft (Jos 7:21); domestic trouble (Prov 16:27); murder (Ezk 22:12); indeed, it leads to "many foolish and hurtful lusts" (1 Tim 6:9). Covetousness has always been a very serious menace to mankind, whether in the OT or NT period. It was one of the sins that broke out after Israel had entered into the promised land (Achan, Josh 7); and also in the early Christian church immediately after its founding (Ananias and Sapphira, Acts 5); hence so many warnings against it. A careful reading of the OT will reveal the fact that a very great part of the Jewish law—such as its enactments and regulations regarding duties toward the poor, toward servants; concerning cleansing, usury, pledges, gold and silver taken during war—was introduced and intended to counteract the spirit of covetousness.

Eerdmsans maintains (Expos, July, 1909) that the commandment, "Thou shalt not covet thy neighbor's house" (Ex 20:17), meant to the Israelite that he should not take anything of his neighbor's possessions that were momentary or unprotected by their owner. Cf. Ex 34:23 f. Thus, it refers to a category of acts that is not covered by the commandment, "Thou shalt not steal." It is an oriental habit of mind from of old that when anyone sees abandoned goods which he thinks desirable, there is not the least objection to taking them, and Ex 20:17b is probably an explanation of what is to be understood by "house" in ver 17a.

Examples of covetousness: Achan (Josh 7); Saul (1 S 15:24–31); Judas (Matt 26:14–15); Ananias and Sapphira (Acts 5:1–11); Balaam (2 Pet 2:15 with Jude ver 11).

William Evans
CRAFTS, Kine, Crafts

Cow, Kine, Crafts

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

COW, kou, KINE, kin (תְּלֵי, bāṭār [cf Arab. baḥār, "cow"]; תְּלֵי הַנַּגִּים, 'egklaša bāṭār [Isa 7 21]; תְּלֵי הַנְּגִים, pārōh [cf Arab. furār, "young of a sheep, goat, or cow"]; תְּלֵי הַנַּגִּים, pārōh 'ašār [1 & 6 7.10]), "milch kine," from לַיִל, 'al, "to suckle"; תְּלֵי, 'eleph): In Am 4 1, the term, "kine of Bashan," is applied to the voluptuous women of Samaria. In Gen 41 36 is the narration of Pharaoh's dream of the seven fat and seven lean kine. In Israel's vision (Isa 14 7) we have (Gen 10), and the cow and the bear shall feed; their young ones shall lie down together." Cows do not seem to have been sacrificed. The sacrifice of the kine that brought the ark back from the Philis (1 & 6 14) was due to the exceptional circumstances. See ALFRED ELY DAY.

COZ, kox (ךֹז, kōz, "thorn"): A man of Judah (1 Ch 4 8). ARV has added the art., making the name Hakkos without sufficient reason. The name occurs with the art. (Ha-kōz) in Ezr 2 61; Neh 3 4.21; 7 63, and 1 Ch 24 10, but not with reference to the same person. Coz was of the tribe of Judah, while Hakkos belonged to the family of Aaron.

COZBI, koz'bi (ךֹּז בּי, kōz'ēbi, "deceitful"): A Midianitish woman, distinguished as the daughter of Zur, "head of the people of a fathers' house" in Midian. She was slain by Phinehas at Shittim in company with "Zimri, the son of Salu, a prince of a fathers' house among the Simeonites." (Nu 35 6-18).

COZBA, ko-zē'ba (1 Ch 4 22). See Achzib.

CRACKNEL, krak'nel: Occurs in 1 K 14 3, where Jeroboam bids his wife go to Abijah to inquire concerning their son: "And take with thee ten loaves and cracknels" (AV "cakes," ERV "cracknels," ABV "cakes"). The Heb word is בֶּן נַדֵּנָה, nikkuddatim, from nādāh, "to prick" or "mark." Most probably cakes with holes pricked in them like our biscuits.

CRAFT, kraft, CRAFTINESS, kraft'nes (πανουργία, panourgía), CRAFTY, kraft'i (πανουργός, panourgos): The original meaning is that of "ability to do anything," universally applied in a bad sense to unscrupulous wickedness, that stops short of no mean's vision that can be achieved, in order to attain its purposes; then, in a modified form, to resourcefulness in wrong, cunning (Dei 8 25; 2 Mac 12 24; RVm "jugglery"). In Lk 20 23, Jesus perceives "the craftiness" of His adversaries, i.e. the complicated network which they have laid to ensnare Him. The art with which a plot is concealed, and its direction to the ruin of others, are elements that enter into the meaning. Heinrici on 1 Cor 3 19 illustrates from Plato the distinction between craftsman and wisdom. There is a touch of humor in 2 Cor 12 16, when Paul speaks of his conduct toward the Corinthians as having been "crafty.")

H. E. JACOBS

CRAFTS:

I. SOURCES OF OUR KNOWLEDGE OF THE CRAFTS OF THE BIBLE
1. Written Records and Discoveries of Craftsmanship
   (1) Jewish
   (2) Canaanith and Phoenician
   (3) Assyrian and Babylonian
   (4) Egyptian
   2. Post-Biblical Writings
   3. Present Methods in Bible Lands

II. CRAFTS MENTIONED IN THE BIBLE
1. Brickmaking
2. Carpentering (Wood-Working)
3. Carving (Engraving)
4. Ceramics
5. Dyeing and Cleaning
6. Embroidering (Needlework)
7. Glass-Making
8. Graining
9. Masonry Work
10. Metal-Working (Mining)
11. Oil-Pressing
12. Painting
13. Paper-Making
14. Perfume-Making
15. Plastering
16. Spinning and Weaving
17. Tanning
18. Tomb-Marking
19. Wood-Carving

III. CRAFTSMEN

LITERATURE

1. SOURCES OF OUR KNOWLEDGE.—Our knowledge of the arts and crafts of Bible times has come to us through two principal ways. First, from Bib., Assy, Bab and Egypt written records. Of these the Egypt are the most illuminating. Second, from examples of ancient handicraft which have been buried and preserved through many cens. and brought to light again by modern discoveries.

(1) Jewish craftsmanship.—The chief written documents from which we may learn about Hebraic handicraft are the Bible records. A study of what few references there are lead us to believe that before the Israelites came in contact with the people of Canaan and Phoenicia they had not developed any considerable technical skill (1 K 5 6; 1 Ch 14 1; 2 Ch 2 7.14; Ezr 3 7). Some of the simpler operations, such as the spinning and weaving of the common fabrics and the shaping of domestic utensils, were performed in the household (Ex 36 25.26) but the weaving and dyeing of fine fabrics, carving, inlaying, metal-working, etc., was the work of foreigners, or was learned by the Jews after the Exodus, from the dwellers in Pal.

The Jews, however, gradually developed skill in many of these crafts. It is believed that as early as Nehemiah's time, Jewish craftsmen had organized into guilds (Neh 3 8.31.32). In post-Bib. times the Jews obtained monopolies in some of the industries, as for example, glass-making and dyeing. These trades remained the secrets of certain families for generations. It is because of this secrecy and the mystery that surrounded these trades, and it is still maintained in many places, that we know so little as to how they were conducted. Until recently the personal indigo dyers in Damascus were Jews, and the Jewish guilds with Moslem craftsmen the right to make glass. In some of the Syrian cities Jewish craftsmen are now outnumbering other native workmen in certain trades.

Few examples of Heb handicraft have been discovered by the archaeologists which shed much light upon early Heb work. Aside from the pottery of the Israelitish period, and a few seals and coins, there are no traces of Heb workmanship remaining. It is even doubtful how many of the above objects are really the work of this people.

(2) Canaanith and Phoenician craftsmanship.—It is generally conceded that what technical skill the Hebrews acquired resulted from their contact with the Canaanites and Phoenicians. Frequent mention of the workmanship of these peoples is made in the Bible, but their own records are silent. Ezekieli's account of the glories of Tyre (Ezk 27) gives some idea of the reputation of that city for craftsmanship. Thy builders have perfected thy beauty (vers 4); "Syria was thy merchant . . . . Dameascus was thy merchant for the multitude of thy handiworks" (vers 16.18). Adad-nirari III (812-783 BC), the Assy king, enumerates the tribute which he exacted from the king of Damascus. "Variegated , 20, 20, an ivory bed, a seat of inlaid ivory, a table" were among the captured articles. These were probably Phoen work.
Many examples of Phoeni craftsmanship have been discovered. These are characterized, from the standpoint of art, by a crudeness which distinguishes them from the more delicately and artistically worked products of their two neighbors, the Babylonians and Egyptians. The credit remains, however, to the Phoenicians of introducing skilled craftsmanship into Pal. The Phoenicians, too, furnished the means of interchange between the Babylonians and Egyptians. From the very earliest times there was an interchange of commodities and ideas between the people of the Nile and those of the Tigris and Euphrates.

(3) Assyrian and Babylonian craftsmanship.—The Babylonians and Assyrans made few references to their own handicraft in their records; but the explorers of recent years have revealed many examples of the remarkable workmanship of the early inhabitants of Mesopotamia. In referring to a silver vase found in that country (Tellah), dating from the 4th millennium BC, Clay (see "Literature") says "the whole is exceedingly well rendered and indicates remarkable skill, which in no respect is less striking than that of Egypt contemporaries in this handicraft." Jewelry, weapons, votive images, various utensils, tools of many kinds, statues in the hardest stones, delicately wrought, gems, dating from the times of Abraham and earlier, lead us to ask when these people acquired their skill.

(4) Egyptian craftsmanship. The written records of Egypt are doubly important, because they not only refer to the various crafts, but also illustrate the processes by drawings which can leave no doubt as to how the workmen accomplished their ends. The extensive explorations in Egypt have given to the world many priceless relics of craftsmanship, some of them dating from the very dawn of civilization. Among the ruins of early Syrian and Palestinian cities are found numerous objects witnessing to the skill of the Egyptians. These objects and the evidence of the influence of their work on the Phoen arts show the part that the Egyptians played in moulding the ideas of the workmen who were chosen to build the temple at Jerusalem. In the following brief summary of the crafts mentioned in the Bible, it will be noticeable how well they may be illustrated by the monuments of the Nile country. To confirm the knowledge derived from the above sources, post-Biblical writings of the present-day customs in Bible lands are valuable. These will be mentioned in discussing the various crafts.

II. Crafts Directly or Indirectly Mentioned in the Bible.—(For a more detailed treatment of the crafts see under separate arts.) This industry probably originated in Babylonia, but the knowledge of the process was early carried to Egypt, where later the Hebrews, along with other captives, were driven to making the bricks of the Egyptian kings. The making of sun-dried bricks called for little skill, but the firing and glazing of bricks required trained workmen. See Brick.

Wood was extensively used by ancient builders. With the exception of the Egypt antiquities, little remains but the records to indicate this fact. Numerous references are made to the carpenter in building the temple and subsequent repairing of this structure (1 K 5:6; 2 Ch 22:6; 2 K 22:6; Ex 3:7; 4:1). David's house and that of Solomon and his favorite wife were made partly of wood. In the story of the building of the tabernacle, woodworking is mentioned (Ex 36:7). The people of Tyre built ships of cypress, with masts of cedar wood and oars of oak (Ezk 27:6). Idols were carved from wood (Dt 29:17; 2 K 19:18; Isa 37:19; 45:20). The Philis built a wooden cart to carry the ark (1 S 6:7). Threshing instruments and yokes were made of wood (2 S 24:22). Ezra read the law from a pulpit of wood (Neh 8:4). Solomon's chariots were made of wood (Cant. 3:9). Inlaid work, still a favorite form of decoration in Syria, was used by the Phoenicians (Ezk 27:5). How the ancient carpenters did their work can be assumed from the Egypt monuments. Some of the operations there pictured are still performed in the same ways. See Tools; Carpenter.

The terms "carving" and "engraving" are used interchangeably in translating OT passages. The first mention made of engraved objects is:

3. Carving is the signet of Judah (Gen 38:18). (Engraving) The art of engraving on various hard objects, such as clay, bone, ivory, metals and precious stones, probably came from Mesopotamia. The Hebrews learned engraving from the Canaanites. The nature of this engraving is shown by the Assyrian cylinders and Egyptian scarabs. It is doubtful how many of the signs found in Pal are Heb work, as the engraved devices are mostly Phoen and Canaan. It is likely that the custom in the Orient for men to carry constantly with them their signets. The seal was set in a ring, or, as was the case with Judah, and as the Arabs do today, was worn on a cord suspended at the back of the neck. In the city of Pal of the 8th century the signs in a Syrian city street is the engraver of signets, seated at his low bench ready to cut on one of his blank seals the buyer's name or sign.

The second form of carving is suggested by the Dialogue (Ex 20:4). The commandment explains why sculpturing remained undeveloped among the Jews, as it has to this day among the Moslems. In spite of the commandment, however, cherubim were carved of wood, the wooden fittings of the temple interior (1 K 6:23).

Among the peoples with whom the Jews came in contact, stone-cutting had reached a high degree of perfection. No stone proved too hard for their tools. In Egypt and Phoen tombs, carving was often done on plastered surfaces. See Carving.

Both the Egyptians and Babylonians were skilled in molding and baking objects of clay. The early Bab records consist of burnt clay tablets. Glass bricks with a lattice work pattern were an important decorative feature. In Egypt, idols, scarabs and amulets were often made of fired clay, glazed or unglazed. By far the most important branch of ceramic art was the making of jars for holding water or other liquids. These jars have been used throughout the East from earliest times. The Jews learned what they knew about this art from the Phoenicians. See Pottery.

Dyeing is one of the oldest of the crafts. The only references to the act of dyeing in the Bible are (a) in connection with the dyed skins of animals (Ex 25:5; 26:14), and (b) Js and Cleanse 5:30. That it was a highly developed trade is implied in the many other references to dyes and stuffs both in the Bible and in profane lit. Cleansing was done by the fuller, who was probably a dyer also. See Color; Dye; Fuller.

Very little is known of the work of embroidery, farther than that it was the working-in of color to the structure (Ex 27:21).

6. Embroidery. See Embroidery. In Dt 33:19 "hidden treasures of the sand" is interpreted by some to mean the making of objects from sand. There can be no question about the
Hebrews being acquainted with glass-making, as its history extends back to very early times. The Egyptians and Phoenicians made bottles, glass beads, idols, etc. These objects are among those usually found in the tombs. Glass beads of very early manufacture were found in the mound at Gezer. Some of the pigments used for painting were made of powdered colored glass. In the NT we read of the "beauty of glass like unto crystal" (Rev 4:6). See Glass.

Grinding was a domestic task and can hardly be classed as one of the crafts. When flour was needed, the housewife, or more likely the servant, would rub the wheats or barley between two millstones (see Millstone) or, with a rounded river stone, crushed the wheat on a large flat stone. It is still a common custom in Syria and Pal for two women to work together as indicated in Mt 24:41 and Lk 17:35. Grinding of meal was a menial task, considered the employment of a concubine; hence setting Samson to grinding at the mill was intended as a disgrace. The rhythmic sound of the stone cutter at his work, the sound of the wheats being powdered in the mill: it is more common today, however, than in the earlier times when only high officials could afford stone houses. Frequently only the temple or shrines or tombs or castles or palaces were made of lime. As such buildings were very common, and much attention was paid to every detail of their construction, there was developed an efficient corps of masons, especially in Egypt and Syria. When the Israelites abandoned their nomadic life, many of the things that they planned were permanent places of worship. As these developed into structures more pretentious than mere piles of stones, the builders naturally resorted to the skill of the master builders of the city. A visitor to Jerusalem may still see the work of the ancient masons. The so-called Solomon's quarries under the city, the great drafted stones of the temple area, belong to an early date. The very shape of the masons' tools may be determined from the marks on the stones. See Mason.

Among the oldest objects that have been preserved are those of silver, gold and bronze. These are proof that the ancients understood the surviving art of smelting, smelting, refining and working of metals.

Oil-making

The oil referred to in the Bible is olive oil. Pliny mentions many other oils which were extracted in Egypt. The oils were usually extracted by first crushing the fruit and then pressing the crushed mass. At Gezer, Tell es Shāf and other ancient ruins old oil presses have been discovered. See Oil.

One who has visited the tombs and temples of Egypt will never forget the use which the ancient Egyptian painters made of colors. The otherwise somber effect produced by the expansive plain walls was overcome by sculpturing, either in relief or intaglio, on a coating of stucco, and then coloring these engravings in reds, yellows, greens and blues. Architectural details were also painted. The capitals of columns and the columns themselves received special attention from the painter. Colors were similarly used by the Greeks and Phoenicians. In the Sidon tombs, at Palmyra and similar ruins, traces of painting are still evident. See Painting.

The process of painting oil in the OT (Isa 19:7 AV) and once in NT (2 Jn 12) in Isa 19:7 the RV renders "paper reeds, "meadows." Papyrus (q.v.) occurs in Isa 19:2 and RVm of Ex 2:3. The nearest approach to our paper which the ancients possessed was that made from a species of papyrus reed. The reed was split half down the root, side by side, long strips of the inner lining of the papyrus reed, then over these other strips at right angles to the first, afterward soaking with some adhesive material and finally pressing and drying. Sheets made in this way were fastened together with glue into a long scroll. The Gr for papyrus plant is "biblos," from which the Eng. word "Bible" is derived. Parchment, leather and leaves were also used as paper. The natives of Syria and Pal still call a sheet of paper a "leaf" (Arab. warṣaf).

The art of perfume-making dates back to the ancient Egyptians. In Ex 30:35 we have the first mention of scented anointing oils.

Perfume-making (a) for religious rites as offerings and to anoint the idols and (b) for personal use on the body or clothes. Some perfumes were used in the form of ointments (ointments). See Perfume.

The trade of plastering dates back to the beginning of the history of building. There were two reasons for using plastering or stucco: (a) to render the building weather-resistant and (b) to make the surfaces more suitable for decoration by engraving or painting. See Plaster.

The arts of spinning and weaving were early practised in the household (Ex 35:25). Many different fibers were spun and woven into cloth. Fabrics of wool, cotton, flax, silk, wool fiber have been preserved from Bible times. In the more progressive communities, the weaving of the fabrics was taken over by the weavers who made it their profession. In 1 Ch 4:21 it is stated that many of the families of the house of Asbea were workers in fine linen. The modern invasion of European manufacturers has not yet driven out the weavers who till at looms much like those described by the ancient Egyptian drawings. See Spinning; Weaving.

Although it is known that tanning was practiced, the only reference to this trade mentioned in the Bible is to Simon the tanner (Acts 9:43). Leather girdles are mentioned in 2 K 1:8; Mt 3:4. Relics taken from the tombs show that the ancients understood the various methods for preserving skins which are used in present-day practice. See Tanner.

We think of Paul as the tent-maker. The tents which he made however were probably not like those so frequently referred to in the OT. Tents in Paul's time were made from Cilician cloth. Paul's work was probably the sewing together of the proper lengths of cloth and the attaching of ropes and loops. In OT times the tents were made of strips of coarse goat's hair cloth or of the skins of animals. See Tent.

This art is being written within sound of festivities about the winepresses of Mt. Lebanon where men and women have gathered for the annual production of wine. Molasses (Arab. hābe) are made of the remaining grape molasses (Arab. hābe). Their process is so like that of Bible times that one is transported in thought to similar festivities that must have taken place even so far back as the early Egyptian kings. That these workers understood the precautions necessary for procuring...
a desirable product is evidenced by early writings. The choice of proper soil for the vineyards, the adding of preservatives to keep the wine, boiling the juice to kill undesirable fermentations, guarding against rain, and storing in casks or bottles, are examples of their knowledge of wine-making. See Wine Press.

III. Craftsmen. — Craftsmen were early segregated into groups. A trade usually remained in a family. This is true to some extent in the East today. In such cities as Beirút, Damascus, or Aleppo the shops of the craftsmen of a given trade will be found grouped together. There is a silver and goldsmiths' market (Arab. sīk), an iron market, a dyeing quarter, etc. Jewish craftsmen in early times sat separately in the synagogues. Some crafts were looked upon with disfavor, esp. those which brought men in contact with women, as for example, the trade of goldsmith, carder, weaver, fuller or tanner. There was a fellow-feeling among craftsmen referred to by Isaiah (Isa 41:6,7). This same feeling is observed among Syrian workmen today. The Arab has many phrases of encouragement for a man at his work, such as, "Peace to your hands," "May God give you strength." A crowd of men pulling at a pulley rope, for example, shout or sing together as they pull.

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JAMES A. PATCH

CRAG, krag (תֶּן, šēn [1 S 7 12; 14 4; Job 39 28 AV and ERV]): In a mountainous country composed of sedimentary rocks, like the cretaceous rocks of Pal, cliffs are formed on a slope where hard strata are underlaid by softer strata. The soft strata wear away more rapidly, undermining the hard strata above them, which for a time project, but finally break off by vertical joint planes, the fragments rolling down to form the talus slope at the foot of the cliff. As the breaking off of the undermined hard strata proceeds irregularly, there are left projecting crags, sometimes at the top of the cliff, and sometimes lower down. Two such crags (šēn ha-qal'a, "sharp rock," RV "rocky crag"), which were given particular names, Bozez and Senach, marked the scene of the exploit of Jonathan described in 1 S 14. Conrad failed to identify the crags, and it has been proposed to alter the text rather extensively to make it read: "wall of rock" instead of "crag" (EB s.v. "Michmash"). Such rocks form safe resting-places for birds of prey, as it is said of the eagle in Job 39 28 ERV:

"She dwelleth on the rock and hath her lodging there.

Upon the crag of the rock, and the stronghold."

ALFRED ELIJAH DAY

CRANE, krān (בַּר, tāghār; yeğōna, ṣēḥerān; LXX Grus cinerea): A bird of the family gruidae. The crane is mentioned twice in the Bible: once on account of its voice (Isa 38 14: "Like a swallow or a crane, so did I chatter"); again because of the unforgettable picture these birds made in migration (Jer 8 7): "Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of the Lord.

Some commentators have advanced reasons for dropping the crane from the ornithology of the Bible, but this never should be permitted. They were close relatives of stork, heron and ibis; almost as numerous as any of these, and residents of Pal, except in migration. The two quotations concerning them fit with their history, and point out the two features that made them as noticeable as any birds of Pal. Next to the ostrich and pelican they were the largest birds, having a wing sweep of 8 ft. from tip to tip and standing 4 ft. in height. In migration such immense flocks passed over Pal as to darken the sky, and when they crossed the Red Sea they appeared to sweep from shore to shore, and so became the most noticeable migratory bird, for which reason, no doubt, they were included in Isaiah's reference to spring migration with the beloved doves, used in sacrifice and for caged pets, and with the swallows that were held almost sacred because they homed in temples. Not so many of them settled in Pal as of the storks, but large flocks lived in the wilderness S. of Jerus, and a few pairs homed near water as far north as Merom. The grayish-brown cranes were the largest, and there were also a crested, and a white crane. They nested on the ground or in trees and laid two large eggs, differing with species. The eggs of the brown bird were a light chocolate brown streaked, and those of the white, rough, pale-blue with brown splotches. They were not so affectionate in pairs or to their young as storks, but were average parents. It is altogether probable that they were the birds intended by Isaiah, because they best suited his purpose, the crane and the swallow being almost incessant talkers among birds. The word "chatter," used in the Bible, exactly suits the notes of a swallow, but is much too feeble to be used in describing the vocalizing of the crane. They migrated in large wedge-shaped companies and cried constantly on wing. They talked incessantly while at the business of living, and even during the watches of the night they scarcely ceased passing along word that all was well, or sending abroad danger signals. The Arabs called the cry of the cranes "bellowing.

We usually express it by whooping or trumpeting. Any of these words is sufficiently expressive to denote an unusual voice, used in an unusual manner, so that it appealed to the prophet as suitable for use in a strong comparison. GENE STRATTON-PORTER

CRASHING, krash'ing (שֶּבֶר, shebber): This word, meaning "a breach," fig. "destruction," is tr "crashing" in Zeph 1 10: "a great crashing from the hills," representing the doom to fall on evil-doers in Jerus, as the enemy advanced against the city from the north.
CRATES, krā'tēs (Κράτης, Krátēs), governor of the Cyprians, left as deputy of Sostratus the latter, who was governor of Jerus., was summoned to Antioch by Antiochus Epiphanes, in consequence of a dispute with Menedius (2 Macc 4. 29). As Cyprus was not at the time in the possession of Antiochus, the words have been generally taken to mean Krates "who had formerly been, or afterward was, governor of the Cyprians." The Vulg translates the Gr into "Sostratus autem praemuniet Cypris."

CREATION, krē'shən (ΣΤΑΤΟΣ, bārā'), "to create"; κτισίς, kē'tis, "that which is created," "creature":
1. Creation as Abiding
2. Matter
3. True Conception
4. The Genesis Cosmogony
5. Matter not Eternal
6. "Wisdom" in Creation
7. A Free, Personal Act
8. Creation and Evolution
9. Is Creation External?
10. Creation ex nihilo
11. From God's Will
12. Error of Pantheism
13. First Cause a Necessary Presupposition
14. The Divine Order—"the Divine Okey"

LITERATURE
Much negative ground has been cleared away for any modern discussion of the doctrine of creation.

1. Creation as Abiding besides the world as at first constituted, all that to this day is in and of creation. For God creates not that which can exist independently of Him, His preserving agency being inseparably connected with His creative power. We have long ceased to think of God's creation as a machine left, completely made, to its own automatic working. With such a doctrine of creation, a theistic evolution would be quite incompatible. Just as little do we think of God's creative agency, as merely that of a First Cause, linked to the universe from the outside by effects. Nature in her entirety is as much His creation today as she ever was. The dynamic ubiquity of God, as efficient energy, is to be affirmed. God is still All and in All, but this in a way sharply distinguished from pantheistic views, whether of the universe as God, or of God as the universal substance. Of His creative agency, so that gnostic theories of natural and necessary emanation are left far behind. Not only have the "craftsmen" and the "gardeners" theories—of, of course, the architect or world-builder theory of Plato—been dismissed; not only has the conception of evolution been proved harmonious with creative end, plan, purpose, ordering, guidance; but evolutionary science may itself be said to have given the thought of theistic evolution its best base or ground. The tentative conception is, that the world—that all cosmic existences, substances, events—depend upon God.

The doctrine of formation—of the origin and persistence, of all finite existences—as the work of God, where the theistic conception is, that the world—God is a necessary postulation of the religious consciousness. Such consciousness is marked by deeper insight than belongs to science. The underlying truth is the anti-pathetic one, that the energy and wisdom—by which that, which was not, became—were, in kind, other than its own. For science can but trace the continuity of sequences in all Nature, while in creation, in its primary sense, this law of continuity must be transcended, and the world view of developmental which is immanent in its evolution. For God is the Aboulute Reason, always immanent in the developing universe. Apart from the cosmogonic attempts at the beginning of Genesis, which are clearly religious and ethical in scope and character, the OT furnishes no theocratic account of the manner and order in which creation was brought about.

The early chs of Genesis were, of course, not given to reveal the truths of physical science, but they recognize creation as marked by order, continuity, law, plastic power of God's productivity in all different kingdoms, unity of the world and progressive advance. The Genesis cosmogony teaches a process of becoming, as well as a creation (see EVOLUTION). That cosmogony has been recognized by Haeckel as meritoriously marked by the two great ideas of separation or differentiation, and of progressive development or perfecting of the originally simple matter. The OT presents the conception of time-worlds or successive ages, but its real emphasis is on the energy of the Divine Word, bringing into being things that did not exist.

The OT and the NT, in their doctrine of creation, recognize no eternal matter before creation. We cannot say that the origin of matter was included from the Genesis account of creation, and this quite apart from the use of bārā', as admitting of material and means in creation. But it seems wise to build upon Genesis passages that afford no more than a basis, and clear a way to the development of the doctrine. The NT seems to favor the derivation of matter from the non-existent—that is to say, the time-worlds were due to the efficient Divine Word or originate Will, rather than to being built out of God's own inanimate essence. So the best exegesis interprets He 11. 3.

In OT books, as the Ps, Prov, and Jer, the creation is expressly declared to be the work of Wisdom—a Wisdom not disjoined from God's own personality. As God, as yet more fully brought out in the Book of Job. The heavens and the earth were made by the Word of God—"is something apprehensible only by the power of religious faith, as the only principle applicable to the case (He 11. 3). Such idea of His absolute Wisdom is realized by the action of His perfect Love. It is philosophically necessary to maintain that God, as the Absolute Being, must find the end of creation in Himself. If the end were external to, and independent of, Him, then would He be conditioned thereby.

What the OT regarded concerning the absolute freedom of God in the production of the universe, and the fact that He is so much greater than the universe that existence has been by Him bestowed on all things that do exist. The Scriptures are, from first to last, shot through with this truth. Neither Kant nor Spencer, from data of self-consciousness or sense-perception, can rise to the conception of creation, for they both fail to reach the idea of Divine Personology. The inconceivability of creation has been pressed by Spencer, the idea of a self-existent Creator, through whose agency it has been made, being to him unthinkable. As if it were not a transparent issue in Spencer's own scientific practice refuted, that a hypothesis may not have philosophical or scientific value, because it is
what we call unthinkable or inconceivable. As if a true and sufficient cause were not enough, or a Divine act of will were not a 

eer causa. Dependent 

ence inevitably leads to the demand for an original (or absolute) dependence beyond the reach of human apprehension.

Creation is certainly not disproved by evolution, which does not explain the origin of the homogeneously stuff itself, and does not account for the manner in which the process--is obviously in no position to speak. Creation may, in an important sense, be said to have no place in time, since time cannot be posited prior to the existence of the world. The difficulties of the ordinary hypothesis of a creation in time can never be surmounted, so long as we continue to make eternity mean simply indefinitely prolonged time. Augustine was, no doubt, right when, from the human standpoint, he declared that the world was not made in time, but with time. Time is itself a creation simultaneous with, and conditioned by, world-creation and move- 

ment. To assume, in the ordinary fashion, that God, created in time, is apt to make time appear independent of God, or God dependent upon time. Yet the time-forms enter into all our psychological experience, and a concrete beginning is unthinkable to us.

The time-conditions can be transcended only by some deeper intuition than mere logical insight can supply--by such intuitive endeavor, or, in fact, as is realized in the neces- 

sity of intuition itself. God, we may say, is a Being such as acts or creates.

He may be said to act or create in 

eternity; and it is legitimate enough, in such wise, to speak of His creative act as eternal. This seems preferable to the position of Origen, who specula- 
tively assumed an eternal or unbeginning activity for God as Creator, because the Divine Nature must be eternally self-determined to create in order to the manifestation of its perfections. Clearly did Aquinas perceive that we cannot affirm an eternal creation impossible; the creative act not falling within our categories of time and space. The question is purely one of God's free volition, in which—and not in "nothing"—the Source of the world is found.

This brings us to notice the frequently pressed objection that a beginning cannot be given to nothing, since out of nothing comes nothing.

10. Creation This would mean that matter is eternal—"ex nihilo" natural. But the eternity of matter, as something other than God, means its independence of God, and its power to limit or condition Him. We have, of course, no direct knowledge of the origin of matter, and the conception of its necessary self-existence is fraught with hopeless difficulties and absurdities. The axiom, that out of nothing nothing comes, is not contra- 
dicted in the case of creation. The universe comes from God; it does not come from nothing. But the axiom does not really apply to the world's creation, but only to the succession of its phenomena. Entity does not spring from non-entity. But there is an opposite and positive truth, that something presup- 

poses something, in this case rather some One— 

aliquis rather than aliquid. 

It is enough to know that God has in Himself the powers necessary and adequate for creating, without being able to define the ways 

in which creation is effected by Him.

11. From God's Will It is a sheer necessity of rational faith or spiritual reason that the something which conditions the world is neither the cause of the absolute, nor original or original 

Will. We have no right to suppose the world made out of nothing, and then to identify, as Erigena did, this "nothing" with God's own essence. What we have a right to maintain is, that what God creates or calls into being, is His own, and that He can then save His will alone, Ground of all actualities. Pre- 

existent Personality is the ground and the condi- 

tion of the world's beginning.

In this sense, its beginning may be said to be relative rather than absolute. God is always antecedent to the universe—its prior, 

12. Error of Cause and Creator. It remains an 

Pantheism effect, and sustains a relation of causal 

dependence upon Him. If we say, like Cousin, that God has taken nothing, we run risk of falling into Spinozistic pantheism, identifying God, in excluding from Him absolute freedom in creation, with the impersonal and uncon- 

scious substance of the universe. Or if, with Schelling, we posit in God something which is not God—a dark, irrational background, which original ground is also the ground of the Divine Existence— 

we may try to find a basis for the matter of the universe, but we are in danger of being merged—by the process of dropping the dogmas of pantheism—to which God is but the soul of the universe.

The universe, we feel sure, has been caused; its existence must have some ground; even if we held a philosophical idealism as we do, the conception of created things one grand illusion, an illusion so vast would still call for some explanatory Cause. Even if we are not content with the conception of a 

First Cause, acting on the world from without and antecedently to it, we are not yet freed from the necessity of asserting a Cause. An underlying and determining Cause of the universe would still need to be postulated as its Ground.

Even a universe held to be eternal would need to be accounted for—should we still have to ask how such a universe came to be. Its 

endless movement must have direc- 

tion and character imparted to it from some immanent ground or underly- 

ing cause. Such a self-existent and 

eternal World-Ground or First Cause is, by an inexorable law of thought, the necessary correlate of the finite, or contingent character of the world. God and the world are not to be taken simply as cause and effect, for modern metaphysical thought is not content with such a mere ens extra-mundum for the Ground of all possible experience. God, self-existent Cause of the ever-present world and its phenomena, is the ultimate Ground of the possibility of all that is.

Such a Deity, as causa sui, creatively bringing forth the world out of His own potency, cannot be allowed to be an arbitrary resting-place, but a truly rational Ground, of 

End—the thought. Nor can His Creation be 

Divine allowed to be an aimless and mean- 

ingful universe: it is shot through with 

end or purpose that tends to reflect the 
glory of the eternal and personal God, who is 

its Creator in a full and real sense. But the Divine 

action is not dramatic: of His working we can truly 

say, with Isa 45 15, "Verily thou art a God that hidest thyself." As creation becomes progressively disclosed to us, its glory, as revealing God, ought to excite within us an always deeper sense of the 

sentiment of Ps 139: "O Jehovah Lord, how art thou 

is thy name in all the earth?" See also Anthro- 

poloay; Earth; World.

CREATOR, krē'tār (κτερις, kitesēs, 1 Pet 4:19): The distinctive characteristic of Deity, as the Creator, is that He is the Cause of all things. Cause of its being, not merely of its evolution or present arrangements. The doctrine of His being the Creator implies, that is to say, that He is the real and the exclusive Agent in the production of the world. For, as Baker remarks, the thought of the Creator is the most fruitful of all our ideas. As Creator, He is the Unconditioned, and the All-conditioning, Being. The universe is thus dependent upon Him, as its causative antecedent. He cannot, nor was it necessary to His own existence, become dependent upon any pre-existing basis. His power, as Creator, is different in kind from finite power. But the creative process is not a case of sheer almightiness, creating something out of nothing, but an expression of God, as the Absolute Reason, under the forms of time and space, causality and finite personality. In all His work, as Creator, there is no incitement from without, but it rather remains an eternal activity of self-manifestation on the part of a God who is Love.

God's free creative action is destined to realize archetypal ends and ideals, which are peculiar to Himself. For thought cannot be considered apart from the creative action of the Divine Will. This theistic postulation of His freedom, as Creator, rules out all theories of necessary emanation. His creative action was in no way conditioned on the past or necessary on His own blessedness or perfection, which must be held as already complete in Himself. To speak, as Professor James does, of "the stagnant felicity of the Absolute's own perfection" is to misconceive the infinite plenitude of His life and to place Him in a position of abject and unworthy dependence upon an eternal activity of world-making.

God's action, as Creator, does not lower our conception of His changelessness, for it is a gratuitous action, to produce either good or evil.

Time: the will to create was a sudden or to Time accidental thing, or that He could not will a change, without, in any proper sense, changing His will. Again, grave difficulties cluster around the conception of His creative thought or purpose as externalized in time, the chief source of the trouble being, as is often imperfectly realized, that, in attempting to view things as they were when time began, we are really trying to look out of, and beyond, experience, to the thinking of which time is an indispensable condition. God's work as Creator must have taken place in time, since the world must be held as no necessary element in the Absolute Life.

The self-determined action of the Divine Will, then, is to be treated as the ultimate principle of the cosmos. Not to any causal or meta-

CREATURE, LIVING (Tτζ, ῥαγγάθ, ἤγων, ἀγων): "Living creature" (ῥαγγάθ) is the designation of each of the composite figures in Ezekiel's visions (1:5.13 ff; 3:13; 10:15.17.20) and, RV, of the similar beings in the visions of the Apocalypse, instead of the excessively unfounded of AV by "beasts" (Rev 4:6 ff; 5:6 ff; 6:1 ff; 7:11; 14:3; 16:7; 19:4), which, however, went back to Wilch, in whose time the word had not the low meaning which "beast," "beastly" have with us; hence he translates 1 Cor 15:44, "It is sown a beast's body," meaning simply animal (see Trench's Select Glossary); in Rev "the beasts of the earth," the "beasts" that came up, the notable "beast" that men worshiped, represent the Gr ἄγων, "a wild beast."

The "living creatures" in Ezekiel's vision (1:5 ff) were four in number, "with the general appearance of a man, but each with four faces and four wings, and straight legs with the feet of an ox. Under their wings was their own kind of hand and to place Him in a position of abject and unworthy dependence upon an eternal activity of world-making.

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4. Christ in physical necessity, but to Divine or Creation Absolute Personality, must the created man be related, as he is through Him, and as Him are all things" (Rom 11:36). This creative action of God is mediated by Christ—by whom "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him" (Col 1:16). THE CREATION.

JAMES LINDSAY
sent the powers of Nature—of the creation, "full of eyes" as denoting its permeation with the Divine Reason, the wings signifying its constant, ready service, and the unceasing praise the constant doing of God's will. The imagery is founded on Ezekiel as that had been modified in apocalyptic writings and as it was exalted in the mind of the Seer of Patmos.

W. L. Walker

CREDIT, kredít (προσέχω, pistedein; 1 Mac 10 46 AV, RV "gave no credence"; Wisd 18 6 AV, RV "trusted"; 1 Mac 30 30, AV "credence"). In the modern commercial sense the noun "credit" does not occur in the canonical Scriptures or in the Apost.

CREDITOR, kredít-tér (a) דִּיוֹן, nāsheh, participle of דִּיוֹן, nāsheh: Ex 22 24 [ET 25]; 2 K 4 1; Isa 50 1; 14 "extortioner," Ps 109 11; "taker of usury," Isa 24 2 AV; [b] דֵּי, melach, participle of דֵּי, melach, Isa 24 2 RV, AV "lender"; [c] דֵּי יִשָּׁה, ba'al melasheh yădah: "lord of the loan of his hand," Dt 15 2; [d] דֵּי וֹרָה, daniātes: Lk 7 41, "creditor" AV, "lender" RV; of further daniātes, Sir 29 28, "lender" AV, "money-lender" RV): In the ideal social system of the OT, debts are incurred only because of poverty, and the law protected the poor debtor from his creditor, who in Ex 22 25 is forbidden to demand interest, and in Dt 15 2 to exact payment in view of the nearness of the year of release. But it follows that the actual practice was not so considerate, and in consequence the creditor fell into bad repute. In Ps 109 11 he is the extortioner; in Prov 29 13 the oppressor is evidently the creditor, though a different word is used; cf also Prov 22 7. In Sir 29 28 the importance of the creditor is one of the hardships of the poor man of understanding. The actual practice of the Jews may be gathered from Neh 5 1 ff; Jer 34 8 ff; and Sir 29 1-11. See also Deut.

WA LTER R. BETTERIDGE

CREED, kred, CREEDS:

I. Scriptural Basis
1. In the OT
2. In the NT—Gospels
3. In the Epistles
4. In the Authorship
5. In the Gospels
6. In the OT

II. Historical Forms
1. The Apostles' Creed
2. The Nicene Creed
3. The Athenian Creed
4. The Reformation Creeds
5. The Westminster Confession

LITERATURE

By "creed" we understand the systematic statement of religious faith; and by the creeds of the Christian church we mean the formal expression of "the faith which was delivered unto the saints." The word is derived from the first word of the Latin VSS of the Apostles' Creed, and the name is usually applied to those formulae known as the Apostles', the Nicene and the Athenian creeds.

In this art. we shall first indicate the Scriptural foundation and rudimentary Bib. statements upon which the distinctive dogmas of the church are based; and, secondly, briefly describe the origin and nature of the three most important symbols of belief which have dominated Christian thought.

I. Scriptural Basis. There are three forms in which the religious instinct naturally expresses itself—in a ritual, a creed and a life. Men first seek to propitiate the Deity by some outward act and express their devotion in some external ceremony. Next they endeavor to explain their worship and to find a rationale of it in certain facts which they formulate into a confession; and lastly, not content with the outward act or the verbal interpretation of it, they attempt to express their religion in life.

Pagan religion first appears in the form of a rite. The worshiper was content with the proper performance of a ceremony and was not, in the earliest stage at least, concerned with an interpretation of his act. The myths, which to some extent were an attempt to rationalize ritual, may be regarded as the earliest approach to a formulated statement of belief. But inasmuch as the myths of early pagan religion are not obligatory upon the reason or the faith of the worshipper, they can scarcely be regarded as creeds. Pagan religion, strictly speaking, has no theology and having no real historical basis of facts does not possess the elements of a creed. In this respect it is distinguished from revealed religion. This latter rests upon facts, the meaning and interpretation of which are felt to be necessary to give to revealed religion reality and truth.

Even in the OT there are not wanting the germs of a creed. In the Decalogue we have the beginnings of the formulation of belief, and in the proclamation, "Hear, O Israel: Jehovah is our God one Jehovah" (Deut 6 4), we have what may be regarded as the symbol of the OT faith and the earliest attempt to enunciate a doctrine.

It is to the NT, however, we must turn to find the real indications of such a statement of belief as may be designated a creed. We must remember that Christ lived and taught for a time before any attempt was made to portray His life or to record His sayings. The earliest writings are not the Gospels, but some of the Epistles, and it is to them we must look for any definite explanation of the facts which center in the appearance of Christ upon the earth. At the same time in the sequence of events the personality and teaching of Jesus come first, and in the relation to Him of His disciples and converts and in their personal confessions and utterances of faith we have the earliest suggestions of an expression of belief. The confession of Nathanael (John 1 49), "Rabbi, thou art the Son of God," and still more the utterance of St. Peter (Mt 16 16), "Thou art the Christ, the Son of the living God," and the exclamation of Thomas (Jn 20 28), contain the germ of a creed. It is to be noted that all these expressions of belief have Christ as their object and give utterance with more or less explicitness to a conviction of His Divine nature and authority.

But while these sayings in the Gospels were no doubt taken up and incorporated in later interpretations, it is to the Epistles that we must first go, for an explanation of the facts which are familiar to the hearers, but also to draw inferences from them as to the meaning of Christ and the great truths centering in His person—His Incarnation, His death and resurrection (as we may see from the recorded sermons of Peter and Paul in Acts). It is in the Epistles that we find the core of the Epistle appeal. It was at once natural and necessary that some expression of the faith once
delivered to the saints should be formulated for a body whose members were pledged to each other and to God and whose bond of union was the acknowledgment of "one Lord, one faith." Paul recognizes it as vital to the very spirit of religion that some definite profession of belief in Christ should be made: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). These words would seem to imply that a confession of the Deity, the atoning death, and resurrection of Jesus was the earliest form of Christian creed.

Paul's reference to it does not prove that it was not a part of the ground upon which the Christ was commended to the first acceptance of faith. But though no direct allusion to the virgin birth occurs in Paul's writings the truth which gives spiritual value to the fact of the virgin conception, viz., God's new creation of humanity in Christ, is a vital and fundamental element in the faith both of St. Paul and of the whole early church. The Christian life is essentially a new creation (2 Cor. 5:17; Gal. 6:15; Rom. 6:4) in Jesus Christ, the second Adam (Rom. 5:12–21), who is from heaven (1 Cor. 16:47). Into this spiritual context the facts recorded by Matthew and Luke introduce no alien or incompatible element (cf. W. Richardson The preeminence of the earliest form of creed reflected little more than Christ's final command to baptize all men "into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19), or perhaps similar sayings in the Epistle of St. Peter (1 Pet. 1:2). The ver in 8:37 AV, though disputed by some, is instructive in this connection. Faith in Jesus Christ was regarded as the cardinal point of the New Revelation and may have been taken to imply a relation to the Father as well as a promise of the Holy Spirit.

It is evident that the creeds that have come down to us are mainly an expression of the doctrine of the Trinity as embodied in the original baptismal formula derived from Our Lord's commission. Already indeed in some places of the OT this doctrine is foreshadowed; but it is first clearly incorporated in the Lord's command just mentioned and in the benediction of St. Paul (2 Cor. 13:14), and locally in the Christian church (cf. W. Richardson The testimony of the NT is evident that the earliest form of creed reflected little more than Christ's final command to baptize all men "into the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19), or perhaps similar sayings in the Epistle of St. Peter (1 Pet. 1:2). The ver in 8:37 AV, though disputed by some, is instructive in this connection. Faith in Jesus Christ was regarded as the cardinal point of the New Revelation and may have been taken to imply a relation to the Father as well as a promise of the Holy Spirit.

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the church. The efforts of the emperor, however, had no effect in allaying the dissensions of the church at Alexandria, which, upon the banishment of Arius, spread throughout eastern Christendom. It was decided, therefore, to convoke a general council of bishops in the winter of 325 A.D. at the Emperor Constantine's capital, Saloniki (Thessalonica), which met in May of the following year. It was attended by clerics from both the Greek and Latin churches, and their deliberations lasted for 20 sessions. The council is generally regarded as the first general ecumenical council held in Christendom, and it marks a significant development in the history of the Christian church. 

The controversy turned upon the nature of the Son and His relation to the Father. The word *homoiousios* ("of one substance with") used in the course of the argument with a view of controverting the extreme orthodox position, became the battleground between the parties. The Arians violently condemned the Sabellians or Semi-Arians to evade its full content for the term *homoousios* ("of like substance"). But the majority finally adopted the former expression as the term best suited to discriminate their view of the Holy Trinity. The First Council of Nicaea was held in 325 AD. 

The assembly of men who had met in the First Council of Nicaea was, in fact, a number of the bishops of the Western church, and the statement which it drew up was the Nicene Creed. This creed, which is the basis of the Christian faith, is a statement of the beliefs of the early church. The Nicene Creed, which is the basis of the Christian faith, is a statement of the beliefs of the early church. 

The phrase "procedeth from the Father and the Son" has historical importance. The last three words are a later addition to the creed by western churches, formally adopted by the Council of Toledo in 589. But when the matter was referred to the 9th cent., Leo III pronounced against them as unauthorized. This interpolation, known as the Filioque, marks the difference still between the Latin and Greek churches. From the 9th cent. no change has been made in the Nicene Creed. It has remained, without the Filioque clause, the central dogma of the Eastern Church; and with the addition of that word it has taken its place among the three great creeds of the Western Church. 

The Athanasian Creed, or the Symbol Quicumque, as it is called, from its opening words, differs entirely in spirit. It is historical, and history is what those who have just considered. It is not a gradual development of the Apostles' Creed, nor is it the outcome of synodal authority like the Nicene Creed. When the composition appears for the first time as a document of authority it is cited in its completeness and as the work of the Father whose name it has in the most part, because, although it was not brought to light for many centuries after his death (Lumby, Hist of the Creeds). Without going into the full and intricate evidence which has been brought forward by scholars to prove that it is incorrectly attributed to Athanasius, it is sufficient to observe that both authorship and date are uncertain. Dr. Swainson proves in the most conclusive manner that the existence of this document is a posterior invention and that its origin may probably be ascribed to the existing demand for a more detailed exposition of the faith than that in the Apostles' Creed. It is in no short mention at synods before the end of the 8th cent., whose special business it was to discuss the main matters which were afterward embodied within it in such detail. The composition of imposture has been raised with regard to this creed, and it has been maintained by some that it is simply a forgery of the same nature as the "false decretales" and the equally famous "Donation of Constantine" (Swainson). But it may be said that the work was directly inspired by the "natural" and inevitable result of the working of the mind of the Western Church to give a more detailed and detailed confession of its Trinitarian faith (Toole, Enc. Brit.). The imposture, if there was any, consisted not in the origin of the work in the mind of the council but in the taking of it as a name and a date with which it had no connection. This was done no doubt to secure for it credit and authority, and was supposed to be justified by its special doctrinal import. 

This symbol, though too comphendable and elaborate to serve the purposes of a creed, itself standing in need of exposition and explanation, has its value as representing a further stage of doctrine. It has been said that the Apostles' Creed determined the nature of God and the Nicene Creed specified it should be Father and Son and the Holy Spirit, the Athanasian Creed may be regarded as establishing the great doctrine of the Trinity. It has its distinguished features are the its uncompromising statement of the value of the Christian faith from all other creeds. This Controversial view; this adds the danger of rejecting the others declare the faith; this insists also on its necessity. This, also, also exists upon the necessity of the Nicene Creed, for which Yonge, "An exposition of the Apostles' Creed," the closing warning of the Nicene creed on Christ's name form, etc (Mt 23.41.46). If this creed is seldom in its adoptions, we must remember that so also are the Gospels. On the whole it is a comprehensive summary of this truth, laying down the rule of faith as a foundation, following its issues of good or evil. True belief is closely connected with right action. 

With the adoption of the "Athanasian" symbol, the creed-making of the early and medieaval church ceases. Of the three mentioned one only in the broadest sense, the Nicene, is Catholic. Neither the creeds of Arian, nor the Athanasian, was suited to the Gr or oriental church, which remained faithful to the faith settled by the holy fathers at Nicaea. The two others adopted by the West are really gradual growths or consequences from it, without any definite meaning or significance. To say that the faith as defined at Nicaea and ratified by subsequent councils is the only true Catholic symbol of the universal church. 

With the Reformation a new era of creed-formation began. It was, however, necessary to do more than mention some of the confessions of the Reformers which consist mainly of elaborations of the creeds of the early church or the Apostles' Creed. The Reformers were so intent on safeguarding the distinctive doctrines and ecclesiastical positions of particular branches of the church. Of this nature are the Confessions of the Lutheran church—the Augsburg Confession of 1530; the Genevan or Calvinistic of 1549 consisting of 26 arts, defining particularly the nature of the Sacraments; the confessions of the Dutch church confirmed at the Synod of Dort in 1619 and known as the "Decrees of Dort"; and the famous Heidelberg Catechism. To this service of Protestant orthodoxy must be added the 39 Articles of the Church of England and the Westminster Confession of Faith, which is the doctrinal standard not only of the churches of Great Britain and America. 


CREEK, krēk, coloq. krīk (kόκως, kópos) [Acts 27 39, RV "bay"]; The spot has been identified as the traditional Bay of St. Paul about 8 miles N.W. of the town of Valetta in the island of Malta. See MELITA. 

CREEPING, krēp′ing, THING (κατασκυλtant, remes, τέρα τρέχον, τρέφον, herpeton); Remes and shereq, with the root vba, rămás and šārās, are used without any sharp distinction for insects and other small creatures. Rāmas means clearly "to creep," and is used even of the beasts of the forest (Ps 104).
20), while ἱδραγές is rather "to swurm." But in at least one passage (Lev 11:44), we have the noun, ἱδραγές, with the vb. ῥαμάς; "with any manner of creeping thing that moveth upon the earth." The principal passages where these utterances occur are the accounts of the Creation and the Flood and the references to unclean animals in Lev and in the vision of Peter. In the last we have the word heperelos as the G Ecquivalent of the Heb words (Acts 10:32). There is one other reference to creeping things (Is 34:11, 12; Jer 4:18), and as well the single, unclean, but an exception is made in favor of the locusts, "which have legs above their feet, whereunto to leap upon the earth." See INSECTA; LOCUST.

ALFRED ELY DAY

CREMATION, krē-mā'shun (cf ἀφανής, sāphānēs), Noah 7:15, etc.,"shall be burnt with fire"; καίαθα, καίαθα, 1 Cor 13:3, "If I give my body to be burnt, etc.": Cremation, while the customary practice of the ancient Greeks, and not unknown among the Romans, was certainly not the ordinary mode of disposing of the dead among the Hebrews or other oriental peoples. Even among the Greeks, bodies were sometimes burned (Hes. Arg. 134.6; Plato Phaedo 115 E; Plut. Lyce. xxvii). Cicero thought that burial was the more ancient practice, though among the Romans both methods were in use in his day (De leg. ii.22.56). Lucian (De mortibus 22) expressly says that, while the Greeks burnt their dead, the Persians buried them (see BURIAL, and of 2 S 21:12-14). In the case supposed by Amos (6:10), when it is predicted that Jehovah "abhorreth of the excellency of Jacob," shall "dwell no more in the tents of the Philistines"

and take ten men in one house, that they shall die"; and "a man's kinsman [ARV] shall take him up, even he that burneth him," etc. the suggestion seems to be that of pestilence with accompanying infection, and that this, or the special judgment of Jehovah, is why burning is preferred. When Paul (1 Cor 13:3) speaks of giving his body to be burnt, he is simply accommodating his language to the customs of Corinth. (But see Plutarch on Zaramanocheosas, and C. Beard, The Universal Christ.)

How far religious, or sanitary, or practical reasons were influential in deciding between the different methods, it is impossible to say. That bodies were burnt in times of pestilence in the Valley of Hinnom (Jer 26:12), and the like, is certain; and there may have been special passages of the Scripture that have been referred to, and that we are not now able to recall. The "very great burning" at the burial of Asa (2 Ch 16:14) is not a case of cremation, but of burning spices and furniture in the king's honor (cf Jer 34:5). Nor is 1 K 13:2 a case in point: it is simply a prophecy of a king who shall take the bones of men previously burnt, and the priests of the high places that burn incense in false worship, and cause them to be burnt on the defiled altar to further pollute it and render it abominable.

It is in the NT no instance of cremation, Jewish, heathen or Christian, and clearly the early Christians followed the Jewish practice of burying the dead (see Tert., Apol., xliii; Minuc. Felix, Oedon, xxix; Aug., De civ. Dei, i.12,13). Indeed, cremation has never been popular among Christians, owing largely, doubtless, to the natural influence of the example of the Jews, the indisputable fact that Christ was buried, the vivid hope of the resurrection and the more or less material views concerning that event. While there is nothing anti-Christian in it, and much in sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom. While it is in the NT no instance of cremation, Jewish, heathen or Christian, and clearly the early Christians followed the Jewish practice of burying the dead (see Tert., Apol., xliii; Minuc. Felix, Oedon, xxix; Aug., De civ. Dei, i.12,13). Indeed, cremation has never been popular among Christians, owing largely, doubtless, to the natural influence of the example of the Jews, the indisputable fact that Christ was buried, the vivid hope of the resurrection and the more or less material views concerning that event. While there is nothing anti-Christian in it, and much in sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom. While it is in the NT no instance of cremation, Jewish, heathen or Christian, and clearly the early Christians followed the Jewish practice of burying the dead (see Tert., Apol., xliii; Minuc. Felix, Oedon, xxix; Aug., De civ. Dei, i.12,13). Indeed, cremation has never been popular among Christians, owing largely, doubtless, to the natural influence of the example of the Jews, the indisputable fact that Christ was buried, the vivid hope of the resurrection and the more or less material views concerning that event. While there is nothing anti-Christian in it, and much in sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom. While it is in the NT no instance of cremation, Jewish, heathen or Christian, and clearly the early Christians followed the Jewish practice of burying the dead (see Tert., Apol., xliii; Minuc. Felix, Oedon, xxix; Aug., De civ. Dei, i.12,13). Indeed, cremation has never been popular among Christians, owing largely, doubtless, to the natural influence of the example of the Jews, the indisputable fact that Christ was buried, the vivid hope of the resurrection and the more or less material views concerning that event. While there is nothing anti-Christian in it, and much in sanitary considerations to call for it in an age of science, it is not likely that it will ever become the prevailing practice of Christendom.

CRESCENTS, kress'ents (Κρήσσεντα, Krēssēnta, "increasing"): An assistant of Paul, mentioned in 2 Tim 4:10 as having gone to Galatia. That he was one of the Seventy, and that he founded the church in Vienna in Gaul, are traditions without any trustworthy basis.

CRETE, krēt. (Κρήτη, Krētē, ethnic Κρήτης, Krētēs, Acts 2:11; Tit. 1:21): An island bounding the Aegean Sea on the S. It stretches from 34° 50' to 35° 40' N. lat. and from 23° 30' to 26° 20' E. long. With Cythera on the N.W. and Carpathos and Rhodos on the N.E., it forms a continuous bridge between Greece and Asia Minor. The center of the island is formed by a mountain chain rising to a height of 8,193 ft. in Mt. Ida, and fringed with low valleys beside the coast. There are no considerable rivers; the largest, the Metropolis, on the S., is a tiny stream, fordable anywhere. An island of considerable extent (156 miles long, and from 7 to 30 miles broad), in several districts very fertile and possessing one or two good harbors, it seems marked out by its position for an important post in the Mediterranean. But never since an age which was already legendary when Gr history began has Crete occupied a dominating position among the powers of the surrounding continents. Internal dimensions, due in ancient times to the large island of Crete (Eteocretans—the original inhabitants—Pelagians, Achaeans, Cyclonians and Dorian), and in modern times to the fact that a large minority of the population has accepted the Ottoman religion along with the Ottoman government, have put the island in a position of political inferiority throughout the historical period.

Mt. Ida in Crete was famous in Gr legend as the birthplace of Zeus. The half-legendary, half-historical King Minos was said to be the son of Zeus, and to have derived his family from his father the wisdom to which, by a type of myth common in Gr lands, the constitution of the Cretan cities was ascribed. Minos was accepted as a historical personality by Thucydides and Aristotle, who say that he was the first dynasty in Greece to establish dominion on the sea. One of his exploits was the suppression of piracy in Cretan waters, a feat which had to be repeated by the Rom Pompeius at a later period. Aristotle compared the Cretans to the Spartans; the island was said to have been colonized by Dorian from Peloponnese (Politics ii.10). The most important cities in Crete were Knossos (whose palace has been excavated with fruitful results by Mr. Arthur Evans), Gortyna, near the Gulf of Messara, and Cydonia, with its river Iaritanos. The excavations of Mr. Evans at Knossos and of the Italians at Phaestos (near Fair Havens) prove that Cret was a center of Mediterranean civilization in early times. In the Homeric poems, Crete is said to have contained an hundred cities; at that period the Cretans were still famed as daring sailors. In the classical age of Gr history they never held a leading position. They are mentioned chiefly as traders and mercenary soldiers, skilled esp. in archery. During the Hellenistic period Crete remained free. Demetrius Nicator made the island his base of operations before his defeat at Azots in 148.

In 141, the Cretan Jews were influential enough to secure the patronage of Rome. They were being oppressed by the people of Gortyna, and appealed to Rome, which granted them protection. In strengthening the position of the Jews, the Romans were copying the Seleucid policy in Syria Minor; both the Seleucids and the Romans found
the Jews among their most devoted supporters in their subject states. This interference of Rome in the interest of her future partisans paved the way for her annexation of the island in the following cent. From this date, the Jewish wars, of which there was a protracted history, had no serious result. The body of Jews in Crete, and Cretans are mentioned among the strangers present at the Feast of Pentecost in Acts 2.11. Its alliance with Mithradates the Great, and the help it gave to the Cilician pirates gave Rome the pretext she desired for making war on Crete, and the island was annexed by Metellus in 67 BC. With Cyrene on the north coast of Africa, it was formed into a Rom province. When Augustus divided the Empire between the Senate and himself, Crete and Cyrene were sufficiently peaceful to be given to the Senate. They formed one province till the time of Constantine, who made Crete a separate province.

3. Later History Byzantine Empire by Nephochs Phokas in the following cent. From the 13th till the 17th cent. it was held by the Venetian Republic: from this period dates its modern name "Kandia," which the Venetians gave to the Saracen capital Khania and after 1669, the island. After a desperate resistance, lasting from 1645 to 1669 AD, Crete fell into the hands of the Turks, who still exercise a nominal sovereignty over the island.

In 1 Sam 30.14; Ezek 25.16, and Zeph 2.5, the Philis are described as Cretians, which is usually taken to mean Cretans. The name is

4. Crete in connection with Caphtor and the OT Caphtorim (Dt 2.23; Jer 47.4; Am 9.7). The similarity between the river-names Jordan and Kandus (Hom. Odyssey iii. 292) "about whose streams the Kydones dwell," has suggested that Caphtor is to be identified with Cydonia; or possibly it was the name of the whole island. Tacitus believed in an ancient connection between Crete and Pal; the Jews, he said, were fugitives from Crete, and derived their name Iudaí from Mt. Ida (Hist. v.2). Crete is mentioned in connection with the campaign of Demetrius Nicator, referred to above, in 1 Macc 10.67. See Captain; Capiturers.

Cretes owe its connection with Pauline history to the accident of a gale which forced the ship carrying Paul to Rome to take shelter on the S. coast of the island. In the helmsman of Myra, on the coast of Lycaia, the centurion in charge of Paul transferred him from the Admiralty ship which had brought them from Caesarea, to a ship from Alexandria in Egypt, bound for Ostia with a cargo of grain. The fact that the centurion was in virtual command of the ship (Acts 27.11) proves that it was one of the vessels in the imperial transport service. Leaving Myra they came opposite Cnidus with difficulty, against a head-wind. The ordinary course from Cnidus in good weather was to steer straight for Cythera, but on this occasion the W. or N.W. winds made this route impracticable, and they sailed under the lee of Crete, whose S. coast would shelter them from a N.W. gale, and afford occasional protection from a W. gale. They passed Salamis, the N.E. corner of Crete, with difficulty, and worked round the coast to Fair Havens, a harbor somewhat to the E. of Cape Matala. The great Feast fell while they were at Fair Havens; in 99 AD this fell on October 5, in the middle of the season when the equinoxes made sailing impossible. Paul advised the centurion to winter in Fair Havens, but the captain wished to reach Phoenix, a harbor farther to the W., where ships from Egypt were accustomed to put in during the stormy season. It was decided to follow the captain's advice; but on its way to Phoenix the ship was struck by a N.E. wind called Euraqilo, which rushed down from Mt. Ida. The ship was carried out to sea; it managed to run under the lee of Cauda, an island 23 miles W. of Cape Matala, where the shipwrecked men in the boat, undergirded the ship, and alackened sail. On the fourteenth night they were driven on the coast of Malta, and wrecked.

The narrative does not state that Paul landed in Crete, but as the ship lay for some time at Fair Havens (Acts 27.8-9) he had plenty of opportunity to land, but not to travel inland. The centurion gave him permission to land at Sidon. Paul left Titus in Crete (Tit 1.5); tradition made the latter its first bishop, and patron saint.

Cretans were present, as noted above, at the Feast of Pentecost (Acts 2.11). Paul's estimate of the Cretan character (Tit 1.10-16) was the one current in antiquity.

6. The Cretans Paul quotes (1.12) a well-known line of the Cretan poet Epimenides (who lived about 600 BC) on the mendacity of the Cretans. The sentiment was repeated by Callimachus (Hymn to Zeus 8). Other ancient witnesses to the detestability in which the Cretan character was held are Zenon Plutarchus and Plutarchus.


CRIB (ךִּיב , 'ebhāq): "Crib" translates the Heb word 'ebhāq exactly, as it denotes "a barred receptacle for fodder used in cowsheds and foldyards; also in fields, for beasts lying out in the winter." The Heb is from a word meaning to feed (ךִּיב , 'ebhāq), and is used in the precise sense of the Eng. word in Job 39.9 of the "crib" of the wild ox, in Prov 14.4, "Where no oxen are, the crib is clean," and in Isa 1.3, "The ox knoweth his owner, and the ass his master's crib."

CRICKET, krik'et (ךִּיבָק , 'ebhāq): This occurs in Lev 11.22 (AV "beetle"), and doubtless refers to some kind of locust or grasshopper. See BEETLE; LOCUST; INSECT.

CRIER, kri'ēr (ךִּיבָק , 'ebhāq; cf βαδώ , βαδό): (1) Neither is this exact word found in EV, nor a word exactly corresponding to it in the Heb Bible, but the character it stands for appears as "one who cries aloud," i.e., proclaims mandates or gives public messages. In Prov 21.1 it is said, "She [Wisdom] crieth in the chief place of coucouse." (2) In the East today every village even has its public crier, selected for his loud or penetrating voice, and appointed to give notice of the fresh orders or mandates of the mudur ("governor") or other authorities. The muezzin of the Moslems, who at the five appointed times of prayer mounts the minaret and calls the faithful to prayer, is another striking example. Something like the ancient "heralds" of the king were the "heralds" of the Middle Ages in Europe who, preceded by trumpeters, made official proclamations.

CRIME, krim, CRIMES, krīmz: This term is used in Eng, as the equivalent of the Heb צֵאָב , minšāpā, "judgment," "verdict" (Ezk 7.23); נַפַּת, naphat, "a heinous crime" (Job 31.11); וָדָּחַמ , was̱āhām= "fault," "sin" (Gen 26.10, EV "guiltiness");
and Gr aitia, aitia, "case," "cause" (Acts 25 27, RV "charges"). In AV Jn 18 38; 19 4.6, the rendition is "fault." 

Epakna, eiklēma, "indictment," "charge" (Acts 26 10 AV) is changed in RV to "matter." A crime is a transgression against the public right; serious offence against the law; a base weakness or iniquity, all of which are regarded by the Bible as offences against (1) God, or (2) man, or (3) both. An injury to the creature is regarded as obnoxious to the Creator. Specific forms of crime are the following:

**Adultery.**—See separate art.

**Assassination.**—This term does not occur in the EV, but, of course, is included in the more general "to kill," or "to slay" (Zeph 1 17; Zech 5 7). David expresses the deepest abhorrence of such an act (2 S 4 9-12). Instances are found recorded in Jgs 3 15; 13 28-20; 20 9.10; 2 K 12 20; 19 37; Isa 37 38. See also separate art.

**Bestiality.**—According to Webster: "unnatural connection with a beast." This form of vice was treated by the Mosaic law as something exceedingly loathsome and abhorrent, calling for extreme language and rigorous measures in its punishment. Both the beast and the guilty human were to be put to death (Ex 22 19; Lev 18 23; 20 15.16; Dt 27 21), in order, as the Talm says, to obliterate all memory of the crime.

**Blasphemy.**—See separate art.

**Breach of Covenant (אֲבֹּדֵה בָּרְךָ, pāvar 'eth ha-brēkā).**—According to Poucher (HDB, art. "Covenants"), this term included: (1) failure to observe the Day of Atonement (Lev 23 29) work on that day (Lev 23 28); (2) sacrifice of children to Moloch (Lev 20 3); (3) neglect of circumcision (Gen 17 14; Ex 4 20); (4) unauthorized manufacture of the holy oil (Ex 30 33); (5) anointing an alien therewith (Ex 30 33); (6) neglect of the Passover (Nu 9 13). Note also the following: Gen 17 14; Lev 26 15-44; Dt 29 25; 31 16.20. Paul (Rom 1 31) speaks of deērōthea, anōnthei = "covenant-breakers."

**Breach of Ritual.**—A term not found in the Scriptures, but designed to cover a number of acts prohibited by the ceremonial law. They have been enumerated by Poucher (HDB, art. "Crimes"): (1) eating blood, whether of fowl or beast (Lev 7 27; 17 14); (2) eating fat of the beast of sacrifice (Lev 7 25); (3) eating leavened bread during the Passover (Ex 12 15.19); (4) failure to bring an offering when an animal is slaughtered for food (Lev 17 4); (5) offering sacrifice while the worshipper is under the ban of uncleanness (Lev 7 20.21; 22 3.4.9); (6) making holy ointment for private use (Ex 30 32.33); (7) wearing the sacred vestments (Ex 30 38); (8) neglect of purification in general (Nu 19 13.20); (9) slaughtering an animal for food away from the door of the tabernacle (Lev 17 4.9); even the alien must comply, so that the introduction of worship at other places might be avoided; (10) touching holy things illegally (Nu 4 16.20 RV "the sanctuary"). The punishment for the non-observance of these prohibitions was the "cutting off" from the transgressor's people (דּוּחַ דּוּחַ, nīkhrah mīkerebāh = "cut off from among," i.e. excommunicated).

**Breach of Trust.**—See TRUST, BREACH OF.

**Bribery.**—See separate art.

**Burglary.**—This term does not occur. The corresponding act is defined as "thievery accompanied by breaking," and it places the offender beyond protection from violence (Ex 22 2). The crime might be committed in various degrees, and to burglarize the "devoted things" was punishable by death (Jos 7 24), as was also man-stealing (Ex 21 16; Dt 24 7).

**Debt.**—See separate art.

**Deception.**—See separate art.

**Disobedience.**—See separate art.

**Divination.**—See separate art.

**Drunkenness.**—See separate art.

**Evil Speaking (Slander).**—See Speaking Evil.

**Falsehood.**—Occurs as the rendition of פָּשָׁע, μείλιζε, "treachery," "sin," "trespass" (Job 21 34); and of פָּשָׁע, sheker = "a sham," "deceit," "lying" (25 13; Ps 7 14; 119 18; 144 8.11; Isa 25 57; 54 6.93; Jer 10 14; 13 25; Hos 7 1; Mic 2 11). In every case wilful perversion of the truth or preference for the untrue is at least presupposed, hence falsehood always marks an evil disposition, enmity against truth, and hence against God; consequently is criminal in the fullest sense.

**False Swearing.**—"Swearing to a lie or falsehood" (פָּשָׁע, sheker) is mentioned in Lev 6 3.5; 19 12; Jer 5 2; 7 9; Hos 10 4; Zec 5 4. From these passages and their context, it appears that this crime was considered in the twofold sense of a wrong against (1) the notion of the neighbor, and (2) against God, for the oath was an appeal to God as a witness to the truthfulness of the statement; hence to swear falsely was to represent God as a supporting false statement.

**Falsehood.**—See separate art.

**Fornication.**—Heb, פָּשָׁע, zānāh = "to commit adultery," esp. of the female, and less frequently of mere fornication, seldom of involuntary ravishment; also used figuratively in the sense of idolatry, the Jewish people being regarded as the spouse of Jeh (2 Ch 21 11; Isa 33 17; Ezek 16 28). Once we find the derivative noun פָּשְׁעְוִי, tzānāh (Ezek 16 20). In the NT, with both the literal and the figurative application, we find προφανεία, pornēia, and πορνεύω, porneuō, τουρνεύω, tornēvō (Mt 5 32; 16 19; Jr 8 41; Acts 15 20; 1 Cor 5 1; 6 13.18; 2 Th 2 10; 5 8; 1 Cor 12 21; Gal 6 19; Romans 2 20; 8 2; Thess 4 8; Rev 14 20.21; 49 21; 14 8; 27 24). The intensive καταφανεύω, ekporneuō = "to be utterly unchaste" is found in Jude ver 7. Every form of unchastity is included in the term "fornication."

Forswear. Found only in Mt 5 33 in the sense of committing perjury (ἐπιπορνήω, epiarkeō).

**Harlotry.**—The avocational or at least habitual, notorious practice of unchastity. In most instances the ordinary term for unchaste living, פָּשָׁע, zānāh, is employed (Gen 34 31; 35 19.24; Lev 21 14; Josh 2 1 (Rasbih); Jgs 11 1; 16 11; 1 K 3 16; Prov 7 29; 9 18; Jer 5 7; Am 7 17). For the publicly known woman of the street and the professional devotee in the pagan temple-worship, the term פָּשָׁע, kāhāshōd, was employed (Gen 38 21.22 AV; Hos 4 14). The Gr παρνασσία, pārnasía, occurs in Mt 21 31; Mk 10 18; 1 K 18 30; 2 K 11 31; Jas 2 25). Figurative: Often used metaphorically of idolatry or any deflection from the Divine covenant, and applied particularly to Jerusalem (Isa 52 1); the Jewish nation (Jer 2 20; 3 1.6 ff.; often in Ezek 18 and 33; Mic 1 7); Israel (7 5; 8 5); Nineveh (Nah 3 4); Tyre, with reference to the various arts employed to renew her commerce (Isa 23 16) and to her restored traffic (ver 17); and to anti-Christian "Babylon" (Rev 17 5.15; 19 2). See also Fornication.

**Homicide.**—"manslayer" (תֹּם, rāph, "to dash in pieces," to "kill," to "murder"); Gr ἄνθρωπος, andρόρος, with the same meaning; Mentioned:
in Nu 36.6-12; 1 Tim 1.9. The Heb law distinguished between the premeditated and the unpremeditated slaying. See separate art. 

Illicit marriage. —See separate art. 

Ill-treatment of Parents (Ex 21.15-17; Lev 20.9; Dt 21.18 ff.). —See below. 

Injuries to the Person (Ex 21.18 ff.; Lev 24.19 ff.; Dt 25.11). 

Lying, Malice, Manslaughter, Murder, Oath. —See separate arts. 

Parents, Crimes against. —The law enjoined upon the infant all the reverence toward his parents, esp. the father, that he could bestow on a merely human being. The reason for this lay in the fact that the heads of families were expected to transmit the Divine law to their household, and thus to stand in the place of God. That the mother was to share this reverence practically on equal terms with the father is shown by the fact that each is mentioned separately whenever obedience and reverence are enjoined upon the child (Dt 5.16). As the specific crime against Jehovah consisted in blasphemy and open rebellion against the law, so the crime against parents consisted in deliberate disobedience and stubbornness (Dt 21.18). And here again both the father and the mother are directed to lay hands upon him and bring him unto the elders for punishment. How greatly such conduct was held in horror is seen in many of the Proverbs, esp. 30.17. It would be hard to specify all the acts which, in view of the above, would be considered crimes against the parents, but it is evident that everything which would lower their dignity and influence or violate the sense of just recognition must be carefully avoided, as witness the curse visited upon Ham (Gen 9.20-27). 

Perjury. —See False Swearing; Forswear above; also art. OATH. 

Prophesying, False. —By reason of his position as the recognized mouthpiece of Jehovah, the prophet's word was weighty in influence; hence to prophesy falsely was equivalent to practicing fraud publically. Jeremiah described the condition as "wonderful and horrible," which made such things possible (15.20-21). See also Jer 42.32; 29.8 ff.; Ezek. 21.23; Zec 10.2; Mt 7.15; 24.11.24; Mk 13.22; Lk 6.26; Acts 13.6 (Bar-Jesus); 2 Pet 2.1; 1 Jn 4.1; Rev 16.13; 19.20; 20.10. See also separate art. 

Prostitution. —Heb and Christian morality never condoned this practice, though the Bible recognizes its existence as a fact even among God's people. The Heb father was forbidden (Lev 19.29) to give his daughter over to a life of shame (277; halal, "to profane a person, place or thing, "to pollute"). See also Fornication, Harlotry, and Whoredom below. 

Rape. —277; hizzak = "to seize," "bind," "restrain," "conquer," "force," "ravish." The punishment for this crime was greater when the act was committed against a betrothed woman (Dt 22.25-29). See also Seduction. 

Removing Landmarks (Dt 19.14). See LANDMARKS. 

Reveling (Ex 22.28). —See Irreverence above and art. REVILE. 

Robbery. —277; gazal = "to pluck off," "strip," "rob," "take away by force or violence." forbidden in the law and frequently referred to as despicable (Lev 19.13; 26.22; 1 S 3.21; Prov 22.22; Isa 10.2.13; 17.14; Ezek 33.15; 39.10; Mal 3.8,9). 

Sabbath-Breaking. —As the Heb Sabbath was regarded as a day of rest, all acts absolutely unnecessary were considered a violation, a "breaking" of the Sabbath, which appears sufficiently from the commandment (Ex 20.8-11); and the head of the household was held responsible for the keeping of this commandment on the part of all sojourners under his roof. 

No other law gave the sophistical lawyers of later Judaism so much opportunity for hair-splitting distinctions as this. In answering the question what labors were forbidden, they mentioned 39 specific forms of work, and then proceeded to define what constituted each particular form. But as even these definitions
Sodom became notorious, so that "sodomite" is the regular tr. of ἱδρακος, kâdēkâš, "a (quasi) sacred person, i.e. (technically) "a (male or female) devotee to licentious idolatry." (Dt. 23 17; K Ex 24; 15 12; 22 46; 2 K 23 7; Job 36 14m). Though permitted and even encouraged in heathen cult, it was never to be tolerated in the worship of Jeh.

Usury.—See separate art.

Witnessing. False.—The Heb idiom is "תוח ע' תוחו, 'thô sheker, 'truthfulness of a falsehood," "lie" (Ex 20 16; Dt 19 16 18; Prov 6 19; 14 5 25; 19 5 9). Greeks, peudesmarturê, "to bring false testimony"; -μαρτύρ, -marturia, "hearing of false testimony" (Mk 10 19; 14 55 57). It goes without saying that the law was emphatic in its denunciation of this practice, and in order that the innocent might be protected against the lying accuser, a criminal was to be convicted only on the testimony of at least two or three witnesses, testifying to the same facts (Nu 30 30). If one be found testifying falsely, he was to be punished by suffering the penalty which would have been inflicted on him against whom he testified, had he been convicted (Dt 19 16 19).

Whoredom. In Heb Ῥηα, Ῥα.authenticate="to commit adultery," "fornication or illicit incontinence of any kind;" and its derivative Ῥηατις, Ῥατινμ, "fornication," "harlotry," "whoredom;" Gr πορνεία, πορνεια (vb.), and πορνεία, πορνεία (noun), of the same meaning. The following passages will reveal the estimate in which such uncleanness was held, and the fact that men and women given to it were held in equal abhorrence and designated by the same terms: Gen 38 24; Lev 19 29; Nu 14 33; 22 11; Ex 22 15; Gen 38 24; 11 2 12 10; Hos 1 2 4 11 12; 6 10; Nah 3 4; Mt 5 32; Rom 1 26; 1 Cor 5 1; 7 10; 18 8; Jude ver 7; Rev 2 14 20 15; 19 19 2.

Figurative: Because of the infidelity to the life, and to right living involved in such acts, the practice became symbolical of infidelity to God and His law, and thus served as a frequent figure of speech for Israel's error and apostasy. See HâROT.

CRIMSON, krim's.n. See COloR.

CRIpple, krip'i (χαλκος, χιλδος).—Only occurs in Acts 14 8, denoting the congenitally lame man at Lystra. In AV (1611) the word is spelled "cripple." Originally meaning a bent body is bent together as in the attitude of creeping. This was probably a case of infantile paralysis.

CRISPING, kris'ping, PI NS. Pins for crispimg, or curling, the hair. Thus the AV renders Heb Ῥηατις, Ῥατινμ (Isa 3 22; cf Vulg). RV substitutes more correctly "satchels" (so Kinnîm [cf 2 K 5 23; of Arab.]). Others think of girdles; still others of veils or head-bands.

CRISPU S, kris'pus (Κρισπός, Kria'pos. "curled"): One of the small number baptized by Paul among the Corinthian Christians (1 Cor 1 14). He had been a ruler of the Jewish synagogue, but he "believed in the Lord with all his house"; and, following Paul, withdrew from the synagogue (Acts 18 7 8). He seems to have been succeeded by Sosthenea (ver 17). According to tradition he became bishop of Aegina.

CRITICISM AND ARCHAEOLOGY. See ARCHAEOLOGY AND CRITICISM.

CRITICISM, krip'i-siz'm, OF THE BIBLE: Criticism in General 1. Developments 1. Lower or Textual Criticism 2. Higher Criticism
II. LOWER OR TEXTUAL CRITICISM

1. Origin of the Science

2. Methods Employed

3. Causes of Error

4. Weighing of Authorities

(a) The OT

(b) The VT

(c) The NT

(i) MSS and VSS

(ii) The Western Text

(iii) The Chinese

(iv) Effects on History, etc

(v) General Results

6. Criticism of Theory

II. LOWER OR TEXTUAL CRITICISM.-We take first lower or textual criticism. There has never been a time when criticism of Scripture—lower criticism—was altogether absent. The Jews applied a certain criticism to their sacred writings, alike in the selection of the books, and in the settlement of the text. Examples are seen in the marginal notes to the Heb Scriptures (K'rè and K'thîth). The Fathers of the early church compared MSS of the NT books, noting their differences, and judging of the books themselves. The Reformers, it is well known, did not accept blindly the judgments of antiquity, but availed themselves of the best light which the new learning afforded. The materials at the disposal of scholars in that age, however, though as much as existed were not used with much thoroughness or critical discernment. As aids multiplied with progress of discovery, comparison of MSS and VSS one with another and with patristic quotations, revealed manifold divergences and it became apparent that, in both OT and NT, the text in current use in the church was far from perfect. Various readings accumulated. Not a few of these, indeed, were obvious blunders; many had little or no support in the more ancient authorities. For others, again, authority was fairly equally divided. Some were interpolations which had no right to be in the text at all. How, in these circumstances, was the true text to be ascertained? The work was one of great delicacy, and could only be accomplished by the most painstaking induction of facts, and the strictest application of sound methods. Thus arose a science of textual criticism, which, ramifying in many directions, has attained vast dimensions, and yielded an immense body of secure knowledge in its special department.

The materials with which textual criticism works (apparatus criticus) are, as just said, chiefly MSS, VSS (translations into other tongues), etc., with lectionaries (church service-books), and similar aids. The first step is the collection and collation of the material, to which fresh discovery is constantly adding; the noting of its peculiarities, and testing of its age and value; the grouping and designation of it for reference. A next important task is the complete collection of the various readings and other diversities of text (omissions, interpolations, etc.), brought to light through comparison of the material, and the endeavor to assign these to their respective causes.

More frequently than not, errors in MSS are unintentional, and the causes giving rise to them are sufficiently obvious. Such are the carelessness of scribes, lapses of memory, similarity of sounds (in dictation), or in shape of letters (in copying), wrong dividing of words, omission of a line or clause owing to successive lines or clauses ending with the same word. Intentional changes, again, arise from insertion in the text of marginal notes or glosses, from motives of harmonizing, from the substitution of smoother for harsher or more abrupt expressions—more rarely, from dogmatic reasons.

Mistakes of the above kinds can generally be detected by careful scrutiny of sources, but a large sources, and to show how this "grew" from simpler beginnings to what it now is. Here, also, there is wide opening for arbitrariness. It would be wrong, however, to deny the legitimate place of "higher criticism," or to belittle the great services it is capable of rendering, because of the abuses to which it is frequently liable.

It is now necessary that these two forms of criticism should be looked at more particularly.

1. Origin of and higher—has been altogether absent.

The Science The Jews applied a certain criticism to their sacred writings, alike in the selection of the books, and in the settlement of the text. Examples are seen in the marginal notes to the Heb Scriptures (K'rè and K'thîth). The Fathers of the early church compared MSS of the NT books, noting their differences, and judging of the books themselves. The Reformers, it is well known, did not accept blindly the judgments of antiquity, but availed themselves of the best light which the new learning afforded. The materials at the disposal of scholars in that age, however, though as much as existed were not used with much thoroughness or critical discernment. As aids multiplied with progress of discovery, comparison of MSS and VSS one with another and with patristic quotations, revealed manifold divergences and it became apparent that, in both OT and NT, the text in current use in the church was far from perfect. "Various readings" accumulated. Not a few of these, indeed, were obvious blunders; many had little or no support in the more ancient authorities. For others, again, authority was fairly equally divided. Some were interpolations which had no right to be in the text at all. How, in these circumstances, was the true text to be ascertained? The work was one of great delicacy, and could only be accomplished by the most painstaking induction of facts, and the strictest application of sound methods. Thus arose a science of textual criticism, which, ramifying in many directions, has attained vast dimensions, and yielded an immense body of secure knowledge in its special department.

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Mistakes of the above kinds can generally be detected by careful scrutiny of sources, but a large
number of cases remain in which the correct reading is still doubtful. These, next, have to be dealt with by the impartial weighing and balancing of authorities; a task involving the grouping of MSS into classes and families, and the application of fresh rules. It does not suffice to reckon numbers; MSS and VSS have themselves to be tested as respects reliability and value. Through the presence of peculiarities pointing to a common origin to MSS come to be grouped into classes and families, and their individual testimony is correspondingly discounted. Older authorities, naturally, are preferred to younger but the possibility has to be reckoned with that a later MS may preserve a reading which the older MSS have lost. Such rules obtain as that, of two readings, preference is to be given to the more difficult, as less likely to be the result of corruption. But even this has its limits, for a reading may be difficult even to the point of unintelligibility, yet may arise from a simple blunder. As a last resort, in cases of perplexity, conjectural emendation may be admitted; only, however, as yielding probability, not certainty.

In the light of these principles an important distinction has to be made between the OT and the NT, arising from the relative paucity of material for critical purposes in the one case, and the abundance in the other. The subject is treated here generally: for details see SARGENT’s LANGUAGE OF THE OT; LANGUAGE OF THE NT; TEXT AND MSS OF THE NT.

(1) In the OT, textual criticism labors under the peculiar disadvantage that, with one minute exception (where the text has as its authority a version of the Decalogue), all known Heb MSS are late (the oldest not going beyond the 9th cent. AD); further, that the MSS seem all to be based on one single archetype, selected by the rabbis at an early date and thereafter adhered to by copyists with scrupulous care (cf. G. A. Smith, OTJC, 69 ff; Driver, Text of Sam, xxxvii ff; Strack, however, dissent). The variations which these MSS present, accordingly, are slight and unimportant. For a knowledge of the state of the text prior to the adoption of this standard, criticism is dependent on comparison with the VSS—esp. the Septuagint (q.v.), with the Sam Pent (q.v.), and with 1 passages in the OT itself (e.g. in S, K, Ch.). Pray the reader to bear in mind the impossible discrepancies in names and numbers, show that before the fixing of the text extensive corruption had already entered. A simple instance of mistake is in Isa 9:3, where the AV reads: “Thou hast multiplied the nation, and not increased the joy.” The context shows that the “not” is out of place; the RV therefore rightly reads (with the Heb K’tre: the sounds are similar), “thou hast increased their joy.” In the LXX the divergences are considerable; in general superfluous and unintelligible readings; there are extensive interpolations and omissions (in Jer, Graf reckons that 2,700 words of the Massoretic text are omitted); evidences, where the alterations are not of design, that the Heb MSS employed by the translators often differed widely from those approved in Pal. The Sam recension likewise exhibits considerable differences.

It does not follow that, where difference exists, these rival texts are to be preferred to the Massoretic. Few, since the exhaustive examination of Graeca, have ventured to go back directly to the Heb; even in regard to the LXX the trend of opinion seems increasingly in favor of the text of the Massoretes (cf. Skinner, “Genesis,” ICC, xxxv—xxxvi). There is no need, however, to maintain the general superiority of the above texts to the Massoretic to be convinced that, in many instances, the LXX, in some cases, probably, even the Sam, has retained readings from which the MT has departed. OT criticism has, therefore, a clear field for its labors, and there can be little doubt that, in its gradual progress, it will reach more and more results. Less reliance can be placed on the conjectural criticism now so largely in vogue. Dr. G. A. Smith has justly animadverted on the new textual criticism of the postcritical school (through which it drives like a great lightningsharp, turning up the whole surface, and menacing not only the minor landmarks, but, in the case of the prophets, the main outlines of the field as well) (Quarterly Rev., Jan., 1907). This, however, trenches on the domain of the higher criticism.

(2) In the NT the materials of criticism are vastly more abundant than in the OT; but, with the abundance, while a much larger area of certainty is attainable, more intricate and difficult problems present. The wealth of MSS of the whole or parts of the Gr NT far exceeds that existing for any other ancient writings (Nestle mentions 3,829: 127 uncials and 3,702 cursives: Intro to the Textual Criticism of the Gr NT, 1907). The MSS of VSS, excluding the Vulg., reckoned by thousands, are likewise very numerous.

(a) MSS and VSS: Gr MSS are usually divided into uncials and cursives (or minuscules) from the character of the writing (probably of the 4th and 5th cent.). The five chief, that alone need be named, are the Codex Sinaiticus (N, 4th cent.), the Codex Vaticanus (B, 4th cent.), the Codex Alexandrinus (A, 5th cent.), the Codex Ephraemi (C, 6th cent.), the Codex Bezae (D, 8th cent.). Of the MSS of VSS, the most complete, the Codex M, is a translation into Hebrew of the NT. The MSS of VSS (excluding the Vulg., reckoned by thousands), are likewise very numerous.

(b) The Western text: The question chiefly exercising scholars at the present time is, accordingly, the relation of the WH text based on N and B to the Western text (e.g. acepted by the 9th-c. Fathers) but now finding early support from the Old Lat and Syr, as well as from quotations in the 2d and 3d Fathers. The Western text is discounted by WH for its paraphrase character, and “astonishing freedom” in changing, inserting and omitting (WH, 122 ff); yet, on internal grounds, certain important omissions in this text of the last three chs of Lk are accepted by these authorities as representing the purer text, the rejected readings being termed “Western interpolations.” But this newer school, however, is disposed to accept the Western text, as, to a much larger extent than was formerly supposed, the more original; while some writers, as Blass, Nestle, in part Zahn (cf. Nestle, op. cit., 324 ff), seek a solution of the difference of texts in the theory of two editions (Blass, Lk and Acts; Zahn, Acts alone). This theory has not met with
much acceptance, and the problems of the Western text must still be regarded as unsolved. The question is not, indeed, vital, as no important doctrine of the NT is affected; but it touches the genuineness of a large portion of the invariable readings, and makes the Hypocrite's document a doubtful case. E.g. the words at the Supper, "which is given for you," etc. (Lk 22:19.20, not in D), are excluded by WH as a non-Western interpolation; while the passage on the angel and the bloody sweat (Lk 22:44.44 in both $N$ and $D$), and the first word on the cross, "Father, forgive them," etc. (Lk 23:34, in $N$, omitted by D and Sin Syr), are rejected as Western interpolations. The RV retains these passages with marginal note.

(e) Results. As respects results, it may be said generally that the labora of a long line of scholars have given us a NT text on which, in nearly all essential respects, we can safely rely. Others, it is to be owned, take a less sanguine view (cf Nestle, op. cit., 227 ff). The correct reading seems undeniable settled in a large majority of cases. The RV embodies most of the assured results; doubtful cases are noted in the margin. Among passages long known to be interpolations, now altogether removed, is that on the three witnesses in 1 Jn 5:8. The passages not belonging to the original text are the last 12 vs of Mk (16:9–20), and the story of the woman taken in adultery (Jn 7:53–8:11).

III. Higher Criticism.—The scope of the higher criticism has already been indicated. Many of the inquiries it undertakes were formerly covered by what was called Bib. introduction; the flight of the newer science, however, is bolder, and the problem is seeks to solve are more complicated and far reaching. A prominent part of its work is the analysis of books, with the view of determining their component parts (e.g. the J, E, P, D, of the Pent.), the age, origin, and characteristics of each, their connection with external conditions and the state of belief and life of the time. The nature of its task will be better understood from a rapid survey of its procedure.

Higher criticism began, mainly, with the OT. Already in the 2d cent., Gnostics assailed the OT, and in the 3d and 4th an attack was made by the Jews. (1) AStruc and successors.—The beginning of higher criticism in the stricter sense is commonly associated with the French physician Astruc, who, in his Conjectures, in 1753, drew attention to the fact that, in some sections of Gen, the Divine name employed is "Elohim" (God), in others, "Jehovah." This he accounted for by the use of distinct documents by Moses in the composition of the book. Ehlohorn (1779), to whom the name "higher criticism" is due, supplemented Astruc's theory by the correct observation that this distinction in the use of the names was accompanied by other literary peculiarities. It soon became evident that, though the distinction in the names mostly ceased after the revelation of Jesh to Moses (Ex 3:6), the literary peculiarities extended much farther than Gen, indeed till the end of Josh (Bleich, 1822; Ewald, 1831; Stähelin, 1835). Instead of a "Pentateuch," recognized as of composite authorship, there was now postulated a "Hexateuch" (see PENTATEUCH). Astruc's "Meaner De Wette" (1805–6), on grounds of style and contents, had claimed for Dt an origin not earlier than the reign of Josiah. "Fragmentary" theories, like Vater's, which contributed little to the general development, may be left unnoticed. A conserva-

tive school, headed by Henningsten (1831) and Hävernick (1837), contested these conclusions of the critics, and contended for the unity and Mosaic authorship of the Pent. Bolder spirits, as Vatke (1833), Hahn (1835), and H. Th. Elze, the provoking assumption that there was one fundamental document—the so-called Elohist, dated usually in the age of the Judges, or the time of Saul or David—and that the Jehovahistic parts were "supplementary" to this (not a separate document). It was the merit of Hupfeld to perceive that not a few of the sections in the "Elohist" document did not bear the usual literary marks of that writing, but closely resembled the "Jehovistic" sections in everything but the use of the Divine name. These portions he singled out and erected into a document by themselves (though they bear no signs of being such), while the Jehovahistic parts were relieved of their "supplementary character, and regarded as distinct narratives. There were thus now 3 documents, attributed to as many authors—the original Elohist, the 2d or Younger Elohist and the Jehovah. Dt, as a distinct book, was added to these, making 4 documents in all.

(2) Hupfeld.—A distinct advance on preceding theories was made by Hupfeld (1855), in part anticipated by Degen (1758). He supposed the provoking assumption had been that there was one fundamental document—the so-called Elohist, dated usually in the age of the Judges, or the time of Saul or David—and that the Jehovahistic parts were "supplementary" to this (not a separate document). It was the merit of Hupfeld to perceive that not a few of the sections in the "Elohist" document did not bear the usual literary marks of that writing, but closely resembled the "Jehovistic" sections in everything but the use of the Divine name. These portions he singled out and erected into a document by themselves (though they bear no signs of being such), while the Jehovahistic parts were relieved of their "supplementary character, and regarded as distinct narratives. There were thus now 3 documents, attributed to as many authors—the original Elohist, the 2d or Younger Elohist and the Jehovah. Dt, as a distinct book, was added to these, making 4 documents in all.

Graf and Wellhausen.—Thus matters stood till the appearance of Graf's work, The Historical Books of the OT, in 1866, through which something like a revolution in the critical outlook was effected. Following in the track of Vatke, earlier, Reuss, of Strassburg, had taken up the idea that the Levitical legislation could not, as was commonly presumed, be earlier than Dt, but was, on the contrary, later—in fact, a product of the age of the exile. Graf and developed this theory. He still for a time, while putting the laws late, maintained an earlier date for the Elohist narratives. He was soon led, however, to see that laws and history must go together; so the whole Elohistic writing was removed from its former place, and brought down bodily to the end of the religious development. Graf, at the same time, did not regard it as an independent document. At first the theory was scouted, but gradually, through the able advocacy of Kuenen and Wellhausen, it was acclaimed as the critical view par excellence. Order and nomenclature of the assumed documents were now changed. The Elohist, instead of standing first, was put last under the designation P or PC (Priestly Code). Wellhausen's symbol for this writing was Q. Its date was taken to be post-exilian. The Jehovah becomes J; the Elohist E. These are placed in the 9th or 8th cent. BC (cir 850–750), but are supposed to have been combined a cent. or so later (JE). Dt, identified with the law-book found in the temple in the reign of Josiah (2 K 22), is thought to have been written shortly before that time. The order is therefore no longer 1st Elohist—Jehovistic and 2d Elohist—Dt, but J and E—Dt—P. The whole, it is held, was finally united into the great law-book (Pent.) brought by Ezra to Jerus from Babylon (468 BC; Ezr 7:6–10), and read by him before the people 14 years later (444 BC; Neh 8).

(4) Literary and historical grounds of theory.—A sketch like this, naturally, leaves no proper idea of the grounds on which, apart from the distinction in the Divine names, the critical theory just described is based. The grounds are partly literary—the discrimination of documents, e.g. resting on differences of style and conception,
duplicates, etc. (see Pentateuch)—but partly also historical, in accordance with the critic's conception of the development of religion and institutions in Israel. A main reliance is placed on the fact that the book of Deuteronomy, up to the time of Dt, is in conflict with the law of that book, which recognizes only one sanctuary as legitimate (ch 12), and equally with the PC, which throughout assumes this centralizing law. The laws of Dt and PC, therefore, cannot be early. The prophets, it is held, knew nothing of a Levitical legislation, and refused to regard the sacrificial system as Divine (Jer 7:22f).

(5) The code under which older Israel lived was that formulated in the Book of the Covenant (Ex 20-23), which permitted many altars (Ex 20:24f). The law of Dt was the product of a centralizing movement on the part of the prophets, issuing in the reformation of Josiah. The PC was the work of fertile brains and pens of post-exilian priests and scribes, incorporating older usage, devising new laws, and throwing the whole into the fictitious form of Mosaic wilderness legislation.

(6) Effects on history, etc.—The revolution wrought by new religious fragments, however, is not adequately realized till regard is had to their effects on the picture given in the OT itself of Israel's history, religion and literature. It is not too much to say that this picture is nearly completely subverted. There have come into the OT (Grat, Kuenen, Wellhausen, Duhm, Stade, etc.) the supernatural element in the history and religion is totally eliminated; even by those who do not go so far, little is left standing. The history of the Pent—indeed the history down to the kingdom of Judah—is largely given up. Gen is legend, Ex hardly more trustworthy, Josh a romance. The histories of Samuel and David are "written up" by a theocratic narrator. None of the laws—even the Decalogue—are allowed to be certainly Mosaic. Monotheism is believed to have come in with Amos and Hosea; earlier, Jeh was a "tribal" God. Ark, tabernacle, priesthood, feasts, as depicted in the PC, are post-exile fiction. The treatment accorded to the Pent necessarily reacts on the other historical books; the prophetic lit. suffers in an almost equal degree through disintegration and mutilation. It is not Isaiah alone—where the question has long been mopsted—what the post-exilic origin of the 466 (see Isaiah); the critical knife is applied with scarcely less freedom to the remaining prophetic books. Few, if any, of the psalms are allowed to be preexilic. Dn is a work of the Maccabean age.

(7) General results.—As a general summary of the results of the movement, which it is thought "the future is not likely to reverse," the following may be quoted from Professor A. S. Peake: "The analysis of the Pent into four main documents, the identification of the law on which Josiah's reformation is supposed to have been based, the criticism of the Pentateuch, the compilation of that code in the reign of Manasseh at the earliest, the fixing of the Priestly Code to a date later than Ezekiel, the highly composite character of some parts of the prophetic lit., esp. the Book of Isa, the post-exilic origin of most of the Ps, and large parts of the Book of Prov, the composition of Job not earlier than the exile and probably later, the Maccabeate date of Dn, and the slightly earlier date of Eccel" ("Present Movement in Biblical Science," in Manchester, Inaugural Lects., 32).

(8) Criticism of theory.—The criticism of this elaborate theory belongs to the arts. which deal with the several points involved, and is not here attempted at length (cf. the International Standard Bible Encyclopedia). The point may be passed over from it on the literary side in a more exact and scholarly knowledge of the phenomena to be explained (e.g. distinction in the Divine names; distinction of P element in the Pent from that known as JE) are not to be questioned; on the historical and religious side, there has been an extreme effort to make up the time lost, by large knowledge and correct older ideas which have proved untenable—in general, to place the whole facts of the OT in a clearer and more assured light. On the other hand, much even in the literary criticism is subjective, arbitrary and conjectural, while the main hypothesis of the posteriority of the Levitical law to Ezekiel, with the general view taken of the historical and religious development in Israel, is open to the most serious exception. The OT has its own account to give of the origin of its religion in the monotheism of Abraham, the covenants with the patriarchs, the legislation through Moses, which is not thus readily to be set aside in the interest of a theory resting largely on naturalistic presuppositions (see Bible). There is not a word in the history in Neh 8 to suggest that the law introduced by Ezra was a new one; it was received without demur by a deeply divided community as the ancient law of Moses. So with the law of Dtn (20:24f) as it stands in the time of Josiah (2K 22:18f); it was doubted by no one. The position of the theory, generally, is by no means so secure as many of its adherents suppose. Internally, it is being pushed to extremes which tend to discredit it to sober observers. Biblical criticism is not to be confined to modifications. Documents are multiplied, dates lowered, authors are converted into "schools." Archaeologists, in large majority, declare against it. The facts they adduce tend to confirm the history in parts of which it has been most much has. The new Bab school in Germany (that of Winckler) assails it in its foundations. Recently, the successor of Kuenen in Leyden, Professor B. D. Eerdmans, formerly a supporter, has broken with the theory in its entirety, and subjects the documentary hypothesis to a damaging criticism. It is too early yet to forecast results, but the opinion may be hazard that, as in the case of the Tübingen NT critical school in last cent., referred to below, the prevailing critical theory of the OT will experience fundamental alteration in a direction nearer to older ideas, though it is too much to expect that traditional views will ever be resuscitated in their completeness.

Higher criticism of the NT may be said to begin, in a Doistic spirit, with Reimarus (Fragments, published by Lessing, 1778), and, on

(1) The school of Baur.—In a more systematic way, F. Baur (1826-60), founder of the famous Tübingen school, likewise proceeding from Hegel, applied a dramatic, Neutermonism to the NT. Strauss started with the Gospels. Baur sought firmer ground in the phenomena of the Apostolic Age. The key to Baur's theory lies in the alleged existence of Pauline and Petrine parties in the early church, in conflict with one another. The true state of matters is mirrored, he holds, not in the Book of Acts, a composition of the 2d cent., written to gloss over the differences between the original apostles and Paul, but in the four common and undoubtedly genuine epistles of Paul, Gal, 1 and 2 Cor, and Rom, and in the Book of Hebrews. In these documents the church is seen rent by a schism that threatened its very existence. By and by attempts were made at conciliation, the stages of which are limited to the Gospels and remaining writings of the NT. The Fourth Gospel, according to D. J. A. Brings up the rear. This theory, which found
influential support in the scholarship of the time (Schwegler, Zeller, etc.), could not stand the test of impartial investigation, and is now on all sides discredited. Professor Bacon, in a recent work, proceeds in the same direction, writing that the "two-source" theory "is as obsolete as the Ptolemic geography" (Fourth Gospel, 20). Its influence on later criticism has, however, been considerable.

(2) Synoptic criticism.—Meanwhile more sober scholarship was conciliating itself with the intricate problem of the relations of the Synoptic Gospels. The problem is a very real one (see Gospels). The three gospels of Mt, Mk, and Lk are seen on inspection to exhibit an amount of agreement in subject-matter, order, often in language, which cannot be accounted for except on the theory of some common source. Suppose the Gospels divided into sections, in 52 of these the narratives coincide, 12 more are common to Mt and Mk, 5 to Mk and Lk, and 14 to Mt and Lk, while 8 are peculiar to Mt, 2 to Mk and 9 to Lk. The verbal agreement is greater in the recital of the words of others, particularly of words of Jesus, than in the narrative portions.

How is this to be explained? Three forms of theories have been proposed—the oral, the documentary, and the hypothesis of dependence of one gospel upon another. Of these theories, the oldest is the 3d (Augustine already held that Mk was an abridgment of Mt and Lk), and to it, in combination with the 2d, through a reversed order (Mt being put first), it will be seen below that criticism has largely reverted. The oral theory, proposed by Gieseler (1815), has, till recently, been the favorite one in England (Westcott, Alford, etc., with Codet, Pressensé, etc., on the Continent). In it, the resemblances in the three Gospels are explained by an oral tradition assumed to have attained a relatively fixed form while the apostles were yet teaching together in Jerusalem. The documentary theory took its origin with Eichhorn (1794), but in the hands of Marsh (1801), finally in Eichhorn's own (#8), received so elaborate a development as completely to discredit it. The dependence theory, in turn, went through every possible shape. Gradually, the attempt was made to interpret the combinations by an emended text, that is, to disentangle them (those which put Lk first, or Mt last, or made Mk a middle term), till only two remained—Mt, Lk, Mk (Griesbach 1789-90, Baur, etc.), and Mk, Mt, Lk (Weisse, 1835, Wilke, 1838, etc.). The old view of the Bauer school was that Mk, as the new Gospel, was the outcome of the emended text, a terminus a quo for the former view—that which put Mk last; this, however, has now quite given way in favor of Mk's priority. There remained a division of opinion as to whether the Mk employed by the other evangelists was the canonical Mk (Weisse, Meyer, B. Weiss, etc.), or an ur-Markus (Holtzmann, Reuss, etc.), but the difficulties of the latter hypothesis proved so insurmountable that Holtzmann finally gave it up.

It is obvious, however, that the use of Mk by the other evangelists, even if granted, does not yet completely solve the synoptical problem. There is still to be considered that large mass of matter—chiefly discourses—common to Mt and Lk, no less, speak of the material peculiar to Lk itself. For the explanation of these sections it becomes necessary to postulate a second source, usually identified with the much-canvassed Logia of Papias, and designated by recent scholars (Wellhausen, etc.) Q. It is regarded as a collection of discourses, possibly by Matthew, with or without an admixture of narrative matter (B. Weiss, etc.). This yields the "two-source" theory at present prevailing in synoptical criticism (for a different view, cf Zahn's Introduction). Mt and Lk, on this view, are not independent Gospels, but are drawn up on the basis of (1) Mk and (2) Q—"the Logia, with original matter on the part of Luke (see Gospels). A theory which commands the assent of so many scholars has necessarily great weight. It cannot, however, be regarded as having finally solved the problem, for many difficulties remain; there is, besides, a prima facie improbability in a Gospel like Mark's being treated in the manner supposed or included among the "attempts" which Luke's own Gospel was designed to supercede (Lk 1 1-4; cf Wright, St. Luke's Gospel in Gr, xiv, 12-54).

With criticism of the sources of the Gospels there goes, of course, the question of authorship. A powerful vindication of the Lucan authorship of the 3d Gospel and the Book of Acts has recently come from the pen of Professor A. Harnack, who maintains that in this, as in most other points regarding early Christian lit., "tradition is right" (cf his Luke, the Physician, ET). Outside the Synoptics, the burning question still is the authorship of the Johannine writings. Here also, however, the extreme positions of the Bauer school are entirely given up ("It is perfectly apparent," says Professor Bacon, "that Bauer mistook the period of dissemination for that of origin," op. cit., 21), and powerful defences of Johannine authorship have been made (notably Sanday's Criticism of the Fourth Gospel, and ex-Principal Drummond's Character and Authorship of the Fourth Gospel). See Gospel of John.

(3) Modern "historical-critical" school.—On the other hand, a third and intensely aggressive radical school has recently come to the front, the so-called "historical-critical," which treats the text and history of the Gospels generally with a recklessness to which no limits can be put. It is even doubted if Jesus claims of Himself (Wrede). Sayings are accepted, rejected, or mutilated at pleasure. The latest phase of this school is the "Apocalyptic," which finds the essence of Christ's message in His insistence on the approaching end of the world (cf Schweitzer, Von Reimarus zu Wrede; ET The Quest of the Historical Jesus). These excesses may be depended on to cure themselves.

(4) Remaining writings of the NT.—For the rest of the writings of the NT, the trend of criticism has been in the same direction. One by one the Pauline Epistles have been given back to the apostle—doubt chiefly still resting in certain minds on the Pastoral. The Book of Rev is restored to the age of John himself, where tradition places it. Its relation to the Fourth Gospel and to St. John is still in dispute, and some moderns would see in it a groundwork of Jewish apocalypse. These and kindred questions are discussed in the articles devoted to them.

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JAMES ORR

CRITICISM (The Graf-Wellhausen Hypothesis):

I. PRELIMINARY
1. Theory
2. Historical Perspective
3. Implications and Criticism

II. THE LEGISLATION
1. Groups
2. Covenant Code


LITERATURE

I. Preliminary.—In Jer 7 22.23 we read: “For I spake not unto your fathers, nor commanded them through the hand of the prophecy I spake unto them by the hand of the prophets of my servants unto your fathers: Yet ye would not hear them; and ye would not receive them: For ye are a rebellious house.”

1. Thesis the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Hearken unto my voice; and I will be your God, and ye shall be my people. It is the beginning of the exposition of the present art. that this statement of the prophet is correct (cf II, 5).

More specifically, it is contended that evidence can be produced from the OT to show that Israel’s religion can be seen in a long period of growth; and that, in a fixed sacrificial law, with a minutely regulated ritual obligatory on all Israelites, the culmination and not the beginning of the process. It is contended, moreover, that this conception of the development of the institutional side of the religion of the OT is attained by the strictest evaluation of all the OT evidence and by no a priori considerations.

To be sure, one is met at once in the OT by what seem to be complete denials of this point of view. In the Pentateuch we find statement after statement that a given law was due not to some late author but to Moses himself, and there are numerable passages in the historical books (most notably in Ch) that speak of these laws as in effect from the earliest times. Such evidence must be paid all possible respect and must be overruled only on the most imperative considerations.

However, if for the moment the books of the OT be viewed as having only the impulse and stimulus here given, that the possibility of overruling such evidence may well serve to show how very well without claiming in question In the slightest degree the good faith of the writers of questioned passages: for an acquisition of historical perspective comes very much into intellectual evolution, particularly—though not only—in the realm of religious history. Even the trained scholar has to be on his guard lest he read back the concepts of his own time into some past generation, while the non-specialist never succeeds in avoiding this error completely. For the uncultured mind, especially for the Oriental, the problem scarcely to-day that which is generally accepted and which is not obviously novel tends to be classified as that which “always has been.” A law so old that its actual source is forgotten is referred as a matter of course to some great lawgiver of the past. A custom that a generation’s own day is universally observed by the priests must always have been observed by the priests. Even documentary evidence to the contrary is not convincing to such a writer, for that document may be wrong is not a modern discovery. To be sure, the older document may be copied mechanically or the discrepancy may not even be noticed. But it is never surprising when we find a writer simply accrediting the priests of old with the theories of their contemporaries, and that even documentary evidence to the contrary he felt obliged to reject. This is not forgery, as we understand the word, nor need there be the faintest moral reproach connected with such conduct. Quite on the contrary, such a writer must be acting in the only sense that the conscience of any man of his generation could conceive right.

However, the OT is not a mere collection of human documents, and another question arises. Does the acceptance of inspiration compel us to assume that in every case a writer’s ordinary historical methods were entirely overruled? The question is a rather broad one and does not relate merely to the correct transmission of historic facts. To be asked, rather, is 3. Inspiration the idea that God present to His instruments a mechanically accurate set of past facts which would give a conception of history that no one of the sacred writer’s generation could understand? Or did He suffer His revelation to find expression in terms of the current conceptions of history, much as we are accustomed to say it found expression in terms of the current conceptions of science? A full discussion of the various theological arguments involved would be quite outside the purview of this encyclopaedia, but reference must be made to two important Bib. arguments: (1) In a question which thus affects the amount covered by the inspiration of the Bible, quotations from the Bible itself begin the question when added to evidence of a new and another sense. II. The Legislation.—As is well known, among the laws of the Pentateuch there exist several well-defined groups, of which the most notable is Lev 17-26. Another such group is Ex 20 22-23 19 or the Covenant Code (CC). With this last is closely connected the Decalogue and the little compend Ex 34 17-26. Now it will be convenient for

The International Standard Bible Encyclopaedia
present purposes to designate the remaining mass of Pentateuchal legislation under the non-committal symbol X. In the first place, attention may be directed to CC as a whole. Whatever it is meant to be, it was not meant as a mere interims-2. 2. Covenant code for the period of the wanderings, Code either in its civil or its religious prescriptions. One piece of evidence alone is enough to show the contrary: in the laws touching settlements of disputes it is presupposed that Moses himself is not accessible. And the life assumed is agricultural. Men are living in fields with settled boundaries (22.5.6). The vine and the olive are both under cultivation (22.5.29; 23.11), under such settled circumstances that the rest of the Sabbatical year can be observed. And of the feasts, Weeks and Tabernacles are connected with the harvests (23.16). Of course, Moses may very well have given commands that looked to the future, but the present contention is simply that it was the remote and not the immediate future that is in point on this assumption. The life is Canaan and not the wilderness. But, now, the life is very primitive life. Flocks are of great importance, and the portion of space given to laws about them. Rulers are mentioned only in 22.28 (notat).). and judges, as settled officers, are not mentioned at all, for the very rare word in 22.22, (mutli). And only should be “umpire.” Indeed in 23.1-9 the duties of citizens, witness and judge are so intermingled as to suggest that judgment was administered by a general gathering of the people. It is taken for granted that a master has marital rights over his maid-servants (21.7-11). Coins, money is men- tioned only in 23.32, if there. There is no attempt to define proportions exactly: cf 22.5 ("best of his own field") and 22.29 (the amount of the gift—"a tenth?"—not stated). Similarly there is no specific dating of the feasts of Weeks and Tabernacles in 23.16, while the exact day in Abib (ver 15) is at least not specified. Now, if this code could be isolated from the rest of the legislation, would not one refer it naturally on the above grounds to a time not very far from the days of Saul? Now, in what follows, the prescriptions of the various codes will be compared with each other in regard to the various institutions of Israel’s religion and also studied in the wider evidence of the his- torical books. So evidence of Ch, however, will be omitted for the most part, as a separate section is devoted to it (III, 1). (1) The firstling is to be with its dam seven days, but on the eighth (not later!) it is to be given to God. The offerings from the harvest 3 The from and the presses (wine and olives) Sanctuary are to be offered without delay (Ex 22.29.30). Consequently the place of offering must have been readily accessible. By what has been said above and by the mention of “presses” here, ready accessibility in Palestine is presupposed. But this implies a multiplicity of sanctuaries. And in Samuel-Kings this multiplicity of sanctuaries is exactly what is found. Samuel sacrifices in Mizpah (1 S 7.9), in Ramah (8.12 f), in Gilgal (11.15) and in Bethlehem (16.5). David’s family held a yearly sacrifice in Bethlehem, which David attended regularly (20.6). Solomon received a special revelation from God at Gibeon (1 K 3.4 f—for the account in Ch see III, 1). Among the off-erings, a special place is allowed the heart of Jehoshaphat right, yet the many altars were suffered to re- main (16.14; 22.43—again for Ch see III, 1). The destruction of the altars of God was to Elijah a terrible calamity (19.10). While Amos and Hosea abound in denunciations of sacrifices as substitutes for righteousness, yet they never even intimate a duty to offer sacrifices in some other place (Am 1.2; Hos 3.5 are irrelevant). Not even do Mic 4.2 and Isa 2.2 imply that Jerus was to have the sole right to the cultus of Yahweh. (2) Ezekiel is the first prophet who makes the place of sacrifice a matter of paramount importance, and this importance of the place is, in the Pentateuch, emphasized primarily in Dt. It is needless to collect the familiar evidence from Dt, but an illuminating comparison with CC is given by the law for firstlings. No longer is the firstling given on the eighth day. It must be kept, but not worked or shorn, until the time when “year by year” it may be eaten in the chosen place (Dt 15.19.20). So now the fruits of the field and the “present” is not offered “without delay” but again “year by year,” with a provision for turning them into money if the way be too long to the sanctuary (14.22- 27). Dt and CC evidently have distinct conceptions—and again attention be called to the fact that CC contains laws for Pal, not for the wilderness. H is as explicit as Dt—sacrifice anywhere except at the Tent is a capital offence (Lev 17.8.9). And the evidence of X need not be collected, but must be noted. In that moment, Josh 10-34 represents Israel as understanding from the first entrance into Canaan that sacrifice at any altar but the one was the worst of crimes. (3) How is the offering of sacrifices in various places by such men as Samuel to be explained? That the worship was disorganized and the proper sanctuary could not be reached is hardly an explanation. For no disorganization of the country could be great enough to justify the offering of sacrifices in places not only unauthorized but flatly forbidden in Lev 17.8.9. On the theory of Mosaic origin for the whole of the Pentateuchal legislation, Samuel knew much about the other statements of the Law as does any Jew of today, but it is clearly enough recognized by all Jews that no disorganization of the country or Divine reprobation of the Temple justifies sacrifice in any other place. A key, however, is alone to be found in Dt 12.8-11, where sacrifice in various places is actually authorized until such a time as the land should be pacified and the Divine choice given to a place—a time represented in the history of Israel as about the time of David, on which basis Solomon did not explain the situation as it is found in Samuel-Kings. Only, it is in flat contradiction with H and X. This point is important. Dt 12.8-11 not only represents sacrifice in various places as permitted until some later time, but it represents Moses and the Israelites as practising the same things in the wilderness—"the things that we do here this day, every man whatsoever is right in his own eyes; for ye are not as yet come," etc; i.e. Dt’s conception was that in the wilderness Moses and the Israelites offered sacrifice wherever they thought good. This was to continue until God gave them rest from their enemies round about. Then the sacrifices were to be brought to the chosen place and to be offered nowhere else. Now, the conception in H and X is wholly different. On the mount Moses received directions for the building of the Tabernacle, with its altar. From the beginning it was a capital offence to offer sacrifices on any other altar than this (Lev 17.8.9), which was carried everywhere on the wanderings of the Israelites. In the days of Phinehas, the offering of sacrifices on a different altar was enough to make civil war justifiable (Josh 22.12). For further discussion see III, 2. (4) The difficulties of these data are obvious but are completely satisfied by the assumption that
different conceptions of past history are present.Dt belongs to a period when the unity of the sanctuary had become an established fact, but still before the memory of the many altars as comparatively legitimate was extinguished. And X, however, belong to a considerably later day, when the unity of the sanctuary had been so long taken for granted that no pious Israelite could conceive that anything else had ever existed. The reference of the commands to Moses is altogether in oriental manner.

Note.—Ex 20. 24 has not been used in the above argument, but with the evidence presented there seems to be no need to weigh it. Therefore it has not been repeated above.

4. Kinds of sacrifice: (a) the sin offering and the trespass offering, very elaborately treated in Ezek 44. 20-31. (b) the burnt offering and the peace offering; and, standing a little by itself, the meal offering. The latter is of no especial significance for the present discussion and is not considered. Now curiously enough, it may be noted In the prophetic writings before Ezek there is not one single reference to class (a). This is not simply the argument from silence, for sacrifices with their special names are mentioned frequently. Perhaps the commonest is the burnt offering and class (b), even when presented for penitential purposes. If the offering is not burnt whole, the worshipper eats of it—it is a peace offering. Jer 7. 21 is a particularly significant example, but cf Am 4. 5; 6. 12; Hos 8. 3; 9. 4. Jer 11. 1-12: 18; 28. 7-8; Jer 6. 20. Turning to Samuel-Kings we find this borne out. The names of the sin and trespass offerings appear in 2. 12. 16, but it is money that is referred to (the EV should be corrected). This golden mindless offering, not a sacrifice, but a trespass offering in 1. 36. 36. And in the codes, neither CC nor Dt mentions class (a) and even in it they appear only in Lev 19. 22; i.e. what is in late times one of the greatest sacrifices of Israel—by Lev 8. 3 Israel’s first sacrifice was a sin offering—are found only in X and are mentioned in the prophets for the first time in Ezek 30. 39, while the other classes are mentioned frequently in the books of Samuel. We have inf erence that class (a) appeared relatively late in Israel’s history, a point discussed more fully in IV.

The problem presented by Jer 7. 22 is a very serious one. Obviously, to say that the command to offer sacrifices was no longer binding is not the same as saying that sacrifice was not offered. What follows is in itself an infinitesimal matter but the evidence is significant. The prohibition of steps for the altar in Ex 20. 26 is based on the fact that the Levitical ministers were of very unattractive type, clad in the clothing of pilgrims at of the temple. This is corroborated in 2. 14. 20-22, where Michal reproves David for exposing himself. But in X the priests wear rather elaborate vestments, described—e.g. in 1. 29. For the moment, this is the conception found there of David’s religious zeal at the bringing in of the ark. Besides the ephod he wore a long linen robe and Michal despises him, not for exposing himself, but only for dancing (1. 18. 27-29).

(1) CC has no regulations regarding the priesthood, but of course it does not follow that this silence has any significance. However, in the case of Kings (Ex 8. 24) it is said that David’s sons were kohanim and in 1. 4. 9 it is said that David’s sons were kohanim and in 1. 4. 9 that Zadok was kohen. Now if kohen does not mean the ‘priest’ in these passages, they do not add anything more than a total of 750 occurrences. That the Chronicler under- scored the word to mean priest is shown by the fact that in his parallel to 2. 8. 15 (1. 18. 17) he uses a different word altogether. The natural inference from these passages is that these restrictions on the appointment to a certain line came about after Solomon’s time (cf Jgs 17. 12. 13, a Levite is desirable but not essential).

(2) In Dt the priesthood appears as limited to the sons of Levi, but it is at least safe to say that no explicit distinction is made within the tribe. The only ones who are the ‘sons of Levi,’ just as in 17. 9; 18. 1. 24 is the term ‘the priests, the Levites.’ If no distinction is made between the offerings of incense and sacrifice are in no ways said to be restricted to a very small portion of the tribe. The two priests and the two Levites, unless questions of authenticity are irrelevant. A clear distinc tion within the tribe of Levi appears in the prophetic writings for the first time here, i.e. in Ezek. Then the two kinds of Levites are spoken of, ‘the priests the Levites, the sons of Zadok,’ while the Levites of the sons of priest are not mentioned (ver 10). No third class is recognized (cf 40. 45. 46, where the distinction is between classes of priests). Now, the distinction between the Zadokian and non-Zadokian Levites is based by Ezekiel on one thing only, in the past the former had been faithful and the latter had been false. Because the former had ministered to the Lord’s house, therefore should take part in the office of the sanctuary. But, perform only inferior ministrations. Now this can mean only that the non-Zadokian Levites are excluded from priestly privileges and duties”的 meaning, it is essential.

Dues

Nothing is said about their disposition. In Dt, the first-fruits of grain, wine and oil (Ex 23. 19) belong to the ‘priests the Levites’ (34. 4). And the priestly first-fruits in the beautiful rite of 26. 11-11 probably had the
same destination. Of the general harvest the tithe is to be dedicated, as explained at length in 14 22-29. The worshipper is to eat it himself, but shall take care to see that the Levite receives a portion. Every third year, however, the tithe is to be left for the benefit of all who need charity, including the Levite. Note that in either case the Levite receives only a part of the tithe. In X the first-fruits are again assigned to the clergy (but now specifically to the priests—Nu 18 12-18). But it appears that the tithe is to be given wholly to the Levites in Nu 18 21-24. The contradiction with Dt 14 22-29 is real. That two tithes were to be paid by the worshipper may safely be assumed as impossible, as a tax of one-fifth would have been undeniable. (It may be noted, though, that in later days the very pious took this interpretation—cf Tob 1 7—but it is certain that no such ruling ever maintained generally.) An alternative explanation offered is that it could be assumed that the Levite would invite the worshipper to join in a feast on the tithe. Frankly, it is difficult to treat this as quite candid. In Dt the worshipper is anything rather than a mere guest at another man’s banquet. When the tithe has been brought as money, the worshipper’s share is not only “thou shalt not forsake him.” Moreover, the tithe is to be consumed at the sanctuary and nowhere else (Dt 14 23; cf 12 11). In Nu 18, however, the tithe becomes the exclusive property of the Levite and is assigned him as his source of income (vs 25-32) and so exclusively is it his that in turn is tithed. And, far from being turned into a feast at which the worshipper shares, it need not be consumed, the sanctuary at all but may be eaten in “every place,” wherever the Levite and his family may happen to live (ver 31). It would be hard to conceive of two rules more mutually exclusive than the tithe directions in Dt and Nu. That the livelihood provided for the Levite in Dt is pitiful is hardly in point and at all events he received more than did the widow and the orphan. But of IV.

(2) Firstlings in CC must be offered on the eighth day (Ex 22 30), but in Dt 15 19-28 they were preserved without being worked or shorn, until “year by year” they could be taken up to the sanctuary. (Apparently by 14 23-25 it might be converted into money in case of great distance.) Here the worshipper was to offer it and eat of it (a peaceful scene vs 18). But that firstling becomes the personal property of the priest and he receives the flesh of the animal, if it can be sacrificed (i.e. it is his peace offering, not the worshipper’s). There is no question of giving back a portion to the worshipper, again. Note, moreover, that in Dt 15 21-23, an animal not fit for sacrifice was eaten at home by the worshipper and so did not come in contact with the priest at all; contrast Nu 18 15.

(3) A minor matter is found in the portion of the peace offering that went to the priest. In Dt 18 3 it is specified as the shoulder, two cheeks and maw. In X (Ex 29 26-28, etc) this has become the breast and the right thigh—a considerably more advantageous portion.

(4) In Dt it is laid down that a Levite has no inheritance among his brethren (10 9; 12 18; 18 1) and hence is recommended as an object of charity, like the widow and the orphan. And, like the widow and the orphan, he could “inhabit any of the cities of the tribes of the Israelites. Now in X the adoration to charity disappear, because he receives a fixed income (from the tithe), but it is said that this tithe is given the Levite in lieu of an inheritance, “Among the children of Israel they shall have no inheritance” (Nu 18 21-24). In another part of X, however, there is still a different conception—the Levites receive no less than forty-eight cities with ample “suburbs,” expressly said to be given them “from the spoils of their enemies.” The inheritance is for all time. In Dt 25 32-34 the houses of the Levites are “their possession among the children of Israel,” and the fields “their perpetual possession” and inalienable. Is there any natural explanation of these passages except that they represent increasing attempts to provide provisions for the Levites as the time went on? That the different rules represent advances within Moses’ own period cannot be taken seriously, esp. as on this hypothesis the Dt laws would have been the latest. See, in addition, III.

1. The Deuteronomic Code and Levitical Laws

9. Miscellaneou

10. Summary

11. Additions and Alterations

12. The History of the Israelites

13. The Levitical Sanctuary

Criticism

The International Standard Bible Encyclopaedia
same direction. Now this investing of every slay-
ing of an animal with a sacrificial character, explains the permission of Dt 12 20-25 to eat flesh 'after all the days of dedication' only, no death if sacrificial unless there had been an earlier contrary practice. It is to be noted, moreover, that in Dt 12 16 the blood is to be disposed of by pouring it on the earth, the practice condemned in I S 14 32. The conclusion is that before the legislation of Dt 18 the Israelites offered the blood of every slain sacrificial animal at the local sanctuary. Dt's rigid enforcement of the one sanctuary made this impossible, and so permission was given to eat flesh at home provided the soul was not needlessly such. It is evident that it was disposed of in a non-sacrificial way. Now in Lev 17 3-5 it becomes clear what has happened. The passage reads originally something like this: 'What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, and hath not brought it to offer it as an oblation unto Jeh, blood shall be imputed unto that man. . . . ' This offering was to take place at the local sanctuary. But when the passage was incorporated into the whole body of the legislation, the editor was working at a time when the legitimacy of the local sanctuaries had long been forgotten. And so references to the "camp" and "the tent of meeting" were inserted, in accordance with the only laws that could be found in the oral tradition. The discrepancies with vs 5, 8, etc. were probably not observed.

It is to be understood that this passage is not used as presenting a basic argument for the Graf-Wellhausen hypothesis. But it is cited as an example of other passages where the text is to be considered. And, also, because the editor of Dt conceived that this particular passage is a death-blow to the "critical" hypothesis. Naturally, it is nothing of the sort.

III. The History of the Ark

—It may be said at the outset that many of the attacks on the historic value of Ch have been very greatly exaggerated. But, none the less, a close comparison with Samuel-Kings shows that the Chronicler has most certainly read back into the history the religious institutions of his own late day— it need not be said, with perfect incoherence and sincerity. For instance, in comparing 2 K 11 14 with 2 Ch 23 2-6, we find the statement of K that Jehoiada brought captains of the guard with the king into the house of Jeh at the place where the gow was quite altered. In Ch Jehoiada summons Levites and heads of houses, with the express provision that only Levites shall enter into the house of Jeh. So holy a priest as Jehoiada could not have acted as K says he did. Similarly, the statement in 1 K 15 14 that Ass did not remove the high places is changed into the statement that he did remove the high places (2 Ch 14 3-5), and only those in (northern) Israel were left (15 17). So did Jehoshaphat (17 6), although in 20 33 the explicit statement to the contrary is copied (unnoticed?) from 1 K 22 43. Such righteous kings must have enforced the single sanctuary. The almost trivial matter of David's garb when the ark was brought into Jerus (contrast 2 S 6 20-22 with 1 Ch 16 27-29) has been noticed already in II, 6. The important matter in Ch, however, is the history of the Tabernacle. In 1 Ch 16 39-42 the Tabernacle is at Gibeon, with the full ministry surrounding it, with the exception of a detail left before the Ark in Jerus (cf 19 17-32). And in 2 Ch 5 5 it is brought up to Jerus, although the disposition made of it is not explained. Otherwise it is mentioned in 1 Ch 6 48; 21 29; 2 Ch 3 3. But the narrative is so sordid and grotesque that the idea in David build a special tent for the Ark in Jerus (1 Ch 16 1), if the one Divinely appointed covering for the Ark was still standing—not to be brought to Jerus until its utility was past (2 Ch 5 5)? That it was too fragile to be moved can hardly be taken seriously. In the first place, this explanation with David theArk alone is not without the suspicion inexplicable unless there had been an earlier contrary practice. In the second place, it is incredible for such a solid structure of wood, silver and brass, however much repair the curtains might have needed. Moreover, this explanation will not do at all for Bezalel's person altar, which was still quite usable, by 2 Ch 1 5, making the construction of a new altar (4 1) altogether inexplicable. The impression is created at once that the Chronicler has injected the Tabernacle into a narrative that knew nothing of it. This is corroborated by 9 17 where the Ark, at the floor of Oran is explained by the difficulty of reaching the Tabernacle. But, the Ark, the natural means for an inquiry of God, was in Jerus, with an altar by it (16 1)—why this third altar on the threshing-floor? The inaccessibility of the Tabernacle is invoked here only to solve what was a difficulty to the Chronicler. Now if 2 Ch 1 3 be compared with 1 K 3 2-4, the key of the whole is discovered. K not only does not mention the presence of the Tabernacle at Gibeon, but excludes it. Solomon's sacrificing at Gibeon is explained by saying that such was the custom of all Israel, who sacrificed in high places before the Temple was built; Solomon also sacrificed in high places, but none were left; and the one at Gibeon was an apologia for Solomon's conduct—why should the editor of K have apologized for sacrifice offered at the Divinely appointed Tabernacle? The Chronicler, however, could not believe that God blessed Solomon when offering sacrifices by the law of Ch's times, and hence he solves the difficulty by bringing in something that is unknown to the narrative in K.

Indeed, K mentions the Tabernacle only in 1 K 8 4. It mentions the Tabernacle as such only in 1 S 2 22. Jgs does not mention the Tabernacle at all (18 31 is the only reference to it). Now 1 S 2 22 is not found in the Vatican LXX, and the description of the Tabernacle as a tent contradicts 1 9; 3 15, where it appears as a temple or house. So it must be dropped as a gloss. Nor will it be denied that 1 K 8 4 looks suspiciously like a gloss as well, particularly in view of the house of Jer. The houses of Jer are practically unmentioned elsewhere in Samuel-Kings. At all events, there are only these two possible mentions of what should have been the center of Israel's worship in all of Jgs-Samuel-Kings. This is not the ordinary argument from silence, it is silent about what should have been the most vital matter of all. Dt knows nothing of the Tabernacle, and, as has already been shown in II, states as clearly as language only can that in the wilderness the centralization of worship was not observed. The argument from silence alone would be conclusive here, for how could the author of Dt in his passionate advocacy of the single sanctuary fail to appeal to the single sanctuary already established by God's decree, if he knew anything about it? But not only is there no such mention in Dt but a positive exclusion of such a sanctuary in express terms. The case would seem to be complete. The Tabernacle of X and Ch is an ideal structure projected back into the past, just as the temple of Ezekiel is an ideal structure projected into the future. And it is needless to appeal to the familiar argument that the Tabernacle of Ex 26 would have been blown to pieces by the first storm. It had no provision made at all for standing out in the wind, which alone could resist the blasts of the desert.

It is impossible in the space of the present art. to enter into all the corrobative evidence, but a
very few important arguments may be mentioned. Simple people tend most naturally to think of heroes of the past as more and more glorious the more time passes. Now Jgs 1:1–19 has a rather different feeling. It is perhaps the worship of God that was to be taken.


The fate of Hebron is especially interesting. In Jgs 20:1–43 Hebron was Hophni and Phinehas’ death. But in Josh 16 Caleb takes Hebron during Joshua’s lifetime and at the latter’s direction. In Josh 10:36,37, however, Joshua takes Hebron personally and annihilates its inhabitants. Here are three distinct conceptions of Hebron’s fate, again. But still a fourth is found in Josh 21:11,12: it was not Caleb who received the city but the Levites. This evidently belongs to the time when the Levitical right to cities had become a commonplace, and was therefore repeated in days. The accounts of the annihilation of the Canaanites arose naturally enough. According to Jgs the conquest was gradual and merciful. But the Canaanites seduced Israel to idolatry repeatedly. Therefore they should have been swept out by 16–19. But Joshua was righteous and had all power. Therefore he must have rooted them out. How they suddenly reappeared again was a question that was not raised. But perhaps it may be thought a relief for the Canaanite campaigns of the Israelites are due to reflection and not to descriptions of what actually happened.

Simple people think of God quite naturally and reverently as a greater man. So in Ex 24:9–11 we read that Moses and many others met God in the mount, they all saw Him, ate, and drank before Him. A slightly more refined point of view is in Ex 33:11, where Moses (but no one else) sees God face to face, and Nu 12:8, where Jeconiah (alone) sees the form of God. But in Ex 33:20 no man, not even Moses, can see God face to face. In Dt 4:11–15 it is laid down that only darkness was seen—‘ye saw no form.’ Perhaps Moses was thought of as an exception, but the contradiction of the concept that conceived over seventy Israelites besides Moses to have seen God is complete. This official view of an official episode into the time of Moses can be seen in certain passages where Aaron appears predominantly. E.g. Ex 25:1: he is ‘7th with that of Aaron in the tent of meeting in the tabernacle’; Ex 32:19:16:10: Nu 20:2–13. Yet, despite the conspicuous presence of Aaron in the latter passages, in Ex 33:11 the minister of Moses in the Tent is Joshua, who is not a priest at all. Contrast similarly 17:1,17:14, Nu 28:1, and see how Exod. 17:17 appears in the latter passage, although the former excludes him. At the time of X it was not thought possible that Moses could have acted without the official mediation of the official priest.

Reasons of space preclude a further discussion of the other arguments here, such as the linguistic. As a matter of fact, the sections that contain the more developed concepts contain also a different vocabulary. To be repeated, however, is the fact that the argument is cumulative and that a single explanation of the differences is offered in the hypothesis of very varying dates for the various portions. Of course an exact analysis of every ver and a rigorous reconstruction of every source is not claimed to be possible. Many scholars have been convinced by their enthusiastic analysis into making previous suggestions. But the principal lines of division are sufficiently clear. And it may be hoped the reader will not think that the acceptance of them has been dictated by any motive except that of facing the truth—least of all by any motive of faith in the power of God or a suspicion of the miraculous.

IV. Reconstruction.—Israel came into Canaan, after having received through the mediation of Moses a covenant relation with God. 1. Covenant and Law was time passing. 2. Code panying legislation. But this legis- ration seems not to have prescribed the ritual form that the worship of God was to take. In part, old forms were simply continued and in part new forms were gradually developed or appropriated, the emphasis of the Law at that time being on the moral and the ritual being left quite free. In especial, sacrifices were offered wherever Israelites happened to live, doubtless frequently at former Canaanite sanctuaries now dedicated to Jeh. The local sanctuary was the center of the life. Men went thither to learn God’s will and to give a re- ligious character to what we should call purely secular transactions (contracts, etc.). Firstlings were offered there on the eighth day, first-fruits at once, every meal of flesh food was given a sacri- ficial character (peace offering), and, for more solemn purposes, the whole burnt offering was offered. So the local sanctuary corresponded to our “village churches.” It was the religious home of the people. Certain of these sanctuaries had an especial dignity, above all Shiloh, where the Ark was. Later, when a united Israel had been realized, David brought the Ark to Jerus, that the national ceremonies during the national religious life as well, and Solomon en- shrined the Ark in the Temple. So to Jerus there resorted naturally the best of Israel’s religious leaders, and there the worship of God would be found in its purest form, normally speaking.

As time went on, the progress of culture and the frer contact with other nations had bad effects as well as good. New and degrading religious practices flowed into the country and they revived old but equally degrading religious practices that had survived from the Canaanites. The priesthood at Jerus did not escape a taint, but the place where such rites gained the readiest foothold was of course the obscure local sanctuaries. Not the best-minded king or the most zealous prophet could watch all the services at them all, and attempts at purging them of idolatry or idolatrous rites (Elijah, Jehu, etc.) could not effect permanent improvement. And it could not have been very long after David’s death that Solomon’s reforms, which had begun to complete prohibition of country sacrifices and the rigid centralization of everything at Jerus was the only measure possible. This would soon become a fixed conviction of the better class of the Jerus priesthood and in a few generations would be a tradition. Detailed precepts to carry this tradition into effect arose necessarily and in turn became a tradition and in course of time were regarded as Moses’ work and committed to writing. In this way the legislation of Dt took form and at the time of its discovery under Josiah there is not the slightest occasion to attribute fraud to anyone engaged in the transaction. The document agreed fairly well with what was the tradition of Jerus, and no one at that day could distinguish between a writing a cent, old or even less and a writing of Moses’ own time. The country priests and the mass of the people were not consulted as to en- forcing it, and they would not have known if they had been consulted. By reading of the history, the reforms proceeded from the Jerus text, and any general “tradition of the Jews” was non- existent.

(1) The reforms added to the theoretical tradi- tion the additional influence of practical experience and the idea of course documentation in the minds of the more earnest among the exiles. Ezekiel, in
particular, realized that only at a single sanctuary could the worship of God be kept pure—the single sanctuary was God's house. And Ezra kiel's influence was immense. Now it is to be noted that at the return only those came back who had a real enthusiasm for Jerusalem, as Babylonia was, materially speaking, a far more attractive place than the Focus of that day.

That the single sanctuary could have been questioned by any of these Jews or that they could have conceived of Moses as instituting anything of less dignity is impossible.

This reform also had been at work. Even in the hittine the more primitive note of joyousness was maintained in simple life. But joyousness in simple life is often dissipated in culture life and the peace offering could be made a debauch (Lea 12-14); in the temple see, with their dignity, had become far better developed and the incongruity of penitential worship with a festal meal was recognized. A very slight change was made: the portion was to be eaten by the priest instead of the worshippers and the sin and trespass offerings were cut down. The abuses were cut away by this one stroke and the peace offering proper retired into the background. And sacrifices were made the proper way to explain the officiating priest. In accord with the growing commerce, proportioning of gifts, dues, tithes of feasts, etc., were specified more and more exactly, the worship was surrounded with a more impressive ritual, and, in particular, the officiating priests substituted vestments suited to the better taste of the time for the old loin-cloth. Trace is left in the OT of difficulties regarding the rights of the various classes of priests to minister but the matter was settled essentially in a manner that satisfied all. Priests formally guilty of sacrilege were not excluded, but the descendants were admitted to share in the worship and the priestly revenues, but the actual offering of sacrifice was restricted to those who had been faithful. The proper support of the clergy so far as the smaller temples were concerned, was provided by the dignity, more elaborate provisions than had been needed in the simpler times of old, but was accomplished in a manner entirely satisfactory. The religion of no other nation could have survived the Babylonian exile and return, and with the elements formerly necessary but now outgrown changed into a form adapted to the new task the nation had before it—the preparation of itself and the world for the advent of Christ.

This growth towards the higher, involving as it did the meeting of all kinds of obstacles, the solving of all kinds of problems, the learning when to abandon elements that had been transcended, is unique in the history of religions. And the explanation of its uniqueness can be found only in the guidance of God. And in the history as reconstructed God is seen truly as the Father, who trained His children little by little, giving them only what they were able to bear, but bringing them surely to Himself. And in the documents that contain the precepts for each stage of progress God's hand can be seen no less clearly. To be sure, in the secular science of history (as in physics or astronomy) His revelation was expressed in forms that His people could understand. This alteration—and this alteration only—in our view of what is covered by Biblical inspiration is the sacrifice demanded by the Graf-Wellhausen hypothesis.

3. Later

"Die israelitische Literatur" in Die Kultur der Gegenwart, 1, 2 (1899); should on no account be neglected. The best treatment of the inspiration question from the standpoint of pure dogmatics is Jeremias' Authority: Ecclesiastical and Biblical (1908).

In the above discussion it has been assumed that our text of the OT is at least relatively trustworthy. The reader interested in what can be done by textual reconstruction will find the opposite pole represented in the works of Wiener and of Cheyne.

Burrton Scott Easton

Editorial Note.—The pronouns of the Encyclopaedia are not to be understood as endorsing all the views set forth in Dr. Easton's act. (See Criticism of the Bible.) It was thought right, however, that, in such a work, reference, there should be given a full and adequate presentation of so popular a theory.

Crocodile, kroök'sdIL. See Leviathan: Dragon.

Crocodile, land. See Chameleons.

Crook-Backed, kroök'bak't (R3, gibben; kroptös, kurtös): A disqualification for the priesthood (Lev 21 20); was probably an angular curvature of the spine, usually the result of tubercular caries of the vertebrae. It was by no means uncommon in ancient Egypt, where I have found a considerable number of skulls affected with this disease. Some alchemical works speak of it as the meaning "very dark colored," but this is unlikely.

The woman bound by the spirit of infirmity and unable to lift herself (Lk 13 11-17) was affected with senile kyphosis, a chronic bone disease often found among aged men (and more frequently women) whose lives have been spent in agricultural labor. In these the vertebrae become altered in shape so that it is impossible to straighten the back. Some rabbinical authorities believed all deformities of the spine to be due to sin and to this Our Lord seems to have alluded in his rebuke to those who caviled at His healing on the Sabbath. I have found this condition in some Egyptian skeletons, and have seen it in the case of a Palestinian skeleton. A skeleton affected with a similar curvature was found buried under the threshold of a house at Gezer, where she had evidently been offered as a foundation sacrifice.

Alex. Macalister

Crooked, kroök'ed (R3, awedh, Fæph, ḡubash, kredan, ḡubail, ḡubādh, ḡubāl, ḡubāthūn, ḡubāštūn, pithalāt; skolos, skolos): Primarily designates something that is bent, twisted or deformed (Isa 27 1; 45 2 AV).

Figurative: (1) It designates a course of action that deviates from rectitude, esp. deceit, guile, hypocrisy (Dt 32 5; Prov 2 15; Ecc 1 15; Lk 3 5; Phil 2 15); (2) trials (sent by God, Eccl 7 15; Lam 3 9); (3) difficulties (removed by God, Isa 42 16).

Crooked Serpent, kroök'ed súrfent. See Astronomy.

Crop: (1) As now the translation of Nuph, murāh (Lev 1 10), which is the craw of a bird, esp. of doves and pigeons, which had to be removed by the priest before he offered the birds as a burnt sacrifice.

(2) As a v. it is (Ezk 17 4:22) the tr of ṣpāf, šābāph, which has the meaning of "cutting off," "cutting down," "plucking."

Cross (σταυρός, stauros, "a cross," "the crucifixion"; στάλις, στάλος, "a stake," "a pole"): The name is not found in the OT. It is derived from the Lat word cruze. In the Gr language it is stauros, but sometimes we find the word stelpos used as its Gr equivalent. The historical writers, who transferred the events of Rom history into the
Gr language, make use of these two words. No word in human language has become more universally known than this word, and that because all of the history of the world, from the birth of Christ has been measured by the distance which separates events from it. The symbol and principal content of the Christian religion and of Christian civilization is found in this one word.

The cross occurs in at least four different forms: (1) the form usually seen in pictures, the cruz immissa, in which the upright beam

1. Forms of the Cross

is most likely the type of cross on which the Saviour died, as may be inferred from the inscription which was nailed above His head; (2) the cruz commissa, or St. Anthony's cross, which has the shape of the letter T; (3) the Greek cross of later date, in which the pieces are equally long; (4) the cruz decesata, or St. Andrew's cross, which has the shape of the letter X.

The early church historians Socrates (1,17), Sozomen (2,1), Rufinus (1,7) and Theodore (1,18) all make mention of this tradition. The most significant thing is that Eusebius in his Chronicle (Flavius), who use the form of the cross which has a hump or a curve on the lower part, and he caused it to be made on the traditional spot of His grave.

With the cross of the Saviour were found the two crosses of the malefactor who were crucified with Him. A miracle of healing, wrought by the cross of the malefactor, is mentioned in the apocryphal Gospel of Nicodemus, which says that the cross was made of iron, and it was stuck into the ground where it lay. It was found in the church of Our Lady of the Cross in Rome.

According to it, Helena, the mother of Constantine the Great, in 325 AD, when she was 79 years old, discovered the true cross and the sepulcher of Christ, and she caused it to be made in the church of St. Peter in Rome. The balance was placed in a new church, especially erected for it at Rome and named after it Santa Croce. Small fragments of the wood of the true cross were sold, encrusted with gold and jewels, and since many among the wealthy believers were desirous of possessing such priceless relics, the miracle of the "multiplication of the cross" was devised, so that the relic suffered no diminution "et quasi intacta maneret" (Paulinus ep. 11 ad Sec.). Fragments of the true cross were found in many of the Catholic churches of many countries, all over Christendom. It is said that the East celebrated the stauronimos hēmera (Crucifixion Day) on September 14, since the 4th cent. The evidence for this is the similarity of the ceremonies in the Eastern Church, and the fact that the East celebrated the invention of the Cross on May 3, since the time of Gregory the Great in the 6th cent. The finding and publication of the apocryphal "Doctrina Adilael" has made it evident that the eastern legend of the discovery of the cross by Helena is but a version of the old Edessa legend, which tells of an identical discovery of the cross, under the very same circumstances, by the wife of the emperor Claudius, who had been converted to Christianity by the preaching of Peter.

(1) Extrascryptural.—The sign of the cross was well known in the symbolism of various ancient nations. Among the Egyptians it is said to have been the symbol of divinity and eternal life, and to have passed into the emblem of Serapis.

3. Symbolic Uses of the Cross

It is known either in the form of the Greek cross or in the form of the letter T. The Spaniards found it to be well known, as a symbol, by the Mexicans and Peruvians, perhaps signifying the four elements, or the four seasons, or the four points of the compass.

(2) Scriptural.—The suffering implied in crucifixion naturally made the cross a symbol of pain, distress and burden-bearing. Thus Jesus used it Himself (Matt. 20:28, 21:16, 26:31), and the cross stands for the preaching of the doctrine of the Atonement (1 Cor. 15:18; Gal. 6:14; Phil. 3:18; Col. 1:20). It expresses the bond of unity between the Jew and the Gentile (Eph. 2:16), and between the believer and Christ, and also symbolizes sanctification (Gal. 5:24). The cross is the center and circumference of the preaching of the apostles and of the life of the NT church.

As an instrument of death the cross was detested by the Jews. "Cursed is everyone that hangeth on a tree" (Gal 3:13; cf. Dt. 21:23), hence it became a stumbling-block to them, for how could one accused of God be their Messiah? Nor was the cross differently considered by the Romans. Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts, his eyes, his ears" (Cicero Pro Rutilio 5).

The earliest mode of crucifixion seems to have been by impalement, the transfixion of the body of the criminal by a stake, and the mode of death-punishment still well known among the Mongol race. The usual mode of crucifixion was familiar to the Greeks, the Romans, the Egyptians, Persians and Babylonians (Thuc. 1, 110; Herod. iii. 50). Many excavations since has been excavated two thousand Tyrian captives in this way, after the fall of the city. The Jews received this form of punishment from the Syrians and Romans (Ant. XII, v, 4; XX, vi, 2; BJ, I, iv, v). The Roman citizen was sentenced to a mode of death, it being considered the death of a slave (Cicero In Verrem i, 56; Quint. viii.4). The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc. It continued in vogue in the Roman empire till the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation.

In Pauline lit. the Great, the mention of crucifixion is found only in Romans (15:24). In Pauline lit. the Cross is the center and circumference of the preaching of the apostles and of the life of the NT church.

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The earliest mode of crucifixion seems to have been by impalement, the transfixion of the body of the criminal by a stake, and the mode of death-punishment still well known among the Mongol race. The usual mode of crucifixion was familiar to the Greeks, the Romans, the Egyptians, Persians and Babylonians (Thuc. 1, 110; Herod. iii. 50). Many excavations since has been excavated two thousand Tyrian captives in this way, after the fall of the city. The Jews received this form of punishment from the Syrians and Romans (Ant. XII, v, 4; XX, vi, 2; BJ, I, iv, v). The Roman citizen was sentenced to a mode of death, it being considered the death of a slave (Cicero In Verrem i, 56; Quint. viii.4). The punishment was meted out for such crimes as treason, desertion in the face of the enemy, robbery, piracy, assassination, sedition, etc. It continued in vogue in the Roman empire till the day of Constantine, when it was abolished as an insult to Christianity. Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. This in itself proves that the structure was less ponderous than is commonly supposed. When he was tied to the cross nothing further was done and he was left to die from starvation.

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The length of this agony was wholly determined by the constitution of the victim, but death rarely ensued before thirty-six hours had elapsed. Injuries are on record of victims of the cross who survived their terrible injuries when taken down from the cross after many hours of suspension (Joe, VITA, 75). Death was sometimes hastened by breaking the legs of the victims and by a hard blow delivered under the armpit before crucifixion. Crura fracta was a well-known Roman term (Cicero Phil. xii.12). The sudden death of Christ evidently was a matter of astonishment (Mk 15:44). The peculiar symptoms mentioned by John (19:34) would seem to point to a rupture of the heart, of which the Saviour died, independent of the cross itself, or perhaps hastened by its agony. See BLOOD and WATER. Henry E. Dosker

CROSSWAY, kros'wa (krośwa, pereh, lit. "division"): A forking or dividing of the way. Obadiah warns Edom, "And stand thou not in the crossway, to cut off those of his that escape" (Ob ver 14). In LXX, "a mountain pass."

CROWN, kroun: The word crown in the OT is a tr of five different Heb words, and in the NT of two Gr words. These express the several meanings, and must be examined to ascertain the same.

The five Heb words are as follows: (1) צִרּ (tsir), קָדָךְ (qādākh), from קְדָשָׁה (kādāshah); (2) נֶצֶר, נֶצֶר, צִדּ (nēzer, nēzer, or tsid); (3) לֶבֶן, לְבֶן (leven, lev); (4) יִדּ (yid); (5) יִדים (yidēm).

1. In Hebrew: (a) קדשׁ (qādāsh), Hebrew "diadem," meaning "the crown of the head," and is also rendered in AV "top of the head," "scalp," "head," "pate," "head," "diadem," "crown." It is used in Ex 25:14-25; 30:34; 37:11-12.26-27.

2. In Greek: (1) stephanos means a chaplet (wreath) made of leaves or leaf-like gold, used for marriage and festive occasions, and expressing public recognition of victory in races, games and war; also figuratively as a reward for efficient Christian life and service (see GAMES). This symbol was more noticeable and intricate than the plain fillet. Only in the Rev of John is stephanos called 'golden.' The "crown of thorns" which Jesus wore was a stephanos (woven wreath) of thorns; the kind is not known (Mt 27:29; Mk 15:17; Jn 19:2,5). Lk makes no mention of it. Whether intended to represent royalty or victory, it was a caricature crown. Stephanos is found in 1 Cor 9:25; Phil 4:1,1; 1 Thess 2:19; 2 Tim 4:8,10; Jas 1:12; 1 Pet 5:4; Rev 2:10; 3:11; 6:2; 12:1; 14:14; plur. in Rev 4:10; 9:7; "crowned" in 2 Tim 2:5; He 2:9; "crownedest" in He 2:7.

3. In Greek: (2) διαδήμα, the word for "diadem," from διά (about) and δέ (bound), i.e. something bound about the head. In the three places where it occurs (Rev 12:3, 13:1 and 19:12) both AV and ARV tr it not "crown" but "diadem," thus making the proper distinction between stephanos and diadema, such as is not done either in AV or the LXX (see Trench, Synonyms of the NT). According to Thayer the distinction was not observed in Hellenic Gr. "Diademas" are on the dragon (Rev 12:3), the beast (Rev 13:1) and on the Rider of the White Horse, "the Faithful and True" (Rev 19:12). In each case the "diadems" are symbolic of power to rule.

3. Use and Remuneration: There are several examples in the Old Testament of the use of the crown in the Scripture references studied, viz. decoration, consecration, coronation, exaltation, and remuneration. The crown was given as a reward for service, and as a symbol of exaltation, or remuneration. The two Gr words of the NT tr crown are: (1) οτρόνος, stephanos, from stephō, and (2) δίδαμα, diadema, from diadō, "to bind round.

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any utility purpose. These wavelet, gold moldings, used in the furnishings of the tabernacle of Moses, were placed about (a) the table of shewbread (Ex 25 24; 37 11); (b) the ark of the covenant (Ex 35 11; 37 2); (c) the altar of incense (Ex 30 3; 37 25). The position of these crowns is a debated question among archaeologists. Their purpose other than decoration is not known. The encircling gold might signify gratitude, purity and enduring worth. 

(2) Consecration.—The nazar had a twofold use as the crown of consecration: (a) It was placed as a frontlet on the miter of the high priest, being tied with a blue lace (Ex 39 30). The priestly crown was a flat piece of pure gold, bearing the inscription, "Holy to Jehovah," signifying the consecration of the priest as the representative of the people (Ex 39 6; Lev 8 9). (b) Likewise the Heb king (2 K 11 12) was set apart by God in wearing on his head a royal nazar, whether of silk or gold we do not know. It was set with jewels (Zec 9 16) and was light enough to be taken into battle (2 S 1 10).

(3) Coronation.—The ordinary use of the crown. There were three kinds of kingy crowns used in coronation services: (a) The nazar or consecration crown, above referred to, was the only one used in crowning Heb kings. What seems to be an exception is in the case of Joshua, who represented both priest and king (Zec 6 11 ARVm). (b) The Å†arah, and (c) the kether were used in crowning foreign monarchs. No king but a Heb could wear a royal crown (Zec 6 13). It is recorded that David presumed to put on his own head the Å†arah of King Malecam (2 S 12 30 ARVm). The kether or jeweled turban was the crown of the Pers king and queen (Est 1 11; 2 17; 6 8).

(4) Exaltation. The Å†arah, the stephanos and the diaîdema were used as crowns of exaltation. Stephanos was the usual crown of exaltation for victors of games, achievement in war and places of honor at feasts. The Å†arah was worn at banquets (Cant 3 11; Isa 26 13). Probably taking the form of a wreath of flowers; also as a crown of honor and victory (Ezk 16 12; 21 26; 23 42).

Stephanos is the crown of exaltation bestowed upon Christ (Rev 5 2; 14 14; He 2 9). "Exaltation was the logical result of Christ's humiliation." (Vincent). The apocalyptic writers and Jews receive this emblem of exaltation (Rev 12 1; 9 7). The symbolic dragon and beast are elevated, wearing diâdema (Rev 12 3; 13 1). The conquering Christ has "upon his head a golden crown"; the beast, diaîdema (Rev 14 19). See further Turibulum, De corona.

(5) Remuneration.—Paul, witnessing the races and games, caught the vision of wreath-crowned victors flush with the reward of earnest endeavor. See Games. He also saw the persistent, faithful Christian at the end of his hard-won race wearing the symbolic stephanos of rejoicing (1 Thess 2 19 AV), of righteousness (2 Tim 4 8), of glory (1 Pet 5 4), of life (Jas 1 12; Rev 2 10). Paul's fellow-Christians were his joy and stephanos (Phil 4 1), of which Paul might justly make his boast (Phil 4 19). Before Paul, his Heb ancestors saw the Å†arah of glory (Prov 4 9) and the Å†arah of a good wife, children's children, riches and a peaceful old age (Prov 12 4; 14 24; 16 31; 17 6). For Apoc references see I Mac 10 29; 11 35; 13 39.

WILLIAM EDWARD RAPPETTY

CROWN OF THORNS, thôrûn (akâthōnos stéphi- nov, akânthanos stéphiunos). Three of the four evangelists mention the crown of thorns, with which was placed the head of the Roman soldier (Mt 27 29; Mk 15 17; Jn 19 2). All speak of the akantine (Acanthus) crown, but there is no certainty about the peculiar plant, from the branches of which this crown of cruel mockery was plaited. The rabbinical books mention no less than twenty-two words in the Bible signifying thorny plants, and the word dkanthâ in the NT Gr is a generic and not a specific term. And this word or its adj., is used in the three Gospels, quoted above. It is therefore impossible definitely to determine what was the exact plant or tree, whose thorny branches were selected for this purpose. Tobler (Denkbl., 113, 179) inclines to the Spīna Christī, as did Hassequist. Its botanical name is Zâïphus Spīna Christī. It is a very common shrub with thorny branches, junipers, spines and sharp, round and pliable, and the leaves look like ivy, with a dark, shiny green color, making them therefore very adaptable to the purpose of the soldiers. Others have designated the Palīurus aculeatus or the Lycium horridum. Both Geikie (Life of Christ, 549) and Farrar (Life of Christ, note 625) point to the Nûbk (Zâïphus lotus). Says the latter, "The Nûbk struck me, as it has all travelers in Pal, as being most suitable both for making shields and pain, since its leaves are bright and its thorns singularly strong. But though the Nûbk is very common on the shores of Galilee, I saw none of it near Jerusalem." The settlement of the question is manifestly impossible.

HENRY E. DOKER

CRUCIFIXION, krōō-sé-fiks'shûn. See Cross; Punishments.

CRUEL, krōō'el, CRUELTY, krōō'-el-tī ("ZN, 'akhzâr, "harsh," "fierce," Qâôô, "hatred," "violence"). There are various uses of the word "cruel" in the OT: (a) the cruel [deadly] venom of asps (Dt 32 33); (b) spoken of men of relentless hate: They hated not the Israelites (Ex 15 25), and "the cruel men of Edom" (Prov 5 9; 11 17; 12 10; Jer 6 23; 50 42); (c) Job speaks of God's dealings with him as "cruel" and arbitrary: "Thou art turned to be cruel to me" (Job 30 21); conscious of his virtue, yet holding God to be the author of his sufferings, Job is driven to the conclusion that God has become his enemy and is bent upon destroying him; (d) the "day of Jehovah"—a prophetic phrase to denote the time of God's manifestation in judgment—is described as the "day of the LORD'S cruel anger" (Isa 13 9). The word "cruelty" has nearly disappeared from the Bible. In RV it occurs only in Ps 27 12. AV has it in Gen 49 5; Ps 74 20 (RV "violence"); Ezek 34 4 (79, perekh, "crushing," RV "rigid").

The OT regards many acts on the part of chosen persons and the elect nation which are marked by gross cruelty, particularly when measured by the standards of our own age. Some of these acts are sanctioned by Scripture or even presented as commanded by God, as, for example, the sacrifice of Isaac, the extermination of the Canaanites, the authorization of the avenger of blood and of human slavery, and of retaliation for evil. Some of the deeds performed by Divinely appointed leaders of Israel are characterized by inhumanity. Samuel "hewed Agag in pieces" (1 S 15 33). David massacred the Ammonites with great barbarity (2 S 12 31). Eljah slew the prophets of Baal (1 K 18 40; cf 2 K 1 10; 10 25). Some of the utterances of the Psalmists breathe the spirit of hate and revenge, as in the so-called imprecatory psalms (Ps 137 8-9; 139 21 ff). This has often been a matter of great perplexity to the devout student of the Bible. He has found it difficult to reconcile such practices, which bear the mark of approval, with the highest standards of Christian morality. It is sometimes urged in justification that these deeds are permitted, but not commanded by God. But this answer hardly meets the facts of
the case. We shall arrive at a truer answer if we recognize the fact, which Jesus emphasizes, that the OT religion is a self-accommodation to the low moral standard of those whom it was designed to instruct. This He reiterates in the Sermon on the Mount (Mt 5:21-28,34), and afterward, to the hardness of the ancestral Jewish heart (Mt 19:8). In the OT we are dealing with the childhood of the world, in which revelation is compelled to limit itself to the comprehension of its subjects. It must speak so that they can understand. It must start with the where it finds them. It must lead them along lines in which they of their own volition can walk, that character may grow step by step. A gradual development of spiritual and ethical ideals may clearly be traced in the sacred records. We must therefore read the OT narratives and interpret their teaching, not according to the standards of our own age, but in the light of the age to which these narratives belong. The spirit of Elijah may not be the spirit of Christ (Lk 9:55). While many of the acts of cruelty and barbarity recorded in the OT are indicative of an age of a low type of morality, yet we must at the same time recognize the fact, that Israel's religion by emphasizing holy living and righteous conduct, created an atmosphere favorable for the growth of high ethical ideals. Wherever this religion is seen at its best, as in the teachings of the prophets, it is the mark of the righteous man to treat human life as sacred and to refrain scrupulously from inflicting unnecessary pain on man. Even the Greeks shall be brought to judgment for their barbarities and inhuman practices (Am 1:2 2; K 27:5). Among the blessings of the Messianic kingdom, predicted by the prophets, is the cessation of war with all of its attendant cruelties and horrors. The Law of Israel also reflected this tendency toward humanity, and many of its ordinances, while seemingly inhuman, really tended to mitigate prevailing barbarous customs. In fact, such ordinances are those referring to the maltreatment of slaves (Ex 21:20), to the Cities of Refuge (Nu 35:19f); cf. Josh 20), to rules of warfare (Dt 20:10 f), etc. The extermination of the Canaanites is represented as a Divine condemnation of a morally corrupt civilization (Gen 15:16; Dt 12:30). It is declared necessary in order to guard the Hebrews from contamination by the sins of the Canaanites (Ex 23:32). It is not so far back, that many of the practices that are the most esteemed in the Christian morality of our day, prevailed universally and were not thought incompatible with Christian civilization. Even our own time needs to secure a more widespread practical recognition of the principles of humanity, kindness and justice, which are professedly the law of the Christian life. L. KAISER

CRUMB, krum, ψιθον, ψιθοί, "a little bit": Occurs only in the NT, of rennants of food, scraps. Lazarus desired to "be fed with the crumbs" that fell from the rich man's table' (Lk 16:21). "Every the little dogs eat out the crumbs'' (Mt 15:27; Mk 7:28), "possibly the fragments of bread on which the guests wiped their hands (after thrusting them into the common dish), and flung to the dogs" (Farrar, Life of Christ, 1, 476).

CRUSE, kroös: A small earthen vessel or flask, usually for holding liquids: γαύθος, γαύπαθος; as water, I S 26 11.12.16; I K 19 6; it being porous, the liquid is kept cool; also for holding oil, as in I K 17 12.14.16.

In I K 14:3 ("a cruse of honey") the word פֶּסֶת, בֶּשֶׁת, would be better rendered "bottle," doubtless deriving its name from the gurgling sound of issuing liquids. In 2 K 20:2 can, is not a jar or flask, but a dish, or platter, for salt or other substances.

In the NT a small jar or vial, ἀλάβαστρον, ἀλάβαστρον, "a small flask" or flask, for holding ointment; not 'box' as in AV (Mt 26:7; Mk 14:9; Lk 22:37, of 'box'; 1 K 10:18; 2 K 17:18) is used for "vial" RV. EDWARD BAGG P OLLARD

CRY, CRYING, κρίνειν, κρίνεται, κρίνομαι, "crying," [and forms], κρύος, κρέας, κρύον, κράην, (κρύον), τρίτον, τόνη; κρούω, κρόζω, κρόζω, κροσίον, κριστάλλος, "ice," believed to have been formed from water by intense cold. Thus in Rev 4 6; 21 11; 22 1, either "crystal" (RV) or "ice" (or "crystallus") suits the context. The word rendered "crystal" in Ezek 1 22 (727); κρυστάλλος is ambiguous in precisely the same way (R Vm "ice"). In Job 28 17 the context favors AV "crystal," rather than RV "glass" (4227; Ezek 2271). Finally, in Job 38 18 RV reads "crystal" for AV "pearls" (Heb gābīth; the

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weight of evidence favors RV in spite of the parallelism suggested by AV). See also Stoners, Precious.

F. K. Farr

CUB, kūb (םֵקֹב; AC Chub): The word occurs only in Ezk 30 5. There is almost certainly a corruption, and we should read, as in LXX, "Lub," i.e. Libya. Libya, in the earlier part of the same verse (AV), is a mistr of "Put," thus correctly rendered in RV.

CUBIT, kū'bit (םִקְבָּת, 'ammăh; פִּקְבָּה, pēkhâv): The standard for measures of length among the Hebrews. They derived it from the Babylonians, but a similar measure was used in Egypt with which they must have been familiar. The length of the cubit is variously estimated, since there seems to have been a double standard in both countries, and because we have no undisputed example of the cubit remaining to the present time. The original cubit was the length of the forearm, from the elbow to the end of the middle of the hand (Ex 30 14, Isa 48 20). The cubit mentioned in Ezk 40 5 and perhaps that of Solomon's temple, "cubits after the first measure" (2 Kgs 25 13), i.e. the ancient cubit. The ordinary cubit of commerce was shorter, and has been variously estimated at between 16 and 18 or more inches, but the evidence of the Siloam inscription and of the tombs in Pal seems to indicate 17.6 in. as the average length.

See Weights and Measures.

This was the cubit of six palms, while the other length was one of seven (Ezk 40 5). The cubit mentioned in Jgs 3 16 is from a different word in Heb (הָעָב, ābâ), and was probably shorter, for Ehud girded it on his thigh under his clothing (Jud 3 21, 25, 23). These are Mt 6 27, Lk 12 25, "Which of you . . . can add a c. unto the measure of his life?"; Jn 21 8, "about two hundred cubits off"; Rev 21 17, "the wall thereof, a hundred and forty and four cubits." H. Porter

CUCKOW, kōk'-ōkō (טָשָׁפָה, šakaph; ἁπάρος, lāros; Lat Cuculus canorus): The Heb root from which the word šakaph is derived means "to be lean" and "slender," and in older VSS of the Bible was tra' cuckow (cuckoo). It was mentioned twice in the Bible (Lev 11 16, and practically the same in Dt 14 15 AV "cuckoo"), in the list of unclean birds. The Lat term by which we designate the bird is very similar to the Arâb., and all names for it in different countries are so nearly the same that they prove themselves based on its double cry, "cuck-o," or the single note "kowk" or "gook," The bird is as old as history, and interesting because the European species placed its eggs in the nests of other birds, which gave rise to much fiction concerning its habits. The European bird is a brownish gray with white bars underneath, and larger than ours, which are a beautiful olive gray, with tail feathers of irregular length touched with white, knobbed bill black or yellow, according to species, and beautiful sleek head and shining eyes. Our birds build their own nests, attend their young with care and are much loved for their beauty. Their food is not repulsive in any species; there never was any reason why they should have been classed among the abominations, and for these reasons scientists in search of a "lean, slender" bird of offensive diet and habit have selected the "sea-mew" (q.v.) which is substituted for cuckoo in the RV with good natural-history reason to sustain the change.

Gene Stratton-Porter

CUMBER, kūm'bér, CUMBERED (καταργεῖν, katarğēn, "to make idle," περισσοῦμαι, perissoumai, "to be drawn about," mind "to be distracted"): Spoken of the barren fig tree in the parable: "Cut it down; why doth it also cumber [block up, make unproductive] the ground?" (Lk 13 7). Cumbered means to be over-occupied with cares or business; distracted: "But Martha was cumbered about much serving" (Lk 10 40). The word cumberance occurs in Lk 13 18: "How can I myself alone bear your cumberance? (קחו'א, ṭoḇaḥ, "an encumbrance," "a burden"). Cf Isa 14 14, where RV has "cumberance," RV "trouble."

Cumi, kō' mē, kī'mū. See Talitha.

CUMMIN, kūm'min (קַמְמִין, kāmū'mān; κύμινον, kūminon): The seed of the herb Cuminum cyminum (N.O. Umbelliferae). It has carminative properties and is used for flavoring various dishes, esp. during fasts. In flavor and appearance it resembles caraway, though it is less agreeable to western palates. As an illustration of Jeh's wisdom it is said (Isa 28 27) that cummin is scattered in sowing and beaten out with a rod in threshing. These facts are true in Pal today. The Jews paid tithes of cummin (Mt 23 23) (see cut on following page).

CUN, kūn (קָנָן; kān; in the one western text, ek lōn elektōn pōlelm; "from the chosen cities"); One of the cities of Hadarezer, king of Syria, spoiled by David (1 Ch 18 8, AV "Chun"). In the passages (2 8 8) its place is taken by Bereoth, which see.

Cunning, kūn'ing (קָנְתָּה, ḥakhāmim, נַפִּי), ḥāshah): In Bible-English "cunning" means always "wise" or "skilful"; the word does not occur in the bad sense, and it is found in the OT only. The
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chief Heb words are ḥḇāḥām, “wise,” “skilful” (2 Ch 2 7 AV “a man cunning to work in gold”; ver 13; Isa 3 3 AV, etc); ḥḇāḥāh, “to think,” “devise,” “desire” (Ex 26 131; 28 6.15 AV, etc). We have also ḏa’ā’āh, “knowledge” (K 7 14 AV); ḏῑn, “to be intelligent” (1 Ch 25 7 AV); maḥāḥēqeth, “thought,” “device,” “design” (Ex 31 4; 36 33.35 AV); ṭāmān, “artificer” (Cant 7 1 AV); yāḏāh, “to know,” once tr “cunning” (Dn 1 4 AV). For “cunning” ERV gives “skilful” (Ex 31 4, etc; Isa 3 3 “expert”); for “cunning work” the work of the “skilful workman” (Ex 26 131, etc, ERV “cunning workman”); for “curious,” “skilfully woven,” ERV “cunningly woven” (Ex 28 8, etc).

CUMNIA

W. L. WALKER

Not only were all commanded to drink of the wine (Mt 26 27), but the very irregularities in the Corinthian church point to its universal use (1 Cor 11 27). Nor does the Rom church attempt to justify its withholding the cup from the laity (the communicant cup is of a form used in the apostolic practice, or upon direct Scriptural authority. This variation from the original institution is an outgrowth of the doctrines of transubstantiation and sacramental concomitance, of the attempt to transform the sacrament of the Eucharist into the sacrifice of the Mass, and of the wide separation between clergy and laity resulting from raising the ministry to the rank of a sacerdotal order. The practice was condemned by Popes Leo I (d. 461) and Gelasius (d. 496); but gained a firm hold in the 12th cent., and was enacted into a church regulation by the Council of Constance in 1415. See also BLESSING, CUP OF.

As to the use of cups for divination (Gen 44 5), the reference is to supernaturalistic practice derived from the Gentiles. For various modes of divining what is unknown by the pouring of water into bowls, and making observations accordingly, see Geikie, Hours with the Bible, 1, 491 f, and art. DIVINATION.

H. E. JACOBS

CUPBEARER, kuv’bār-er ( getpid), mashakash, “one giving drink”; olvōyōs, oinochōs: An officer of high rank at ancient oriental courts, whose duty it was to serve the wine at the king’s table. On account of the constant fear of plots and intrigues, a person must be regarded as thoroughly trustworthy to hold this position. He must guard against poison in the king’s cup, and was sometimes required to swallow some of the wine before serving it. His confidential relations with the king often endeared him to his sovereign and also gave him a position of great influence. This officer is first mentioned in Scripture in Gen 40 1 ff, where the Heb word elsewhere tr “cupbearer is rendered “butler.” The phrase “chief of the butlers” (ver 2) accords with the fact that there were often a number of such officials under one as chief (cf Xen. Hellen. vii.1, 38). Nehemiah (11 11) was cupbearer to Artaxerxes Longimanus, and was held in high esteem by the king, both for his financial ability (Neh 5 8.10.14.17) would indicate that the office was a lucrative one. Cupbearers are mentioned further in 1 K 10 5; 2 Ch 9 4, where, they among other evidences of royal splendor, are indicated to have drunk before the king’s throne. Solomon’s glory. The title Rabshakeh (Isa 36 2), once thought to mean “chief of the cupbearers,” is now given a different derivation and explained as “chief of the officers,” or “princes” (DBB s.v.). See further on cupbearers Herod. iii.34; Xen. Cyrop. i.3, 6, 9; Jos, Ant, XVI, vii, 1; Tob 1 22.

BENJAMIN RENO DOWNER

CUPBOARD, kub’ēr’d (κύβερνος, κυβίκιον, 1 Mac 15 52): A kind of sideboard in or on which Simon’s gold and silver vessels were displayed, and which, among other evidences of his glory, amased the Syrian envoy Athenobius. Cf the Rom abacus, said to have been introduced into Rome from Asia.

CURDLE, kūr’i dl ( נְכָר, ṣēḇpaḥ), “to congeal,” “harden,” “curdle”: Occurs in Job 10 10, “Hast thou not... curdled me like cheese?” i.e. made him take solid form. “The formation of the embryo is a mystery on which the Heb dwells with a deep interest and reverence. Ps 136 15–16.” These similes are often met with in the Koran and oriental poetry. See Speaker’s Comm. in loc.

CURE, kār, CURES: Represents the words נֶלֶע, gāḏāh, נְכָר, מָרָפֶה, נַפָּר, rēšphāh, ḥeḇmēw, therapeuō, λυσσαίος. Gāḏāh in Prov 17 22 tr
“medicine” means properly the removal of a bandage from a healed wound, and is used figuratively in Hose 5 13; curp’s, “healing,” is used in the sense of deliverance of the city in Jer 33 6; with a negative particle in 2 Ch 21 18 it is used to describe the blemish disease which改制 as invisible. The terms used for physical cures (miscus in Lk 13 32) as contradistinguished from the casting out of demons as Mt 17 16; Lk 7 21; Jn 5 10. Cure is only used in the NT in the sense of physical healing; in the OT usually in the sense of spiritual or national deliverance from disaster.

ALEX. MACALISTER

CURIOUS, kū-r'ū-s (קָוָר, mahāsheebeth; παράπορος, periergos): The above Heb word, meaning “thought,” “device,” “design,” is tr̄ “curious,” Ex 35 32 AV “curious works;” ERV “cunning;” ARV “skillful;” ḥāsheb (”device,” “devised work”), tr̄ AV “curious,” is tr̄ AV “cunning;” is tr̄ ERV “cunningly.” See ASTROLOGY 14.

W. L. WALKER

CURRENT MONEY. See MONEY, CURRENT.

CURSE, kū-r̄s (קָוָר, ‘alāh [Nu 5 21.23.27, etc], קָוָר, me’erāh [Prov 3 33; Mal 2 2, etc], קיָר, le’ālah [Gen 27 12.13]; kār̄dā, kādrā [Gal 3 10. 13]): This word as noun and vb renders different Heb words, some of them being more or less synonymous, differing only in degree of strength. It is often used in contrast with “bless” or “blessing” (Dt 11 29). When a curse is pronounced against any person, we are not to understand this as a mere wish, however violent, that disater should overtake the person in question, any more than we are to understand that a corresponding “blessing” conveys simply a wish that prosperity should be the lot of the person on whom the blessing is invokd. A curse was considered to possess an inherent power of carrying itself into effect. Prayer has been defined as a wish referred to God. Curses (or blessings) were imprecatiion referred to supernatural beings in whose existence and power to do good or inflict harm primitive man believed. The use of magic and spells of all kinds is based on the belief that it is possible to enlist the support of the superhuman beings with whom the universe abounds, and to persuade them to do the supplicant’s wishes. It has been suggested that spells were written on pieces of parchment and past to the winds in the belief that they would find their way to their proper destination—that some demonizing being would act as postman and deliver them at the proper address. In Zec 6 (1–3) the “flying roll,” with curses inscribed on it “goeth forth over the face of the whole land.” It would find its way into the house of every thief and perjurer. But it was not always possible to commit such curses to writing, it was not enough to utter them aloud. Generally the name of some deity would be coupled with such imprecations, as Goliath cursed David by his gods (1 S 17 43). Such curses once uttered possessed the power of self-realization. It was customary of families of Israel to pay their declining years to bless their children, such a blessing being, not simply a paternal wish that their children should prosper in life, but a potent factor in determining their welfare (Gen 9 25). In this case Jacob seeks his father’s blessing, which was more than his good father’s wish for his future career. Such blessings and curses were independent of moral considerations. Before moral distinctions played any part in molding the Hebrew character, it was not necessary before a spell was pronounced that the individual against whom the spell was pronounced should be deserving, on moral grounds, of the fate which was invoked on him. It was sufficient that he should be the foe of the author of the curse. We may assume that such curses signalized the commencement of a battle. But in process of time such indiscriminate imprecations would not satisfy enlightened moral judgment. In the dramatic situation depicted in Dt (11 29; 12 f) the curse was placed on Mt. Edal and the blessing on Mt. Gerizim. But the curse was the penalty for disobedience, as the blessing was the reward for obedience. The Book of Prov (26 2) summarizes the traditional belief—the curse that is causless—alighteth on the head of the unbelieving. “In the discourses of Jesus we find blessings and curses. They are however simply authoritative declarations of the eternal connection between right doing and happiness, wrong doing and misery” (Cheyne).

Whereas curses by ordinary persons were considered more efficacious—some god being always only too glad to speed them on their way to their destination—yet special persons—“holy” persons—in virtue of their special relation to Divine beings possessed special powers of pronouncing effectual curses on account of their powers of enlisting supernatural aid. Balaam, according to the narrative in Nu (22 f), was an expert in the art. Balak was convinced that Balaam’s curse would bring about the total defeat of the Israelites (see Gray, “Numbers,” ICC.)

The term—and the thing signified—plays an important part in Paul’s interpretation of the cross. In the light of the law of all men are guilty. There is no acquittal through appeal to a law that commands and never forgives—prohibits and never relent. The violator of the law is under a curse. His doom has been pronounced. Escape is impossible. But on the cross Jesus Christ endured the curse—for “cursed is every one that hangeth on a tree” (Gal 3 10.13)—and having taken its victim is a spent force. See PUNISHMENTS.

Jesus commands His disciples, “Bless them that curse you” (Lk 6 28; cf Rom 12 14). He Himself cursed the fruitless fig tree (Mk 11 21)—a symbol of the doom that awaits false people.

Curse as the rendering of הֵרֵם, herem, implies a totally different idea (see ACCURSED). T. LEWIS

CURTAIN, kū-r̄’n, -ten, -tin: The word ordinarily used for curtain is רָעָשׁ, y’r̄’ash. Thus in Ex 26 1 ff; 36 8 ff of the curtains of the tabernacle (see TABERNACLE): in 2 S 7 2; Ps 104 2; Cant 1 5; Isa 54 2; Jer 4 20; 10 20; 49 29; Hab 3 7.

Figurative: In Isa 40 22 (like Ps 104 2, of the heavens), the word used is פָּנִי, dōk, lit. “gaze.”

CUSH, kush (ܩܘܫ, kush): (1) The first of the sons of Ham, from whom sprang Seba, H layered, Sabtah, Raasmah and Sabtcca. He was also the father of Nimrod, who founded Babylonia. Ancestor of Many Nations The meaning of the name is uncertain. (2) The name of the country around which the Gihon flowed (Gen 2 13), rendered “Ethiopia” in the AV, but in view of the distance
of that country from the other rivers mentioned, this seems to be an unlikely identification. Fried.

Dehtiez has suggested (Wo lag das Paradies 74 ff) that the watercourse in question is the canal Gu-handé or Gu-handet, comparing it with the S. river Babylon a little to the E. of the Euphrates, and, flowing alongside the Festival-Street, entered the Euphrates to the N. of Nebuchadrezzar's palace. Koldeway (Tempel von Babylon und Borsippa, 38) regards the Gu-handet as the section of the Euphrates itself at this point. There is no indication, however, that the district which it enclosed was ever called Kâšu or Cush, and the suppression of the final syllable of Gu-handet would remain unexplained. Moreover, the identification of Cush with a possible Čak, for Kushu, "Chaldea," seems likewise improbable, esp. as that name could only have been applied, in early times, to the district bordering on the Persian Gulf (see CHALDEA). Another theory is, that the Cush of Gen 2 13 is the Kâšu of certain Assyrian letters, where it seems to designate a district in the neighborhood of Cappadocia. This identification apparently leads us back to an ancient tradition at some time current in the East, but later forgotten, which caused the Pyramids river to assume the name of Jhûneh (i.e. Gihon). This stream rises in the mountains N.E. of the Gulf of Alexandria, and, taking a southerly course, flows into the Mediterranean near Karashah. Though nearer than the Ethiopian Cush, this is still too far W., and therefore unsatisfactory as an identification—all the streams or waterways of the Garden of Eden ought to flow through the same region (3).

The well-known country of Cush or Ethiopia, from Syene (Ezk 39 10) southward—Egypt Kâš, Bab Kâšu, Assyrs Kâšu. (4) This name sometimes denotes the land Ethiopian (Isa 11 11; 13 1; Zeph 3 10; Ezek 29 10; Job 28 19; Est 1 1; 8 9), sometimes the people (Isa 20 4; Jer 46 9; Ezk 38 5); but it is in many passages uncertain. Notwithstanding that the descendants of Ham are always regarded as non-Semites, the Ethiopians, Gezë, regard themselves, and claim a Sem language of special interest on account of its likeness to Himyaritic, and its illustration of certain forms in Assyro-Babylonian. These Cushites were in all probability migrants from another (more northerly) district, and akin to the Cannamites—like them, dark, but by no means black, and certainly not Negroes. W. Max Müller (Asien und Europa, 113 n.) states that it cannot be proved whether the Egyptians had quite black neighbors (on the S.). In earlier times they are represented as brown, and later as brown mingled with black, implying that negroes only came to their knowledge as a distinct and extensive race in comparatively late times. Moses' first wife (Nu 12 1) was certainly therefore not a Negro, but possibly a Cushite woman, probably speaking a Sem language—prehistoric Gezë or Ethiopian (see CUSHITE WOMAN). In all probability Sem tribes were clasped as Hamitic simply because they acknowledged the supremacy of the Hamitic Egyptians, just as the non-Sem Elamites were set down as Semites (Gen 10 22) on account of their acknowledging Bab supremacy. It is doubtful whether the Hebrews, in ancient times, knew of the Negro race—they probably became acquainted with them, but not as a Sem language. (5)

In the opinion of W. Max Müller (A. und E., 112), the Egyptians, when they became acquainted with the Negroes, having no word to express this race, classed them with the nekesh, which thereafter included the Negroes. If the Hebrew name Phineas has (Pr-v'k’as) be really Egypt, and mean "the black," there is still no need to suppose that this meant "the Negro," for no Israelite

CUSH, kush (ךֶשֶׁך, kishh; LXX Xowrói, Chousel, Ps 7 title): A Benjamite, perhaps he that was "without cause" the "adversary" of David (cf Ps 7 4). See CUSHI.

CUSHAN, ki-shàn: In the Ps of Habakkuk (Hab 3 7) "the tents of C." are mentioned in an individualizing description of the effects of a theophany. Parallel is the phrase "the curtains of the land of Midian." LXX renders C., τῆς kushán, by ἄθλωρα, Αἰθιοπίαν, reading perhaps τῆς kushán, kishín, or τῆς kushán (κυστίν, kishin). The context indicates that the same land or people is intended as the OT elsewhere calls Cush, yet vaguely and not in any strict geographical usage that would limit it to Africa.

CUSHAN-RISHAIHAIM, ki-shan-rîsh-a-khîm (ךֶשֶׁךְ-רִשְׁא-הַיְם): Mentioned in Jgs 3 8–10 as a king of Mesopotamia who was chosen by God as his tool to chastise the Israelites for their idolatry. After Joshua's death the children of Israel soon began to affiliate themselves with the heathen peoples among whom they dwelt. This was the fertile source of all their troubles. God delivered ("sold") them into the hands of the heathen. C. is the first whose name is given in this connection. Barring this short passage in Jgs nothing is known of the man. Eight years the Israelites were under his dominion, when the Lord raised up a deliverer to them, Othniel, the son of Kenaz, Caleb's younger brother—the first of the judges.

CUSHI, ki-shî: This name represents כָּשִׁי, kishî, in the original (LXX Xowrói, Chousel, Xowrói, Chous), either with or without the art. With the art (so in 2 S 19 21-32 seven out of eight times, all readings supported by LXX) it simply indicates that the person so designated was of the Cushite people, as in Jer 38 7 ff. Its use without the art is doubtless developed out of the foregoing according to the similarity of the name. For the Cush of Ps 7 title read "Cushi" with LXX.

1) The messenger (RV "the Cushite") sent by Joab to acquaint David with the victory over Absalom. That this man was in fact a foreigner is indicated by his ignorance of a shorter path which Ahimaaz took, by his being unrecognized by the watchman who recognizes Ahimaaz, and by his ignorance, as compared with Ahimaaz, of the sentiments of David, whom he knows only as a king accorded him not as a Sem language. (2)

The great-grandfather of Jehudi, a contemporary of Jeremiah (Jr 36 14). The name Jehudi itself ("a man of Judah") is sufficient reiteration of the opinion that the use of C. as or in lieu of a proper
name "seems to show that there were but few Cushites among the Israelites."

(3) The father of Zophaniah the prophet (Zeph 1:1).

CUSHION, kush' Iun (προσφάδλων, prosphadlōn): In NT, only in Mk 4:38 RV. The word means literally, a cushion, for a head (AV "pillow") but was also used of one for sitting or reclining upon, e.g. of a rower's cushion. The art. used with it in this passage suggests that it was one of the customary usages of the boat. It was probably similar to the cushion placed for the comfort of passengers in the stern of modern boats on the Sea of Galilee. "Silken cushions" of Am 3:12 RV is a rendering of the Heb d'mesekh from its supposed connection with damask. These cushions formed the divan, often the only article of furniture in an oriental reception room. "Cushions" occurs further in the somewhat doubtful RVm rendering of Prov 7:16; 31:22.

Benjamin Reino Downer

CUSHITE, kush' Iit: Whereas הָעָשִׁי, kushâ, is elsewhere rendered Ethiopian, in 2Sa 18:21-32 it is rendered Cushite in the RV (see Cush and of Cushite Woman). Its pl., which occurs in Zep, Dn 2, and Ch, also in the form כֵּשִׁית, kushâyim, in Am, is uniformly τρ' Ethiopians, following LXX. The other OT books use simply כֵּשׁ, kush, for people as well as land.

CUSHITE, kush' Iit (ETHIOPIAN) WOMAN: In Nu 12:1 Moses is condemned by his sister Miriam and her brother Aaron, "because of the Cushite woman τρ' ὄμην, ha'-tiskhâd ha-kush'îth whom he had married!" and the narrator immediately adds by way of needed explanation, "for he had married a Cushite woman τρ' ἰκάδθη κχποθή, tiskhâd khushtîth). Views regarding this person have been of two general classes: (1) She is to be identified with Zipporah (Ex 2:21 and elsewhere), Moses' Midianitish wife, who is here called "the Cushite," either in scorn of her dark complexion (cf Jer 13:23) and foreign origin (so most older exegetes), or as a consequence of an erroneous notion of the late age when this apocryphal addition was inserted in the narrative (so Wellhausen). (2) She is a woman whom Moses took to wife after the death of Zipporah, really a Cushite (Ethiopian) by race, whether the princess of Meroē of whom Još (Av 11, x. 2) is said (so Tarqum of Jonathan), or one of the "mixed multitude" (Ex 12:38; cf Nu 11:4) that accompanied the Hebrews on their wanderings (so Ewald and most). Dillmann suggests a compromise between the two classes of views, viz. that this woman is a mere "variation in the suga," from the wife elsewhere represented as Midianitish, yet because of this variation she was understood by the author as distinct from Zipporah. The implication of the passage, in any case, is clearly that this connection of Moses tended to injure his prestige in the eyes of race-proud Hebrews, and, equally, in that the author's opinion such a view of the matter was obnoxious to God. J. Oscar Boyd

CUSTODY, kus' tō-dî (ץ, yâdâh, כּסְתִּי, kus'tî; pr' kud'dâh): In Est 2:3 8 bis 14, yâdâh, "the hand," is τρ' "cushion"; pr' kud'dâh, "numbering," "charge," occurs in Nu 3:36 RV "the appointed charge," m, Heb, "the office of the charge." "Custody, kus' tō-dî (ץ, yâdâh, כּסְתִּי, kus'tî; pr' kud'dâh): In Est 2:3 8 bis 14, yâdâh, "the hand," is τρ' "cushion"; pr' kud'dâh, "numbering," "charge," occurs in Nu 3:36 RV "the appointed charge.""

Custody of the collectors' office; (d) τὸν, τὸμα, Mt 17:25 (RV "toll"); Rev 17:7; 1 Mac 11:35 (RV "tolls"); of 1 Mac 10:31). The tax designated by ἀλακὸς in Ex 4:13, etc. is usually taken to mean a road tax, a toll, from root ἀλακός, but cf AoF, II, 463, which derives from root ʿike, a command, a decree, hence, imposed tax. It is supposed to be a tax on merchandise or produce (as distinguished from "tribute," or the tax on houses, lands and persons), usually paid in kind and levied for the support of the native or provincial government. See also, Cambridge Bible, Ear-Neb, etc. Teleologically, NT and Mac is an indirect tax farmed out to the publicans.

Walter R. Betteridge

CUSTOM, ku's' tōm (usage): In the OT, except Gen 31:35 where RV renders, better, "manner," "derekh," "way," the words τρ' "custom" are ἀκόν, ὀκόν, "statute," and μήσσαται, "judgment," Such passages as Jgs 11:30; Jer 32:11, and esp. Exz 3:4 (AV "custom," RV "ordinance"), illustrate the difficulty of deciding upon the proper τρ' in cases where the "custom" might be called a "usage" establish itself as "law." In Lev 18:30; Jer 10:3 the reference is to heathen religious practices.

In the NT, Lk 1:9; 2:42; Acts 6:14; 15:1 (AV "manner"); 16:21; 21:21; 28:3; 28:17 (τοῖς, τόθος), and Lk 2:27 from the same Gr root, refer likewise to definitely established religious practices; in every case except Acts 16:21, those of the Jewish law. The RV makes the τρ' of ethos uniform, rendering "custom" in Lk 2:30, also "custom," and in Jn 19:40; Acts 25:16; He 10:25 (AV "manner"). GR ἐλεός, ἐλεόθος, from the same root, is rendered "custom" in Lk 4:16 by EV, and by RV also in Acts 17:2, its only other occurrence in the NT. In Jn 18:39; 1 Cor 11:16 "custom" is the τρ' of Gr σύνεσθαι, in the meaning of "usage" rather than of "law." F. K. Farr

Cut, Cutting (ץ, kârath, כּריַת, gâdâh, כּריַת, kârâh, נָלַח, nûlah; ἀποκόπτω, apokóptâ, ἀποκοπήτω, ekkoptâ): Many Heb words are τρ' "cut." Of these kârâth, "to cut down, cut off," is the most frequent. As "cut off" it is used in the sense of slaying or destroying (Gen 9:11; Dt 12:20; 1 K 11:16; 28:3) or "cutting off" transgressors from the community of Jeh, which meant probable separation, or exclusion, rather than death or destruction (Gen 17:14; Ex 12:16, 19). Other words are dâmâm, "to be silent," "cease" (Jbr 17:28 AV; 48:26 RV); "drammon" (Ps 54:5 AV; 94:23, etc); gâdâhâth, "to cut one's self," is used of cutting of one's flesh before heathen gods and in mourning for the dead, which was forbidden to the Israelites (Dt 14:1; 1 K 18:25; Jer 15:6; 41:5; 47:5); ἀξηδονήθη, "in- cision," are also used of those "cuttings of the flesh" (Lv 19:28; cf 21:5). See Cuttings in the Flesh. The cutting of the hair of head and beard in mourning for the dead is referred to in Isa 16:2; "Every heard is cut off" (gâdâhâh), and Jer 7:29, gâzâz, "Cut off thy hair [RV leadership, O Jerusalem" (cf Isa 23:12; Jer 16:6; Ezk 7:18; Am 5:10). This early and widespread practice was also forbidden to the Israelites as being unworthy of them in their relation to Jeh (Lv 19:27; Dt 14:1). Härdötheth, "carving," "engraving," is used for the "cutting of stones" (Ex 31:5; 35:33).

In the NT we have apokopátō, "to cut away" (Mk 9:43:45; Gal 5:12 AV; see Concision); diáproá, "to cut through" (Acts 13:30); diáproá, "to cut to the heart"; diabolomô, "to cut in two" (Mt 54:51); sunlêmô, "to cut together" (Rom 9:28), "finishing it and cutting it short," i.e. "making it conclusive and brief."
Among the changes of RV are “brought to silence” for “cut down” (Jer 25:37), also for “cut off” (Jer 49:26; 50:30); “sore wounded” for “cut in pieces” (Zoe 12:3); for “cut off,” “pass through” (Job 11:10), “gone” (Ps 90:10); “rolled up” (Isa 38:12); “cut off” for “destroy” (Ps 18:40; 69:4); “cut off” for “cut them in the head,” (in 11:9), “break them in pieces on the head of”; for “in the cutting off of my days” (Isa 38:10); Heb d’m, “silence,” “rest”); “noontide,” to “Or, tranquility” (Genesian, Delitzsch, etc., “in the quiet of my soul”) instead of “I would that they were even cut off which trouble you” (Gal 5:12), ERV has “cut themselves off, in mutilate themselves,” ARV “go beyond circumcision,” in “Gr, mutilate themselves.”

W. L. WALKER

CUTH, kuth, CUTHUAH, k't/ha (כֹּתֹן, kāth, כּתָה כּתְּא, kāthāh, קְתוּדָה; Xoed, Choud, Xouvē, Chountch): The longer writing is better the the two, and gives the Heb form of the name of one of the cities from which Sargon of Assyria brought colonists to fill the places of the Israelites which he deported from Samaria in 772 BC (2 K 17:24-30). Probably in consequence of their predominating numbers, the inhabitants of Samaria in general were then called katîthim, or Cutheans.

Two contract-tables found at Tel-Imriham by the late Hormuzd Rassam, on which the ancient name of the place is given as Gudua or Kutu, it would seem that the on the site which has to be identified with the Ruins of Cuthah. It lies to the NE. of Babylon, and was one of the most important cities of the Baq empire. The explorer describes the ruins as being about 3000 ft. in circumference and 280 ft. high, and adjoining them on the W. lies a smaller mound, crowned with a sanctuary dedicated to Abraham (Abraham). From the nature of the ruins, Rassam came to the conclusion that the city was much more densely populated after the fall of Babylon than in earlier times. A portion of the ruins were in a very perfect state, and suggested an unfinished building

The great temple of the city was called E-meslam, and was dedicated to Nergal (cf 2 K 17:30), one of whose names was Mešlam-ta-ē. Both city and temple would seem to have been old Sumerian foundations, as the name Gudua and its later Sem form, Kutu, imply.


T. G. PINCHES

CUTHA, k't/ha (Koēva, Kouthi; 1 Esd 5:32, AV Coutha): Head of a family of temple servants who returned with Zerubbabel from Babylon; not mentioned in the canonical lists.

CUTHAH. See Cuth, Cuthah.

CUTHEAN, k't/a'n, CUTHITE, kuth/it. See Cuth; Samaritans.

CUTTING ASUNDER. See ASUNDER; DISMEMBERMENTS.

CUTTING OFF. See CONCISION; DISMEMBERMENTS.

CUTTINGS IN THE FLESH (קַרְּצָה, Karṣa, קַרְצָה, šaret; kārṣēth): For relatives or friends to cut or beat themselves even to free bleeding, especially in the violence of grief in mourning for their dead (see BURIAL; MOURNING), was a widely prevalent custom among ancient peoples, and is well-nigh universal among uncivilized races today (see Spencer, Prin. of Soc., 2d ed, I, 163 f). The fact is abundantly attested for most of the nations of antiquity, but there are two notable exceptions, the Egyptians (Herod. ii.61, 85; Wilke., Anc. Egypt, II, 374), and the Hebrews (Dt 14:1; Lev 21:5). According to Plutarch (Sol. 21) Solomon “instructed the women of Athens to beat themselves to the effusion of blood, and the laws of the Twelve Tables, quoted by Cic. (De leg. ii.23) contains a similar prohibition. Among the ancient Arabs the forbidden practice was associated, as among the Hebrews, with the cutting off of the hair (Wellhausen, Skizzen, III, 160 f).

That the prohibition among the Hebrews was urgently called for is made clear by the way it is dealt with by the Law and the prophets. The Law of Holiness reads: “Ye are the children of Jeh you: ye shall not cut yourselves” (Dt 14:1), or “make any incision” (קַרּץ, Karṣēth; Lev 19:28, קַרְצָה, šaret; LXX ἐφαρμός, ἐνθαμώμα) in the flesh “for the dead.” Probably the earliest reference to it is custom as actually prevalent among the Hebrews is in Hos 7:14 (ERVm).

It was widely prevalent in the time of Jeremiah among his countrymen, even as among the Philis (Jer 47:5) and the Moabites (48:37; cf Am 5:10; Isa 5:24; 15:2; 22:12; Ezek 7:14); 16:16; Ezek 7:14). In seeking for the reason or purpose underlying all such prohibitions, we may note, first, that the “cuttings” and “haldness” forbidden are alike said to be “for the dead.” Not less explicitly are they said to be incompatible with Israel’s unique relation to Jeh—a reflection at once of sonship (Dt 14:1) and of consecration (14:2). Moreover such mutilations of the body are always dealt with as forming part of the religious rites of the heathen (as of the Canaanites Baal [1 K 18:28] note “after their manner,” see art. in HDB, s. v.). Both such shedding of blood and the dedication of the hair are found in almost all countries of that day in intimate connection with the rituals of burial and the pre-sailing beliefs of propitiating the spirit of the deceased. The conclusion, then, seems clearly warranted that such tokens of grief were prohibited because they carried with them inevitably ideas and associations distinctly heathen in character and so incompatible with the Israel’s unique relation to Jeh, and unworthy of those who had attained to the dignity of the sons (“children”) of Jeh. See also MARK; STIGMATA.


GEO. B. EAGER

CYAMON, s'ā-mon (Κυαμών, Kúamōn, Jeth 3): Probably identical with Jonean (q.v.).

CYMBAL, sim'bal. See MUSIC.

CYPRESS, sī'pres. See HOLM TREE.

CYPRIANS, sī'pri-ans (Κύπριος, Kýprioς): Occurs in 2 Mac 4:29. Menelaus who was high priest at Jerusalem, and Sostratus who was governor of the island, were summoned by King Antiochus to appear before him. “Menelaus left his own brother Lysimachus for his deputy in the highpriesthood; and Sostratus left Crates, who was over the Cyprians.” The Cyprians were the inhabitants of the island of Cyprus. Barnabas, who was Paul’s associate on his first missionary journey, was
a Cyprian (Kuprios; see Acts 4:36). RV designates him as a man of Cyprus. The governor of the island was called a Cypriarch (see 2 Mac 12:2, and of Asiaich). A. W. FORTUNE

CYPRUS, νῆσος (Κύπρος, Kupros): An island situated near the N.E. corner of the Levant, in an angle formed by the coasts of Cilicia and Syria. In the OT it is called Kittim, after the name of its Phoenician Kition. The localization is expressly made by Ptolemy (Lib. VI, 1) and by the Cypriarch, Bishop Epiphanius (Haer., xxx.25). In the tablets from Tell el-Amarna it is referred to as Alasia (E. Meyer, Geseh. des Alterthums, I, §499), in Egypt records as Ais, while in the Assyrian cuneiform inscriptions it is named Yavan.

The island is the largest in the Mediterranean with the exception of Sardinia and Sicily, its area being about 3,584 sq. miles. It lies in 35° 30′–39° 41′ N. latitude and 32° 15′–34° 36′ E. longitude, only 46 miles distant from the nearest point of the Cilician coast and 60 miles from the Syrian. Thus from the northern shore of the island the mainland of Asia Minor is clearly visible, and Makron on the island can see Mount Ida from Eastern Cyprus. This close proximity to the Cilician and Syrian coast is a position of advantage in the relations between Asia Minor and Egypt, proved of great importance for the history and civilization of the island. Its greatest length, including the narrow channel, is 86 miles, its greatest breadth 60 miles. The S.W. portion of Cyprus is more elevated, consisting in the peaks of Troados (4,046 ft.), Madhari (3,505 ft.), Papoditis (3,124 ft.), and Mâchnara (4,674 ft.). To the N.E. of this lies the great plain of the Mesorâ, nearly 60 miles in length and 10 to 20 in breadth, in which lies the modern capital Nicosia. It is the largest watered country in the eastern Mediterranean, and is bounded on the N. by a mountain range, which is continued to the E.N. in the long, narrow promontory of Akamas, dividing in Cap Andrea, the ancient Dinarasetum. Its highest peaks are Buffavento (3,135 ft.), and Hagos Elites (3,105 ft.). The shore of this island is in the N. of these hills is steep, but remarkably gentle.

Cyprus is richly endowed by nature. Its fruits and flowers were famous in antiquity. Strabo, writing under Alexander, speaks of it as producing wine of the best quality, as well as very rich and elegant oil.

3. Products and oil in abundance and corn sufficient for the needs of its inhabitants (XIV. 634). The elder Pliny refers to Cyprian salt, alum, kypsiom, mica, unguents, iodamium, storax, resin and precious stones, including agate, Jasper, amethyst, lapis lazuli and several species of rock crystal. Its list includes the diamond (xviii.7.68) and the emerald (xviii.7.69). In addition to these there is rock crystal and the beryl are intended. The chief source of the island’s wealth, however, is the oil to be found in its olive and forested forests. This is mentioned by Strabo (loc. cit.) among its products; copper, which was first mentioned by Herodotus, and the silver of the island was extensively mined there from the earliest period down to the Middle Ages; iron too was found in considerable quantities, and could be smelted. The island, however, did not possess a central forest, and the richly important were the forests, which at an early date are said to have covered almost the whole island. The cypress seems to have been the principal tree, but Pliny tells of a giant cedar, 130 Rom feet in height, feigned in Cypriarch, and the island supplied timber for shipping to many successive powers.

The original inhabitants of Cyprus appear to have been a race akin to the peoples of Asia Minor. Its vast resources in copper and timber were an important factor in the commerce and wide commercial relations at a very remote period. Its wealth attracted the attention of Babylonia and Egypt, and there is reason to believe that it was conquered by Sargon I, king of Assyria, and later by Tyre, the S. Phoenicians, and by the XVIIIth Egyptian Dynasty (1501–1447 BC). But the influences which moulded its civilization came from other quarters also. Excavation has shown that in Cyprus were several seats of the Minoan culture, and their fragments of script, which are strong evidence of the Crete. The Minoan writing may well be the source of the curious Cyprian syllabic script, which continued in use for the representation of the Greek language down to the 4th century BC (A. J. Evans, Scripta Minora, I). But the Minoan origin of the Cyprian syllabary is still doubtful, for it may have been derived from the Hittite hieroglyphs. Phoen influences too were at work, and the Phoen settlements—Citium, Amathus, Paphos and others—together with the very early date of the Minoan civilization was followed by a “Dark Age,” but later the island received a number of German settlers from Arcadia and other Hellenic states, as we judge not only from the Crith tradition but from the evidence of the Cypriarch dialect, which is closely akin to the Arcadian. In 709 BC Sargon II of Assyria made himself master of Cyprus, and tribute was paid by its seven princes to him and to his grandson, Esarhaddon (681–667 BC). The overthrow of the Assyrian Empire probably brought with it the independence of Cyprus, but it was conquered afresh by Aahmose (Amsais) of Egypt (Herod. ii. 182) who retained it till his death in 526 BC; but in the following year the defeat of his son and successor Psamtek III (Psammeneus) by Cambyses brought the island under Pers dominion (Herod. iii.9, 19).

4. Early History.

The island is mentioned by Homer (Homer. Iliad, xxii.54). In 501 the Gr inhabitants led by Onesius, brother of the reigning prince of Salamis, rose in revolt against the Persians, but were decisive defeated by Cyprian (Herod., ii. 182). In 499 BC we find 150 Cyprian ships in the navy the Greeks with which Xerxes attacked Greece (Herod., vii.90). The attempts of Pausanias and of Cratius to win Cyprus for the Hellenic cause met with but poor success, and the withdrawal of the Athenian forces from the Levant after their great naval victory off Salamis in 449 was followed by a strong anti-Hellenic movement throughout the island led by Abclemon, prince of Cratius. In 430 BC, Miltiades set fire to the fortifications of Salamis and set to work to assert Hellenic influence and to champion Hellenic civilization. He joined with Pharnabazus the Pers satrap and Conon the Athenian to overthrow the naval power of Sparta at the battle of Cynos in 394, and in 387 revolted from the Persians. He was followed by his son Nicoleus, to whom Isocrates addressed the famous panegyric of Euagoras and who formed the subject of an enthusiastic eulogy by the same writer. Cyprus seems to have been a great power, if we judge by the Pers rule, but after the battle of Issus (333 BC) it voluntarily gave in its submission to Alexander the Great and rendered him valuable aid at the siege of Tyre. One year later (332) he bequeathed the island to the Polyeides of Egypt. It was, however, seized by Demetrius Poliorcetes, who defeated Polyeides in a hotly contested battle off Salamis in 306. But eleven years later it came into the hands of the Polyeides and remained a province of Egypt or a separate but dependent kingdom until the invasion of Rome (cf. 2 Mac 10 13). We hear of a body of Cyprians, under the command of a certain Cato, serving among the troops of Antiochus Ehphanes of Syria and forming part of the garrison of Jerusalem (2 Mac 172 BC). (1 Mac. 4 24.)

This interpretation of the passage seems preferable to that according to which Crates had been governor of Cyprus under the Polyeides before entering the service of Antiochus.

5. Cyprus annexation. The reigning prince, a

and Rome brother of Polyeides Auletes of Egypt, received the offer of an honorable retirement and a large pension, but he preferred to end his life by poison, and treasures amounting to some 7,000 talents passed into Roman hands, together with the island, which was attached to the province of Cilicia. In the parti-
tation of the Rom empire between Senate and Emperor, Cyprus was at first (27–22 BC) an imperial province (Dio Cassius lxi.12), administered by a proconsul, appointed by the imperial legate of Cilicia. In 22 BC, however, it was handed over to the Senate together with southern Gaul in exchange for Dalmatia (Dio Cassius lxi.12, lv.4) and was subsequently governed by ex-praetors bearing the honorary title of proconcol and residing at Paphos. The names of about a score of these governors are known to us from ancient authors, inscriptions and coins and will be found in D. G. Hogarth, *Devia Cypria*, App. Among them is Sergius Paulus, who was consul and resident at the time of Paul’s visit to Paphos in 46 or 47 AD, and we may notice that the title applied to him by the writer of the Acts (13 7) is strictly accurate.

Coin of Cyprus under Emperor Claudius.

7. Cyprus and the Jews before the time of Alexander the Great. Cyprus was the number one Jewish residence during the Ptolemies was considerable (1 Mace 15 23; 2 Mace 12 2) and it must have been increased later when the copper mines of the island were farmed to Herod the Great (Jos. Ant. vii 5; xix, xxvi, cf CIG, 2628). We shall not be surprised, therefore, to find that at Salamis there was more than one synagogue at the time of Paul’s visit (Acts 13 5). In 116 AD the Jews of Cyprus rose in revolt and massacred no fewer than 240,000 Gentiles. Hadrian crushed the rising with great severity and drove all the Jews from the island. Henceforth no Jew might set foot upon it, even under stress of shipwreck, on pain of death (Cassius llxvii.22).

In the life of the early church Cyprus played an important part. Among the Christians who fled from Judaea in consequence of the persecution which followed Stephen’s death in Jerusalem (Acts vii 59) travelled far in Cyprus as Phoenicia, and Cyprus thereafter preaching to the Jews only.

8. The Church of Cyprus. Certain natives of Cyprus and Crete took a further momentous step in preaching at Antioch to the Greeks also (Acts 11 20). Even before this time Joseph Barnabas, a Levite born in Cyprus (Acts 4 36), was prominent in the early Christian community at Jerusalem, and it was in his native island that he and Paul, accompanied by Barnabas’ nephew, John Mark, began their first missionary journey (Acts 13 4). After landing at Salamis they passed through the whole island to Paphos (Acts 13 6), probably visiting the Jewish synagogues in its cities. The Peugtinger Table tells us of two roads from Salamis to Paphos in Roman times, one of which lay inland by way of Hermapolis, Tamassus and Soli, a journey of about 4 days, while the other and easier route, occupying some 3 days, ran along the south coast by way of Citium, Amathus and Curium. Whether the ‘ earthquakes, sickness and plagues ’ recorded by the writer of the Acts are a reference to the converts made at this time or had previously embraced Christianity we cannot determine (Acts 21 16).

Barnabas and Mark revisited Cyprus later (Acts 15 39), but Paul did not again land on the island, though he sighted it when, on his last journey to Jerusalem, he sailed south along the coast by way from Patara in Lycia to Perga (Acts 21 3), and again when on his journey to Rome he sailed ‘ under the lee of Cyprus,’ that is, along its northern coast, on the way from Sidon to Myra in Lycia (Acts 27 4).

In 401 AD the Council of Cyprus was held at Salamis, chief in consequence of the enmity of Theophilus of Alexandria, the invertebrate opponent of Origenism, and took measures to check the reading of Origen’s works. The island, which was divided into 13 bishoprics, was declared autonomous in the 5th cent., after the alleged discovery of Matthew’s Gospel in the tomb of Barnabas at Salamis. The bishop of Salamis was made metropolitan by the emperor Zeno with the title ‘archbishop of all Cyprus,’ and his successor, who now occupies the see of Nicoria, still enjoys the privilege of signing his name in red ink and is primate over the three other bishops of the island, those of Paphos, Kition and Kyrenia, all of whom are of metropolitan rank.

Cyprus remained in the possession of the Rom and then of the Byzantine emperors, who frequently and temporarily occupied the Saracens, until 1184, when its ruler, Isaac Comnenus, broke away from Byzantium and declared himself an independent emperor. Nevertheless, he was finally subdued by Richard I of England, who bestowed it on Guy de Lusignan, the titular king of Jerusalem, whose descendants occupied it until 1489. In that year it was ceded to the Venetians by Catherine Cornaro, widow of James II, the last of the Lusignans, and remained Venetian until 1797, when it was captured by the Ottoman Turks under Sultan Selim II, who invaded and subjugated the island in 1570 and laid siege to Famagusta, which, after a heroic defence, capitulated on August 1, 1571. Since that time Cyprus has formed part of the Turkish empire and has been subject to a series of events down to 1878; since 1878, however, it has been occupied and administered by the British government, subject to an annual payment to the Sublime Porte of £29,800 and a large quantity of salt. The High Commissioners, who reside at Nicosia, is assisted by a Legislative Council of 18 members. The estimated population in 1907 was 249,250, of whom rather more than a fifth were Moslems and the remainder chiefly members of the Gr Orthodox church.


CYRAMA, si-r̥ma,’si-r̥-ma-. See KIRAMA.

Cyrnē, sī-rēnē (Kynē, Kurnē, “wall”): Cyrene was a city of Libya in North Africa, lat. 32° 20′ N., long. 22° 13′ E. It lay W. of the modern Ténès, one of the ranges of mountains separated by a portion of the Libyan desert, and occupied the territory now belonging to Barca and Tripoli. It was situated on an elevated plateau about 2,000 ft. above the sea, from which it was protected on all sides except one by a high range of mountains lies to the S., about 90 miles NNE. This shelters the coast land from the scorching

9. Later History
heat of the Sahara. The range drops down toward the N. in a series of terrace-like elevations, thus giving to the region a great variety of climate and vegetation. The soil is fertile.

Cyrene was originally a Gr colony founded by Baitus in 690 BC. Because of the fertility of the soil, a vast variety in climate and vegetation, together with its commercial advantages in location, the city soon rose to great wealth and importance. Greater fame, however, came to it through its distinguished citizens. It was the home of Callimachus the poet, Carneades the founder of the New Academy at Athens, and Eratosthenes the mathematician. To these must be added, from later times, the elegant ancient Christian writer Synesius. So important did this Gr colony become that, in little more than half a century, Amasis II of Egypt formed an alliance with Cyrene, marrying a Gr lady of noble, perhaps royal, birth (Herod. ii.181). Ptolemy III (Euergetes I), 231 BC, incorporated Cyrene with Egypt. The city continued, though with much restlessness, a part of the Gr empire until Apion, the last of the Ptolemies, willed it to Rome. It henceforth belonged to a Rom province.

In the middle of the 7th cent., the conquering Saracens took possession of Cyrene, and from that time to this it has been the habitation of wandering tribes of Arabs.

Cyrene comes into importance in Bib. history through the dispersion of the Jews. Ptolemy I, son of Lagus, transported Jews to this and other cities of Libya (Jos, Cap, Importance II, 4) and from this time on Jews were very numerous there. By the return of the Jews of the Dispersion to the feasts at Jerusalem, Cyrenians came to have a conspicuous place in the NT history. "A man of Cyrene, Simon by name," was caught by the Rom soldiers and compelled to bear the cross of Jesus (Mt 27:32; cf Mk 15:21; Lk 23:26). See CYRENIAN. Jews from Cyrene were among those present on the day of Pentecost. Their city appears as one of the important points in the wide circle of the Dispersion described by Peter in his sermon on that occasion (Acts 2 10). Cyrenian Jews were of sufficient importance in those days to have their name associated with a synagogue at Jerus (6 9). And when the persecution arose about Stephen, some of these Jews of Cyrene who had been converted at Jerusalem, were scattered abroad and came with others to Antioch and preached the word "unto the Jews only" (11 19, 20 AV), and one of them, Lucius, became a prophet in the early church there. In this case, as in so many others, the wise providence of God in the dispersion of the Jews in preparation for the spread of the gospel of the Messiah is seen.

In the ruins of Cyrene are to be seen the remains of some beautiful buildings, and a few sculptures have been removed. The most interesting remain of the wonderful civilization of this Gr colony are in a great system of tombs, some built, but the finest cut in the solid rock of the cliff. Doric architecence and brilliant decorative painting adorn these tombs.

LITERATURE.—Herod. II; Jos, Cap; Thring, Rev Cyrenianism.

M. O. KYLE

CYRENIAN, si-ri'ni-ăn, CYRENIANS (Kyprianos, Kyririnos, "a native or inhabitant of Cyrene"): Two Jews of Cyrene are mentioned in the NT, viz. Simon (Mk 15 21 and Lk 23 26 AV) who was impressed to bear the Lord's cross (Mk 15 21 RVm), and Lucius, a Christian teacher at Antioch (Acts 13 1). See CYRENE; LUCIUS; Simon. For CYRENIANS see CYRENE.

CYRENIUS, si-ri'ni-us (Kyprios, Kyririos, "of Cyrene"): See QUINNIUS.

CYRIA, si'-rî-a (Kuria, Kuriâ): The word means "lady," feminine of lord, and is so treated in AV and the text of RV (2 Jn ver 5 RVm). But it is possible that the word is a proper name, and this possibility is recognized by placing Cyria, the usual transliteration of the word, in the margin by RV.

CYRUS, si'rûs (Σιρός), kôresh; Old Pers Kursâ; Bab Kûr框架, Kûrêšu; Gr Kîpos, Kûros, 2 Ch 36 22, etc).

1. Genealogy of Cyrus
2. His Country, Anzan or Anzan
3. His Origin (Herodotus)
4. His "Dethroner"
5. * Nicocles of Damascus
6. * (Cyria"
7. Babylonian Records of His Reign—the Cylinder of Nabonidus
8. The Babylonian Chronicle
9. * —The Capture of Babylon
10. The Cylinder of Cyrus
11. Cyrus’ History from Greek Sources
12. The Massagetae
13. The Saca, Parthians, etc
14. Doubt as to the Manner of His Death
15. Cyrus’ Reputation
16. Why Did the Babylonians Accept Him?
17. Cyrus and the Jews
18. Cyrus in Persia—His Bas-relief

The son of the earlier Cambyses, of the royal race of the Achemenians. His genealogy, as given by himself, is as follows: "I am Cyrus, king of the host, the great king, the mighty king, king of Tindir [Babylon], king of the land of Sumere and Akkad, king of the four regions, son of Cambyses, the great king, king of the city Anzan, grandson of Cyrus, the great king, king of the city Anzan, great-grandson of Šispâš [Teispes], the great king, king of the city Anzan, the all-enduring royal seed whose sovereignty Del and Nebu live, etc (WÆI, V, pl. 35, 20–22).

As, in the Bab inscriptions, Anzan (Anzan, Anzan) is explained as Elam—the city was, in fact, the capital of that country—it is probable that Cyrus’ name was Elamite; but the meaning is doubtful. The Anzan or old Gr etymology connecting it with khûr, "the sun," in Persian, may therefore be rejected. According to Strabo, he was at first called Agradates, the name by which he was universally known being taken from that of the river Cyrus. This, however, is more likely to have been the reason why his grandfather (after whom he was probably named) was called Cyrus. Several versions of his birth and rise to power are recorded. Herodotus (i.5) mentions three. In that which he quotes (i.107 ff), it is said that Mandane was the daughter of the Median king Astyages, who, in connexion (Herodotus) sequence of a dream which he had had, foretelling the ultimate triumph of her son over his dynasty, gave her in marriage to a Persian named Cambyses, who was not one of his

Coin of Cyrus.

In the ruins of Cyrene are to be seen the remains of some beautiful buildings, and a few sculptures have been removed. The most interesting remain of the wonderful civilization of this Gr colony are in a great system of tombs, some built, but the finest cut in the solid rock of the cliff. Doric architec
peers. A second dream caused him to watch for her expected offspring, and when this child came into the world Astyages delivered the child to his relative, Harpagus, with orders to destroy it. Being unwilling to do this, he handed the infant to a shepherd named Mitradates, who, his wife having brought forth a still-born child, consented to spare the life of the infant Cyrus. Later on, in consequence of his imperious acts, Cyrus was recognized by Astyages, who came to learn the whole story, and spared him because, having once been made king by his companions in play, the Magians held the prediction of Aryan-Ahura, that the royal station was to have been fulfilled. The vengeance taken by Astyages upon Harpagus for his apparent disobedience to orders is well known: his son was slain, and a portion, disguised, given him to eat. Though filled with grief, Harpagus concealed his feelings, and departed with the remains of his son's body; and Cyrus, in due course, was sent to stay with his parents, Cambyses and Mandane. Later on, Harpagus persuaded Cyrus to induce the Persians to revolt, and Astyages having blindly appointed Harpagus commander-in-chief of the Median army, the last-named went over to the side of Cyrus. The result was an easy victory for the latter, but Astyages took care to impale the Magians who had advised Harpagus in his plan. Having gathered another, but smaller, army, he took the field in person, but was defeated and captured. Cyrus, however, who became king of Media as well as of Persia, treated him honorably and well.

4. His Origin (Xenophon), 1. 8. 12. Cambyses, the father of Cyrus, was king of Persia. Until his 12th year, Cyrus was educated in Persia, where he was sent for, with his mother, by Astyages, to whom he was a son of the first instance. Astyages is said to have been succeeded by his son Cyaxares, and Cyrus then became his commander-in-chief, subduing, among others, the Lydians. He twice defeated the Assyrians ( = Babylonians), his first conquest of the country being while the Median king was still alive. As, however, the Cyropaedia is a romance, the historical details are not of any great value.

Nicolaus of Damascus describes Cyrus as the son of a Median satrap named Atrades, his mother's name being Argoosti. While in service in the palace of Astyages, he was adopted by Artembaris, a cupbearer, and thus obtained prominence. Cyaxares, with his banditti, father strapp of Persia, and, with base ingratitude, plotted against his king and benefactor. The preparations for a revolt having been made, he and his general Obiras were victorious at Hyrbo, but were defeated at Parsagadae, where his father Atrades was captured and later on died. Cyrus now took refuge in his mountain home, but the taunts of the women sent him and his helpers forth again, this time to victory and dominion.

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6. His Origin (Ctesias), 7. 32. Cyrus, and was there hidden by his daughter Amytis, and Spitamezer husband. Had not Astyages yielded, Cyrus, it is said, would have tortured them, with their children. Cyrus afterward liberated Astyages, and married his daughter Amytis, whose husband he had put to death for telling a falsehood. The Persians have been so satisfied at the reconciliation of Cyrus with Astyages and his daughter, that they voluntarily sub-

mitted. Cyrus is said by Ctesias to have been taken prisoner by the Saece, but he was ransomed. He died from an illness in battle with the Derboas, assisted by the Indians.

In the midst of so much uncertainty, it is a relief to turn to the contemporary documents of the Babylonians, which, though they do not speak of Cyrus' youth in detail, and refer only to other periods of his career in which they were more immediately interested, may nevertheless, being contemporary, be held to have an all due value.

7. Babylonian Records of His Reign of the Cylinder of Nabonidus. According to the inscriptions, the conflict with Astyages took place in 549 BC. From the cylinder of Nabonidus we learn that the Medes had been very successful in their warlike operations, and had gone even as far afield as Haran, which they had besieged. The Babylonian King Nabonidus desired to carry out the instructions of Merodach, revealed in a dream, to restore the temple of Sin, the Moon-god, in that city. This, however, in consequence of the siege he could not do, and it was revealed to him in a dream that the power of Astyages would be overthrown at the end of three years, which happened as predicted. "They [the gods Sin and Merodach] have given [Merodach] a young servant, with his little army, to raise up against him [the Median]; he destroyed the wide-spreading Urman-manda [Medes], Istuwegu [Astyages], king of the Medes, he captured, and took [him] prisoner to his [own] hand." This incident is reported in the Babylonian Chronicle (which is, perhaps, Cyrus' own), as follows: "[Astyages] gathered his army, and went against Cyrus, king of Anian, to capture him, and [as for] Astyages, his army was captured.

8. The Babylonian Chronicle went to the land of Ecbatana, his royal city. He carried off from Ecbatana silver, gold, furniture, merchandize, and took to the land of Anian the furniture and merchandize which he had captured.

The above is the entry for the 6th year of Nabonidus, which corresponds with 549 BC, and it will be noticed that he is here called "king of Anian." The next reference to Cyrus in the Chronicle is the entry for Nabonidus' 9th year (546 BC), where it is stated that "Cyrus, king of the land of Parsu [Persia], gathered his army, and crossed the Tigris below Arbela," and in the following month (Iyyar) entered the land of the Medes, where he [Merodach's army], having taken a bribe, garrisoned the place, and afterward a king ruled there. The passage, however, is imperfect, and therefore obscure, but we may, perhaps, see therein some preparatory move on the part of Cyrus to obtain possession of the tract over which Nabonidus claimed dominion.

The next year (545 BC) there seems to have been another move on the part of the Persians, for the Elamite governor (?) is referred to, and had apparently some dealings with the governor of Ecbatana. All this time things seem to have been the same in Babylonia, the king's son (he is not named, but apparently Belshazzar is meant) and the soldiers remaining in Akkad (possibly used in the old sense of the word, to indicate the district around Sippar), where it was seemingly expected that the main attack would be delivered. The reference to the governor of Ecbatana might imply that some conspiracy was on foot more to the south—a movement of which the native authorities possibly remained in ignorance.

After a gap which leaves four years unaccounted for, we have traces of four lines which mention the goddess Istar of Ecbatana, and the gods of the land
of Par... (?Persia) are referred to. After this comes the long entry, which, though the date is broken away, must refer to the 17th year of Nabonidus. A royal visit to a temple is referred to, and there is mention of revolt. Certain religious ceremonies were then performed, and others omitted. In the month Tammus, Cyrus seems to have fought a battle in Opis, and succeeded in attacking the army of Akkad situated on the Tigris. On the 14th of the month, Sennacherib was taken, without fighting, and Nabonidus fled. On the 16th Ugharu (Gobryas) governor of Media, entered Babylon, with the army of Cyrus, without fighting, and there Nabonidus was captured with his followers. At this time E-saggil and the temples of the land seem to have been closed, possibly to prevent the followers of Nabonidus from taking sanctuary there, or else to prevent plotters from coming forth; and on the 3d of Marcheswan (October), Cyrus entered Babylon. "Crowds collected before him, proposing peace for the city; Cyrus commanded peace of Babylon, all of it." Gobryas, his vice-regent, then appointed governors in Babylon, and the gods whom Nabonidus had taken down to Babylon, were returned to their shrines. On the night of the 11th of Marcheswan, Ugharu was sent against (some part of Babylon), and the son of the king died; and there was mourning for him from the 27th of Adar to the 3d of Nisan (six days). There is some doubt as to whether the text speaks of the king or the son of the king, but as there is a record that Nabonidus was exiled to Carmania, it would seem most likely that the death of Belahazzar "in the night" is here referred to. The day after the completion of the festival of Nisan, Cambyses, son of Cyrus, performed ceremonies in the temple E-nig-lad-kalamana, probably in connection with the new year’s festival, for which Cyrus had probably timed his arrival at Babylon. According to Herodotus (1.191), Babylon was taken during a festival, agreeing with Diodorus 5 1 ff.

The other inscription of Cyrus, discovered by Mr. H. Rassam at Babylon, is a kind of proclamation justifying his seizure of the crown. He states that the gods commanded peace of Babylon (of the various cities of Babylonia) forsook their dwellings in anger that he (Nabonidus) had made them enter within Su-anna (Babylon). Merodach, the chief divinity of Baby-

10. The Cylinder of Cyrus

lona, was the king of the city of his heart, whose hand he might hold—Cyrus, king of Anshar, he called his title—to all the kindred together (his) name was proclaimed.

The glory of Cyrus’ conquests probably appealed to the Babylonians, for Cyrus next states that Mer-

odach placed the whole of the troops of Qutá (Media) under his feet, and the whole of the troops of the Manda (barbarians and mercenaries). He also caused his hands to hold the people of the dark head (Asiatics, including the Babylonians), and the righteous—ten thousand that he might understand. He commanded that he should go to his city Babylon, and walked by his side as a friend and a companion—without fighting and battle Merodach caused him to enter Su-anna. By his high command, the kings of every region from the upper sea to the lower sea (the Mediterranean to the Persian Gulf), the kings of the Amorites, and the dwellers in tents, brought their valuable tribute and kissed his feet within Su-anna (Babylon). From Nineveh (?), the city A-Susa, Agara, the cities of the Mede, of the volunteers, of Mâ-Turn, said, and Dur, to the borders of Media, the gods inhabiting them were returned to their shrines, and all the people were collected and sent back to their dwellings. He finishes by soliciting the prayers of the gods to Bel and Nebo for length of days and happiness, asking them also to appeal to Merodach on behalf of Cyrus “his worshipper,” and his son Cambyses.

It was probably between the defeat of Astyages and the capture of Babylon that Cyrus defeated Cambyses. Certain religious ceremonies were then performed, and others omitted. In the month Tammus, Cyrus seems to have fought a battle in Opis, and succeeded in attacking the army of Akkad situated on the Tigris. On the 14th of the month, Sennacherib was taken, without fighting, and Nabonidus fled. On the 16th Ugharu (Gobryas) governor of Media, entered Babylon, with the army of Cyrus, without fighting, and there Nabonidus was captured with his followers. At this time E-saggil and the temples of the land seem to have been closed, possibly to prevent the followers of Nabonidus from taking sanctuary there, or else to prevent plotters from coming forth; and on the 3d of Marcheswan (October), Cyrus entered Babylon. "Crowds collected before him, proposing peace for the city; Cyrus commanded peace of Babylon, all of it.” Gobryas, his vice-regent, then appointed governors in Babylon, and the gods whom Nabonidus had taken down to Babylon, were returned to their shrines. On the night of the 11th of Marcheswan, Ugharu was sent against (some part of Babylon), and the son of the king died; and there was mourning for him from the 27th of Adar to the 3d of Nisan (six days). There is some doubt as to whether the text speaks of the king or the son of the king, but as there is a record that Nabonidus was exiled to Carmania, it would seem most likely that the death of Belahazzar “in the night” is here referred to. The day after the completion of the festival of Nisan, Cambyses, son of Cyrus, performed ceremonies in the temple E-nig-lad-kalamana, probably in connection with the new year’s festival, for which Cyrus had probably timed his arrival at Babylon. According to Herodotus (1.191), Babylon was taken during a festival, agreeing with Diodorus 5 1 ff.

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Bab inscriptions do not reproduce Bab opinion, but the fact that on the occasion of the siege of Babylon the people trusted to his honor and came forth asking peace for the city (apparently with every confidence that their request would be granted); and that the Babylonians, as a whole, were contented under his rule, may be regarded as tacit recognition. Nabonius, before the invasion of his territory by the Pers forces, was evidently well disposed toward him, and looked upon him, as we have seen, as "the young servant of Merodach," the patron deity of Babylon. It is not altogether clear, however, why the Babylonians submitted to him with so little resistance—their inscriptions contain no indication that they had real reason to be dissatisfied with the rule of Nabonius— he seems to have been simply regarded as an alien, of a different religion, to be accepted better in that respect.

16. Why Did Cyrus' prophecy about the Babylonians and the Jews be held to supply a sufficient reason, though it does not redound to the credit of Bab patriotism. It has been said that the success of Cyrus was in part due to the aid given him by the Jews, who, recognizing him as a monotheist like themselves, gave him more than mere sympathy; but it is probable that he could never have conquered Babylonia had not the priests, as indicated by their own records, spread discontent among the people. It is doubtful whether we may attribute a higher motive to the priesthood, though that is not altogether impossible. The inner teaching of the Bab polytheistic faith was, as is now well known, monotheistic, and there may have been, among the priests, a desire to have a ruler holding that to be the true faith, and also not so inclined as Nabonius to run counter to the people's (and the priests') prejudices. Jewish influence would, in some measure, account for this.

If the Jews thought that they would be more sympathetically treated under Cyrus' rule, they were not disappointed. It was he who gave orders for the rebuilding of the Temple at Jerus (2 Ch 35 23; Ezr 1 2 2; 5 13; 6 3), restored the vessels of the House of the Lord which Nebuchadnezzar had taken away (1 Ch 13), and also granted funds to build cedar trees from Lebanon (3 7). But he also restored the temples of the Babylonians, and brought back the images of the gods to their shrines. Nevertheless the Jews evidently felt that the favor he granted them showed sympathy for them, and this it probably was which caused Issiah (44 28) to see in him a "shepherd" of the Lord, and an anointed king (Messiah, τύχροφος μου, τέθρισαν μου, Isa 41 1)—a title suggesting to later writers that he was a type of Christ (Hieron., Comm. on Isa 44 1).

From Persia we do not get any help as to his character, nor as to the estimation in which he was held. His only inscription extant is above his idealized bas-relief at Susa in Murghâb, where he simply writes: His Bas-relief shows Cyrus standing, looking to the right, draped in a fringed garment resembling those worn by the ancient Babylonians, reaching to the feet. His hair is combed back in the Pers style, and upon his head is an elaborate crown, two horns extending to front and back, with a uræus serpent rising from each end, and between the serpents three vase-like objects, with discs at their bases and summits, and serrated leaves between. There is no doubt that this crown is symbolic of his dominion over Egypt, the three vase-like objects being modifications of the triple helmet-crown of the Egyptian deities. The king is represented as four-winged in the Assyro-Babylonian style, probably as a claim to divinity in their hierarchy as well as to dominion in the lands of Merodach and Asûr. In his right hand, which is raised to the level of his shoulder, he holds a kind of scepter seemingly terminating in a bird's head—in all probability also a symbol of Bab dominion, though the emblem of the Bab cities of the South was most commonly a bird with wings displayed.

T. G. Pinches

D

DAGGER, dag'âr. See Armor, Arms.

DAGON, dâ'gon (דַּגוֹן, āhāshān; apparently derived from דג, dâgh, "fish"): Name of the god of the Philis (according to Jerome on Isa 41 19 the Phili generally); in the Bible Dagon is associated with Gaza (Jgs 16) but elsewhere with Ashdod (cf 1 S 6 and 1 Mac 11 39; 14 7); in 1 Ch 10 10 there is probably an error (cf the passage 1 S 31 10). The god had his temple ("the house of Dagon") and his priests. When the ark was captured by the Philis, it was conducted to Ashdod where it was placed in the house of Dagon by the side of the idol. But on the morrow it was found that the idol lay prostrate before the ark of the Lord. It was restored to its place; but on the following day Dagon again lay on the ground before the ark, this time with the head and both hands severed from the body and lying upon the mishâdôn (the word is commonly interpreted to mean "threshold"); according to Winckler, it means "pedestal"); the body alone
remained intact. The Heb says: “Dagon alone remained.” Whether we resort to an emendation (דָּגוָן, dāgōn, “his fish-part”) or not, commentators appear to be right in inferring that the idol was half man, half fish. Classic authors give this form to Derceto. The sacred writer adds that from that time on the priests of Dagon and all those that entered the house of Dagon refrained from stepping upon the miṣpāhṭ of Dagon. See 1 S 5 1–5. The prophet Zephaniah (1:9) speaks of an idolatrous practice which consisted in leaping over the miṣpāhṭ. The Septuagint in 1 S 5:1 indeed adds the clause: “but he did not want to leap.” Leaping over the threshold was probably a feature of the Phil ritual which the Hebrews explained in their way. A god Dagon seems to have been worshipped by the Canaanites; see Bethe-DDAGON.

Literature.—Commentaries on Jgs and 1 S, Winckler, Altertum. Forschungen, III, 388.

MAX L. MARQUIS

DAILY, dālī: This word, coming as it does from the Heb דָּלִי, yōm, “day,” and the Gr ἡμέρα, hēmēra, suggests either day by day (Ex 18 15), that which is prepared for one daily (Neh 6 18), as e.g. our “daily bread,” meaning bread sufficient for that day (Mt 6 11); or day by day continuously, one day after another in succession, as “the daily burnt offering” (Nu 29 6 AV), daily ministration (Acts 10 14), and “daily in the temple” (Act 5 42 AV). The meaning of the word “daily” as used in the Lord’s Prayer (Mt 6 11) seems to indicate sufficient for our need, whether we consider that need as a day at a time, or day after day as we are permitted to live. “Give us bread sufficient for our sustenance.”—WILLIAM EVANS

DAILY OFFERING, or SACRIFICE. See SACRIFICE.

DAINTIES, dān’tis, DAINTY (MEATS) (תּוֹנְסָה, tōnasah, “things full of taste,” ἀρετὴς, man’ammin, ἀρετή, ma’adābdān; ἀράπας, ἀράπας, “fat,” “shining”): Jacob is represented as predicting of Asher, “He shall yield royal d.” (Gen 49 20; cf § clause, “His bread shall be fat,” and Dt 33 23). The so-called “fat fish of Egypt; Eilat” (Ps 78 35) David is praying to be delivered from the ways of “men that work iniquity,” cries, “Let me not eat of their d.” (Ps 141 4). The man who sitteth “to eat with a ruler” (Prov 23 1–5) is counseled, “if thou be a man of marked d., be not desirous of his d.; seeing they are deceitful food” (cf John’s words in the woes upon Babylon [Rev 18 14], “All things that were d. and sumptuous are perished from thee, and Homer’s Iliad [Pope, xviii. 536]). “Dainties,” then, are luxuries, costly, delicate and rare. This idea is common to all the words thus rendered; naturally associated with kings’ tables, and with the lives of those who are lovers of pleasure and luxury. By their associations and their softening effects they are to be abstained from or indulged in moderately as “deceitful food!” by those who would live the simple and righteous life which wisdom sanctions. They are also “offered not from genuine hospitality, but with some by-ends.” He should also shun the dainties of the niggard (Prov 23 6), who counts the cost (ver 7 RVm) of every morsel that his guest eats. See DELICATE; FOOD, etc.

Geo. B. EAGAR

DAISAN, dā’san, dā’i-san (Δαίσαν, Daisan): Head of a family of temple servants (1 Esd 5 31) called Bezirin in Ezra 2 58; Neh 7 50, the interchange of D and R in Heb being not uncommon.

DAKUBI, da-kū’bi, da-kō’bi (Δακοῦβ, Dakōub, Δακοῦβ, Dakoubi; AV Dacobi): Head of a family of gate-keepers (1 Esd 5 28) called “Akub” in the canonical lists.

DALAIH, da-lā’a, da-lā’a: See DELAIH.

DALON, dā’lan (Δαλόν, Dalôn; AV Dalan): Head of a family that returned to Jerusalem, but which “could shew neither their families, nor their stock, how they were of Israel” (1 Esd 5 37); corresponds to Delaiha (Ezr 2 60). Another reading is “Asan.”

DALE, dal, KING’S ( אלה, ‘emek ha-melekh): (1) “Absalom in his lifetime had taken and reared up for himself the pillar, which is in the king’s dale” (2 S 18 18). According to Jos (Ant. VII. x, 3) this was a marble pillar, which he calls “Absalom’s hand” and it was two furlongs from Jerus. Warren suggests that this dale was identical with the KING’S GARDEN (q.v.), which he places at the open valley formed at the junction of the Tyropeon with the Kidron (see JERUSALEM). The so-called Absalom’s Pillar, which the Assyrians still hold, is in the Reproduction of Absalom’s disobedience, and which a comparatively recent tradition associates with 2 S 18 18, is a very much later structure, belonging to the Graeco-Roman period, but showing Egypt influence. (2) King’s Vale (Gen 14 17; AV dale). See King’s Vale; VALE. E. W. G. MASTERMAN

DALETH, dā’leth (ד, ד): The 4th letter of the Heb alphabet, and as such used in Ps 119 to designate the 4th section; transcribed in this Encyclopaedia with the daqesh as d, and, without, as dh (= th in the). It came also to be used for the number four (4), and with the daqesh for 4000. With the apostrophe it is sometimes used as abbreviation for the tetragrammaton. For name, etc, see ALPHABET.

DALLY, dā’li: Occurs in Wisd 12 26: “But they that would not be reformed by that correction wherein he dailleth with them” (ταιριαζον εκτρισφερον, παιριαζον επιτιμεσθον, “child play of correction”), the reference being to the earlier and lighter plagues of Egypt: Ezr 6 7. The name Dali was probably used in the past tense, thus indicating past a d., “by a correction which was as children’s play,” Gr (as above). He first tried them by those lighter infestations before sending on them the heavier. In later usage “daily” implies delay.

DALMANUTHA, da-lam’n-tha. See MAGA-
        D. Cf Mk 8 10; Mt 15 39.

DALMATIA, dal-ma’ti-a (Δαλματία, Dalmatia, “deceitful!”): A district of the Rom empire lying on the eastern shore of the Adriatic. Writing from Rome to Timothy during his second imprisonment (in 66 or 67 AD, according to Ramsey’s chronology), Paul records the departure of Titus to Dalmatia (2 Tim 4 10). The name is made use of by special mission, and we cannot tell whether his object was to traverse regions hitherto unevangelized or to visit churches already formed. Nor can we determine with certainty the meaning of the word Dalmatia as here used. Originally it denoted the land of the barbarous Dalmatae or Dalmatae, a warlike Illyrian tribe subjigated by the Romans after a long and stubborn resistance; it was then applied to the southern portion of the Rom province of Illyricum, lying between the river Titus (mod. Kerka) and the Macedonian frontier; later the name was extended to the entire province. On the whole it seems most probable that the apostle uses it in this last sense. See further s.v. ILLYRICUM.

MARCUS N. TOD
DALPHON, dal'fon (דַּלְפֹּן, dalphony, "crafty"): The second of the ten sons of Haman, slain by the Jews (Est 9 7).

DAM (דָּמָּם, 'em, ordinary Heb word for "mother"): Heb law prohibited the destruction of the "dam" and the young of birds at the same time, commanding that if the young be taken from a nest the dam be allowed to escape (Dt 22 6,7). In the same spirit it enjoined the taking of an animal for slaughter before it had been seven days with its "dam" (Ex 22 30; Lev 22 27; cf Ex 23 19).

DAMAGE, dam'áj (דָּמָּג, bábhádá): This word expresses any inflicted loss of value or permanent injury to persons or things. "Why should damage grow to the hurt of the kings?" (Ezr 4 22). In Prov 26 6 "damage" means "wrong," "injury" (Heb בֶּן, bámda). The tr of Est 7 4 is doubtful: "Although the adversary could not have compensated for the king's damage" (RV 'for our affliction is not to be compared with the king's damage'); AV 'the king's damage could not be compared with the king's damage'; but Heb Пֶּג (Peg) (Est 7 4) and Aram. פֶּזֶק (Pezek) (Est 7 4) have the meaning of "molestation" or "annoyance" (see Ges.-Buhl Dict. [15th ed] 489, 806, 906). We therefore ought to read 'for that oppression would not have been worthy of the molestation of the king' (Est 7 4) and 'that the king should have no molestation' (Dnl 6 2). The Gr γιῆ, zemia, "loss" and γιῶνα, zemitéo, "to cause loss"; RV therefore translates Acts 27 10 "will be with injury and much loss" (AV 'damage'), and 2 Cor 7 9 "but ye might suffer loss by us in nothing" (AV 'damage'). A. L. BRESLAUB

DAMARIS, dam'-a-ris (דָּמָּרִיס, Damaris, possibly a corruption of דָּמָּלִיס, dalmalis, "a healer"): The name of a female Christian of Athens, converted by Paul's preaching (Acts 17 34). The fact that she is mentioned in this passage together with Dionysius the Areopagite has led some, most probably in error, to regard her as his wife. The singing out of her name with that of Dionysius may indicate some personal or social distinction. Cf Acts 17 12.

DAMASCENE, dam'-a-sen (דָּם-אֶסֶּנְ, damassen, דָּמָּסָק, דָּמָּסָכְ, "of the city of Damascus"): The inhabitants of Damascus under Aretas the Arabian are so called (2 Cor 11 32).


The Eng. name is the same, as the Gr Δαμασκός, Damaskos. The Heb name is פֶּג (Peg), Damassen, but the Aram. form פֶּג (Peg), Damesek, occurs in 1 Ch 16 5; 2 Ch 23 5. The name appears in Egyptian inscriptions as Ti-mas-ku (16th cent. BC), and Sa-ra-mas-ki (13th cent. BC), which W. M. Müller, Asien u. Europa, 227, regards as representing Tri-ras-mas-ki, concluding from the "ra" in this form that Damascos had by that time passed under Aram. influence. In the Am Tobs the forms Ti-mas-keg and Bi-mas-ke are pointed to. The Arab. name is Dimashk esh-Sham ("Damascus of Syria") usually contrasted to Esch-Sham simply. The meaning of the name Damascus is unknown. Esch-Sham (Syria) means "the left," in contrast to the Yemen (Arabia) = "the right."

Damascus is situated (33° 30' N. lat., 36° 18' E. long.) in the N.W. corner of the Ghuta, a fertile plain about 2,300 ft. above sea level.

2. Situation. W. of Mt. Hermon. The part of and Natural the Ghuta E. of the city is called el-

Features The river Barada (see Abana) flows through Damascus and waters the plain, through which the Nahar el-Avaj (see Pharpar) also flows, a few miles S. of the city. Surrounded on three sides by bare hills, and bordered on the E., its open side, by the desert, its well-watered and fertile Ghuta, with its streams and fountains, its fields and orchards, makes a vivid impression on the Arab of the desert. Arab. lit. is rich in praises of Damascus, which is described as an earthly paradise. To see Damascus is to the Arab see a part of his homeland, and as he approaches it, he feels the praises are exaggerated, and it is perhaps only in early summer that the beauty of the innumerable fruit trees—apricots, pomegranates, walnuts and many others—justifies enthusiasm. To see Damascus is to the Arab see an ideal city, and as he approaches it, he feels as if he were visiting his homeland. The Barada (Abana) is the life blood of Damascus. Confined in a narrow gulf until close to the city, where it spreads itself in many channels over the plain, only to lose itself in a few miles as it sinks into the marshes of the desert, its whole strength is expended in making a small area between the hills and the desert really fertile. That is why a city on this site is inevitable and permanent. Damascus, almost defenceless from a military point of view, is protected by the desert and factory of inland Syria. In the course of its long history it has more than once enjoyed and lost political supremacy, but in all the vicissitudes of political fortune it has remained the natural harbor of the Syrian desert.

Damascus lies along the main stream of the Barada, almost entirely on its south bank. The city is about a mile long (E. to W.) and about half a mile broad (N. to S.). It is built on a south side a long suburb, consisting for the most part of a single street, called the Meidan, stretches for a mile beyond the line of the city wall, terminating at the Bavuweat Allah, the gate of God, the starting point of the Haj, the annual pilgrimage to Mecca. The city has thus roughly the shape of a broad-headed spoon, of which the Meidan is the handle. In the Gr period, a long, colonnaded street ran through the city, doubtless the street which is called Dussus; (Acts 9 11). This street, along the course of which remains of columns have been discovered, runs westward from the Babeshe-Sherki, the "East Gate." Part of it is still called Derb el-Mustakim ("Straight Street"), but it is not certain that it has borne the name through all the intervening cent. It runs between the Jewish and Christian quarters (on the left and right, respectively, going west), and terminates in the Suk el-Mudahiyyeh, a bazaar built by Midhat Pasha, on the north side of which is the main Moslem quarter, in which are the citadel and the Great Mosque. The houses are flat-roofed, and are usually built round a courtyard, in which is a fountain. The streets, with the exception of Straight Street, are mostly narrow and tortuous, but on the west side of the city there are some good covered bazaars. Damascus is not rich in antiquities. The Omayyad Mosque, or Great Mosque, replaced a Christian church, which in its time had taken the place of a pagan temple. The site was doubtless occupied from time immemorial by that which was the religious edifice of the city. A small part of the ancient Christian church is still extant. Part of the city wall has been preserved, with a foundation going back to Rom times, surmounted by Arab work. The traditional site of Paul's escape (Acts 9 25;
kingdom in Damascus. Rezon, son-of Eliada, an officer in the army of Hadadezer, king of Zobah, escaped in the hour of defeat, and became a captain of banditti. Later he established himself in Damascus, and became its king (1 K 11 23f). He cherished a not unnatural animosity against Israel, and the rise of a powerful and hostile kingdom in the Israelitish frontier was a constant source of anxiety to Solomon (1 K 11 25).

(2) The Aramaean kingdom (cir 950-732 BC).—Whether Rezon was himself the founder of a dynasty is not clear. He has been identified with Hezon, father of Tab-rimmon, and grandfather of Ben-hadad (1 K 15 18), but the identification, though a natural one, is insecure. Ben-hadad (Bir-idri) is the first king of Damascus, after Rezon, of whom we have any detailed knowledge. The disruption of the Heb kingdom afforded the Aramaeans an opportunity of playing off the rival Heb

Abana RIVER.
fell before Ramoth-gilead, and his death relieved Ben-hadad of the only neighboring monarch who could challenge the supremacy of Damascus. Paul gives light upon the history of Damascus at this time by the Assyrian inscriptions. In 854 BC the Assyrians defeated a coalition of Syrian and Palestine states (including Israel) under the leadership of Ben-hadad at Karkar. In 849 and 846 BC renewed attacks were made upon Damascus by the Assyrians, who, however, did not effect any considerable conquest. From this date until the fall of the city in 732 BC the power of the Aramaean kingdom depended upon the activity or quiescence of Assyria. In 854 BC, when Ben-hadad and usurped his throne cir 844 BC, was attacked in 842 and 839, but during the next thirty years Assyria made no further advance westward. Hazael was able to devote all his energies to his western neighbors, and Israel suffered severely at his hands. In 803 Mari' of Damascus, who is probably identical with the Ben-hadad of 2 K 13 3, Hazael's son, was made tributary to Ramman-nirari III of Assyria. This blow weakened Aram, and afforded Jerusalem an opportunity of avenging the defeats inflicted upon his country by Hazael. In 773 Assyria again invaded the territory of Damascus. Tiglath-pileser III (745-727 BC) pushed vigorously westward, took Damascus, and made Hazael pay tribute. A year or two later he reverted, and attempted in concert with Pekah of Israel, to coerce Judah into joining an anti-Assyrian league (2 K 15 37; 16 5; Isa 7). His punishment was swift and decisive. In 754 the Assyrians advanced and laid siege to Damascus, which fell in 732. Rezin was executed, his kingdom was overthrown, and the city suffered the fate which a few years later befell Samaria.

(4) The middle period (cir 732 BC-650 AD).—Damascus had now lost its political importance, and for more than two centuries, we have only one or two inconsiderable references to it. It is mentioned in an inscription of Sargon (722-705 BC) as having taken part in an unsuccessful insurrection along with Hamath and Arpad. There are incidental references to it in Jer 49 23 ff and Ezek 18 17; 47 16 ff. In the Pers period Damascus, if not politically of great importance, was a prosperous city. The overthrow of the Persian empire by Alexander was soon followed by the establishment of the Seleucid kingdom of Syria, with Antioch as its capital, and Damascus lost its position as the chief city of Syria. The center of gravity was moved toward the sea, and the maritime commerce of the Levant became more important than the trade of Damascus with the interior. In 111 BC the Syrian kingdom was divided, and Antiochus Cyzicenus became king of Coele-Syria, with Damascus as his capital. His successors, Demetrius Eusebius and Antiochus Dionysus, had troubled careers, being involved in domestic conflicts and in wars with the Parthians, with Alexander Jannaeus of Judea, and with Aretas the Nabataean, who obtained possession of Damascus in 85 BC. Tigranes, being of Armenia, held Syria for some years after this date, but was defeated by the Romans, and in 64 BC Pompey finally annexed the country. The position of Damascus during the first cent. and a half of Rom rule in Syria is obscure. For a time it was in Rom hands, and from 31 BC - 33 AD its coins bear the names of Augustus or Titus. Subsequently it was again in the hands of the Nabataeans, and was ruled by an ethnarch, or governor, appointed by Aretas, the Nabataean king. In these cases, it refers to the political and ecclesiastical position, in which the city was regarded by the bishops who held it. In 2 Cor 11 32f. Paul places it as a Roman city. In the early history of Christianity Damascus, as compared with Antioch, played a very minor part. It is memorable in Christian history on account of its associations with Paul's conversion at the scene of his earliest Christian preaching (Acts 9 1-25). All the NT references to the city relate to this event (Acts 9 1-25; 22 5-11; 26 12,20; 2 Cor 11 32f; Gal 1 17).

Afterward, under the early Byzantine emperor, Damascus, though important as an outpost of civilization on the edge of the desert, continued to be, second to Antioch, the center of Moslem politics. It was not until the Arab conquest (634 AD) that it passed out of Christian hands, and reverted to the desert, that it once more became a true capital.

(4) Under Islam.—Damascus has now been a Moslem city, or rather a city under Moslem rule, for nearly thirteen centuries. For about a cent. after 650 AD it was the seat of the Omeyyad caliphs, and enjoyed a position of preeminence in the Moslem world. Later it was supplied by Bagdad, and in the 10th cent. it came under the rule of the Fatimides of Egypt. Toward the close of the 11th cent. the Seljuk Turks entered Syria and captured Damascus. In the period of the Crusades the city, though never of decisive importance, played a considerable part, and was for a time the headquarters of Saladin. In 1300 it was plundered by the Tartars, and in 1399 Timur released an enormous ransom from it, and carried off its famous armories, thus robbing it of one of its most important industries. Finally, in 1516 AD, the Ommans Turks under Sultan Selim conquered Syria, and Damascus became, and still is, the capital of a province of the Ottoman Empire.

C. H. THOMSON

DAMMSEEK ELIEZER (Gen 15 2 ERV). See ELIEZER (1).

DAMN, dam, DAMNATION, dam-nâ'shun, DAMNABLE, dam-na'ab-l: These words have undergone a change of meaning since the time of the LXX. They are derived from Lat damnare—to inflict a loss, to condemn, and that was their original meaning in Eng. Now they denote exclusively the idea of everlasting punishment in hell. It is often difficult to determine which meaning was intended by the translators in AV. They have been excluded altogether from RV. The words for which they stand in AV are:

(1) δικλίζω, apôleia, "destruction," trd "damnable" and "condemnation" only in 2 Pet 21 3 (RV "destructive," "destruction"). False prophets taught doctrines calculated to destroy others, and themselves incurred the sentence of destruction such as overtook the fallen angels, the world in the Deluge, and the cities of the Plain. Apôleia occurs otherwise 16 times in the NT, and is always trd in AV and RV by either "perdition" or "destruction": twice of waste of treasure (Mt 26 8 = Mk 14 4); twice of the beast that comes out of the abyss and goes into perdition (Rev 17 8,11). In all other cases, it refers to men, and defines the destiny that befalls them as the result of sin: Judas is the "son of perdition" (Jn 17 12). Peter consigns Simon Magus and his money to perdition (Acts 8 20).
Some men are “vessels of wrath fitted unto destruction” (Rom 9:22), and others, their “end is perdition” (Phil 3:19). It is the antithesis of salvation (He 10:39; Phil 1:28). Of the two ways of life, one leads to destruction (Mt 7:13). Whether it is utter, final and irretrievable destruction is not stated.

(2) ἑρωός, κρίνω, ἐδρέας "dammned" only in AV of 2 Thess 2:12 (RV “judged”) means “to judge” in the widest sense, “to form an opinion” (Lk 7:43), and forensically “to test and try” an accused person. It can only acquire the sense of “judging guilty” or “condemning” in the modern context. In the OT, (3) κατάρξω, κατακρίνω, ἐδρέας “dammned” only in AV of Mk 16:16; Rom 14:23 (“condemned in RV”), means properly “to give judgment against” or “to condemn” and is so tr. 17 t. in AV and always in RV.


“Judgment” may be neutral, an impartial use of the judge weighing the evidence (so in Mt 7:2; Acts 24:25; Rom 11:33; 1 Cor 6:2; 1 Pet 4:17; Rev 20:4) and “lawsuit” (1 Cor 6:7); or it may be inferred from the context that judgment is unto condemnation (so in Rom 2:2; 5:16; 10:1; Rev 19:14; 22:6; and Rom 13:2; 1 Cor 11:29). In places where κρίμα and κρίσις are rightly tr. “condemnation,” and where “judgment” regarded as an accomplished fact involves a sentence of guilt, they together with κατακρίνω define the relation of a person to the supreme authority, as that of a criminal, found and held guilty, and liable to punishment. So the Roman empire regarded Jesus Christ, and the thief on the cross (Lk 23:40; 24:20). But generally these words refer to man as a sinner against God, judged by Him, and liable to the just penalty of sin. They imply nothing further as to the nature of the penalty or the state of man undergoing it, nor as to its duration. Nor does the word “eternal” (αἰωνίως, ἐνδικηθῆναι, ἐνδικηθῆσθαι τῷ ἐναρέου) or “everlasting” (ἐναρέω, ἐναρέω) in AV when added to them, determine the question of duration. Condemnation is an act in the moral universe, which cannot be determined under categories of time.

These terms define the action of God in relation to man’s conduct, as that of the Supreme Judge, but they express only one aspect of that relation which is only fully conceived, when coordinated with the more fundamental idea of God’s Fatherhood. See ESCHATOLOGY; JUDGMENT.

LITERATURE.—R. Salmon, Christian Doctrine of Immortality; Charles, Eschatology.

T. REES

DAMSEL, dam·zel·: A young, unmarried woman; girl (lass) (Acts 21:9); maiden (Fr. in Mt 26:69; Jn 18:17; Acts 12:13; 16:16 gives “maid” for παιδία, παιδίτσα, “a girl,” i.e. (spec.) a maid-servant or young female slave (AV “damsel”), and “child” for παιδία, παιδίον, “a half-grown boy or girl,” in Mk 5:30:40bis:41.

DAN [דָּן, dān, “judge”]: Δάν, Dān: The fifth of Jacob’s sons, the first borne to him by Bilhah, the maid of Rachel, to whom, as the child of her slave, he legally belonged. At his birth Rachel, whose barrenness had been an obstacle to her trial, had exclaimed “God hath judged me” (Gen 30:6). He was full brother of Naphtali. In Jacob’s blessing there is an echo of Rachel’s words, “Dan shall judge his people” (Gen 49:16). Of the patriarch Dan almost nothing is recorded. Of his sons at the settlement in Egypt only one, Hushim, is mentioned (Gen 46:23). The name in Nu 26:43 is Shuham. The tribe however stands second in point of numbers on entering Israel 62,700 men of war (Nu 1:39); and at the second census they were 64,400 strong (26:43). The standard of the camp of Dan in the desert march, with which were Asher and Naphtali, was on the north side of the tabernacle (Nu 2:25; 10:25; of Josh 6:9 AV “gathering host”). The prince of the tribe was Ahiezer (Nu 1:12). Among the spies Dan was represented by Ammiel the son of Gemalli (13:12). Of the tribe of Dan was Othniel (AV “Ahohish”) one of the wise-hearted artificers engaged in the construction of the tabernacle (Ex 31:6). One who was stoned for blasphemy was the son of a Danite woman (Lev 24:10). At the ceremony of blessing and anointing, Japhlet of the tribe of Dan stood on Mount Gerizim once while the other tribes were on Gerizim (Dt 27:13). The prince of Dan at the division of the land was Bukki the son of Jogli (Nu 34:22).

The territory assigned to Dan adjoined those of Ephraim, Benjamin and Judah, and lay on the western slopes of the mountain. The 3. Territory reference in Jgs 5:17: “And Dan, why did he remain in ships?” seems to mean that Dan had expected a naval attack. It is a glimpse of the difficulty. We are told that the Amorites forced the children of Dan into the mountain (Jgs 1:34), so they did not enjoy the richest part of their ideal portion, the fertile plain between the mountain and the sea. The strong hand of the house of Joseph kept the Amorites tributary, but did not drive them out. Later we find Dan oppressed by the Philis, against whom the heroic exploits of Samson were performed (Jgs 14 ff.). The expeditions of the Danites recorded in Jgs 18 is referred to in Josh 19 47 ff. The 4. Danite Raid conditions prevailing in those days. Desiring an extension of territory, the Danites sent young men who reconnoitred for them upon Laish, a city at the north end of the Jordan valley. The people, possibly a colony from Sidon, were careless in their fancied security. The land was large, and there was “no want of anything that was in the earth.” The expedition of the 600, their dealings with Micah and his priest, their capture of Laish, and their founding of an idol shrine with priestly attendant, illustrate the strange mingling of lawlessness and superstition which was characteristic of the time. The town being captured the city of Laish they called Dan—see following art. Perhaps 2 Ch 2 14 may be taken to indicate that the Danites intermarried with the Philonicians. Divided between its ancient seat in the S. and the new territory in the N. the tribe retained its place in Israel for a time (1 Ch 12:35; 27:22), but it played no part of importance in the subsequent history. The name disappears from the genealogical lists of Ch. and it is not mentioned among the tribes in Rev 7:5 ff.

Samson was the one great man produced by Dan, and he seems to have embodied the leading characteristics of the tribe: unsteady, unscrupulous, violent, possessed of a certain grim humor; stealthy...
in tactics—"a serpent in the way, an adder in the path" (Gen 49:17)—but swift and strong in striking—"a lion's whelp, that leapeth forth from Bashan' (Deut 32:11). Dan ranked as a city in which the true customs of old Israel were preserved (2 S 20 18 LXX). W. EWING

DAN: A city familiar as marking the northern limit of the land of Israel in the common phrase "from Dan even to Beer-sheba" (Jgs 20 1; 1 S 3 20, etc.). Its ancient name was Luah or Leshem (Jgs 18 7, etc.). It was probably an outlying sellosettlement of Tyre or Sidon. Its inhabitants, pursuing the ends of peaceful traders, were defenseless against the onset of the Danite raiders. Having captured the city the Danites gave it the name of their own tribal ancestral (Jgs 16). It lay in the valley near Beth-rehob (ver 28). Jos places it near Mt. Lebanon and the fountain of the lesser Jordan, a day's journey from Sidon (Ant, V, iii, 1; VIII, viii, 4; BJ, IV, i, 1). Onom says it lay 4 Rom miles from Paneeas on the way to Tyre, at the source of the Jordan. This points decisively to Tell Kadiyeh, in the plain W. of Banias. The mound of this name—Kadiyeh is the exact Arab. equivalent of the Heb Dan—rises from among the bushes and reeds to a height varying from 40 to 80 ft. The largest of the hillocks of the Jordan rises on the west side. The waters join with those of a smaller spring on the other side to form Nahar el-Ledden which flows southward to meet the streams from Banna and Hasbeijeh. The mound, which is the crater of an extinct volcano, has a certain aura that remains on the south side, while the tomb of Sheik Maruzk is sheltered by two holy trees. The sanctuary and ritual established by the Danites persisted as long as the house of God was in Shiloh, and the priesthood in this idolatrous shrine remained in the family of Jonathan till the conquest of Tiglath-pileser (Jgs 18 30; 2 K 15 29). Here Jeroboam I set up the golden calf. The ancient sanctity of the place would tend to promote the success of his scheme (1 K 15 20; 2 Ch 16 4). It was regained by Jeroboam II (2 K 14 25). It shared the country's fate at the end of Tiglath-pileser (2 K 15 29).

It was to this district that Abraham pursued the army of Chedorlaomer (Gen 14 14). For Dr. G. A. Smith's suggestion that Dan may have been at Bannias see HGL, 473, 480. F. W. EWING

DAN (Ezk 27 19 AV). See VEDAN.

DANCING, dan'sing. See GAMES.

DANDLE, dan'dlé (דנָלֶשׁ, sh'd'ëšh'ah', a Pulpal form, from root דלש, sh'dà', with sense of to be caressed'). Occurs in Isa 66 12, 'shall be dandled upon the knees.'

DANGER, dan'jér: Danger does not express a state of reality but a possibility. In Mt 5 21 f, however, and also AV Mk 3 29 (RV "but is guilty of an eternal sin") the expression "danger" refers to a certainty, for the danger spoken of is in one case judgment which one brings upon himself, and in the other the committing of an unpardonable sin. Both are the necessary consequences of a man's conduct. The reason for translating the Gr σκότειν, σκότος (lit. "to be held in anything so one cannot escape") by "is in danger," instead of "guilty" or "liable," may be due to the translator's conception of these passages as signs of judgment, and the warning against such an act rather than as a statement of the judgment which stands pronounced over every man who commits the sin. A. L. BRESLICH
to give the interpretation thereof. The wise men having said that they could not tell the dream, nor interpret it as long as it was untold, the king threatened them with death. Daniel, who seemed not to have been concerned when the other wise men read before the king, when he was informed of the threat of the king, and that preparations were being made to slay all of the wise men of Babylon, himself and his three companions included, boldly went in to the king and requested that he would appoint a time for him to appear to show the interpretation. Then he went to his house, and he and his companions prayed, and the dream and its interpretation were made known unto Daniel. At the appointed time, the dream was explained and the four Hebrews were loaded with wealth and given high positions in the service of the king. In the 4th chapter, we have recorded Daniel's interpretation of the dream of Nebuchadnezzar about the great tree that was hewn at the command of an angel, thus prefiguring the insanity of the king.

Daniel's third great appearance in the book is in ch 5, where he is called upon to explain the extraordinary writing upon the wall of Belshazzar's palace, which foretold the end of the Medes and the incoming of the Medes and Persians. For this service Daniel was clothed with purple, a chain of gold put around his neck, and he was made the third ruler in the kingdom.

Daniel, however, was not merely an interpreter of other men's visions. In the last six chapters we have recorded four or five of his own visions, all of which are taken up with revelations concerning the future history of the great world empires, especially in their relation to the people of God, and predictions of the final triumph of the Messiah's kingdom.

In addition to his duties as seer and as interpreter of signs and dreams, Daniel also stood high in the governmental service of Nebuchadnezzar, Belshazzar, and Darius the Mede, and perhaps also of Cyrus. The Book of Dan, our only reliable source of information on this subject, does not tell us much about his duties and performances. It does say, however, that he was chief of the wise men, that he was in the gate of the king, and that he was governor over the whole province of Babylon under Nebuchadnezzar; that Belshazzar made him his third ruler in the kingdom; and that Darius made him one of the three presidents to whom his hundred and twenty satraps were to give account; and that he even thought to set him over his whole kingdom. In all of these positions he seems to have conducted himself with faithfulness and judgment. While in the service of Darius the Mede, he aroused the antipathy of the other presidents and of the satraps. Unable to find any fault with his official acts, they induced the king to make a decree, apparently general in form and purpose, but really aimed at Daniel alone. They saw that they could find no valid accusation against him, unless they found it in connection with something concerning the law of his God. They therefore caused the king to make a decree that no one should make a request of anyone for the space of thirty days, save of the king. Daniel, having publicly prayed three times a day as he was in the habit of doing, was caught in the act, accused, and on account of the irrevocableness of a law of the Medes and Persians, was condemned - with the decree to be cast into a den of lions. The king was much troubled at this, but was unable to withhold the punishment. However, he expressed to Daniel his belief that his God in whom he trusted continually would deliver him; and so indeed it came to pass. For in the morning, when the king drew near to the mouth of the den, and called to him, Daniel said that God had sent His angel and shut the mouths of the lions. So Daniel was taken up unharmed, and at the command of the king his accusers, having been cast into the den, were destroyed before they reached the bottom.

LITERATURE.—Besides the commentaries and other works mentioned in the art. on the Book of Dan, valuable information may be found in Josiah Strong's Biblical Encyclopedia and in Payne Smith's Lectures on Daniel.

R. DICK WILSON

Daniel, Daniel, Book of:

I. Name.—The Book of Dan is rightly so called, whether we consider Daniel as the author of it, or as the principal person mentioned in it.

II. Place in the Canon.—In the Eng. Bible, Dan is placed among the Major Prophets, immediately after Ekr, thus following the order of the Sept and of the Lat Vulg. In the Heb Bible, however, it is placed in the third division of the Canon, called the Kethuvim or writings, by the Hebrews, and the hagapographies, or holy writings, by the Seventy. It has been considered that Dan was placed by the Jews in the third part of the Canon, either because they thought the inspiration of its author to be of a lower kind than was that of the other prophets, or because the book was written after the second or prophetical part of the Canon had been closed. It is more probable, that the book was placed in this part of the Heb Canon, because Daniel is not called a nāḇīhī ("prophet"), but was rather a hāḵeḵ ("seer") and a bāḵāh ("wise man"). None but the works of the nāḇīhīs are thus included in the second part of the Jewish Canon, the third being reserved for the heterogeneous works of seers, wise men, and priests; or for those that do not mention the name or work of a prophet, or that are poetical in form. A confusion between the office of the interpreter of the King's dreams and that of the prophet is used to render the two Heb words nāḇīhī and hāḵeḵ. In the Scriptures, God is said to speak to the former, whereas the latter see visions and dream dreams. Some have attempted to explain the position of Daniel by assuming that he had the prophetic gift, without holding the prophetic office. It must be kept in mind that all reasons given to account for the order and place of many of the books in the Canon are purely conjectural, since we have no historical evidence bearing upon the subject earlier than the time of Jesus ben Sirach, who wrote probably about 180 BC.

III. Divisions of the Book.—According to its subject-matter, the book falls naturally into two great divisions, each consisting of six chapters, the first portion containing the historical sections, and the second the apocalyptic, or predictive, portions; though the former is not devoid of predictions, nor the latter of historical statements. More specifically, the first chapter is introductory to the whole book; the second contains the marvelous events in the history of Daniel and his three companions in their relations with the rulers of Babylon; and chs 7-13 narrate some visions of Daniel concerning the great world-empires, esp. in relation to the kingdom of God.
According to the languages in which the book is written, it may be divided into the Aram. portion, extending from 2:4b to the end of ch. 7, and a Heb. portion embracing the rest of the book.

V. The language of the book is partly Heb. and partly a dialect of Aram., which has been called Chaldee, or Bib. Aram. This Aram. is almost exactly the same as that which is found in the MSS of Dn. or whether it was a peculiarity of the Bib. Aram. as distinguished from the Heb., or whether it was due to the unifying, scientific genius of Daniel himself, we have no means at present to determine. In view of the fact that the later Papyri often use the d sign to express the dh sound, it seems fatuous to insist on the ground of the writing of these two sounds in the Book of Dn., that it cannot have been written in the Pers. period. As to the use of koph and ayin for the Aram. sound which corresponds to the Heb. aleph, when equivalent to an Arab. dadd, any hasty conclusion is debarred by the fact that the Aram. papyri of the 5th cent. BC, the MSS of the Sam. Tg. and the Mandae MSS written from 600 to 900 AD all employ the two letters to express the one sound. The writing of aleph and he without any proper discrimination occurs in the papyri as well as in Dn.

The only serious objection to the early date of Dn. upon the ground of its spelling is that which is based upon the use of a final n in the pronoun suffix of the second and third persons masc. pl. instead of the n of the Aram. papyri and of the Zakir and Sendeschrii inscriptions. It is possible that Dn. was influenced in this by the corresponding Heb. usage by the Mandaeic dialects of the Aram. agree with the Bab. in the formation of the phonetic suffixes of the second and third persons masc. pl., as against the Heb. Aram., Minaean, Sabaean and Ethiopic. It is possible that the occurrence of n in some west Aram. documents may have arisen through the influence of the Heb. Phoen., and that pure Aram. always had n just as we find it in Assy and Bab., and in all east Aram. documents thus far discovered.

This is the case that the Heb. Dn. as a pre-formative of the third person masculine of the imperfect proves a Palestinian provenience has been shown to be untenable by the discovery that the earliest Assyrian and Syr. also used a. (See M. Fognon, Inscriptions sémitiques, première partie, 17.)

This inscription is dated 73 AD. This proof that in the earlier stages of its history the east Aram. was in this respect the same as that found in Dn. is confirmed by the fact that the forms of the 3d person of the imperfect found in the proper names of the Aram. docket of the Assyrian inscription also have the preformative a. (See CIS, II, 47.)

V. Purpose of the Book.—The book is not intended to give an account of the life of Daniel. It gives neither his lineage, nor his birthplace, nor his death, nor his age, nor the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls the destinies of the whole world. The ars of nations, the lives of Heb. captives and of the mightiest of the kings of the earth, for the accomplishment of His Divine and benevolent plans for His servants and people.

VI. Unity of the Book. The unity of the book was first denied by Spinoza, who suggested that the first part was taken from the chronological works of the Chaldaens, basing his supposition upon the difference of language between the former and latter parts. Newton followed Spinoza in suggesting two parts. But recent researches about the unity of ch. 7, where the narrative passes over from the 3d to the 1st person, Köhler follows Newton, claiming, however, that the visions were written by Daniel of the exile, but that the first 6 chapters were composed by a later writer who elaborated the story. Von Orelli holds that certain prophecies of Daniel were enlarged and interpolated by a Jew living in the time of Antiochus Epiphanes, in order to show his contemporaries the bearing of the predictions of the book upon their times of oppression. Zeckler and Lange hold to the unity of the book in general; but the former thought that 11:5-45 is an interpolation; and the latter, that 10:1-11:44 and 12:5-13:3 were have been interpolated in the original MSS. The latter holds that the Aram. portions existed as early as the times of Alexander the Great—a view to which Strack also inclines. Eichhorn held that the book consisted of ten different original sections, which are bound together merely by the circumstance that they are all concerned with Daniel and his three friends. Finally, De Lagarde, believing that the fourth kingdom was the Rom., held that ch. 7 was written about 69 AD. (For the best discussion of the controversy as to the unity of Dn., see Eichhorn, Einleitung, §§ 612-19, and Buhl in RE, IV, 449-51.)

VII. Genuineness.—With the exception of the neo-Platonic Porphyry, a Gr non-Christian philosopher of the 3d cent., the genuineness of the Book of Dn. was denied by no one until the rise of the deistic movement in the 17th cent. The attacks upon the genuineness of the book have been based upon (1) the predictions, (2) the miracles, (3) the text, (4) the language, (5) the historical statements.

The assailants of the genuineness of Dn. on the ground of the predictions found therein, may be divided into two classes—those who deny prediction in general, and those who claim that the apocalyptic character of the predictions of Dn. is a sufficient proof of their lack of genuineness. The first of these two classes includes properly those who deny the mere Christian unity, but that the answer of the question of the contents of the book and the answering of them may safely be left to those who defend the doctrines of theism, and particularly of revelation. The second class of assailants is, however, of a different character, since it consists of those who are sincere believers in Christianity and predictive prophecy. They claim, however, that certain characteristics of definiteness and detail, distinguishing the predictive portions of the Book of Dn. from other predictions of the OT, bring the genuineness of Dn. into question.

The kind of prediction found here, ordinarily called apocalyptic, is said to have arisen first in the 2d cent. BC, when parts of the Book of Enoch and of the Sibylne Oraclies were written; and a main characteristic is to be that it records past events as if they were still future, thus bringing the speaker back into some distant past time.
for the purpose of producing on the reader the impression that the book contains real predictions, thus gaining credence for the statements of the writer and giving consolation to those who are thus led to believe in the providential foresight of God for those who trust in Him.

Since those who believe that God has spoken unto man by His Son and through the prophets will not be able to set limits to the extent and definiteness of the revelations which He may have seen fit to make through them, nor to prescribe the method, style, time and character of the revelations, this attests the genuineness of Dn1. It would be safe to be left to the defenders of the possibility and the fact of a revelation. One who believes in these may logically believe in the genuineness of Dn1, as far as this objection goes. That there are spurious apocalypses no more proves that all are spurious than that there are spurious gospels or epistles proves that there are no genuine ones. The spurious epp. of Philarius do not prove that Cicero's Letters are not genuine; nor do the false statements of 2 Mac, nor the many spurious Acts of the Apostles, prove that 1 Mac or Luke's Acts of the Apostles is not genuine. Nor does the fact that the oldest portions of the spurious apocalypses which have been preserved to our time are thought to have been written in the 2d cent. BC, proves that apocalyptic, or spurious, were written before that time. There must have been a beginning, a first apocalypse, at some time, if ever. Besides, if we admit that the earliest parts of the Book of En and of the Sibyline Oracles were written about the middle of the 2d cent. BC, whereas the Book of Enoch was written about 300 AD, 450 years later, we can see no good literary reason why Dn1 may not have antedated En by 350 years. The period between 500 BC and 150 AD was not yet entirely devoid of all known Hebrew literary productions as to render it exceedingly precarious for anyone to express an opinion as to what works may have characterized that long space of time.

Secondly, as to the objections made against the Book of Dn1 on the ground of the number or character of the miracles recorded, we shall only say that they affect the whole of the Christian system, which is full of the miraculous; and we have rejected the books of the Bible because miraculous events are recorded in them, where indeed shall we stop?

Thirdly, a more serious objection, as far as Dn1 itself is concerned, is the claim of Eichhorn that the original text of the Aram. portion of the Text has been so thoroughly tampered with and changed, that we can no longer get at the genuine original composition. We ourselves can see no objection to the belief that these Aram. portions were written first of all in Heb, or even, if you will, in Bab; nor to the supposition that some Gr translators modified the meaning in their version either intentionally, or through a misunderstanding of the original. We claim, however, that the composite Aram. of Dn1 agrees in almost every particular of orthography, etymology and syntax, with the Aram. of the North Sem inscriptions of the 9th, 8th and 7th cents. BC and of the Egyptian papyri of the 5th cent. BC; and that the vocabulary of Dn1 has an admixture of Heb, Bab and Pers words similar to that of the papyri of the 5th cent. BC; whereas, it differs in composition from the Aram. of the Nabateans, which is devoid of Pers, Heb, and Bab words, and is almost derived exclusively from that of the Palauryenes, which is full of Gr words, while having but one or two Pers words, and no Heb or Bab.

As to different recensions, we meet with a similar difficulty in Jeremiah without anyone's impugning on that account the genuineness of the work as a whole. As to interpolations of verses or sections, they are found in the Sam recension of the Heb text and in the Sam and other Ts, as also in certain places in the text of the NT, Jos and many other ancient literary works, without causing us to disbelieve in the genuineness of the rest of their works, or of the works as a whole.

Fourthly, the objections to the genuineness of Dn1 based on the presence in it of three Gr names of musical instruments and of a number of Pers words do not seem nearly as weighty today as they did a hundred years ago. The Gr inscriptions at Abu Simbel in Upper Egypt dating from the time of Psamtek II in the early part of the 6th cent. BC, the discovery of the Minoan inscriptions and ruins in Crete, the revelations of the wide commercial relations of the Phoenicians in the early part of the 1st millennium BC, the lately published inscriptions of Sennacherib about his campaigns in Cilicia against the Gr mariners to which Alexander Polyhistor and Abydenus had referred, telling about his having carried many Greeks captive to Nineveh about 700 BC, the confirmation of the wealth and expensive ceremonies of Nebuchadnezzar made by his own building and other inscriptions, all will assure us of the possibility of the use of Gr musical instruments at Babylon in the 6th cent. BC. This, taken along with the well-known fact that names of articles of commerce and esp. of musical instruments go with the thing, leaves no room to doubt that a writer of the 6th cent. BC may have known and used borrowed Gr terms. The Aramaeans being the great commercial middlemen between Egypt and Greece on the one hand and Babylon and the Orient on the other, and being a subject people, would naturally adopt many foreign words into their vocabulary.

As to the presence of the so-called Pers words in Dn1, it must be remembered that many words which were formerly considered to be such have been found to be Bab. As to the others, perhaps all of them may be Median rather than Pers; and if so, the children of Israel who were carried captive to the cities of the Medes in the middle of the 8th cent. BC, and the Medes in the latter part of the 6th, were exposed to the Medes, at least from the time of the fall of Nineveh about 607 BC, may well have adopted many words into their vocabulary from the language of their rulers. Daniel was not writing merely for the Jews who had been taken captive by Nebuchadnezzar, but for all Israelites through-out the world. Hence, he would properly use a language which his scattered readers would understand rather than the purer idiom of Judaea. Most of his foreign terms are names of officials, legal terms, and articles of clothing, for which there were no suitable terms existing in the earlier Heb or Aram. There was nothing for a writer to do but to invent new terms, or to transfer the current foreign words into his native language. The latter was the preferable method and the one which he adopted.

Fifthly, objections to the genuineness of the Book of Dn1 are made on the ground of the historical misstatements which are said to be found in it. These may be classed as (1) Chronological, (2) geographical, and (3) various.

(1) Chronological objections.—The first chronological objection is derived from Dn1 1, where it is said that Nebuchadnezzar made an expedition against Egypt in the 4th year of his reign, whereas Jeremiah seems to imply that the expedition was made in the 4th year of that king. As Daniel was writing primarily for the Jews of Babylon, he would naturally use the system of dating that was
employed there; and this system differed in its method of denoting the 1st year of a reign from that used by the Egyptians and by the Jews of Jerusalem for whom Jeremiah wrote.

The Babylonian chronology is derived from the fact that Daniel is said (DnL 1 21) to have lived unto the 1st year of Cyrus the king, whereas in 10 1 he is said to have seen a vision in the 3d year of Cyrus, king of Persia. These statements are easily reconciled by supposing that in the former case it is the 1st year of Cyrus as king of Babylon, and in the second, the 3d year of Cyrus as king of Persia.

The third chronological objection is based on 6 28, where it is said that Daniel prospered in the kingdom of Darius and in the kingdom of Cyrus the Persian. This statement is harmonized with the facts revealed by the monuments and with the statements of the book itself by supposing that Darius reigned synchronously with Cyrus, but as sub-king under him.

The fourth objection is based on 8 1, where Daniel is said to have seen a vision in the third year of Belshazzar the king. If we suppose that Belshazzar was king of the Chaldeans while his father was still living, just as Oneus of Babylon while his father, Cyrus, was king of the lands, or as Nabonidus II seems to have been king of Harran while his father, Nabonidus I, was king of Babylon, this statement will harmonize with the other statements of Daniel and of Belshazzar.

(2) Geographical objections.—As to the geographical objections, three only need be considered as important. The first is, that Shushan seems to be spoken of in 7 2 as subject to Babylon, whereas it is supposed by some to have been at that time subject to Media. Here we can safely rest upon the opinion of Winckler, that at the division of the Assyrian dominions among the allied Medes and Babylonians, Elam became subject to Babylon rather than to Media. If, however, this opinion could be shown not to be true, we must remember that Daniel is said to have been at Shushan in a vision.

The second geographical objection is based on the supposition that Nebuchadnezzar would not have gone against Jerus, leaving an Egyptian garrison at Carchemish in his rear, thus endangering his line of communication and a possible retreat to Babylon. This objection has no weight, now that the position of Carchemish has been shown to be, not at Cireium, as conjectured, but at Jiribis, 350 miles farther up the Euphrates. Carchemish would have cut off a retreat to Nineveh, but was far removed from the direct line of communication with Babylon.

The third geographical objection is derived from the statement that Darius placed 120 satraps in, or over, all his kingdom. The objection rests upon a false conception of the meaning of satrap and of the extent of a satrapy, there being no reason why a subject province should be called a satrapy. Darius placed under him as Sargons of Assyria had governors and deputies under him; and the latter king mentions 117 peoples and countries over which he appointed his deputies to rule in his place.

(3) Other objections.—Various other objections to the genuineness of DnL have been made, the principal being those derived from the supposed non-existence of Kings Darius the Mede and Belshazzar the Chaldean, from the use of the word Chaldean to describe the wise men of Babylon, and from the silence of other historical sources as to many of the events recorded in DnL. The discussion of the existence of Belshazzar and Darius the Mede will be found under BELSHAZZAR and DARIUS. As to the argument based upon the silence of the historians of other ages, it is to be noted in the absence of all reference to Daniel on the monuments, in the Book of Ecclesiastes, and in the post-exilic lit. As to the latter books it proves too much; for Hag, Zec, and Mal, as well as Ezr, Neh, and Est, refer to so few of the older canonical books and earlier historical persons and events, that it is not fair to apply to them to refer to Daniel—at least, to use their not referring to him or his book as an argument against the existence of either before the time when they were written. As to Eclesius, we might have expected him to mention Daniel or the Three Children; but who knows what reasons Ben Sira may have had for not placing them in his list of Heb heroes? Perhaps, since he held the views which later characterized the Sadducees, he may have passed Daniel by because of his views on the resurrection and on angels. Perhaps he failed to mention any of the four companions because none of their deeds had been wrought in Pal; or because their deeds exalted too highly the heathen monarchies to which the Jews were subject. Or, more likely, the book may have been unknown to him, since very few copies at best of the whole OT can have existed in his time, and the Book of DnL may not have gained general currency in Pal before it was made so preeminent by the fulfillment of its prophecies on the evil over Pal.

It is not satisfactory to say that Ben Sira did not mention Daniel and his companions, because the stories concerning them had not yet been imbedded in a canonical book, inasmuch as he does mention the stories of Menahem and of Eliahu ben Sira, the two main men of Israel's great men, although he is not mentioned in any canonical book. In conclusion, it may be said, that while it is impossible for us to determine why Ben Sira does not mention Daniel and his three companions among Israel's great men, although he is known to us, it is even more impossible to understand how these stories concerning them cannot merely have arisen but have been accepted as true, between 298 BC, when Ecclus is thought to have been written; and 199 BC, when, according to 1 Macc, Matthias, the first of the Asmoneans, expelled his brethren to follow the example of Ananias and his friends.

VIII. Interpretation.—Questions of the interpretation of particular passages may be looked for in the commentaries and special works. As to the general question of the kind of prophecy found in the Book of DnL, it has already been discussed above under the caption of "Genuineness." As to the interpretation of the world monarchies which precede the monarchy of the Messiah Prince, it may be said, however, that the latest discoveries, ruling out as they do a separate Median empire that included Babylon, and portending that the four monarchies are the Bab, the Pers, the Gr., and the Rom. According to this view, Darius the Mede was only a sub-king under Cyrus the Pers. Other interpretations have been made by selecting the four empires from those of Assyria, Babylon, Media, Persia, Medo-Persia, Alexander, the Seleucids, the Romans, and the Mohammedans. The first and the last of these have generally been excluded from serious consideration. The main dispute is as to whether the 4th empire was that of the Seleucids, or that of the Romans, the former view being held commonly by those who hold to the composition of DnL in the 2d cent. BC, and the latter by those who hold to the traditional view that it was written in the 6th cent. BC.

IX. Doctrines.—It is universally admitted that the teachings of Daniel with regard to angels and
The resurrection are more explicit than those found elsewhere. Daniel attributes to them names, ranks, and functions not mentioned by others. It has become common in certain quarters to assert that these peculiarities of Daniel are due to Pers influences. The Bab monuments, however, have revealed the fact that the Babylonians believed in both good and evil spirits with names, ranks, and different functions. These spirits correspond in several respects to the Heb angels, and may well have afforded Daniel the background for his visions. Yet, in all such matters, it must be remembered that the Spirit gave us a vision, or revelation; and a revelation cannot be bound by the ordinary laws of time and human influence.

As to the doctrine of the resurrection, it is generally admitted that Daniel adds some new and distinct features to that which is taught in the other canonical books of the Old Testament. But it will be noted that he does not dwell upon this doctrine, since he mentions it only in 12:2. The materials for his doctrine are to be found in the day that day in Daniel 14:21 and 66:24; Ezek 37:1-14, and in Job 14:12; 19:25; Hosea 6:2; 1 K 17; 2 K 4, and 8:1-5, as well as in the use of the words for sleep and awakening from sleep, or from the dust, for everlasting life or everlasting sleep [Isa 26:19; Ps 127:2; Dtn 31:16; 2 S 7:12; 1 K 1:21; Job 21, and Jer 20:11; 23:40. The essential ideas and phraseology of Daniel's teachings are found in Isa, Jer, and Ezek. The first two parts of the books of En and 2 Macc have much in common with the resurrection; but on the other hand, Ecel seems to believe not even in the immortality of the soul, and Wisd and 1 Macc do not mention a resurrection of the body.

That the post-exilic prophets do not mention a resurrection depends not on the fact that they knew nothing about Dnl any more than it proves that they knew nothing about Isa, Jer, and Ezek.

There are resemblances, it is true, between the teachings of Daniel with regard to the resurrection and those of the Avesta. But so are there between his doctrines and the ideas of the Egyptians, which had existed for millennia before his time. Besides there is no proof of any derivation of doctrines from the Persians by the writers of the canonical books of the Old Testament. We have seen above, both the ideas and verbiage of Daniel are to be found in the acknowledged early Heb literature. And finally, this attempt to find a natural origin for all Bib. ideas leaves out of sight the fact that the Scriptures contain revelations from God, which transcend the ordinary course of human development. To a Christian, therefore, there can be no reason for believing that the doctrines of Dnl may not have been promulgated in the 6th cent. BC.

The best commentaries on Dnl from a conservative point of view are those by Calvin, Moses Stuart, Keil, Zöckler, Strong in Lange's Biblical Commentary, Pulpit in the Spurgeon Commentary, Thomson in the Spurgeon Commentary, and Wright, Daniel and his Critics. The best defense of Daniel's authenticity and genuineness are Henegstenberg, Authenticity of the Book of Daniel, Trumpe, Decisions of the Authenticity of Daniel, Fuller, Essay on the Authenticity of Daniel, Pusey, A Defense of the best of Daniel by O. H. H. Wright, Daniel and his Critics, Kennedy, The Book of Daniel in the critical standpoint, Joseph Wilson, Daniel, and Sir Robert Anderson, Daniel in the Critics' Den. One should consult also Politch, The Old Testament in the Light of the Historical and Archaeological Researches, and Beek, Clay, Light on the Old Testament from Babel and Orr, The Problem of the Date of Daniel, the reading of the text is best represented by Driver in his Lit. of the OT and in his Daniel; by Bevan, The Book of Daniel; by Prince, Commentary on Daniel, and by Cornill in his Intro. to the OT.

X. Apocryphal Additions.—In the Gr translations of Dnl three or four pieces are added which are not found in the original Heb. Aram. text as it has come down to us. These are The Prayer of Azarias, The Song of the Three Holy Children, Susanna, and Bel and the Dragon. These additions have all been rejected from the Canon by the Protestant churches because they are not contained in the Heb Canon. In the Church of England they are read for example of life and instruction of manners. The Three was "ordered in the rubric of the first Prayer Book of Edward VI (AD 1549) to be used in Lent as a responsory to the OT Lesson at the Morning Prayer." It contains the Prayer of Azarias from the midst of the fire as a protest to the god of the place, and a song of praise by the three children for their deliverance; the latter being couched largely in phrases borrowed from Ps 148. Sus presents to us the story of a virgious woman who resisted the seductive attempts of two judges of the elders of the people, whose machinations were exposed through the wisdom of Daniel who convicted them of false witness by the evidence of their own mouth, so that they were put to death according to the law of Moses; and from that day forth Daniel had held in great reputation in the sight of the people. Bel contains three stories. The first relates how Daniel destroyed the image of Bel which Nebuchadnezzar worshipped, by showing by means of ashes strewn on the floor of the temple that the gods declared in that temple who came secretly into the temple by night. The second tells how Daniel killed the Dragon by throwing lumps of mingled pitch, fat and hair into his mouth, so causing the Dragon to burst asunder. The third relates that Bel and Azarias were denrying that there were seven lions and that Daniel lived in the den six days, being sustained by broken bread and pottage which a prophet named Habakuk brought to him through the air, an angel of the Lord having taken it. In the third the man becoms visible by the hair of his head and through the vehemency of his spirit set him in Babylon over the den, into which he dropped the food for Daniel's use.

LITERATURE.—For commentaries on the additions to the book of Dnl, see the works on Dnl cited above, and also The Apocrypha by Churton and others; the volume on the Apocrypha in Lange's Commentary by Bissell; "The Apocrypha" by Wace in the Speaker's Commentary, and Schürer, History of the Jewish People.

DANITES, dan'itis (םנדה, ha-dânî): Occurs as describing those belonging to Dan in Jgs 13:2; 18:11; 1 Ch 12:35.

DAN-JAAN, dan-jä'ân (םנדה, dān yā'ān; בְּדַע, Bād Elšāv, Sīlāb, Dān Eīdān kat Oūdān): A place visited by Job and his officers when taking the census (2 S 24:6). It is mentioned between Gilead and Sidon. Some would identify it with קדנ דנדים, a ruined site N. of Acheib. The text is probably corrupt. Klostermann would read "toward Dan and Ion" (cf 1 K 15:20).

DANNAH, dan'â (םנדה, dānāh): One of the cities in the hill country of Judah (Josh 15:49) between Socoh and Kidron-sannah (Dâhur) probably Idnâh—the Idnâ of the Onom—Stille W. of Hebron. See PEF, III, 305, 330.

DAPHENE, dâf'âne (Δάφην, Daphné, "bay-tree"): A suburb of Abydos in the Orontes, overlooking to Strabo and the Jesus itinerary, about 40 furlongs, or 5 miles distant. It is identified with Belit el-Mâd on the left bank of the river, to the S.W. of the city. Here were the famous grove and sanctuary of Apollo. The grove and shrine owed their origin to Seleucus Nicator. It was a place of great natural beauty, and the Seleucid kings spared no outlay in adding to its attractions. The precincts enjoyed the right of asylum. Hither fled Onias the high
priest (171 BC) from the wrath of Menelaus whom he had offended by plain speech. To the disgust and indignation of Jew and Gentile alike, he was lured from the sanctuary by Andronicus and basely put to death (2 Macc 4:33-38). It sheltered fugitives dyed with villainy a large number of the citizens of Antioch and it gained an evil repute for immorality, as witnessed by the proverbial Daphnicis mores. In Tiberiun deputit Orontes, says Juvenal (ii.62), indicating one main source of the corruption that demoralized the imperial city. The decline of Daphne dates from the days of Christian ascendency in the reign of Julian. The place is still musical with fountains and luxuriant with wild vegetation; but nothing now remains to suggest its former splendor. See Antioch; Gibbon, Decline and Fall, etc.

W. EWNG

DARA, dâr'a (דַּרַא; dârâ). See Darda.

DARDA, dâr'dâ (дар'dâ) 'pearl of wisdom': One of the wise men to whom Solomon is compared (1 K 4:31). He was either a son of Mahol (ibid) or a son of Zerah, son of Judah (1 Ch 2:6, where the corresponding name in the same list is given as Dara). In rabbinic lore the name has been interpreted as dar 'dârî, 'the generation of knowledge'—the generation of the wilderness.

DARE, dâr: The expression "to dare" in the Scriptures never has the meaning of "to defy" "to challenge" or "to terrify." It is always found as the tr 'רָדָה, tômâh, 'to manifest courage.' This is particularly evident from 2 Cor 10:12, 'for we are not bold to number or compare ourselves' (AV 'for we dare not make ourselves the number').

DARIC, dar'îk (דרייק; darîmôn, and Δαρικός, dareîkós): A Pers gold coin about a guinea or five dollars in value. The first form of the word occurs in 1 Ch 29:7; Ezr 2:69, and Neh 7:70-72; the second in Ezra 8:27 and is rendered 'drum' in AV and 'drac' in RV. In the passage in Ch, it must refer to a weight, since at the time of David there were no coins, but in the days of Ezra Nehemiah the Pers dracas were current. See Money.

DARIUS, da-rî'us: The name of three or four kings mentioned in the OT. In the original Pers it is spelled "Darayavahsh"; in Bab, usually "Dariamush"; in Susan (?) "Tariyanmasshu"; in Egyptian, "Antaryashsh"; on Aram, inscriptions, "дарîgâhî or ".ProgressBar"; in Heb, "דָּרָי שׁ", dâr'îyâvâsh; in Gr, "Δαρέω" or " דֶּרֶו"; in Lat. "Darius." In meaning it is probably connected with the new Pers word Dara, "king." Herodotus says it means in Gr, 'Esaios, Erselos, coercitor, restrainer,' compeller,' 'commander.'

1) Darius the Mede (Dnl 6:1; 11:1) was the son of Ahasuerus (Xerxes) of the seed of the Medes (Dnl 9:1). He received the government of Belshazzar the Chaldaean upon the death of that prince (Dnl 5:30-31; 6:1), and was made king over the kingdom of the Chaldaeans.

From Dnl 6:28 we may infer that Darius was king contemporaneously with Cyrus. Outside of the Book of Dnl there is no mention of Darius the Mede by name, though there are good reasons for identifying him with Gubaru, or Ugbar, the governor of Gubaru, who is mentioned in the Nabonidus-Cyrus Chronicle to have been appointed by Cyrus as his governor of Babylon after its capture from the Chaldaeans. Some reasons for this identification are as follows:

(a) Gubaru is possibly a tr of Darius. The same radical letters in Arab. mean "king," "compeller," "restrainer." In Heb, derivations of the root mean "lord," "mistress," "queen"; in Aram., "mighty," "almighty."

(b) Gubaru was the designation of the country N. of Babylon and was in all possibility in the time of Cyrus a part of the province of Media. It was not a part of Media at that time, it was the custom of Pers kings to appoint Medes as well as Persians to satrapies and to the command of armies. Hence Darius-Gubaru may have been a Mede, even if Gubaru were not a part of Media.

(d) Since Daniel never calls Darius the Mede king of Media, or king of Persia, it is immaterial what his title or position may have been before he was made king over the realm of the Chaldaeans. Since the Medes of the Chaldaeans never included either Media or Persia, there is absolutely no evidence in the Book of Dnl that its author ever meant to imply that Darius the Mede ever ruled over either Media or Persia.

(c) That Gubaru is called governor (pîhâtsu), and Darius the Mede, king, is no objection to this identification; for in ancient as well as modern oriental empires the governors of provinces and cities were often called kings. Moreover, in the Aram. language, no mention is made of the "king." It can be found to designate the ruler of a sub-kingdom, or province of the empire.

(f) That Darius is said to have had 120 satraps under him does not conflict with this; for the Pers word "satrap" is indefinitely as to the extent of his rule, just like the Eng. word "governor." Besides, Gubaru is said to have appointed pîhâtsu under himself. If the kingdom of the Chaldaeans which he received was as large as that of Sargon he may easily have appointed 120 of these sub-rulers; for Sargon names 117 subject cities and countries over which he appointed his prefects and governors.

(g) The peoples, nations and tongues of ch 6 are no objection to this identification. For Babylonia itself at this time was inhabited by Babylonians, Chaldaeans, Arabs, Amaraneeans and Jews, and the kingdom of the Chaldaeans embraced also Assyrians, Elamites, Phoenicians and others within its limits.

This identification is supported further by the fact that there is no other possible kingdom or territory that can be well meant. Some, indeed, have thought that Darius the Mede was a reflection into the past of Darius Hystaspes; but this is rendered impossible in much as the character, deeds and empire of Darius Hystaspes, which are known to us from his own monuments and from the Gr historians, do not resemble what Daniel says of Darius the Mede.

(2) Darius, the fourth king of Persia, called Hystaspes because he was the son of a Pers king named Hystaspis, is mentioned in Ezr (4:5, et al.), Hag (1:1) and Zec (1:1). Upon the death of Cambyses, son and successor to Cyrus, Smerdis the Magus usurped the kingdom and was de-throned by seven Pers nobles from among whom Darius was selected to be king. After many rebellions and wars he succeeded in establishing himself firmly upon the throne (Amd, XI, 1). He reorgan-ized and enlarged the Pers empire. He is best known to general history from his conflict with Greece culminating at Marathon, and for his re-dig-ning of the Suez Canal. In sacred history he stands forth as the king who enabled the Jews under Joshua and Zerubbabel to rebuild the temple at Jerusalem.

(3) Darius, called by the Greek Cyneges, or Chyneges, was called Ochus before he became king. He reigned from 424 to 404 BC. In the Scriptures he is men-tioned only in Neh 12:22, where he is called Darius the Pers, probably to distinguish him from Darius the Mede. It is not necessary to suppose that
Darius Codonmannus, who reigned from 336 to 330 BC, is meant by the author of Neh 13, because he mentions Jaddua; for (a) Johanan, the father of this Jaddua, was high priest about 408 BC, as is clear from the Aram. papyrius from Elephantine lately published by Professor Sachau of Berlin, and Jaddua may well have succeeded him in those troublous times before the death of Darius Nothus in 404 BC. And (b) that a high priest named Jaddua met Alexander in 332 BC, is attested only by Jos (Ant. xi, viii, 5). It is not fair to take the testimony of Josephus to Jaddua (but not taking his testimony as to the meeting with Alexander and as to the appeal of Jaddua to the predictions of the Book of Dan). But even if Jos be right, there may have been two Juddus, one high priest in 404 BC, and the other in 332 BC; or the one who was alive and exercising his functions in 404 BC may still have been high priest in 332 BC. He need not have exceeded 90 years of age. According to the Eshki Harran inscription, which purports to have been written by himself, the priest of the temple in that city had reigned for 100 years. In our own time how many men have been vigorous in mind and body at the age of 90, or thereabouts? Bismarck and Gladstone, for example? R. Dick Wilson

DARK, dark, DARKNESS, dark'nes (יוֹמָה, hidhah; σκότος, sēlōs): The day and night, light and darkness, are notable antitheses in Ps 82 5; Prov 2 13; Jn 3 19; Rom 13 12), and their reward is to “sit in darkness” (Ps 107 10) or to be “cast forth into the outer darkness” (Mt 8 12) as a punishment for iniquity. For the “dunkel” see (1 K 8 12; Ps 97 2); (c) of trouble and affliction (2 S 22 29; Job 5 14; Prov 20 20; Isa 2 2; of Gen 15 12); (d) of punishment (Lam 3 2; Ezek 32 8; Zeph 1 15); (e) of death (1 S 2 9; Job 10 21; Ecc 11 8); (f) of nothingness (Job 3 4–6); (g) of human ignorance (Job 19 8; 1 Jn 2 11).

DARKLY, dark'ly: The word occurs in 1 Cor 13 12, “For now we see in a mirror, darkly,” in tr. the words οὕτως οὐκ εἰδοῦμεν, en ainosmati, RVm “in a riddle.” The contrast is with the “face to face” vision of Divine things in eternity. Earth’s best knowledge is partial, obscure, enigmatic, a broken reflection of the complete truth (“broken light of Thee”).

DARKON, dark'kon (יוֹמָה, hidhōn, “carrier”): Ancestor of a subdivision of “Solomon’s servants,” so called, in post-exilic times (Ezr 2 56; Neh 7 58; Lxson. 1 Esd 5 33).

DARK SAYINGS (Prov 1 6; Ps 78 2; sing., Ps 49 4[5]; יִתְנַה, hidothō, sing. יִתְנַה, hidōthē, elsewhere rendered “riddle,” “proverb”): In the head-

ings of the canonical Book of Prov, the general term “proverbs” is made to include “a proverb [יִתְנַה, hidōthē], and a figure [or, an interpretation, יִתְנַה, hidōthē], the words [sing. יִתְנַה, hidōthē, of the wise, and their dark sayings [or, riddles]]. The proverb” is either a saying current among the people (cf 1 S 10 12; “the proverb of the ancients” 24 13[14]), or a sentence of ethical wisdom composed by the order of wise men (תְּנַה, hidōthēm). Of the latter kind are the sententious maxims of the Wisdom lit. (chiefly Prov, but also Job, Ecc, and among the uncanonical writings Ecdus). They are characterized by a secular touch; wisdom, moreover, flourished among the neighbors of Israel as well; so in Edom and elsewhere. Whatever the date of the collection known as the "Proverbs of Solomon," the wise men existed in Israel at a very early period; the prophets allude to them. But the Heb hidōthē is sometimes of a more elaborate character corresponding to our "parables"; frequently a vein of taunt runs through them, and they played an important part in compositions directed against other nations (cf Nu 21 27).

The prophets are fond of employing this genre of literary production; in their hands the hidōthē becomes a fig. or allegorical discourse (cf Ezek 21 5 [8]; Eccl). The hidōthē in the sense of a didactic poem occurs also in the Psalms (Ps 49 and 78). Hence it is that “proverb” and “figure,” or “proverb” and “dark saying” are interchangeable terms. The “dark saying” is the popular "riddle" (cf Agg 1,1. fixed) all the dignity of elaborate production. It is in short an allegorical sentence requiring interpretation. Both prophets and psalmists avail themselves thereof. The word of God comes to the prophet in the form of a vision: the visions of Amos, for instance, the truth presents itself to them in the form of a simile. To the perfect prophet the type of Moses the revelation comes direct in the shape of the naked truth without the mediation of figures of speech or obscure utterances requiring elucidation (of Nu 12).

In the same way St. Paul (1 Cor 13) distinguishes between the childish manner of speaking of things spiritual and the manner of a man: “For now we see in a mirror, darkly [or ‘in a riddle’]; but then face to face.” The psalmist, Alog 4,1, waxes yet all the other prophets saw God and things Divine in a dim mirror. Moses saw them in a polished, clear mirror. Both St. Paul and the rabbis feel the difference between mediate and immediate vision, the revelation which requires darkening and the clear perception which is the direct truth.

Max L. Margolis

DARLING, dar'ling (יוֹמָה, hidhāthi; “only,” “AVm only one”; ARVm “dear life”): Used poetically for the life or soul (Ps 22 20; 35 17).

DART, dart' (יוֹמָה, hidhōn; RVm, bēlos): A pointed missile weapon, as an arrow or light spear (2 S 18 14; Job 41 26). See ARMOR, ARMs, 111, 4; AR-

Figurative: (1) Of the penalty of sin (Prov 7 23 AV); (2) of strong suggestions and fierce temptations to evil (Eph 6 16; of 1 Mac 5 51). DART-SNAKE, dar'tsnake (Isa 34 15). See ARROWSNAKE.

DASH: The idea of “to throw violently” or “to strike” with purpose of causing destruction is usually connected with the word “to dash.” There is per-

haps but one exception to this in Ps 11 12 and the quotations of this passage in the NT (Mt 4 6; Lk 4 11, ποιεῖται, prōbalein), having the meaning “to strike against accidentally” and not intentionally. Nah 2 1, “he that dasheth in pieces is doubtful."

Alfred H. Joy
"He that scattereth" would be in better harmony with the Heb שִׁפְחָה, mešephah, and the following description of destruction. In all other cases "to dash" is connected with the idea of destruction, esp. the infliction of punishment which is usually expressed by סְחָה, sāḥāh, "to dash to the ground" (2 K 11:11; Isa 13:16 f.; etc., "to dash in pieces," AV "smitten," "crushed," but also by סְחָה, sāḥāh, "to break to pieces" (Ps 2:9; 137:9, etc.) See also PUNISHMENTS.

A. L. BRESLICH

DATES, dā'st (נַע, nā'ah): Arab. dibba (2 Ch 31:5 AVm); EV Honey (q.v.). See also PALM TREE.

DATHAN, dā'shan (דָתָן, dāṭān), dāthān: meaning and derivation unknown, though the name is foreshadowed in Assyr. (in the records of Shalmanezer II): The son of Eleab the son of Pallu the son of Reuben (Nu 26:5 f.; Dt 11:6; Ps 106:17). He and his brother Abiram, with others, followed Korah the Levite in disputing the authority of Moses: they were swallowed up in the earth (Nu 16-17, 26; Dt 11:6; Ps 106:17). Other followers of Korah perished by fire before the tent of meeting, but Dathan and Abiram were swallowed up by the earth, with their families and their goods, at their tents. See KORAH.

WILLIS J. BECHER

DATHHEMA, dāth'ē-ma (דָתְחָם, Dāṭhēma): A stronghold (1 Macc 5:29) in Gilead to which the Jews fled for refuge from the heathen (ver 9). They were delivered by Judas and Jonathan their brother (ver 10). It was within a night's march from Bosor. It may possibly be identical with 'Ath'amān which lies E. of el-Muṣirib.

DAUB, dōb: "To daub" always has the meaning "to cover," "to smear with" in the Scriptures. Ezk compares the flatteries of the false prophets to a slight wall covered with whitewash (lit. "spittle"). See Ezek 13:10 f.; 22:29. In Ezck 25:18 "daubed it with slime and with pitch" (Heb מָכָה, makāh, "to daub," see also "asphalt") "to daub" has the same meaning as in the Ezck passage.

DAUGHTER, dō'tēr (גָּדוֹת, gādōth; יָגְדוֹת, yagōth, thou- gāthēr): Used in Scriptures in several more or less distinct senses: (a) for daughter in the ordinary, literal sense (Gen 46:25; Ex 16:16); (b) daughter-in-law; Ruth 2:2; (c) granddaughter; or (d) female descendant (Ex 21; Lk 1:5; 13:16); (e) the women of a country, or of a place, taken collectively (Lk 23:28), of a particular religion (Mal 2:11); (f) all the population of a place, taken collectively, esp. in Prophets and poetic books (Ps 9:14; Isa 23:10; Jer 46:24; Mt 21:5); (g) used in familiar address, "Daughter, be of good comfort" (Mt 9:22 AV; Mk 5:34; Lk 8:48); (h) women in general (Prov 31:29); (i) the personification of towns or cities as the daughter of the female sex (Isa 47:1; Ezek 44:6; cf. Nah 3:47), esp. of dependent towns and villages (Ps 48:11; Nu 21:25 m; Jgs 1:27 m); (j) in Heb idiom for person or thing belonging to or having the characteristics of that with which it is joined, as "daughter of ninety years," of Sarah, ninety years old (Gen 17:17); "daughters of music," singing birds, or singing women (Eccl 12:4); daughters of a tree, i.e. branches; daughter of the eye, i.e. the pupil.

Daughters were not so highly prized as sons, not being usually mentioned by name. A father might sometimes sell his daughter as bondwoman (Ex 21:7); though not to a foreigner (ver 8); daughters might sometimes inherit as did sons, but could not take the inheritance outside of the tribe (Nu 27:1-12).

EDWARD BARTON POLLARD

DAUGHTER-IN-LAW. See RELATIONSHIPS, FAMILY.

DAVID, dā'ved (דָוִד, dāvīd, or דָּוִד, dāvid, "beloved"); Dawi'd, also in NT, Dawie'd; see Thayer's Lex.

I. Name and Genealogy.—This name, which is written "defectively" in the older books, such as those of S, but plene with the yōdāh in Ch and the later books, is derived, like the similar name Jedidiah (2 S 15:25), from a root meaning "to love." The only person who bears this name in the Bible is the son of Jesse, the second king of Israel. His genealogy is given in the table appended to the Book of Ruth (4:18–22). Here the following points are to be noted: David belonged to the tribe of Judah: his ancestor Nahash was the Israelite of the whole tribe (Nu 1:7; 2:3; 1 Ch 2:10) and brother-in-law of Aaron the high priest (Ex 6:23). As no other descendants of Nahash are mentioned, his authority probably descended to Jesse by right of primogeniture. Thus Jesse was prince in the wilderness (Nu 16–17, 26; Dt 11:6; Ps 106:17). Other followers of Korah perished by fire before the tent of meeting, but Dathan and Abiram were swallowed up by the earth, with their families and their goods, at their tents. See KORAH.

II. Early Years.—The home of David when he comes upon the stage of history was the picturesque town of Bethlehem. There his family had been settled for generations, until his father had become the chief of the clan to which he belonged—the clan of Judah. Although the country round about Bethlehem is not very fertile, so that in the neighborhood of Jerusalem, the inhabitants joined to the cultivation of the soil the breeding of cattle (Lk 2:8). David's father, not only cultivated his ancestral fields, but kept flocks of sheep and goats as the daily occupation and for days of rest went to pasture in the neighboring valleys attended by the herdsmen armed so as to defend themselves and their charge, not only against marauders from the surrounding deserts, but also from the lions and bears with which the country was then infested. David seems to have been in the habit of accompanying his father's servants in their task (1 S 17:20,22), and on occasion would be left in full charge by himself. Nor was he at such times a mere herdsman. He had not only to keep a sharp lookout for thieves, but on more than one occasion had with no other weapon than his shepherd's club or staff to rescue a lamb from the clutches of a lion or a bear (vs 34 f.). Such adventures, however, must have been rare, and David must often have watched eagerly the lengthening of the shadow which told of the approach of sunset, when he could drive his charge into the zariba for the night and return home. There is, indeed, no life more monotonous and wearisome than that of an eastern shepherd, but David must have made good use of his idle time. He seems, in fact, to have made such good use of it as to have neglected his handful of eephe. The incidents of which he boasted to Saul would not have occurred, had his proper occupation taken up all his thoughts; but, like King Alfred, his head seems
to have been filled with ideas far removed from his humble task.

David, like Nelson, does not seem to have known what it was to be afraid, and it was not to be expected that he could be satisfied with

2. Slinger the lot of the youngest of eight sons of the now aged chief (1 S 17:12; 1 Ch 2:13). In the East every man is a soldier, and David's bent was in that direction. The tribesmen of Benjamin near whose border his home was situated were famed through all Israel as slingers, some of whom had trained a hair and not miss (Jgs 20:16). Taught, perhaps, by one of these, but certainly by dint of constant practice, David acquired an accuracy of aim which reminds one of tales of William Tell or Robin Hood (1 S 17:49).

Another of the pastimes in the pursuit of which David spent many an hour of his youthful days was music. The instrument which he

3. Harpist used was the "harp" (Heb kinnor). This instrument had many forms, which may be seen on the Assyrian and Egypt monuments; but the kind used by David was probably like the modern Arab, rubaba, having only one or two strings, played not with a plectrum (Ant, VII, xii, 8) but by the hand (cf 1 S 16:23, etc., which do not describe the nature of the instrument). David acquired such proficiency in playing it that his fame as a musician soon spread throughout the countryside (cf 18:16). With the passing of time be becomes the Heb Orpheus, in whom music birds and mountains joined (cf Korân, ch 21).

To the accompaniment of his lyre David no doubt sang words, either of popular songs or of lyrics of his own composition, in that wailing echoing key with which he celebrated the lot of every挫败 the bleating of flocks. The verses he sang would recount his own adventures or the heroic prowess of the warrior of his clan, or celebrate the loveliness of some maiden of the tribe, or consist of elegies upon those slain in battle. That the name of D. was long connected with music the reverse of sacred appears from the fact that Amos denounces the people of luxury of his time for improvising to the sound of the viol, inventing instruments to which clause "like D." belongs, probably to both.) The only remains of the secular poetry of D. which have come down to us are his elegies on Saul and Jonathan and on Abner (2 S 1:19; 3:30; 2 S 17:5, 25), which show him to be an imitator of the elegies of the poets of the Hebrews.

Did D. also compose religious verses? Was he "the sweet psalmist of Israel" (2 S 23:1)? In the oldest account which we have, concerning 5. Psalmist tained in the books of S. D. appears as a musician and as a secular poet only, for it is obvious the poetical passages, 2 S 22:1-23:7, do not belong to the original form of that book but are thrust in in the middle of a long list of names of D.'s soldiers. The position is the same in Am (6:5). It is in the later books and passages that sacred music and psalms begin to be ascribed to him. Perhaps the earliest instance is the passage just cited containing the "last words" of D. (2 S 23:1-7). The Chronicler (about 800 BC) seems to put parts of Ps 105:96 and 106:12 into the mouth of D. (1 Ch 15:7 ff., and Nehemiah 12:36) regards him apparently as the inventor of the instruments used in the Temple service (1 Ch 23:5), or as a player of sacred music. So too in the LXX psalter (151:2) we read, "My hands made an organ, my mouth a saltpansh"; and a psalmist of the whole of the Psalms came to be ascribed to D. as author. In regard to this question it must be remembered that in the East at any rate there is no such distinction as that of sacred and secular. By sacred poetry we mean poetry which mentions the name of God or quotes Scripture, but the Heb or Arab poet will use the name of God as an accompaniment to a dance, and will freely sprinkle even comic poetry with citations from his sacred book. D. must have composed sacred poems if he composed at all, and he would use his musical gift for the purposes of religion as readily as for those of amusement and pleasure (2 S 6:14, 15). Whether any of our psalms was composed by D. is another question. The titles cannot be considered as conclusive evidence, and internal proofs of his authorship are wanting. Indeed the only psalm which claims to have been written by D. is the 18th (= 2 S 22). One cannot help wishing that the 23rd were sung by the little herd lad as he watched his father's flocks and guarded them from danger.

There are sayings of Mohammed that the happiest life is that of the shepherd, and that no one became a prophet who had not at one time tended a flock of sheep. What Mo-

6. Tribes- hammed meant was that the shepherd enjoys leisure and solitude for reflection and for plunging into those day dreams out of which prophesies are made. If D., like the Arab poet Tarafa, indulged in sport, in music and in poetry, even to the neglect of his official duties, he might well have written such verses which he might have written such verses which he wished to express his muse; and he must have been with no little chagrin that he learnt that whereas the tribes of Ephraim, Benjamin, Naphtali, Manasseh, Issachar, Zebulun, Levi, Dan, and even the non-Israelite tribes of Simeon and the Arab land of Gilead could boast of having held the hegemony of Israel and led the nation in battle, his own tribe of Judah had played a quite subordinate part, and was not even mentioned in the national war songs. It is to be an imitation of the poets of these tribes he could boast in his verses only of Iban who belonged to his own town of Bethlehem (Jgs 12:8). The Jerahmeelites were no doubt a powerful clan, but neither they nor any other of the subdivisions of Judah had ever done anything for the common good. Indeed, when the twelve pathfinders had been sent in advance into Canaan, Judah had been represented by Caleb, a member of the Uttlander tribe of Kenaz (Nu 1:16). Caleb became the leader of the tribe and so D. might claim kindship with him, and through him with Othniel the first of the judges (Jgs 1:13). D. thus belonged to the least efficient of all the Israelitish tribes except one, and one which, considering its numerical inferiority, was a true poet and who could play a worthy part in the confederacy. It is difficult to believe that the young D. never dreamed of a day when his own tribe should take its true place among its fellows, and when the deliverer of Israel from its oppressors should belong for once to the tribe of Judah.

III. In the Service of Saul.—The earliest events in the career of D. are involved in some obscurity. This is due mainly to what appears to be a double difficulty in the 16th and First Meets 17 of 1 S. In ch 16, D. is engaged Saul to play before Saul in order to dispel his melancholy, and becomes his squire or armor-bearer (16:21), whereas in the following chapter he is unknown to Saul, who, after the death of Goliath, asks Abner who he is, and Abner replies that he does not know (17:55). This apparent contradiction may be accounted for by the following considerations: (a) 16:14-23 may be inserted out of its chronological order for the sake of the contrast with the second verse; (b) the 17th verse was elaborated by JHVH came mightily upon D. from that day forward . . . . the spirit of JHVH departed from Saul" (16:13-14); (c) the fact of D. becoming Saul's squire does not imply constant personal attendance
upon him; the text says D. became an (not his) armor-bearer to Saul. The king would have many such squires: Joab, though only commander-in-chief, had, it seems, eighteen (2 S 23 37 reads "armor-bearers"); (c) D. would not play before Saul every day; his presence might not be required for a space of weeks or months; (d) Saul's failure to recognize D. may have been a result of the 'evil spirit from JHVH' and Abner's denial of knowledge may have been feigned out of jealousy. If we accept all the statements of the dramatic persona in these narratives we shall not get very far. The facts seem to have been somewhat as follows: It had become evident that Saul was not equal to the task to which he had been set—

2. His First the task of breaking the Philib power, Exploit and it became the duty of Samuel, as the vicar of Jeh and as still holding very large powers, to look about for a successor. He turned to the tribe of Judah (the full brother of his own ancestor Levi), a tribe which was fast becoming the most powerful member of the federation. The headman of this clan was Jesse of Bethlehem. His name was well known in the country—Saul does not require to be told who he is (1 S 16 18; 17 58)—but he was by this time advanced in years (17 12). He had followers in the East, where he often foretold a great future for a young boy (of Lk 2 34), Samuel saw that D. was formed of other clay than his brothers, and he anointed him as he had done Saul (1 S 10 1). But whereas the anointing of Samuel was done in secret and for a definite purpose which was explained at the time (10 1), that of D. was performed before his whole family, but with what object he was not told (16 13). His brothers do not seem to have thought the matter of consequence, and for a time D. could conclude from it that he was destined to some high office—perhaps that of Samuel's successor (cf 1 K 19 15.16). It would have the effect of ensuring him for any adventure and raising his hopes high and steeling his courage. Whether by accident or by contrivance he became attached to Saul as minstrel (cf 2 K 3 15) and subsequently as one of his armor-bearers. He would probably be at this time about twenty years of age. It must have been after some time that the event happened which made it impossible for Saul ever again to forget the existence of D. This was the famous duel between D. and the Philii Goliath, which saved the situation for Saul for the time (ch 17). In regard to the issue of this conflict it may be noted that the first five verses of ch 18 are wanting in the best MS of the LXX, that is, the sending of D. from Bethlehem and his fresh introduction to Saul and Saul's failure to recognize him are left out. With the omission of these verses all the difficulties of the narrative vanish. For the reason why D. could not wear the armor offered him was not because he was still a child, which is absurd in view of the fact that Saul was exceptionally tall (1 S 21), but because he had had no practice with it (17 39). It is ridiculous to suppose that D. was not at this time full-grown, and that two armies stood by while a child advanced to engage a giant. The event gained for D. the reputation won in modern times at the cannon's mouth, but also the devoted friendship of Jonathan and the enmity of Saul (1 S 13 1–9).

The next years of D.'s life were spent in the service of Saul in his wars with the Philis. D.'s success was due to the fact that he gratifyingly only inflamed the jealousy of the latter, and he determined to put D. out of the way. More than once he attempted to do so with his own hand (15 11; 19 10), but he also employed stratagem. It came to his ears that his daughter Michal, as well as his son Jonathan, loved D., and Saul undertook to give her to D. on condition of his killing a hundred Philis. The gruesome dowry was paid, and D. became Saul's son-in-law. The

3. Envy of Saul and Flight of David

Heb text states that Saul first offered his elder daughter to D., and then failed to implement his promise (18 17–19.21a), but this passage is not found in the Gr. D.'s relation to Saul did not mitigate the hatred of the latter; indeed his enmity became so bitter that D. determined upon flight. With the help of strangers on the part of Michal, this was effected and D. betook himself to Samuel at Ramah for counsel and advice (19 18). Thither Saul pursued him, but when he came into the presence of the prophet his courage failed and he was overcome by the contagion of the prophetic ecstasy (19 24) as he had been on a previous occasion (10 11). D. returned to Gibeah, while the coast was clear, to meet Jonathan, but Saul also returned immediately, his hatred more intense than before. D. then continued his flight and came to Ahimelech, the priest at Nob (21 1). It is sometimes supposed that we have here two inconsistent accounts of D.'s flight, according to one of which he fled to Samuel at Ramah, and according to the other to Ahimelech at Nob; but both accounts are in the same position, and even if it were correct, it would not clear up all the difficulties of the narrative. There is evidently much in these narratives that is left untold and our business should be to fill up the gaps in a way consistent with what we are given. But Saul had made sure that D. would not return is shown by the fact that he gave his daughter Michal to a man of the tribe of Benjamin as wife (26 44).

The relation existing between Jonathan and David was one of the most interesting (ch 14 1–19). and all D. could see was that he should not be so. A heredi-

4. Jonathan tary monarchy did not yet exist in and David Israel. The only previous attempt to establish such an institution—that of Gideon's family (Jgs 9)—though not of Gideon himself (8 23)—had ended in failure. The principle followed hitherto had been that of election by the shekhs or caids of the clans. To this Saul owed his position, for the lot was a kind of ballot. Moreover, behind his own event happened that of rise of the prophib power of the prophets, the representatives of Jeh. Saul was indebted for his election to Samuel, just as Barak was to Deborah (Jgs 4 6). Like the judges who preceded him he had been put forward to meet a definite crisis, but he was a mere instrument in the rise of the prophib power (9 16). Had he succeeded in crushing these invaders, the newly established kingdom would in the absence of this bond of union have dissolved again into its elements, as had happened on every similar occasion before. He was the only judge who had failed to accomplish the task for which he was appointed, and he was the only one who had been appointed on the understanding that his son should succeed him, for this constituted the distinction between king and judge. Moreover, not only was Saul aware that he had failed, but he saw before him the man who was ready to step into his place and succeed. His rival had, besides, the backing of the mass of the people and of Samuel who was still virtual head of the state and last court of appeal. It is not to be wondered at that Saul was hostile to D. Jonathan, on the other hand, acquisiced in the turn things had taken and bowed to the will that D. had believed to be the inevitable. Such was his love for D. that he had, instead of a waezer (vizier) when D. came to the throne (1 S 23 17). D.'s position was perhaps the most difficult imaginable. He had to fight the battles of a king whose one idea was to bring about his ruin. He was the bosom friend of a prince whom he proposed to sup-
plant in his inheritance. His hope of salvation lay in the death of his king, the father of his wife and of his best friend. The situation would in ordinary circumstances be intolerable, and it would have been impossible but for the fact that those concerned were obeyed by a profound belief in Fate. Jona-than had no grudge against D. for aiming at the throne because to the throne he was destined by the will of Jeh. To D. it would never occur that he had the choice of declining the high destiny in store for him. Had he had the power to refuse what he believed to be the decrees of Fate, he would hardly escape censure for his ambition and disloyalty.

IV. David in Exile.—From the moment of his flight D. became an outlaw and remained so until the death of Saul. This period of his career is full of stirring adventures as Outlaw which remind us of Robert Bruce

William Wallace of Scotland. Like King Arthur and other heroes he carried a famous sword—the sword of Goliah (21 9). Having obtained it of Ahimelech, he for the first time left He- rdole to ground betook himself to the Philis city of Gath (21 10). Not feeling safe here he left and took up his abode in the cave of Adullam (22 1) in the country of Judah, almost within sight of his native Bethlehem. This cave was admirably suited to his purpose and no doubt D. had many a time explored its recesses when a boy. Here he was joined by his parents and brothers, with their servants, as well as by all sorts of persons who were at war with the government, debtors, fugitives from justice, and disinherited persons generally. D. thus became the chief of a band of outlaws who numbered about 400. Of such stuff some of his bravest soldiers were made (2 23 13 ff). He had an augur, too, to direct his actions, and, after the mar- rial of Nob, a priest of Phatis, carrying an ephod with which to cast lots (1 25 23 6). During this period he supported himself and his men by making raids on the Philis outposts and levying blackmail on his own countrymen (2 2 ff) in return for giving them his protection from the Philis (23 1 ff). Ihard pressed before Saul and the Philis (who had established themselves even in Bethlem) he committed his parents to the keep- ing of the king of Nob, and himself proceeded to the court (25 15.25.26). On two occasions D. had Saul in his power, but refused to seize the opportunity of taking his life (24.25). Here again there are no adequate grounds for sup- posing we have here a parallel to the Jehovah, a passage as a fres- hing book a passage as a fre-

V. David as King.—D. immediately removed from Ziklag and took up his quarters at Hebron, where he was at once anointed king by the priests of Nob, a priest of Phatis, carrying an ephod with which to cast lots (1 25 23 6). During this period he supported himself and his men by making raids on the Philis outposts and levying blackmail on his own countrymen (2 2 ff) in return for giving them his protection from the Philis (23 1 ff). Ihard pressed before Saul and the Philis (who had established themselves even in Bethlem) he committed his parents to the keep- ing of the king of Nob, and himself proceeded to the court (25 15.25.26). On two occasions D. had Saul in his power, but refused to seize the opportunity of taking his life (24.25). Here again there are no adequate grounds for sup- posing we have here a parallel to the Jehovah, a passage as a fre-

The town of Gath appears to have been an asylum for the outlaws of the Philistines at this period (23 30). This is the first impulse on his flight from Saul had been to seek safety there (1 21 10–15). Then, however, he was the hero of Israel, whose assassination would be the highest gain to the Philis; now he was the embittered antagonist of Saul, and was welcomed accordingly. Achish placed at his disposal the fortified town of Ziklag in the territory of the now extinct tribe of Simeon, and there he and his follow- ers, each of whom had his family with him, took up their quarters for sixteen months (27 6.7). The advantage to D. wore many. He was safe at last from the persecution of Saul (27 4); he could secure ample supplies by making raids upon the Ama- lekites and other tribes hostile to Israel toward the S. (27 8); and if the opportunity presented itself he could deal a serious blow to the Philis army, his position was no doubt a precarious one. It could last just as long as D. could hoodwink Achish by per- suading him that his raids were directed against his own tribe (27 10). This he succeeded in doing so completely that Achish would have taken him with him on the campaign which ended in the decisive battle of Gilboa, but the other chiefs, fearing treach- ery, refused to allow him to do so. D. was forced to return with his followers to Ziklag, only to find that town razed to the ground and all the women and children carried off by his old enemies the Ama- lekites (30 1.2). By the time he had recovered the spoil and returned in triumph to Ziklag the battle of Gilboa had been fought and Saul was slain. The conduct of D. in relation to his former allies was not more reprehensible than that of the Cid who allied himself with Al-Mu'taman of Saragossa, or of Coriolanus who went over to the Volsci. D. com- posed upon the death of Saul and Jonathan an eloquent eulogy on every sentiment which Achish was capable of expressing.
6.8), a post which he held as long as D. lived. The materials and the skilled workmen for the erection of the palace were supplied by Hiram of Tyre (2 S 5 11). D. now turned his attention to the surrounding territory. The most formidable enemy, the Philis, were worsted in several campaigns, and their power crippled (2 S 17 ff; 8 1). In one of these D. so nearly came by his death, that his people would not afterward permit him to take part in the fighting (21 16-17). One of the first countries against whom D. turned his arms was the land of Moab, which he treated with a severity which would suggest that the Moabite king had ill-treated D.'s father and mother, who had taken refuge with him (8 2). Yet his conduct toward the Brd 'Ammon was even more cruel (12 31), and for a less cause (10 1 f). The king of Zobah (Chalkis) was defeated (8 3), and Israelite garrisons were placed in Syria of Damascus (8 6) and Edom (8 14). The Brd 'Ammon formed a league with the Syrian kingdoms to the N. and E. of Pal (10 6-16), but these also had no success. All those people became tributary to the kingdom of Israel under D. (10 18-19) except the Brd 'Ammon who were actually exterminated for the time being (12 31). Thus the Israelite power was the "great powers" of the world during the reign of D. and his immediate successor.

There is no doubt that the expansion of the boundaries of Israel at this period almost to their ideal size (2 K 18 31; 1 Ch 13 1) was largely due to the wealth which D. accumulated by his trading and by his military successes.

3. Political to the fact that the two great empires of Egypt and Assyria were at the moment passing through a period of weakness and decay. The Assyrian monarchy in a decade his whole empire (from about 1050 B.C. and the 22nd Dynasty—to which Shishak belonged (1 K 14 25)—had not yet arisen. D., therefore, had a free hand when his time came and found no more formidable opposition than that of the petty states bordering upon Pal. Against the combined forces of all the Israelitic tribes these had never been able to effect much.

It had been the custom of the Israelites on setting out upon expeditions in which the nation as a whole took part to carry with them the sacred ark.

4. The Ark box or "ark" which contained the two stone tables (Josh 4 7, etc). When D. had secured the fortress of Jebus for his metropoli in (10 12) he founded in it this emblem of victory. It was then lying at Kiriatjearim, possibly Abu Gosh about 8 miles N.W. of Jerus (cf Ps 132). Owing to the sudden death of one of the drivers, which he interpreted as indicative of anger on the part of Jehovah, D. left the ark at the house of a Philist which happened to be near at hand. As no misfortune befell this person, but on the contrary much prosperity, D. took courage after three months to bring the sacred chest and its contents into Jerusalem. The ceremony was conducted with military honors (2 S 6 1) and with religious dancing and music (6 5-14) and festivity (6 18-19). A tent was pitched for it, in which it remained (7 2), except when it was sent with the army to the seat of war (11 11). D., however, had already built for himself a stone palace, and he wished now to add to it a chapel royal in the shape of a small temple, such as being the neighboring kings had. He was the more anxious so to do as he had much of the material ready to hand in the precious metals which D. had turned the magnificent part of the spoils of the conquered races, such as bronze from Chalkis (8 8), gold and silver (8 11) and the vessels which he had received as a present from the king of Hamath (8 10). He was persuaded, however, by the prophet Nathan to forego that task, on the ground of his having shed much human blood, and to leave it to his successor (1 Ch 22 8; 28 3).

5. Domestic Life.—In accordance with the practice of the kings of his time D. had several wives. His first wife was Michal should be Merab (1 S 15 19). During the period of separation from Michal, D. took to wife Ahinoam of Jezreel and Abigail the wife of Nabal (1 S 25 43-42), who accompanied him to Ziklag (27 3 f), when they were among those captured by the Amal- ked (20 27). Solomon's mother was the daughter of Talmal of Geshur, Maacah, whom he had captured in war (27 8; 2 S 3 3). When he removed to Hebron Ahinoam bore him his eldest son Amnon, and Abigail his second son Chileb or Daniel (2 S 3 3; 1 Ch 3 1). D. lived a year and a half (2 S 6), his mother was Maacah, and his fourth Adonijah. His mother's name was Haggith; nothing is known about her. Two other sons, Shephatiah and Ithream were also born in Hebron (2 S 3 2-5; 1 Ch 3 4-5). D.'s sons discharged largely duties (2 S 8 18; cf Nathan in Zec 12 12). It was perhaps inevitable that in so large a household the usual dissensions and crimes of the harem should have sprung up in plenty. D.'s son D. had a dispute with him, and was killed.

2. Domestic most unvarnished account of these given in 2 S 11-20—it has been suggested by Abiathar the priest in order to avenge himself on Solomon for his disgrace (1 K 2 20). Solomon's mother was the daughter of Bathsheba (2 S 11, 12). Ch. 13 recounts the wrong done to Tamar, the daughter of D. and Maacah, and sister of Absalom, and how the last named, having avenged his sister's honor by killing Amnon, his eldest brother, fled to the court of his brother Absalom, king of Geshur. Thence after two years he returned (ch 14), only to foment rebellion against his father (ch 15), leading to civil war between D. and Judah on the one side and Absalom and Israel on the other (ch 16). When the rebellion collapsed (17), the king himself (ch 18) and of Amasa, D.'s nephew, at the hands of his cousins Joab and Abishai (20 7 ff), as well as nearly precipitating the disruption of the newly founded kingdom (19 43). The rebellion of Absalom was probably due to the fact of Solomon having been designated D.'s successor (cf 12 24; 1 Ch 22 9), for Absalom had the best claim, Amnon being dead and Chileb apparently of no account.

7. His Official.—As D.'s circumstances improved he reduced the number in the management of his affairs. The beginning of his

1. Prophets good fortune had been the friendship of the prophet Samuel (1 S 16 13; 19 18). The prophet or seer was keeper of the king's conscience and was appointed by him but claimed Divine authority (2 S 7 3 ff; 12 1 ff; 24 11 ff). Among the persons who discharged this duty for D. were Gad the seer (1 S 22 5) and Nathan the prophet (1 K 1 1 ff). All these are said to have written memoirs of their times (1 Ch 29 20; 2 Ch 9 9). Next to the prophet came the priest. The ko-hen (priest) was, as the name indicates, a soothsayer or diviner. The duty of Abiathar, 2. Priests D.'s first priest (1 S 22 20 ff), was to carry the ephod—an object of casting lots (23 6 ff), in order to decide what to do
in cases where there was no other way of making up one's mind (30.7). It is not to be confused with the dress of the same name (1 S 2 18). Later, at Hebron, Abiathar was given a colleague, Zadok (1 Ch 12 28), and it became their duty to carry the ark in expeditions (1 S 15 24). Shortly after the death of D., Abiathar was deposed by Solomon for his part in Adonijah's attempt to seize the throne (1 K 2 26-27), and Zadok remained sole priest to the king (2 35). D.'s sons also acted in the same capacity (2 18). Solomon appointed an extra private priest in Zadok (2 S 20 26 (cf 25 26-38).

When still an outlaw D. required the services of a henchman to take command of his men in his absence. This post was held at first by different persons according to circumstances, but generally, it seems, by his nephew Abishai (1 S 26 6).

It was only after the death of Saul that his brother Joab threw in his lot with D. His great military talents at once gave him a leading place, and as a reward for the capture of Jecub he was given the chief command, which he held against all rivals (2 S 3 27; 20 10) during the whole reign. D.'s special body-guard of Philo troops—the Cherethites and Pelethites—were commanded by Benaiah, who in the following reign succeeded Zadok (2 35).

The office of recorder or magister memoriae was held during this reign and in the following by Jehoshaphat (2 S 8 16); and that of secretary by Seraiah (2 S 8 7), also called Shaphan (1 Ch 11 10) or Ishbosheth (1 K 4 3). There were also the counsellors, men noted for their great acumen and knowledge of human nature, such as Ahithophel and Hushai.

It was natural that there should be much mutual jealousy and rivalry among these officials, and that some of them should attach themselves to one of D.'s many sons, others to another. Thus Ahmon is the special patron of D.'s nephew Jonadab (2 S 13 3; cf 21 21), and Absalom is backed by Amasa (17 25). The claim of Adonijah to the throne is supported by Joab and Abiathar (1 K 1 7), as against, that of Solomon who was backed by Nathan, Benaiah, and Zadok (11 4). rushial (cf 2 Sam. VII, xiv, 4). Ahithophel sides with Absalom; Hushai with D. (2 S 16 12.32).

VIII. Personal Character of David.—We should obtain a very different idea of the personal character of D. on reading the conclusion of the books of S and K or the books of Ch. There is no doubt whatever that the former books are much nearer to fact, and any estimate or appreciation of D., or of any of the other characters described must be based upon them. The Chronicler, on the other hand, is biased by the religious ideas of his own time and is prejudiced in favor of some of those whose biographies he writes and against others. He accordingly exaggerates the good and minimizes the bad in D.'s life, e.g. the murder of Uriah (1 Ch 20), or sets them in a favorable light, e.g. by laying the blame of the census upon Satan (1 Ch 21). D.'s success, esp. as against Saul's misfortunes, is greatly exaggerated (12 22). Ceremonial functions are greatly elaborated (16 16; cf 2 S 6). The various orders of priests and singers in the second temple have their origin traced back to D. (16 4 ff; 26 ff; chs 25-27), and the temple of Solomon itself is to all intents and purposes that of D. (chs 22-23). At the same time there may be much material in the shape of names and isolated statements not found in the older books, which so long as they are not tinged with the Chronicler's pragmatism or "tendency," may possibly be authentic records preserved within the circle of the priestly caste, e.g. we are told that Saul's skull was fastened in the temple of Dagon (1 Ch 10 10). There is no doubt that the true names of Ish-bosheth, Mephibosheth and Eliaud (2 S 2 8; 4 4; 5 16) were Ish-baal (Esh-baal), Merib-baal, and Bertschab (Ps 73 6; 19 14 7); that the old name of Jerusalem was Jebus (11 4 5; cf Jgs 19 10 11); perhaps a son of D. called Nogah has to be added to 2 S 5 15 from 1 Ch 3 7 14 6; in 2 S 8 6 and 21 18, for Betah and Gob read Tehahnah (21 18). See Gen Ch 19 22 24; 1 Ch 20 4). The incident recounted in 2 S 23 9 ff happened at Pasdammim (1 Ch 11 13). Shammah the Harodite was the son of Elika (2 S 23 25; cf 1 Ch 11 27), and other names in this list have to be corrected after the readings of the Chronicler. This (not seven) years of famine was the alternative offered to D. (2 S 24 13; cf 1 Ch 21 12).

If we could believe that the Book of Ps was in whole or in part the work of D., it would throw a flood of light upon the religious side of his nature. 2. Psalms Indeed, we should know as much about his life as can be doubted about anyone. Unfortunately the date and authorship of the Ps are questions regarding which the opinions are held. In the early Christian centuries all the Ps were ascribed to D. and, where necessary, explained as primarily, or partly, ascribed to others. But it is certain that D.'s poetry is not only an expression of his own personal feelings and ideas, but it sheds light upon his nature and character. The Psalms are expressions of D.'s natural and intellectual life, and are the effect of his religious experience. They express D.'s love of God, his trust in God, and his dependence upon God. They express D.'s gladness in God, his sorrow in God, and his suffering in God. They express D.'s thankfulness to God, his praise to God, and his adoration of God.

In this way the Psalms are the expression of D.'s personal relationship with God, and are the record of his personal experience with God. They are the expression of his personal character, and are the record of his personal history.

3. Complex Character accepted as impossible. Of D.'s character the most opposite estimates have been formed. On one hand he is exalted as a saint, and yet few men have committed worse crimes. The character of D. must remain, like that of everyone, an insoluble enigma. A person is to be judged by his actions, and not by his character, and one's true motives are unknown even to oneself (Jer 7 9). There are several sides of D.'s nature in regard to which there cannot be two opinions. Perhaps the feature of his character which stands out most prominently in his earlier years, at any rate, is his boundless physical courage.

4. Physical He never shirked danger (1 S 17 28). Courage (34 7) and delight in hardship (23 6). Like most Semites he was fond of gambling and liked to take risks (26; cf 23 9; 30 7), even when modesty would have led him to decline them (17 32; cf Jgs 8 20). A native indifference to the shedding of blood grew into a liking for it, giving rise to the crime of cruelty (1 S 27 9; 2 S 8 2; 16 7, etc). He had need, indeed, to be a brave man, considering the character of the men whom he ruled (1 S 22 3). Yet he could rule them by gentleness as well as by force (30 23). All classes had unbounded confidence in his personal courage and soldierly qualities (2 S 18 3), and were themselves driven to restrain his military ardor (21 17).

Whether D. possessed moral courage to an equal degree is another matter. Had he done so he would hardly have permitted the execution of seven sons of Saul (2 S 21 1), Courage and that, too, at the cost of breaking his plighted word (1 S 24 21); he would not have stood in awe of the sons of his sister.
Zeruiah (2 S 3 39), and would have punished Joab instead of weakly invoking an imprecation on his head (ver. 37), however much he might have felt the loss of his services. But that he matters his natural sense of justice was blunted by the superstitions of the age in which he lived.

But D. was even more prudent than courageous. He is so described by the person who recommended him (somatologically) to Saul.

6. Prudence (1 S 16 18). Prudence or wisdom was indeed what his biographer most remarks in him (16 5,30), and situated as he was he could not have too much of it. It shows itself in the fact that he consistently made as many friends and as few enemies as was possible. His wonderful foreshow is seen in such acts as his conciliating the Judean chiefs with gifts taken from his spoil (30 26 ff), in his commedication of the men of Jabel-gilead (2 S 2 11), and his headship of Abner (3 20). Yet it must be confessed that this constant looking forward to the future takes away from the spontaneity of his virtue. His gratitude is often a keen sense of favors to come. His kindness to Mephibosheth did spring from advantage (ch 9; 19 24 ff), and his clemency to Shimei helped to win him the tribe of Benjamin (19 16 ff). Even in his earliest youth he seems to have preferred to attempt his ends by roundabout ways, the means by which he gained introduction or reintroduction to Saul (1 S 17 26 ff) afford some justification for the opinion which his eldest brother held of him (ver 28). Perhaps nothing proves the genius of D. better than his choice of Jesus as the capital of the country—which it still continues to be after a lapse of three thousand years.

Yet it must be confessed that D.'s prudence often degenerates in pugnacity he believed firmly in keeping

7. Strategy one's secret to oneself at all costs (1 S 21 2). The manner in which he got himself out of Gath after this first visit there (21 13) and the fact that he headship of Abner during sixteen months (ch 27; 28 1; 29) may excite our admiration but not our respect. The Oriental, however, delights in a display of cunning and makes use of it without shame (2 S 16 34), just as the European does not. There is an ancient and curiously modern in the diplomacy which D. employed to ensure his own return in due state (19 11 ff). We must remember, however, that D. lived among persons hardly one of whom he could trust. Joab accuses him of treachery and of having been guilty of common obliquity, that he remained as straightforward and simple as he was. D. was, indeed, a man very much ahead of the times in which he lived. He was the oriental sub-

deny, he was courteous and comely in every sense. He was the oriental sub-

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8. Nobility and Absalom show that his nature was untainted with malice. It was no superstitious fear but a high sense of honor which kept him back from putting out of his way his arch-enemy when he had him in his power (1 S 24 26). He even attempts to find an excuse for him (26 19), while depreciating himself (24 14; 26 20) in phrases which are more than a mere oriental metonymy (2 S 8). It was the ambition of his life to be the founder of a permanent dynasty (2 S 7 20), yet he was willing that his house should be sacrificed to save his nation from destruction (24 17). Like most Orientals he was endowed with a refinement of

9. David in 3 13, although she did not bear him relation to any children. In accordance with the

His Family custom of the times, as his estate improved, he took other wives and slave-
girls. The favorite wife of his latter days was Bathsheba. He surmised that his spirit as

10. David in 3 13, though he might have been perpetual his cousin and later heir, as contrasted with the dwellings of the peasantry and the farmer class (28 35), but his palace was always small and plain, so that it could be left to the keeping of ten women when he removed from them (46 16). D. and Michal seem to have been

D.'s chief weakness in regard to his family was his indulgence of some of his sons and favoring some above others, and want of firmness in regard to them. He could refuse them nothing (2 S 13 27). His first favorite was his eldest son Amnon (13 21 LXX). After the death of Amnon, Absalom became the favorite (18 17), but D. was faithful to him (1 K 1 6). Yet D. lived for two whole years in Jerus along with Absalom without seeing him (2 S 14 28), and he was succeeded not by Adonijah, but by Solomon, whose mother was the favorite wife of his grandfather.

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low as to fear losing the good opinion even of Joab, this ready instrument of his worst crime (11 25).

One reason for the high position D. held in the popular estimation was no doubt his almost uninterupted success. He was regarded as the chosen of Heaven; his friend and Success foelike (1 S 23 17). Fortunes 3 4; 5; 17; 23 2; 25 2; 26 24; 30 24; 31 24; 37 24. If there were to be a ruling house, it must be the Davidic dynasty; it did not occur to the Jews the NT to think of any other solution.

11. His as the chosen of Heaven, his friend and Success foelike (1 S 23 17). Fortunes 3 4; 5; 17; 23 2; 25 2; 26 24; 30 24; 31 24; 37 24. If there were to be a ruling house, it must be the Davidic dynasty; it did not occur to the Jews the NT to think of any other solution.

12. His Foreign and his patriotism. Eastern peoples are united not by the ties of country but of religion. Still it does seem strange that two of D.'s closest friends were two enemies of his nation—Nahash, king of the Ben Ammon (1 S 11 1; 2 S 10 1 ff) and Achish, lord of Gath (1 S 21 10; 27; 28 1 ff; 29). He appears to have found the Philis more reliable and trustworthy than the Hebrews. When he became king his personal body-guard was composed of mercenaries of that nation—the Cherethites and Peletites—whom he had become acquainted with at Ziklag (1 S 30 14; 2 S 8 18; 20 20). It was to a native of Gath that the care of the sacred ark in its passage from Kiriat-jearim to Jerusalem (2 S 6 10 11). When the rebellion broke out under Absalom, he committed one-third of his forces to a banished soldier of the same town, who had come to him a little while before, and take the hand of followers (2 S 16 19 ff; 18 2). Some of the soldiers in whom he placed the greatest confidence were Hitites (1 S 26 6; 2 S 11 6), and his commissariat was furnished by persons outside of Israel (2 S 17 27; the Machir tribe were half Syrian; Gilead is the son of Machir, 1 Ch 7 14). The threshing-floor of a Jebusite became the site of the temple of Solomon (2 S 24 18 ff).

D. was a strong believer in the power of Nemesis, and that daughter of Night played a considerable role in his life. He felt a peculiar satisfaction in being undescendedly cursed by Shimeel, from a conviction that poetic justice would in the end prevail (2 S 16 12). He must have felt that the same unseen power was at work when his own eldest son was judged of a crime such as his father had committed before him (2 S 13 and 11), and when the grandfather of the wife of Uriah the Hitite became the enemy whom he had most to fear (2 S 11 3; 24; if of David's own stock). He would have thought, instead of being sent in repose and peace following upon a strenuous and successful life, were passed in meeting out vengeance to those who had incurred his displeasure as well as commending those who had done him service (1 K 2 5 ff).

Even as early as Ezechiel D. became the ruler who was to govern the restored people of Israel (34 23; 24; 37 24). If there were to be a ruling house, it must be the Davidic dynasty; it did not occur to the Jews the NT to think of any other solution.

14. Reference in the NT. The NT is the true Davidic dynasty; it did not occur to the Jews the NT to think of any other solution.

That Jesus was descended from D. (Mt 1 7; Mt 1 15; Mt 27 5) is proved by the fact that his enemies did not deny that he was so (22 41 ff). In the NT, D. is regarded as the author of the Ps (Acts 4 25; Rom 10 17; He 4 7) and as one of the OTP saints (He 11 32) whose actions (unless otherwise stated) are to be imitated (Mt 12 3); but yet not to be compared with the Messiah (Acts 2 29 ff; 13 30) who has power over the life to come (Rev 1 and 5; 22 16).

LITERATURE. See the commentaries on the books of S. Ch. and Ps, and histories of the kingdoms of Israel and Judah. E.g. Wellhausen and Kittel. A sketch of the life and historical position of David from the modern Continental point of view will be found in G. Heer, Saul, David, Solom. (1st ed. 1887; 2nd ed. 1889; 3rd ed. 1891; 4th ed. 1896.

THOMAS HUNTER WEIR

DAVID, CITY OF. See Zion.

DAVID, ROOT, rööt. Of (א לֶא דָאָוִּי, hē rhize Davidl., Rev 5 5; 22 16). Here root means stock, family, descendant, hence 'the Root of David' is the one which descends from the fat of that from which David descended. Jesus Christ in His human nature and family connections was a descendant of David, a member of his family.

DAVID, TOWER, tou'er. Of. See Jerusalem.

DAWN, dōn, DAWNING: The word means the approach of the morning light, the breaking of the day. There are several words in the Bible that indicate this. AaueCS, nesheph, 'twilight' of the morning (Job 7 3; 10 8), is used for evening twilight (1 S 30 17; 2 K 7 5 7). əḇḇāḇ 'the turning' of the morning, the change from darkness to light, approach of the morning (Jgs 19 26); əḇḇāḇ ʿephēḇ, 'the eyelids' of the morning (Job 3 9; 11 18 10); ʿelāḇ ʿelāḇ, 'the ascent or the rising of the morning' (Josh 6 15); ʿerōb ʿerōb, 'to grow bright', the approach of the dawn (Mt 28 1; Lk 23 54); ʿaḇḇāḇ, 'to give light', 'to turn white', the end of the evening and night (Acts 2 19 2). ʿaḇḇāḇ, 'to go to bed', 'to turn white', the end of the evening and night (Acts 2 19 2). H. PORTER

DAY, dā (דָּיָּ֔, yom; ḫāpē, hēmēnā). This common word has caused some trouble to plain readers, because they have not noticed that the word is used in several different senses in the Eng. Bible. When the different uses of the word are understood the difficulty of interpretation vanishes. We note several different senses of the word:

(1) It sometimes means the time from daylight till dark. This popular meaning is easily discovered by the context, e.g. Gen 1 5; 8 22, etc. The marked periods of this daytime were morning, noon and night, and of his own accord (22 17). The exact hours were sometimes called 'the cool of the day' (Gen 3 8). After the exile the day or daytime was divided into twelve hours and the night into twelve (see Mt 20 12; Jn 11 9; Acts 23 32). 6 AM corresponded to the first hour, 9 AM to the third; 12 M to the sixth, etc. The hours were longer during the longer days and shorter during the shorter days, as they always counted 12 hours between sunrise and sunset.

(2) Day also means a period of 24 hours, or the
time from sunset to sunset. In Bible usage the day begins with sunset (see Lev 23:32; Ex 12:15–20; 2 Cor 11:25, where night is put before day). See DAY AND NIGHT.

(3) The word "day" is also used of an indefinite period, "the day" or "day that means in general "that time" (see Gen 2:4; Lev 14:2); "day of trouble" (Ps 20:1); "day of his wrath" (Job 20:28); "day of Jehovah" (Isa 12:2); "day of the Lord" (1 Cor 5:5; 1 Thess 5:2; 2 Pet 3:10); "day of salvation" (2 Cor 6:2); "day of Jesus Christ" (Phil 1:6)."

(4) It is used figuratively also in Jn 9:4, where "while it is day" means "while I have opportunity to work, as daytime is the time for work." In 1 Thess 5:5,8; "sons of the day" means spiritually enlightened ones.

(5) We must also bear in mind that with God time is not reckoned as with us (see Ps 90:4; 2 Pet 3:8).

(6) The apocalyptic use of the word "day" in Dn 12:13; Rev 2:10, etc., is difficult to define. It evidently does not mean a natural day. See APOCALYPSE.

(7) On the meaning of "day" in the story of Creation we note (a) the word "day" is used of the whole period of creation (Gen 2:4); (b) these days are divided into twelve hours; when the whole age or period of salvation is called "the day of salvation"; see above. So we believe that in harmony with Bible usage we may understand the creative days as creative periods. See also ASTRONOMY; CREATION; EVOLUTION.

G. H. GERBERING

Figurative: The word "day" is used in many senses, some of which are here given.

(1) The span of human life. —Gen 5:4: "And the days of Adam were eight hundred years." "And if thou wilt walk ... then I will lengthen thy days" (1 K 3:14; cf Ps 90:12; Isa 38:5).

(2) An indefinite period. —Existence in general: Gen 3:14: "All the days of thy life" (cf Gen 21:34; Nu 9:19; Josh 22:3; Lk 1:24; Acts 21:10).

(3) A set time. —Gen 25:24: "And when her days ... were fulfilled"; Dn 12:13: "Thou shalt stand in thy lot, at the end of the days" (cf Lev 12:6; Dn 2:44).

(4) A historical period. —Gen 6:4: "The Nephilim were in the earth those days"; Jgs 17:6: "In those days there was no king in Israel" (cf 1 S 3:1; 1 Ch 5:17; Hos 2:13).

(5) Past time. —Ps 10:18: "the day of my calamity"; Ps 7:9: "I have considered the days of old" (cf Mic 7:20; Mal 3:7; Mt 23:30).

(6) Future time. —Dt 31:14: "Thy days approach that thou must die"; Ps 72:7: "In his days shall ..." (cf Ezk 23:14; Joel 2:29; Mt 24:19; 2 Pet 3:3; Rev 9:6).

(7) The eternal. —In Dn 7:9,13, where God is called "the ancient of days." (8) A season of opportunity. —Jn 9:4: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work" (cf Rom 13:12,13; 1 Thess 5:5–8). See DAY (4), above.

(9) Time of salvation. —Specially referring to the hopes and prospects of the parousia (see ESCHATOLOGY OF NT). Rom 13:12: "The night is far spent, and the day is at hand."

HENRY E. DOSKER

DAY AND NIGHT: "Day." יָמָה, yōm; ordinarily, the Heb "day" lasted from dawn to the coming forth of the stars (Neh 4:21). The context usually makes it clear whether the term "day" refers to the period of twenty-four hours or to daytime; when there was a possibility of confusion, the term יָמָּה, laydāh, "night," was added (Gen 7:4,12; 31:30). The "day" is reckoned from evening to evening, in accordance with the order noted in the account of Creation, viz. "And there was evening and there was morning, one day" (Gen 1:5); Lev 23:32 and Dn 8:14 reflect the same mode of reckoning the day. The phrase יָמָּה בָּאָה, 'erēb bōēr, "evening-morning," used in this last passage, is simply a variation of yōm bōēr, "day-night." It is the equivalent of the Gr ἐργασία, νυκτόθερον (2 Cor 11:25). That the custom of reckoning the day as beginning in the evening and lasting until the following evening was probably of late origin is shown by the phrase yom tov (day all night). Jgs 19:19–23; 20:24. The context shows that the day is regarded as beginning in the morning; in the evening the day "declined," and until the new day (morning) arrived it was necessary to "tarry all night" (cf also Nu 11:23).

The transition of day to night begins before sunset and lasts till after sunset; the change of night to day begins before sunrise and continues until after sunrise. In both cases, neither 'erēb, "evening," nor bōēr, "morning," indicate an exact space of time (cf Neh 13:11; Ex 10:14). The Heb word לָיְדוֹת, laydāh, is for both morning and evening; it is the equivalent of the Gk ἐργασία, νυκτόθερον. Afternoon was part of the day when the sun declined (יָמָּה הָיֵם, nēth hā-yōm); and evening was the time of the going down of the sun (יָמָּה בָּאָה, 'erēb). "Between the evenings" (יָמָּה בָּאָה לָיְדוֹת, bēn hā-‘erēb) was the interval between noon and darkness. The day was not divided into hours until a late period. לָיְדוֹת, shādāh = Aram. (Dn 3:6), is common in Syr and in later Heb; it denoted, originally, any short space of time, and only later came to be equivalent to our "hour." The Thesalonian division of the day into watches continued into post-exilic Rom times; but the Rom method of four divisions was also known (Mk 1:35), where all four divisions are referred to: "at even" (σβδμ, ouēth), "midnight" (μωσήνοικος, mesosēlπonēt), "at cock crowing" (ἀλατοφωνία, aλαλωτοφωνία), "in the morning" (ερῶν, proō). These last extended from six to six o'clock (cf also Mt 14:25; Mk 13:35). Acts 12:4 speaks of four particular periods on four Rom squares (quadrans), each of whom had to keep guard during one watch of the night. In Brākkadh 38, Rabbi Nathan (2d cent.) knows of only three night-watches; but the patriarch, Rabbi Judah, knows four. See also DAY.

DAY BEFORE THE SABBATH (נ עֶסֶרֵכֶעַ, hē parasekēq, "preparation"): Considered as a day of preparation, in accordance with Ex 16:23, both before the regular Sabbath and before a feast Sabbath (Mt 27:62; Mk 15:42; Lk 23:54; Jn 19:14–31; p. 14).

At 3 PM, the Hebrews began to prepare their food for the next day, and to perform all labors which were forbidden to be done on the Sabbath and yet must be done. They bathed and purified themselves, dressed in festive apparel, set their tables, and lighted their lamps. On the day before Easter, the Hebrews of the later period made it their chief business to remove all leaven from the house (1 Cor 5:7). This custom of converting at least a portion of the day before the Sabbath into a holy day was recognized by the Romans to such an extent that, according to a rescript of Augustus, Jews need not appear in court after 3 PM on such days. Criminal cases were not brought before court on this day, and journeys exceeding 12 Rom miles were prohibited. The signal for the prepa-
rations was given by the priests by means of trumpets blown six times at intervals.

FRANK E. HIRSCH

DAY, BREAK OF. See Break of Day.

DAY, JOSHUA'S LONG. See Beth-horon, Battle of.

DAY, LAST (ἡ ἐσχάτη ἡμέρα, ἡ ἐσχάτη ἡμέρα): Repeatedly used by Jesus in Jn (6 39, 40, 44, 54; 11 24; 12 48) for the day of resurrection and judgment (see Eschatology of the NT). Cf. the usage in the OT (Isa 2 2, Mic 4 1) and the NT (Acts 2 17; 2 Tim 3 1; 2 Pet 3 3; 1 Jn 2 18; Jude ver 18) of "last days" and "last time" to denote the Messianic age. See Latter Days; Last Days; Last Time.

In Jn 7 37, "the last day, the great day of the feast" refers to the eighth day of the feast of Tabernacles. This closing day was observed as a Sabbath (Lev 23 36). On it the libation of water made on other days was not made; hence the allusion of Jesus to Himself as the Giver of the living water.

JAMES ORR

DAY, LORD'S. See Lord's Day.

DAY OF ATONEMENT. See Atonement, Day of.

DAY OF CHRIST. See Day of the Lord.

DAY OF JEHOVAH. See Day of the Lord.

DAY OF JUDGMENT. See Judgment, Last.

DAY OF THE LORD (JEHOVAH) (ἡ ἐσχάτη ἡμέρα, ἡ ἐσχάτη ἡμέρα τοῦ Κυρίου, ἡ ἐσχάτη ἡμέρα τοῦ Κυρίου): The idea is a common OT one. It denotes the consummation of the kingdom of God and the absolute cessation of all attacks upon it (Isa 2 12; 13 6, 9; 34 8; Ezek 13 5; 30 3; Joel 1 15; 2 11; Am 5 18; Zeph 1 14; Zec 1 14). It is a "day of visitation" (Joel 10 5), a day "of the wrath of Jehovah" (Ezek 7 19), a "great day of Jehovah" (Zeph 1 14). The entire conception in the OT is dark and foreboding.

On the other hand the NT idea is pervaded with the elements of hope and joy and victory. In the NT it is eminently the day of Christ, the day of His coming in the glory of His person. Very conception of Him as the "Son of Man" points to this day (E. Kuehl, Das Selbstbewusstein Jesu, 68). In Jn 5 28: "And he that believeth on me, the same shall live even as he liveth," He is saying in effect, "He is the Christ," the Son of Man, the judge of all. It is true in the NT there is a dark background to the bright picture, for it still remains a "day of wrath" (Rom 2 5, 6), a "great day" (Rev 6 17; Jude ver 6), a "day of God" (2 Pet 3 12), a "day of judgment" (2 Pet 15; 2 Pet 3 7; Rom 2 16). Sometimes it is called "that day" (Rom 7 22; 1 Thess 5 4; 2 Tim 4 8), and again it is called "the day" without any qualification whatever, as if it were the only day worth counting in all the history of the world and of the race (1 Cor 3 13). To the unbeliever, the NT depicts it as a day of terror; to the believer, as a day of joy. For on that day Christ will raise the dead, esp. His own dead, the bodies of those that believed in Him—"that all that which he hath given me I should lose nothing, but should raise it up at the last day" (Jn 6 39). In that day He comes to His own (Mt 16 27), and therefore it is called "the day of our Lord Jesus" (2 Cor 1 14), "the day of Jesus Christ" or "Christ's day" (Phil 1 6, 10), the day when there shall appear the sign of the Son of man in heaven" (Mt 24 30). All Paulinian lit. is esp. suf-

fused with this longing for the "parousia," the day of Christ's glorious manifestation. The entire conception of that day centers therefore in Christ and points to the everlasting establishment of the kingdom of heaven, from which sin will be forever eliminated, and in which the antithesis between Nature and grace will be changed into an everlasting synthesis. See also Eschatology of the OT and NT.

HENRY E. DOKER

DAYS JOURNEY, ἰόρην (ἡ ἰόρην, ἰόρην), derekh yom, Gen 30 36; Nu 10 33; 11 31: ἰόρην (ἡ ἰόρην), ἰόρην, hodès, ἰόρην 44); The common way of estimating distances in the East is by hours and days. This is natural in a country where roads are more bridle paths or non-existent, as in the desert. The distance traveled must of course differ largely according to the difficulties of the way, and it is more important to know where night will overtake the traveler than the actual distance accomplished. A day's journey is now commonly reckoned at about 3 miles per hour, the distance usually covered by a loaded mule, the number of hours being about 8. Hence a day's journey is about 24 miles, and this may be taken as a fair estimate for Bible times.

H. FOSTER

DAYS, LAST. See Last Days.

DAYS MAN, ἀνθρώπινος (ἡ ἀνθρώπινος, ἀνθρώπινος), "to argue, decide, convince," RV UMPIRE: The use of this word appears to have been more common in the 16th cent. than at the later date of the tr of AV, when its adoption was frequent. The oldest instance of the term given in the Oxford English Dictionary is Plumptre Corresp. (1889), p. 82: "Sir, the daysmen cannot agree us." It appears also in the 1551 text of the OT in 1 3 25, where the RV of Gen 31 37. It was the eastern custom for a judge to lay his hands upon the heads of the two parties in disagreement, thus emphasizing his adjudicatory capacity and his desire to render an unbiased verdict. Job no doubt considers a hand put upon an actor of acting as an umpire upon his own claims, but no man was worthy to question the purposes of Jehovah, or metaphorically, to "lay his hands upon" Him.

In the NT (1 Cor 4 3, ἀνθρώπινος, ἀνθρώπινος, ἀνθρώπινος, "man's judgment," lit. "man's day," in the sense of a day fixed for the trial of a case. Both Tindale and Coverdale so translate. See also 1 Tim 2 5, where the Saviour is termed the "one mediator . . . between God and men." Here the word understands a pleader, an advocate before an umpire, rather than the adjudicator himself (see Job 19 25-27).

ARTHUR WALWYN EYANS

DAYSpring, dā'spring: This beautiful Eng. word, in current usage, the time of the AV, is found in the OT as the two of ἰόρην, shahar, "Hast thou caused the day spring to know his place?" (Job 38 12 AV). This is no doubt intended lit. for the dawn. The "place" of the dayspring is the particular point of the horizon at which the sun comes up on any given day. This slowly changes day by day through the year, moving northward from midwinter to midsummer, and back again southward from midsummer to midwinter. See Astronomy, I. 2. Also once in the NT for ἐνατάντη, ἐνατάντη, a rising."
The International Standard Bible Encyclopaedia

DAY-STAR

Also called Day-star, the morning star, and the star of the east. The moral significance of the morning star is illustrated by its being applied to Jesus (Matt 2:2), to John the Baptist (Rev 1:6), and to the Shining One who comes in the clouds with great power and glory (Dan 7:13). In the Old Testament the sun is called the morning star (Ps 118:24), and in the New Testament the dawn of the age (Lk 21:28).

DAY-STAR

Dead Sea

"The daystar from on high hath visited us" (AV; RV "shall visit us"); Lk 1:78. Also in Apoc, "At the daystar prays upon thee" (Rev 10:1). RV "plead with thee at the dawning of the light." 46:18. Both the Heb and Gr words, however, are of frequent occurrence, but variously rendered, "dawn," "break of day," "morning," "sunrise," "east." Note, esp., the "spring of the day" (1 S 9:26), "the day began to spring" (Igs 19:25). Used with "helios," "sun," for rising of the sun (Rev 7:2; 16:12). In LXX the same Gr word is used for Heb 쨔נה, "branch," to designate the Messiah (Jer 23:5; Zec 6:12). But this sense of the word is unhappily unknown in profane Gr. The word is also employed in LXX to express the rising of a heavenly body, as the moon (2sa 60:19). This is good Gr. See the kindred vb. anáello, "to rise" (LXX, Isa 60:1; Mal 4:2).

What is the meaning of anatolë in Lk 1:78? Certainly not branch; that does not fit any of the facts, unless it be rendered "branch of light" (see Reynolds, John the Baptist, 115). It occurs in Zacharias' hymn over the birth of his son: The word consists of two parts, "The glory of the Messiah's kingdom," and "the glory of the Forerunner." The expression before us is in the latter part. It naturally refers, therefore, not to the Messiah himself, but to John. He is the daystar from on high who hath visited the people (RV "world") in darkness and the shadow of death. With Godet we believe that the word is borrowed from the caravan which has missed its way in the desert. The unfortunate pilgrims, overtaken by the night, are sitting down expecting death, when suddenly a star brightly beams above them. They take courage at the sight. The whole caravan leaps to its feet. It is the herald of the coming day and soon they see the great orb himself filling the east with orient pearl and gold. Is not one tempted to go a little farther and see here the morning star, herald of the coming sun to be obliterated by his rising? 'He must wax, but I must wane' (Jn 3:30). What was John's work but, by his own testimony, to guide the benighted pilgrims into the way of peace, that is, to Him who was the Prince of Peace? If, however, as by most commentators, it be taken to refer to the Messiah, it probably implies prophetic knowledge that the great orb of the sun, already taken place, and that the Messianic era was at hand, when the Jewish world should be filled with spiritual splendor. See DAY-STAR.

DAY-STAR

G. H. TREVER

DAY-STAR (תַּמְ套装ְלָה, hîâl bên-sâhâr, Isa 14:12; ἡφαίστος, ἡφαίστος, 2 Pet 1:19). The OT passage is rendered in AV "Lucifer, son of the morning," in AVM and RV "day-star," i.e. the morning star. The reference is to the king of Babylon (ver 4). In 2 Pet 1:19, "Until . . . the day-star arise in your hearts," the word is lit. "light-bringer." It is applicable, therefore, not only to the planet Venus, seen as a morning star, herald of the dawn, but to the sun itself, and is used here as a title of Our Lord. See Astronomy, 1, 6.

DAY, THAT (THE). See DAY OF THE LORD.

DEACON, dek'n, DEACONESS, dek'-n-es. The term διάκονοι, διάκονα, and its cognates occur: many times in the NT, as do its synonyms ἱερέας, ἱερέας, and δωδος, δωδος, with their respective cognates. It may be said in general that the terms denote the service or ministration of the bondservant (διάκονος, διάκονα), in all shades and gradations of meaning both literal and metaphorical. It would serve no useful purpose to list and discuss all the passages in detail. Christianity has from the beginning stood for filial service to God and His kingdom and for brotherly helpfulness to man, and hence terms expressive of these functions abound in the NT. We have already inquired where and when they occur in a technical sense sufficiently defined to denote the institution of a special ecclesiastical office, from which the historical diaconate may confidently be said to be derived.

Many have sought the origin of the diaconate in the institution of the Seven at Jerusalem (Acts 6), and this view was countenanced by many of the church Fathers. The Seven were appointed to "serve tables" (diakonein τροφήνων) in order to permit the Twelve to "pray and fast" (Acts 6:6), and in the ministry (diakonia) of the word." They are not called deacons (diakonoi), and the qualifications required are not the same as those prescribed by Paul in 1 Tim 3:8-13; furthermore, Stephen appears in Acts 6:8 as a deacon. Paul clearly recognizes women as deaconesses, but will not permit a woman to teach (1 Tim 2:12). The obvious conclusion is that the Seven may be called in the earliest records helpers of the Twelve as directors of the church, and that they served in the capacity, among others, of specially appointed ministrants to the poor.

Paul says, "I commend unto you Phoebe our sister, who is a servant in the church that is at Cenchreae" (Rom 16:1). This is by many taken as referring to an officially appointed deaconess; but the fact that there is in the earlier group of Paul's epistles no clear evidence of the institution of the diaconate, and the absence of any corresponding word in the Greek, shows that this interpretation is wrong. Phoebe was clearly an honored helper in the church closely associated with that at Corinth, where likewise evidence of special ecclesiastical organization is wanting.

In Phil 1:1 Paul and Timothy send greetings "to all the saints . . . at Philippi, with the bishops and deacons." Here we find mention of "deacons" in a way to suggest a formal diaconate; but the want of definitions as to their qualifications and duties renders it impossible to affirm with certainty the existence of the office.

In 1 Tim 3:8-12, after prescribing the qualifications and the method of appointment of a bishop or overseer, Paul continues: "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let them also first be proved; then let them serve as deacons, if unblamable; in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well." Deacons and deaconesses are here provided for, and the character of their qualifications makes it clear that they were to be appointed as dispensers of alms, who should come into close personal relations with the poor.

We conclude, therefore, that the Seven and Phoebe did not exercise the diaconate in a technical sense, which appears first certainly in 1 Tim 3, although it is not improbably recognized in Phil 1:1, and was foreshadowed in the various agencies for the dispensing of alms and the care of the poor of the church instituted in various churches at an earlier date. See also Bishop; Church; Church Government.

WILLIAM ARTHUR HEIDEL

DEAD, ded (תָּמִי, mût; νεκρός, nekros): Used in several senses: (1) base substantive, denoting the body deprived of life, as when Abraham speaks of burying his dead (Gen 23); (2) as a collective noun including all those that have passed away from life (as Rev 20:12). In several passages dead in
DEAD BODY. See Corpse.

DEADLY, ded-il'. In the OT two words are used in the sense of "a mortal [Heb nephesh, "hateful," "foul"] enemy." (Ps 17 9), and in the sense of "fatal disease," the destructive result of which causes a general panic (Héb mā'āš, "death," 1 S 6 11).

In the NT we have in Rev 12 12 the expression "deadly wound" (Gr thámatos), better "death-stroke," as in RV, and the phrases "deadly thing," i.e. poison (thandásimó'n), ii. Mk 16 18), and "full of deadly poison" (méstis tōu thantasi-thínovóro, Jas 3 8), said of an unruled tongue. Both Gr words convey the idea of "causing or bringing death" and occur in classical lit., in a variety of uses in combination with the bite of venomous reptiles, deadly poisons, mortal wounds and fatal contagion.

H. L. E. LUCRING

DEAD SEA, THE:

I. Present Area
II. Former Enlargement
III. Level of, in Early Historic Times
IV. Constitution of the Water
V. Climate
VI. Roads
VII. Notable Items
1. The Plain of the Jordan
2. Ain Jidl (En-esdi)
3. Beth允许 the Fortress of Masada
4. Jebel Usudm (Mount of Sodom)
5. Vale of Suddim
6. El-Lisan

VIII. History

LITERATURE

The name given by Gr and Lat writers to the remarkable inland lake occupying the deepest part of the depression of the Arabah (q.v.). In the Bible it is called the Salt Sea (Gen 14 3; Dt 3 17); the Sea of the Plain (Ar'dhabh) (Josh 3 10); and the (East) Eastern Sea (Ezk 47 18; Joel 2 20). Among the Arabs it is still called Bahar Lut (Sea of Lot). By Jos it was called Lake Asphaltites (Ant, I, ix) from the quantities of bitumen or asphalt occasionally washed upon its shores and found in some of the tributary wadis.

Jebel Usudm from the South. Looking over the Mud Flat (Vale of Siddim), Covered by the Sea in High Water. (Photo by Libbee.)

About two-thirds of the distance to the southern end, the peninsula, el-Lisan ("the Tongue"), projects from the top more than half-way across the lake, being in the shape, however, of a boat rather than a tongue, with the toe to the N., forming a bay between it and the eastern mainland. The head of this bay has been largely filled in by the débris brought down by Wady Kerak, and Wady Ben Hamid, and shoals very gradually down to the greatest depths to the N. The toe of this peninsula is named Point Costigan, and the heel, Point Molyneux, after two travelers who lost their lives about the middle of the 19th cent. in pioneer attempts to explore the lake. Over the entire area S. of Point Molyneux, the water is shallow, being nowhere more than 15 ft. deep, and for the most part not over 10 ft., and in some places less than 6 ft. In high water the lake extends a mile or more beyond low-water mark, over the Mud Flat (Sebhah) at the south end.

From the history of the crossing of the Jordan by Joshua and the expedition of Chedorlaomer when Lot was captured, it is evident that the outlines of the sea were essentially the same 3,500 years ago as they are now, showing that there has been no radical change in climatic conditions since then.

II. Former Enlargement—But if we go back a few thousand years into prehistoric times the evidence is abundant that the valley has witnessed remarkable climatic changes (see ARABAH). At Ain Abu Wiedah, about 40 miles beyond the south end of the lake, Hull in 1883 discovered deposits of an abandoned shore line 1,400 ft. above its level (see ARABAH). A pronounced abandoned shore
line at the 650 ft. level had been observed first by Tristram, and noted afterward by many travelers. But from the more detailed examination made by Professor Ellsworth Huntington in 1909 (see Pal and Its Transformation) five abandoned shore lines of marked size have been determined, surrounding the valley at the following approximate heights above the present level of the lake: 1,430, 640, 430, 300 and 250 ft. He states that "at its greatest extent the sea stretched at least 30 miles south of its present termination, while northward it probably covered the Sea of Galilee and the Waters of Merom, and sent an arm into the Vale of Jezreel. . . . Lacustrine deposits exist in the Jordan valley shortly south of the Sea of Galilee. A mile north of Mar el-Mujumieh, as the modern railroad bridge is called, a tilted series of clays, apparently lacustrine, lies under some untilted whitish clays, also apparently lacustrine. The elevation here is about 840 ft. below that of the Mediterranean Sea, or 450 above the Dead Sea. . . . So far as can be detected by the aneroid the highest deposits [about the Dead Sea] lie at the same elevation on all sides of the lake."

There are also numerous minor strands below the 250 ft. major strand. These are estimated by Huntington as 210, 170, 145, 115, 90, 70, 56, 40, 30 and 12 ft. above the lake successively. It is noted, also, that the lower beaches all show less erosion than those above them. This certainly points to a gradual diminution of the water in the basin during the prehistoric period, while on the other hand there is much evidence that there has been a considerable rise in the water within the historic period. Date palms and tamarisks are seen standing out from the water in numerous places some little distance from the present shore where the water is several feet deep. These are of such size as to show that for many years the soil in which they grew was not subject to overflow. As long ago as 1876 Merrill noticed such trees standing in the water 40 ft. from the shore, near the N.E. corner of the lake (East of the Jordan, 224). Numerous trunks of date palms and tamarisks can now be seen submerged to a similar extent along the western shore. In 1818 Irby and Mangles (Travels, 454) saw a company of Arabs ford the lake from Point Molyneux to the west side, and noted that the branches of trees which had been stuck into the bottom. In 1838 Robinson found the water at such a stage that the ford was impracticable and so it has been reported by all travelers since that time. But Mr. A. Forder, having recently examined the evidence for the Pal Exploration Fund, learns from the older Arabs that formerly there was a well-known causeway leading from el-Lisdn opposite Wady Kerak to Wady Umam Baghek, across which sheep, goats and men could pass, while camels and mules could be driven across anywhere in the water. Moreover the Arab guide said that the channel "was so narrow that the people of his tribe used to sit on the edge of the Lisdn and parley with Arabs from the west as to the return of cattle that had been stolen by one or other of the parties."

(See PEFS [April, 1910], 112.)

III. Level of, in Early Historic Times.—Numerous general considerations indicate that in the early historic period the level of the water was so much lower than now that much of the bay S. of Point Molyneux was dry land. In Josh 15 2.5 f. the south border of Judah is said to extend from "the bay [tongue, Lisdn] that looketh southward" while the "border of the north quarter was from the bay [tongue, Lisdn] of the sea at the end of the Jordan: and the border went up to Beth-hoglah, and passed along by the north of Beth-arabah." If the limits of the north end of the Dead Sea were the same as now the boundary must have turned down to the mouth of the Jordan by a sharp angle. But according to the description it runs almost exactly E. and W. from beyond Jerus to Beth-hoglah, and nothing is said about any change in direction, while elsewhere, any such abrupt change in direction as is here supposed is carefully noted. Furthermore, in detailing the boundary of Benjamin (Josh 18 19) we are told that "the border passed along to the side of Beth-hoglah northward; and the going out of the border were at the north bay [tongue, Lisdn] of the Salt Sea, at the south end of the Jordan: this was the south border." This can hardly have any other meaning than that the north end of the Dead Sea was at Beth-hoglah. From these data Mr. Clermont-Ganneau (see Recueil d'archéologie orientale, V [1902], 267-80) inferred that in the time of Joshua the level of the sea was so much higher than now that a tongue-like extension reached the vicinity of Beth-hoglah, while the underlying topography was essentially the same as now. On the contrary, our present knowledge of the geologic forces in operation would indicate that at that time the Dead Sea was considerably lower than now, and that its rise to its present level has been partly caused by the silting up of a bay which formerly extended to Beth-hoglah.
The geological evidence concerning this point is so interesting, and of so much importance in its bearing upon our interpretation of various historical statements concerning the region, that it is worth while to present it somewhat in detail. As already stated (see Ararat), the present level of the Dead Sea is determined by the equilibrium established between the evaporation (estimated at 20,000,000 cubic ft. per diem) over the area and the amount of the extent to which these encroachments have tended to narrow the limits of the original lake. The sediment deposited by the Jordan, at the north end of the Dead Sea, is practically all derived from the portion of the drainage basin between it and the Sea of Galilee—the latter serving as a catch-basin to retain the sediment brought down from the upper part of the valley. The Zôr, or narrow channel which the Jordan has eroded in the sedimentary

water brought into the valley by the tributary streams. The present area of the sea is, in round numbers, 300 sq. miles. The historical evidence shows that this evaporating surface has not varied appreciably since the time of Abraham. But the encroachments of the delta of the Jordan upon this area, as well as of the deltas of several other streams, must have been very great since that period. The effect of this would be to limit the evaporating surface, which would cause the water to rise until it overflowed enough of the low land at the south end to restore the equilibrium.

It is easy to make an approximate calculation of plain through which it flows (see Jordan, Valley of), is approximately half a mile wide, 100 feet deep, and 60 miles long. All the sediment which formerly filled this has been swept into the head of the sea, while the Jarmuk, the Jabbok, and a score of smaller tributaries descending rapidly from the bordering heights of Gilead, three or four thousand ft. above the valley, bring an abnormal amount of debris into the river, as do a large number of shorter tributaries which descend an equal amount from the mountains of Galilee, Samaria, and Judah. The entire area thus contributing to this part of the Jordan is not less than 8,000 sq. miles.
All writers are impressed by the evidence of the torrential floods which fill these water courses after severe storms. The descent being so rapid, permits the water after each rainfall to run off without delay, and so intensifies its eroding power. The well-known figure of Our Lord (Mt. 7:26 f.) in describing the destruction of the house which is built upon the sand, when the rains descend and the winds beat upon it, is drawn from Nature. The delta terraces at the mouths of such mountain streams where they debouch on the lowlands are formed and re-formed with extreme rapidity, each succeeding storm tending to wash the previous delta down to lower levels and carry away whatever was built upon it.

The storms which descend upon the plains of Gilgal, as well as those upon the Judaean hills, are exceedingly destructive. For though the rainfall at Jerusalem, according to the observations of Chaplin (see J. Glaisher, "On the Fall of Rain at Jerusalem," PEFS [January, 1894], 39) averages but 20 inches annually, ranging from 32.21 inches in 1878 to 15.89 inches in 1870, nearly all occurs in the three winter months, and therefore in quantities to be, most effective in erosive capacity. And this is effective upon both sides of the Jordan valley, in which the rainfall is very slight. "Day after day," Tristram remarks, "we have seen the clouds, after pouring their fatness on Samaria and Judaea, pass over the valley, and then descend in torrents on the hills of Gilgal and Moab," a phenomenon naturally resulting from the rising column of heated air coming up from the torrid conditions of the depressed Jordan valley.

Tristram (The Land of Moab, 23, 24) gives a vivid description of the effect of a storm near Jerus. As his party was encamped during the night the whole slope up which they pitched became a shallow stream, while the deep ravines of the wilderness of Judah [were] covered with torrents, and tiny cascades rolling down from every rock . . . . So easily disintegrated is the soft limestone of these wadis, that the rain of a few hours . . . . did more to deepen and widen the channels than the storms of several years could effect on a Northumbrian hillside. No geologist could watch the effect of this storm without being convinced that in calculating the progress of denudation, other factors than that of time must be taken into account, and that denudation may proceed most rapidly where rains are most uncertain.

Lieutenant Lynch writes that while ascending the Kerak "there came a shout of thunder from the dense cloud which had gathered at the summit of the gorge, followed by a rain, compared to which the gentle showers of our more favoured clime are as dew drops to the overflowing cistern . . . . The black and threatening cloud soon enveloped the mountain tops, the lightning playing across it in incessant flashes, while the loud thunder reverberated from side to side of the appalling chasm. Between the peaks we soon heard a roaring and continuous sound. It was the torrent from the rain cloud, sweeping in a long line of foam down the steep declivity, bearing along huge fragments of rocks, which, striking against each other, sounded like mimetic thunder."

I can bear similar testimony from observations when traveling in Turkesthan where the annual rainfall is only about 4 inches. At one time a storm was seen raging upon the mountains 20 miles away, where it spent its entire force without shedding a drop upon the plain. Upon skirting the base of the mountain the next day, however, the railroad track was covered for a long distance 2 or 3 ft. deep with débris which had been washed down by the cloudburst. No one can have any proper comprehension of the erosive power of the showers of Pal without duly taking into account the extent and the steepness of the descent from the highlands on either side, and the irregularity of the rainfall. These form what in the Rocky Mountains would be called arroyos. After the débris has been brought into the Jordan by these torrents, and the rise of water...
makes it "overflow all its banks." The sediment is thereby swept into the Dead Sea with great rapidity. All these considerations indicate that the deltas of the streams coming into the valley of the Jordan and the Dead Sea must be increasing at an unusually rapid rate. It will be profitable, therefore, to compare it with other deltas upon which direct observations have been made. The Mississippi River, which is sweeping into the Gulf of Mexico sediment at a rate which represents one foot of surface soil over the whole drainage basin, extending from the Rocky Mountains to the Alleghenies, in a little less than 3,000 miles in its way, has taken its drainage basin a foot in 1,464 years, while the river Po is reducing its level a foot in 729 years. So rapidly has the river Po filled up its valley that the city of Adria, which was a seaport 2,000 years ago, is now 14 miles from the mouth of the river. The Tigris and Euphrates rivers have silted up the head of the Persian Gulf nearly 100 miles. (See Croll, Climate and Time, 332, 333; Darwin, Formation of Vegetable Mould through the Action of Worms, 253.) From these observations it is a conservative estimate that the tributaries of the Jordan River between the Lake of Galilee and the Dead Sea bring down sediment enough to lower the basin one foot in 2,000 years, so that since the time of Abraham 167,-270,000,000 cu. ft. of solid material have been added to its delta. This would cover 25 sq. miles 250 ft. deep. Taking into consideration the probable depth of water at the north end of the sea, it is, therefore, not an extravagant supposition that the Jordan delta has increased upon the sea to the extent of 15 or 20 sq. miles, limiting the evaporative surface to that extent and causing the level of the water to rise, and extend an equal amount over the low lands at the south end.

At the same time the other streams coming directly into the lake have been contributing deltas to narrow its margin at various points. The Kerak, the Arnon and the Zerka Matrain bring in an immense amount of sediment from the E.; el-Hess, el-Jeb and el-Pikri from the S.; and Wady el-Mahawat, el-Arejeh and the Kedron, with numerous smaller intermediate streams, from the W. A detailed examination of these deposits will serve the double purpose of establishing the point in question and give a vivid conception of the sea and its surroundings.

Throughout the lower part of its course the river Jordan flows as has already been said, through a narrow gorge, the bottom of which is 150 ft. below the sea level. The stream has cut its way through the soft sedimentary deposits which cover the bottom of the valley (or Ghor) from side to side. Opposite Jericho the Ghor is about 15 miles wide. The Zer, however, does not average more than one-half mile in width and is about 100 ft. lower than the general level of the Ghor. But at "the Jews' Castle," about 9 miles from the mouth of the Jordan, the Zer begins to enlarge and merge into a true delta. The embankment of the Zer slopes away in a S.W. direction till it reaches the Judaean mountains at Khureb Kurnan, 10 miles distant. Here it leaves a triangle of low land between it and the Dead Sea averaging fully one mile in width and being nearly 3 miles wide opposite the mouth of the Jordan. The face of the embankment separating the Zer from the Ghor has in several places been deeply cut into by the small wadis which come down from the western mountains, and the wash from these wadis as well as that from more temporary streams after the summer has considerably widened the western border of the Zer throughout this distance. It can be seen at a glance that the original littoral of the Dead Sea has here been eneached upon to the extent of 10 or 15 sq. miles. Again, upon the eastern side of the Jordan the slope of the delta is much smaller and, equally in evidence. Merrill (East of the Jordan, 223, 224), in describing a survey of the Jordan valley, says he was compelled to stop for some hours along the shore and then north to reach his horses, which evidently had been coming down the river and more elevated surface of the Ghor. "The plain," he says, "for many sq. miles north of the sea is like ashes in which we often sank over shoc.''

Returning to the N.W. corner of the lake we find the delta deposit which we left at Khureb Kurnan extending 2 miles farther south with an average width of one-half mile to Râs Feshkâbah, which rises abruptly from the water's edge, and renders it impossible for travelers to follow along the shore. But just beyond Râs Feshkâbah a delta half a mile or more in length and width is projected into the sea at the mouth of Wady en Nâr, which comes down from Jerus and turns in an abrupt curve into the Dead Sea near Khedron. This is the wady which passes the convent of Mar en for and is referred to in such a striking manner in Ezek 47. Like most of the other wadis coming into the Dead Sea, this course the most of its wide and muddy delta, which rises up a delta at its mouth covered with "fragments of rock or boulders swept along by the torrent in its periodical overflows" (De Saulcy, 1, 137, 138).

From Râs Feshkâbah to Râs Meridi, a distance of 15 miles, the shore is bordered with a deposit of sand and gravel averaging a half a mile in width, while opposite Wady el-Dershâb and Wady Iriba (which descend from the vicinity of Bethlehem) and the wilderness of Tekoa the width is fully one mile. At the mouth of one of the smaller wadis De Saulcy noted what geologists call a "cone of deflection" where the gravel washed down from the heights was heaped up to the extent of nearly 250 yards (1, 44).

Râs Meridi, again, obstructs the passage along the shore almost as effectually as did Râs Feshkâbah, but farther south there is no other obstruction. The plain of En-gedi, connected in such an interesting manner with the history of David and with numerous other events of national importance, is described by the Pal Exploration Fund as "about half a mile broad and a mile in length." This consists of material brought down for the most part by Wady el-Arejeh, which descends from the vicinity of Hebron with the branch passing through Khedron. The principal path leading from the west side of the Dead Sea to the hills of Judaea follows the direction of this wady.

Between En-gedi and Sebbeh (Masada), a distance of 10 miles, the limestone cliffs rear itself till they are fully 3 miles from the shore. Across this space numerous wadis course their way bringing down an immense amount of debris and depositing it as deltas at the water's edge. These projecting deltas were noticed by Robinson as he looked southwest from the height above En-gedi, but their significance was not understood. "One feature of the sea," he says, "struck us immediately, which was unexpected to us, viz. the number of shoal-like points and peninsulas which run into its southern part, apparently at first sight small sandy islands. Below us on the S. were two such projecting banks on the western shore, composed probably of pebbles and gravel, extending out into the sea for considerable distance. The larger and more important of these is on the S. of the Dead Sea at Wady ta Khorâbah, or the indentation in the western precipice, where the water, flowing into shallow basins when it is high, evaporates, and deposits salt. This spot is just S. of the mouth of Wady ut-Râbâbah (BR, 1, 561). One of these deltas is described by De Saulcy as 500 yds. in breadth and another as indefinitely larger.

Photograph of the Channel of Wady Muharâwât, as it Enters the Dead Sea, at the North End of Jebel Usdâm Which Appears on the Right, Masada and the Wady of the Bowlers Rolled Along by the Torrent of Water. (Photo. by Libbey.)

Six miles S. of Masada, probably at the mouth of Wady Umm Bajhek, Lynch notes a delta extending "half a mile out into the sea." Still farther S. the
combined delta of the Wady Zuweirah and Wady Muhawut covers an area of 2 or 3 sq. miles, and is dotted with bowlders and fragments of rock a foot or more in diameter, which have been washed over the area by the torrential floods. Beyond Jebel Usdum, Wady Zuweirah, an area of 200 or 300 sq. miles, has deposited an immense amount of coarse sediment on the W. side of the Sekhah (a mud flat which was formerly occupied, probably by a projection of the Dead Sea). Into the S. end of the depression, extending from the Sekhah to the Ascent of Akrabbim, deltas of Wady el-Jebel, Wady el-Khanzireh and Wady Tuficheh have in connection with Wady Fikreh encroached upon the valley to the extent of 12 or 15 sq. miles. Altogether these washes drain an area of more than 3,000 sq. miles, and the granitic formations over which they pass have been so disintegrated by atmospheric influences that an excessive amount of coarse sediment is carried along by them (see Hull, Mount Seir, etc, 104-6). In ascending them, one encounters every indication of occasional destructive floods.

Following up the eastern shore, Wady el-Husei coming down from the mountains of Edom has built up on the plain of Sekhah which pushes out into the neck of the Sekhah and covers an area of 3 or 4 sq. miles. Farther N., Wady Kerak and Wady Bani Hamid have with their deltas encroached upon the extent of 25 or 30 sq. miles upon the head of the bay, projecting into the Lisan east of Point Costigan. Still farther N., Wady Majhle Arnon and Wady Zerka Ma‘alin (coming down from the hot springs of Caliribre) have built up less pronounced deltas because of the less depth of the water on the E. side, but even so they are by no means inconsiderable, in each case projecting a half-mile or more into the lake.

Putting all these items together, there can be little doubt that the area of the Dead Sea has been encroached upon to the extent of 25 or 30 sq. miles since the time of Abraham and that this has resulted in a rise of the general level of the water sufficient to overflow a considerable portion of the lagoon at the S. end, thus keeping the evaporating area constant. The only escape from this conclusion is the supposition that the rainfall of the region is less than it was at the dawn of history, and so the smaller evaporating area would be sufficient to maintain the former level. But of this we have no adequate evidence.

On the contrary there is abundant evidence that the climatic conditions connected with the production of the Glacial Period had passed away long before the conquest of the Vale of Siddim by Amraphel and his confederates (Gen 14).

The causes of this rise of the water are various and significant. It lends credibility to the persistent tradition that the sites of Sodom and Gomorrah are covered by the shallow water at the S. end of the sea, and also to the statement of Scripture that the region about these cities (on the supposition that they were at the S. end of the sea) was like the garden of the Lord; for that plain was then much larger than it is now, and was well watered, and possessed greater elements of fertility than are now apparent. Furthermore, this supposed lower level of the lake in early times may have greatly facilitated the passage of armies and caravans from one end to the other, thus rendering it more easy to understand the historical statements relating to the earliest periods of occupation. Even now the road at the base of Jebel Usdum which is open at low water is impassable at high water. On the last of December, 1883, Professor Hull (Mount Seir, etc, 135) traversed the shore at the base of the salt cliffs along the ridge of 100 ft. which had terminated in a descent of about 5 ft. to the line of driftwood which marked the upper limit of the water. On the 1st of January, 1901, the water along the base of the salt cliffs was so deep that it was impossible for my party to pass along the shore. It is easy to believe that the level might have been lowered sufficiently to expose a margin of shore which could be traversed on the W. side from one end to the other.

IV. Constitution of the Water.—As in the case of all inclosed basins, the waters of the Dead Sea are impregnated to an excessive degree with saline matter. "The salt which they contain," however, "is not wholly or even principally common salt, but is mostly the chloride and bromide of magnesium and calcium, so that they are not merely a strong brine, but rather resemble the mother liquors of a salt-pan left after the common salt has crystallized out" (Dawson, Egypt and Syria, 123). The following analysis is given by Booth and Muckle of water brought by Commander Lynch and taken by him May 5 from 195 fathoms deep opposite the mouth of Wady Zerka Ma‘alin. Other analyses vary from this more or less, owing doubtless to the different localities and depths from which the specimens had been obtained.

<table>
<thead>
<tr>
<th>Salt</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chloride of magnesium</td>
<td>145.597</td>
</tr>
<tr>
<td>Chloride of calcium</td>
<td>51.074</td>
</tr>
<tr>
<td>Chloride of sodium</td>
<td>78.535</td>
</tr>
<tr>
<td>Chloride of potassium</td>
<td>6.890</td>
</tr>
<tr>
<td>Bromide of potassium</td>
<td>1.174</td>
</tr>
<tr>
<td>Sulphate of lime</td>
<td>0.7013</td>
</tr>
<tr>
<td>Water</td>
<td>735.813</td>
</tr>
</tbody>
</table>

Total amount of solid matter found by direct experiment: 264.1867

What is here labeled bromide of potassium, however, is called by most other analysts bromide of magnesium, it being difficult to separate and distinguish these elements in composition. The large percentage of bromide, of which but a trace is found in the ocean, is supposed to have been derived from volcanic emanations. As compared with sea water, it is worthy of note that that of the Dead Sea yields 26 lbs. of salts to 100 lbs. of water, whereas that of the Atlantic yields only 6 lbs. in the same quantity. Lake Urumiah is as salt as the Dead Sea.

As results of this salinity the water is excessively buoyant and is destructive of all forms of animal life. Lynch found that his metal boats sank an inch deeper in the Jordan when equally heavily laden than they did in the Dead Sea. All travelers who bathe in it relate that when they throw themselves upon their backs their bodies will be half out of the water. Jos (BJ, IV, viii, 4) relates that the emperor Vespasian caused certain men who could not swim to be thrown into the water with their hands tied behind them, and they floated on the surface. Dead fish and various shells are indeed often found upon the shore, but they have evidently been brought in by the tributary fresh-water streams, or belong to species which live in the brackish pools of the bordering lagoons, which are abundantly supplied with fresh water. The report extensively circulated in earlier times that birds did

Bathing at the North End of the Dead Sea, the Mountains of Moab in the Background. (Photo by F. B. Wright.)
not fly over the lake has no foundation in fact, as some species of birds are known even to light upon the surface and sport upon the waters. The whole depression is subject to frequent storms of wind blowing through its length. These produce waves whose force is very destructive of boats encountering them owing to the high specific gravity of the water; but for the same reason the waves rapidly subside after a storm, so that the general appearance of the lake is placid in the extreme.

VI. Roads.—Except at the N. end the approaches to the Dead Sea are few and very difficult to travel. On the W. side the nearest approach is at En-gedi, and this down a windscanting descent of 2,000 ft. where a few men at the top of the cliff could hold an army at bay below. The path up to this cliff and the N. end of Jebel Usdum is scarcely better. Upon the S. end the path leads up Wady Fikreh for a considerable distance on the W. side of the Mud Flats, and then crosses over to the Wady el-Jeb, up whose torrential bed during the dry season caravans can find their way through the Aroebah to Alkabah. More difficult paths lead up from the E. of the Mud Flat into the Aroebah, and through the mountains of Moab to Petra into the plains beyond and the Pilgrim route to Damascus to Madinah a difficult path leads up Wady Kerak to the fortress of the same name 20 miles distant and 5,000 ft. above the lake. Another path a little farther north leads up the Wady Benti Hamid to Ash of Moab. From the Arnon to the N. end of the Dead Sea the mountains are so precipitous that travel along the shore is now practically impossible. But there are, according to Tristram (The Land of Moab, 355), remnants of an "old and well-engineered road of ancient times" extending as far S. at least as the Zerka Ma'in.

VII. Miscellaneous Items.—There are numerous points about the border of the lake of special interest. When Lot and Abraham looked towards Sodom from the heathen cities (Gen. 14:30; Plain of the 13 10 ft) they are said to have beheld Jordan "all the Plain of the Jordan, that it was well watered everywhere, before Jeh destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou seest unto Zear. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: . . . and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom. Then God overthrew the cities of the Plain of Sodom." This is the "Plain of Sodom" or the "Plain of Seir" (see Sodom, The). The word "Seir" is kəkkōr (Ciccar), meaning "circle," and indicating the appearance from Bethel of the Jordan valley surrounding the N. end of the Dead Sea. From this fact, many recent writers have located Sodom and Gomorrah at that end of the sea (see Cities of the Plain). But it is by no means certain that it is necessary thus to narrow down the meaning of the phrase. Though the S. end of the Dead Sea is not visible from the heights of Bethel, it is so connected with the general depression that it may well have been in the mind of Abraham, when they were dividing the country between them, one choosing the plain, a part of which was visible, the other remaining on the bordering mountainous area, so different in all its natural resources and conditions. The extent of the region chosen by Lot may therefore be left to be determined by other considerations.

Ain Jidā, "fountain of the kid" (?) (see En-gedi) is an oasis at the base of the western cliffs about half-way between the W. and the S. ends of the lake, fed by springs (En-gedi) of warm water which burst from beneath the overhanging cliffs. The 650 ft. shore line composed of shingle and calcareous marl is here prominent, and, as already remarked, there is an extensive gravel terrace at the present water level. Palms and vines formerly flourished here (Cant 1 14), but now only a few bushes of acacia and tamarisk are to be found. From time immemorial, however, it has been the terminus of the principal trail which ascends the cliffs to the plateau, across which paths lead to Hebron and Bethlehem.

The Fortress of Masada was the last stronghold held by the fanatical Jews (Zealot) after the destruction of Jerusalem by the Romans, and offers a bird's-eye view of the Dead Sea, which is as instructive as
it is interesting. It is situated half-way between
*Jebel Usdum* and *En-gedi*, directly opposite the
northern promontory of *el-Lisân*. Here
on a precipitous height, 2,000 ft. above
the sea, is a plateau about 700 yds.
long, and 200 wide, adorned with ruins
of dwellings, palaces and temples of
the Herodian age. Standing upon this height
one sees the outlines of the Rom camp, near the
shore of the sea, and those of another camp in a
depression several hundred yards to the W., from
which the final attack of the besiegers was made
over a pathway constructed along a sloping ridge.

*Jebel Usdum* (Mount of Sodom) is a salt mountain
extending 7 or 8 miles along the S.W. shore of
the lake and on the W. side of the

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modern
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Sea.
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surface. It rises upward 200 or 300 ft.,

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(*BJ*, VII, ix, 1). The view gives one a profound
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*Arabah*;
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and
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*Aror*,
and
*Oden*,
of
Moab;
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cliffs
of
*el-Lisân*,
and
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of
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and
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of
peaks
surrounding
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Pisgah;
while
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sparkles
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a
gem
of
brilliant
azure
in
the
midst
of
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desolate
surroundings,
giving
no
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of
the
deadly
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appearance
of
a
glacier,
the
salt
being
as
transparent
as
ice,
while
the
action
of
the
waves
has
hollowed
out
extensive
and
picturesque
caverns
and
left
isolated
towers
and
connected
pin-
nacles
of
salt
often
resembling
a
Gothic
cathedral.
These
towers
and
pinnacles
are,
of
course,
being
displaced
from
time
to
time,
while
others
are
formed
to
continue
the
illusion.
Any
pillar
of
salt
known

4. *Jebel* Valley
of
Salt
to
its
southern
bound-
ary.
Its
name
is
derived
from
the
traditional
belief
that
Sodom
was
located
at
the
S. end
of
the
sea;
but,
on
the
other
hand,
it
is
not
unlikely
that
the
name
would
become
attached
thereby
because
of
its
seeming
to
contain
the
pillar
of
salt,
which,
according
to
the
ordinary
tr,
marked
the
place
where
Lot's
wife
was
overwhelmed.
The
mountain
rises
600
ft.
above
the
lake,
and
has
a
general
level
surface
except
where
streams
have
where it is capped by consolidated strata of sedimentary material, consisting of sand and loam, which most geologists think was deposited at the time of the formation of the 650 ft. terrace already described, and which they connect with the climatic conditions of the Glacial period.

This view is presented as follows by Professor B.K. Emerson: "In the earlier portion of the post-glacial stadion, a final sinking of a fraction of the bottom of the trough, near the S. end of the lake, dissected the low salt plateau, sinking its central parts beneath the salt waters, while fragments remain buttressed against the great walls of the trench forming the plains of Jebel Usdum and the peninsula el-Lisdn with the swampy Sebakh between. . . . It exposed the wonderful eastern wall of Jebel Usdum: 7 miles long, with 30-45 m. of clear blue salt at the base, capped by 125-140 m. of gypsum-bearing marls impregnated with sulphur, and conglomerates at times cemented by bitumen" ("Geological Myths," Proc. Am. Assoc. for Adv. of Sci. [1896], 110, 111). If this was the case there has been a depression of the S. end of the Dead Sea to the extent of several hundred feet within a comparatively few thousand years, in which case the traditional view that Sodom and Gomorrah were overwhelmed by Dead Sea water at the time of their destruction would refer to an occurrence exactly in line with movements that have been practically continuous during Tertiary, Glacial, and post-Glacial times.

With more reason, Lartet contends that this salt is a Cretaceous or Tertiary deposit covered with late Tertiary strata, in which case the sinking of the block between Jebel Usdum and el-Lisdn, for the most part, took place at a much earlier date than the formation of the 650 ft. terrace. A striking corollary of this supposition would be that the climatic conditions have been practically the same during all of the post-Carboniferous times, there having been cycles of moist and dry climate in that region succeeding each other during all these geological periods.

The Vale of Siddim (Gen 14 3.8.10) is probably the same as the Valley of Salt (2 K 14 7; 1 Ch 18 12; 2 Ch 25 11). This is in all probability the plain extending from the southern end of the Dead Sea to the "Ascent of Akrabbim" which crosses the valley from side to side, and forms the southern margin of the Dead. At present the area of the vale is about 50 sq. miles; but if our theory concerning the lower level of the Dead Sea in the time of Abraham is correct, it may then have included a considerable portion of the lagoon S. of el-Lisdn and so have been a third larger than now. In Gen 14 10 the vale is said to have been full of slime (that is, of bitumen or asphalt) pits. In modern times masses of asphalt are occasionally found floating in the southern part of the Dead Sea. After the earthquake of 1834 a large quantity was cast upon the shore near the S.W. corner of the lake, 3 tons of which were brought to market by the Arab natives. After the earthquake of January, 1837, a mass of asphaltum was driven ashore on the W. side not far from Jebel Usdum. The neighboring Arabs swam off to it, cut it up with axes and carried it to market by the camel load, and sold it to the value of several thousand dollars. At earlier times such occurrences seem to have been still more frequent. Jos affirms that "the sea in many places sends up black masses of asphaltum having the form and size of headless oxen"; while Diodorus Siculus relates that the bitumen (asphaltum) was thrown up in masses covering sometimes two or three acres and having the appearance of islands (Jos, BJ, IV, viii, 4; Diod. Sic. ii.48; Pliny, NH, vii.13; Tae. Hist. v.6; Dierocr., De re Med., i.99).

Since asphalt is a product of petroleum from which the volatile elements have been evaporated, the ultimate source of these masses is doubtless to be found in the extensive beds of bituminous limestone which appear in numerous places on both sides of the Dead Sea. An outcrop of it can be observed

![View from the Heights behind Masada, Showing the Wide Beach on the Western Side of the Lake, and the Tongue-shaped Peninsula.](Image)
at Neye Moua, on the road from Jerus to Jericho, which Dawson describes as resembling dry chalk saturated with coal tar. When long weathered this soil becomes anhydrous and chalky, so that a mass of it, quite white externally, reveals an intense blackness when broken. It is this that the people of Bethlehem call "Dead Sea stone," and which they carve into various ornamental articles and expose for sale. Some specimens of it are sufficiently bituminous to burn with flame like cannon-coal. These beds are still more abundant about the S. end of the lake and doubtless underlie the whole region, and for all time must have been exhibited bituminous and gaseous matter, but much more abundantly in former times than now. In these accumulations of bitumen at the S. end of the Ghor we probably have the incentive which led the Babylonians under Amraphel and Chedorlamon to make such long expeditions for the sake of conquering the region and holding it under their power. Bitumen was much in demand in Babylon.

6. El-Lisân (the Tongue), which projects half-way across the lake from the mouth of Wady Kerak, is, like Jebel Usdum, a promontory of white calcareous sediment containing beds of salt and gypsum, breaking off the western side in a cliff 300 ft. high. Its upper surface rises in terraces 600 ft. high from the E., as Jebel Usdum does on the W. The length of the promontory from N. to S. is 9 miles. This corresponds so closely in line of appearance with Jebel Usdum on the opposite side of the lake that we find it difficult to doubt the view of Professor Emericus, stated above, that the formation originally extended across and that a block of the original bottom of the lake has dropped down leaving a connecting arm of water across the sides, of which frequent occurrences similar to this are noted by the United States geologists in the Rocky Mountain region.

VIII. History.—Difficulty of access has prevented the Dead Sea from playing any important part in history except as an obstruction both to commerce and to military movements. Boats have never been used upon it to any considerable extent. From earliest times salt has been gathered on its western shores and carried up to market over the difficult paths leading to Jerus. A similar commerce has been carried on in bitumen; that from the Dead Sea being specially prized in Egypt, while as already remarked, it is by no means improbable that the pits of bitumen which abounded in the "Vale of Siddim" to the north of the kingdom of Babylonia to undertake long expeditions for the conquest of the region. Productive as may have been the plain at the S. end of the sea, it was too far outside the caravanserai route leading through Petra to the S. to the Razzeh of the kings of the fame of the Sinaitic Peninsula to divert the course of travel. Still the settlements on the eastern border of the Vale of Siddim were of sufficient importance in medieval times to induce the Crusaders to visit the sea and leave their marks upon it. The Arabian town of Zohor, probably the Bib. Zoor, appears at one time to have been a most important place, and was the center of considerable commercial activity. Indigo was grown there, and the oasis was noted for its fine species of dates. The country round about abounded in springs and there was much arable land (see Le Strange, Pal. under the Moslem, 256 ff.). The hot springs upon the eastern shore of the Dead Sea at Calirhoo some distance up the Wady Zerka Matan were much resorted to for their medicinal properties. Here Herod came as a last resort, to secure relief from his loathsome malady, but failed of help. The fortress of Machaerus, where John the Baptist was imprisoned, is situated miles up the valley which ascends to the Dead Sea, but access to this region is possible only through a difficult road leading over the mountains a few miles E. of the sea.

On four occasions important military expeditions were conducted along the narrow defiles which border the S.W. end of the Dead Sea: (1) That of Mesha, king of Moab, in 805 b.c.; (2) that of the Amorites and the Moabites in 1435 B.C.; (3) that of Pharaoh Necho of Egypt in 614 B.C.; and (4) that of Nebuchadnezzar, who seem first to have opened the way past Petra to the mines of the Sinaitic Peninsula, and then to have swept northward through the land of the Amalekites and Amorites and come down to the Dead Sea at En-gedi, and then to have turned to subdue the Cities of the Plain, where Lot was dwelling. This accomplished, they probably retraced along the west shore of the lake, which very likely afforded at that time a complete passage-way to the west by the Jordan, having gone on eastward to the line of the present pilgrim route from Damascus to Mecca and followed it northward. (2) In the early part of the reign of Jehoshaphat (2 Ch 20), the Moabites, Ammonites and some other tribes joined together, forming a large army, and, following around the S. end of the Dead Sea, marched along the W. shore to En-gedi, and having ascended the zigzag path leading up the precipitous heights to the wilderness of Tekoa, were thrown into confusion and utterly annihilated. (3) Not many years later Jehoram and Jehoshaphat "fetched a compass [RV made a circuit] of seven days' journey" (2 K 3 9) around the S. end of the Dead Sea and attacked the Moabites in their own land, but they did not complete the conquest. The particulars of this expedition are given in 2 K 3 and in the inscription on the Moabite Stone. (4) The Romans shortly after the destruction of Jerus conducted a long siege of the fortresses of Masada, of which an account has already been given in a previous section (VII, 3). All their supplies must have come down the tortuous path to En-gedi and thence been brought along the western shore to the camp, the remains of which are still to be seen at the base of the fortress. For many cents, indeed for well-nigh 1,800 years, the Dead Sea remained a mystery, and its geology and physical characteristics were practically unknown. The first expedition of the defiles of the lake below sea level was furnished in 1837 by Moore and Beke, who made some imperfect experiments with boiling water from which they inferred a depression of 500 ft. In 1841 Lieutenant Simons of the British navy, in making his hydrographic observations, estimated the depression to be 1,312 ft. In 1835 Costigan, and again in 1847 Lieutenant Molyneux ventured upon the sea in boats; but the early death of both, consequent upon their experiences, prevented their making any full reports. Appropriately, however, their names have been attached to prominent points on the Lisân. In 1848 Lieutenant Lynch, of the United States navy, was dispatched to explore the Jordan and the Dead Sea. The results of this expedition were most important. Soundings of the depths were carefully and systematically conducted, and levels were run from the Dead Sea by Jerus to the Mediterranean, giving the depression at the surface of the Dead Sea as 1,316.7 ft., and its greatest depth, 1,278 ft. More recently Sir C. W. Wilson in connection with the Ordinance Survey of Pal carried levels over the same route with the result of reducing the depression to 1,292 ft., which is now generally accepted to be correct. But as already stated the stage of water in the lake is not given, and that is known to vary at least 15 ft. annually, and still more at longer intervals.

LITERATURE.—Hull, Mount Seir, Sinai and Western Pal., 1889; Harper's Monthly Mag., April 1891; Larot, Voyage d'exploration de la Mer Morte, 1889; Lyttleton, Report of U.S. Expedition to the Jordan and Dead Sea, 1852; Robinson, B. R. 1841; De Saulcy, Voyages dans le Proche-Orient, 1853; Tristram, Land of Israel, 2d ed., 1872, The
DEAD, state of the. See HADES.

DEAF, def (ἠκοινή, ἀκοῦσθαι, κόφεω, κούφω): Used either in the physical sense, or figuratively as expressing unwillingness to hear the Divine message (Ps 58 4), or incapacity to understand it for want of spirituality (Ps 35 13). The prophetic utterances were sufficiently forcible to compel even such to hear (Isa 42 18; 48 6) and thereby to receive the Divine mercy (Isa 18 19; 35 5).

The expression "deaf adder that stoppeth her ear" (Ps 58 4) alludes to a curious notion that the adder, to avoid hearing the voice of the charmer, laid its head with one ear on the ground and stopped the other with the tip of its tail (Diary of John Manningham, 1602). The adder is called deaf by Shakespeare (O Hen VI, iii, 2, 76; Troilus and Cressida, ii, 2, 172). The erroneous idea probably arose from the absence of the external ears.

Physical deafness was regarded as a judgment from God (Ex 4 11; Mic 7 16), and it was consequently ineffectual to curse the deaf (Lev 19 14). In NT times deafness and kindred defects were attributed to evil spirits (Mk 9 18 ff). See DUMS.

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DEAL, dēl: The noun "deal" is not found in RV. The AV tr of ἀναπτύσσω, ἀναπτύσσων, at a price (cf 1 Cor 12, costly stones); 1 Pet 1 19, "precious blood"; Lk 7 2, the servant was "dear" to the centurion (Εὐαγγελισμός, εὐαγγελισμόν, "highly prized"; cf Phil 2 29; 1 Pet 2 6). These 2 8, "very dear to us" (ἀγαπᾶται, ἀγαπᾶτον, "beloved" in RV, ἀγαπᾶτον is generally τρεῖς "beloved". "Dear- ly" before "beloved" of AV is omitted in all passages in RV. The word "deal" occurs but once in the OT, viz. Jer 31 20. RV correctly changes "deal son" of AV (Col 1 13) into "the Son of his love." See H. E. JACOBS.

DEATH, dāth. See FAMINE.

DEATH (Τάθ), m. death; ἐπώνυμοι, thanatos):

PHILOSOPHICAL AND FIGURATIVE VIEW

The word "Death" is used in the sense of (1) the process of dying (Gen 21 16); (2) the period of decease (Gen 27 7); (3) as a possible synonym for poison (2 K 4 40); (4) as descriptive of person in danger of perishing (Jgs 15 18; "in death off" 2 Cor 11 23). In this sense the shadow of death is a familiar expression in Job, the Psalms and the Prophets; (5) death is personified in 1 Cor 15 55 and 20 14. Deliverance from this catastrophe is called the "issues from death" (Ps 68 20 AV; τρέχειν) in RV. Judicial execution, "putting to death," is mentioned 39 times in the Levitical Law.

Figuratively: Death is the loss of spiritual life as in Rom 6 5; and the final state of the unregenerate is called the "second death" in Rev 20 14.

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THEOLOGICAL VIEW

According to Gen 21 7, God gave to man, created in His own image, the command not to eat of the tree of knowledge of good and evil, and 1. Conception of Sin: that thou eat thereof, thou shalt surely die." Though not exclusively, reference is certainly made here in the first place to bodily death. Yet because death by no means came upon Adam and Eve on the day of their transgression, but took place hundreds of years later, the expression, "in the day that," must be conceived in a wider sense, or the delay of death must be attributed to the entering-in of mercy (Gen 3 15). However this may be, Gen 2 17 places a close connection between man's death and his transgression of God's commandment, thereby attaching to death a religious and ethical significance, and in the other hand makes the life of man dependent on his obedience to God. This religious-ethical nature of life and death is not only decidedly and clearly expressed in Gen 2, but it is the fundamental thought of the whole of Scripture and forms an essential element in the revelations of salvation.

The theologians of early and more recent times, who have denied the spiritual significance of death and have separated the connection between ethical and physical life, have usually endeavor to trace back the opinions to Scripture; and those passages which undoubtedly did see in death a punishment for sin (Gen 2 17; Jn 8 44; Rom 5 12; 6 23; 1 Cor 15 21), they take as individual opinions, which form no part of the main and of religious revelation. But this endeavor shuts out the organic character of the revelation of salvation. It is true that death in Holy Scripture is often measured by the weakness and frailty of human nature (Gen 1 28; Job 14 12; Ps 39 5, 9, 10; 85 14; Ecc 3 20, etc). Death is seldom connected with the transgression of the first man either in the OT or the NT, or mentioned as a specified punishment for sin (Jn 8 44; Rom 5 12; 6 23; 1 Cor 15 21; Jas 1 15); for it is portrayed as something natural (Gen 5 5; 9 29; 15 15; 56 8, etc), a long life being presented as a blessing in contrast to death in the midst of days as a disaster and a judgment (Ps 103 23; Isa 65 20). But all this is not contrary to the idea that death is a consequence of sin, and a punishment of it. Death, everyone who agrees with Scripture that death is held out as a punishment for sin, speaks in the same way. Death, though come into the world through sin, is nevertheless at the same time a consequence of man's physical and frail existence now; it could therefore be threatened as a punishment to man, because he was taken out of the ground and was made a living soul, of the earth earthy (Gen 2 7; 1 Cor 15 44, 45). If he had not obeyed, he would not have been made dust (Gen 3 19), but have pressed forward on the path of spiritual development (1 Cor 15 46,51); his return to dust was possible simply because he was made from dust (see ADAM in the NT). Thus, although death in this way a consequence of sin, yet a long life is felt to be a blessing and death a disaster and a judgment, above all when men is taken away in the bloom of his youth or the strength of his years. There is nothing strange, therefore, in the manner in which Scripture speaks of death, and "death"; we all express ourselves daily in the same way, though we at the same time consider it as the wages of sin. Beneath the ordinary, everyday expressions about death lies the deep consciousness that it is unnatural and contrary to our innermost being.
This is decidedly expressed in Scripture, much more so even than among ourselves. For we are influenced always more or less by the Greek, Platonic idea, that the body is mortal. Such an idea is utterly contrary to the Israelite consciousness, and is nowhere found in the OT. The whole man dies, when in death the spirit (Ps 146:4; Ecc 12:7), or soul (Gen 35:18; 2 S 4:9; Ps 17:11). Man does not only his body, but his soul also returns to a state of death and belongs to the nether-world; therefore the OT can speak of a death of one’s soul (Gen 37:21 [Heb]; Nu 23:10; Mt 22:21; Jgs 3:13; Job 36:11; Ps 78:50), and of disfellowship by coming into contact with a dead body (Lev 19:28; 21:11; 22:4; Nu 6:2; 6:6; 9:6; 19:10 f; Dt 14:1; Hag 2:13). This death of man is not annihilation, however, but a deprivation of all that makes for life on earth. The Sheol (ab 52:4) is in contrast to the land of the living in every respect (Job 38:13; Prov 15:24; Ezk 26:20; 32:23); it is an abode of darkness and the shadow of death (Job 10:21; 22; Ps 88:12; 145:3), a place of destruction, yea destruction from the face of the earth. His body perishes (Job 15:14; 38:11; Prov 27:20), without any order (Job 10:22), a land of rest, of silence, of oblivion (Job 3:17-18; Ps 94:17; 116:17), where God and man are no longer to be seen (Isa 38:11), God no longer praised or glorified. He is everlastingly the same, in His perfection, and His works are acknowledged (Ps 88:10-13; Isa 18:19), His wonders not contemplated (Ps 88:12), where the dead are unconscious, do no more work, take no account of anything, possess no knowledge nor wisdom. The Sheol is not a gratuitous invention; anything that is done under the sun (Ecc 9:5.6.10). The dead ("the Shades" RV; of art. Deceased) are asleep (Job 26:5; Prov 2:18; 9:18; 21:6; Ps 88:11; Isa 26:14), weakened (Isa 14:10) and without strength (Ps 88:4).

The dread of death was felt much more deeply therefore by the Israelites than by ourselves. Death to them was separation from all that they loved, from God, from the service, from His laws, from His lawfulness, from the companionship in which they lived. But now in this darkness appears the light of the revelation of God and His love towards all men and life (Ps 91:19; 118:17; 119:5). The God of Israel is the living God and the fountain of all life (Dt 5:26; Josh 3:10; Ps 36:9). He is the Creator of heaven and earth, whose power knows no bounds and whose dominion extends over life and death (Ps 6:5; Ps 103:12). He gives life to man (Gen 1:26; 2:7), and creates and sustains every man still (Job 32:8; 33:4; 34:14; Ps 104:29; Ecc 12:7). He connects the life with the keeping of His law and appoints the death of His people according to the transgression of it (Gen 2:17; Lev 18:5; Dt 30:20; Ps 32:47). He lives in heaven, but is present also by His spirit in Sheol (Ps 139:7.8). Sheol and Abaddon are open to Him even as the hearts of the children of men (Job 28:6; 38:17; Prov 15:11). He kills and He gives life, brings down into Sheol and raises from thence again (Dt 32:38; 1 S 2:6; 2 K 5:7). He lengthens life for those who keep His commandments (Ex 20:12; Job 5:26), gives escape from death, can deliver when death menaces (Ps 68:20; Isa 35:5; 43:28; Heb 2:18), and is not asleep; he Endeth and Elijah to Himself without dying (Gen 5:24; 2 K 1:11), can restore the dead to life (1 K 17:22; 2 K 4:34; 13:21). He can even bring death wholly to nothing and completely triumph over it by rising from the dead (Job 12:13; 13:19; 25:27; Hag 6:2; 13:14; Isa 26:18; 13:19; Ezek 37:11.12; Dnl 12:2).

This revelation by degrees rejects the old con-
DEATH, BODY OF. See BODY OF DEATH.

DEATH, SECOND (אֵשׁ הַנָּזָרִים, ḫa ḫetanners): An expression, peculiar to the Book of Rev (2 11; 20 6,14; 21 8) in Scripture, denoting the final penalty of the unrighteous; parallel with another expression likewise peculiar, “the lake of fire,” in 20 14; 21 8. See ESCHATOLOGY OF THE NT.

DEBATE, dê-bêt‘: This word is used only once in RV (Prov 26 9). It evidently refers to the setting of a difficulty with a neighbor, and anticipates Mt 18 15. It argues for and shows the advantage of private, peaceable settlement of difficulties. Cf Ecclus 29 9, and see MAKERBES.

DEBIR, dê-bêr (דֶּבֶר, dêbêr, or דֶּבֶר, dêbêr, “oracle”): King of Eglon, one of the five Amorite kings whose confederation against Israel was overcome and who were killed by Joshua (Josh 10 3).

DEBIR, dê-bêr (דֶּבֶר, dêbêr; Δεβηρ, Debir): “And Joshua returned, and all Israel with him, to Debir, and fought against it: and he took it, and the king thereof, and all the cities thereof; and they smote them with edge of the sword, not sparing them; and he left none remaining” (Josh 10 38,39). In Josh 15 15–17 and Jgs 11 13–15 is an account of how Othniel captured Debir, which “beforetime was Kiriaath-sepher,” and won thereby the hand of Achsah, Caleb’s daughter. In Josh 15 49 Debir is called Kiriaath-sannah. It had once been inhabited by the Anakim (Josh 11 21). It was a Levitical city (Josh 21 15; 1 Ch 6 58).

1. DEBIR is usually explained as meaning “back,” but this is a doubtful view; the word dêbêr is used to denote the “soul of holies” (1 K 5 5).

2. The Site Debir, some 11 miles S.W. of Hebron, has a good deal of support. It was unquestionably a site of importance in ancient times as the meeting-place of several roads; it is in the Negeb (of Jgs 1 15), in the neighborhood of the probable site of Anab (Josh 11 21; 15 50); it is a dry site, but there are “upper” and “lower” springs about 6 miles to the N. A more thorough examination of the site than has as yet been undertaken might produce added proofs in favor of this identification. No other suggestion has any great probability. See PEF, III, 402; PEFS, 1875.

(2) Debir, on the border between Judah and Benjamin (Josh 15 50), must fall full of modern ruins: and at this point designates to the wholly renewed man a new heaven and a new earth, where death, sorrow, crying or pain shall no longer exist (Rev 21 4).

Finally, Scripture is not the book of death, but of life, of everlasting life through Jesus Christ Our Lord. It tells us, in oft-repeated and unmistakable terms, of the dreaded reality of death, but it proclaims to us still more loudly the wonderful power of the life which is in Christ Jesus. See also DECEASE. HERMAN DAYIN.

DEBIRAH, deb‘-ra (דְּבֵרָה, dêbêrah, signifying “bee”):

(1) Bebekah’s nurse, who died near Bethel and was buried under “the oak of weeping” (Gen 35 8m).

(2) A prophetess, fourth in the order of the “judges.” In aftertimes a palm tree, known as the “palm tree of Deborah,” was shown between Ramah and Bethel, beneath which the prophetess was wont to administer justice. Like the rest of the “judges” she became a leader of her people in
times of national distress. This time the oppressor was Jabin, king of Hazor, whose general was Sisera. Deborah summoned Barak of Kedesh-naphtali and delivered the message, "The Lord meet Sisera in battle by the brook Kishon." Barak induced Deborah to accompany him; they were joined by 10,000 men of Zebulun and Naphtali. The battle took place by the brook Kishon, and Sisera's army was thoroughly routed. While Barak pursued the fleeing army, Sisera escaped and sought refuge with Jael the wife of Heber the Kenite, near Kedesh. The brave woman, the prototype of Judith, put the Canaanite general to sleep by offering him a draft of milk and then slew him by driving a pin into his temple. Thus runs the story in Jgs 4. It is on the whole substantiated by the odes in ch 5 which is ascribed jointly to Deborah and Barak. It is possible that the editor mistook the archaic form ꝲ׃, ꝲ׃, in ver 7 which should be rendered "hath arosest" instead of "I arose." Certainly the ode was composed by a person who, if not a contemporary of the event, was very near it in point of time. The song is spoken of as one of the oldest pieces of Heb lit. Great difficulties meet the exegete. Nevertheless the general substance is clear. The Lord is described as having come from Sinai near the "field of Edom" to take part in the battle; "for from heaven they fought, the very stars from their courses fought against her." Sisera's host was in a state of panic, oppressed by a mighty king, and the tribes loth to surrender their separatist tendencies. Some, like Reuben, Gilead, Dan and Asher remained away. A community by the name of Meroz is slagged by the Lord, because they came not to the help of Jeh, to the help of Jeh among the mighty (ver 23; of RVm). Ephraim, Issachar, Machir, Benjamin were among the followers of Barak; "Zebulun . . . jeopardized their lives unto the death, and Naphtali, upon the high places of the field" (ver 18). According to the song, the battle was fought at Taanach by the waters of Megiddo. Sisera's host was swept away "by that ancient river, the river Kishon" (ver 21). Jael, the wife of Heber the Kenite, receives here due meed of praise for her heroic act. The psalm vividly paints the waiting of Sisera’s mother for the home-coming of the general; the delay is ascribed to the great booty which the conqueror is distributing among his Canaanite hosts. The general substance is clear. The song; "O Jeh: but let them that love him be as the sun when he goeth forth in his might." It is a song in praise of the "righteous acts" of the Lord, His work of victory which Israel’s leaders, the four-bated princes, wrought, making their lives freely to the nation’s cause. And the nation was sore beset because it had become faithless to the Lord and chosen new gods. Out of the conflict came, for the time being, victory and moral purification; and the inspiring genius of it all was a woman in Israel, the prophetess Deborah.

(3) Tobit’s grandmother (AV "Debora," Tob 1 8).

MAX L. MARGOLIS

DEBT, det, DEBTOR, det’ér: It is difficult nowadays to think of debt without associating with it the idea of interest, and even usury. Certain it is that this idea is associated with the OT idea of the word, at least in the later periods of OT history. This is true of the NT entire. The Heb word (ฤษ, nāḥād) always carries with it the idea of "biting interest" (cf 2 K 4 7). The Gr words δανεῖον, δανείος (Mt 18 24), and ἀσφαλὴς, ἀσφαλέω (Mt 18 32), may point only to the fact of indebtedness; the idea of interest, however, is clearly taught in the NT (cf Mt 25 27).

Quite extensive legislation is provided in the OT governing the matter of debt and debtor. Indebt-
sense also as indicating the obligation of a righteous life which we owe to God. To fall short in righteous living is to become a debtor. For this reason we pray, "Forgive us our debts" (Mt 6:12). Those who are ministered to in spiritual things are said to be debtors to those who minister to them (Rom 15:27). To make a vow to God is to put one's self in debt in a moral sense (Mt 23:16–18; RV 'bound by his oath'). In a deeply spiritual sense the apostle Paul professed to be in debt to all men in that he owed them the opportunity to do them good (Rom 1:14).

The parables of Jesus as above named are rich with comforting truth. How beautiful is the willingness of God, the great and Divine Creditor, to release us from our indebtedness! Just so ought we to be immigrants of the Father in heaven who is merciful.

WILLIAM EVANS

DEACOLOGUE, dek'-a-log. See TEN COMMANDMENTS.

DECAPOLIS, dek'-o-pol'-is (Δεκάπολις, Dekápolis): The name given to the region occupied by a league of "ten cities" (Mt 4:25; Mk 6:20; 7:31), which Eusebius designates (Onom) as "lying in the Peraean round Hippos, Pella and Gadara." Such combinations of Gr cities arose as Rome assumed dominion in the East, to promote their common interests in trade and commerce, and for mutual protection against the peoples surrounding them. This particular league seems to have been constituted about the time of Pompey's campaign in Syria, 63 BC, by which several cities in Decapolis dared their eras. They were independent of the local tetrarchy, and answerable directly to the government of Syria. They enjoyed the rights of association and asylum; they struck their own coinage, paid imperial taxes and were liable to military service (Ant, XIV, iv, 4; BJ, I, vii, 7; II, xviii, 3; III, ix, 7; Vida, 65, 14). Of the ten cities, Scythopolis, the ancient Bethshean, alone, the capital of the league, was on the W. side of Jordan. The names given by Pliny (NH, v.18) are Scythopolis (Beitāan), Hippos (Suṣiyeh), Gadara (Umm Qais), Pella (Faḥal), Philadelphia (Amera), Gadara (El Aidān?), Carināth (Kanawat), Damascus and Raphana. The last named is not identified, and Dion is uncertain. Other cities joined the league, and Ptolemy, who omits Raphana, gives a list of 18. The Gr inhabitants were never on good terms with the Jews; and the herd of swine (Mk 6:11 15) indicates contempt for what was probably regarded as Jewish prejudice. The ruins still seen at Gadara, but esp. at Kanawat (see KERNAT) and Jerash, of temples, theaters and other public buildings, attest the splendor of these cities in their day. W. Ewing

DECAY, de-kā': Although this word is still in good use in both its lit. sense, of the putrefaction of either animal or vegetable matter, and its der. sense, denoting any deterioration, decline or gradual failure, the RV has replaced it by other expressions in Lev 25:35; Ecol 10:18; Isa 44:26; He 8:13; in some of these cases with a gain in accuracy of tr. In Neh 4:10 (יָטב, kāšāš, "to be feeble," "stumble") RV retains 'is decayed'; in job 14:11 (יָטב, āsārāh, "to be dried up") ARV substitutes rendered by Jn 11:39 ARV has "the body decayeth" instead of the more literal or offensive to modern ears (δέσις, ōsei, "emits a smell")

F. K. Farr

DECEASE, de-sēs', IN NT (ταφάματος, taphamatos, "to come to an end;" "married and deceased") [Mt 22:25]: With ἀπαθέω, ἀπαθάτος, "death;" "die the death" (Mt 15:4; Mk 7:10, RVn 'surely die'). Elsewhere the word is rare; it is used with a different meaning in Jn 11:22, RV "end with high". Also the subst., θανάτος, θανάτους, "exodus," "exit," "departure," "his decease which he was about to accomplish" (Lk 9:31, RVn "departure"); "after my decease" (2 Pet 1:15, RVn "departure").

DECEIT, de-sēt' (πίπτωμα, mirimō, σπόλος, δόλος): The intentional misleading or being another;
in Scripture represented as a companion of many other forms of wickedness, as cursing (Ps 10:7), hatred (Prov 26:24), theft, covetousness, adultery, murder (Mk 7:22; Rom 1:20). The RV introduces the word "Mace" in the translation of the title of 2 Thess 3:10; but in such passages as Ps 55:11; Prov 20:17; 26:26; 1 Thess 2:3, renders a variety of words, more accurately than the AV, "oppression;" "falsehood," "guile," "error."

**DECEIVABLENESS**, dē-ēwv's-b'l-nes, DE-CEIVE, dē-ēwv (N̄, nāhēd), "to lead astray": "The pride of thy heart hath deceived thee" (Jer 49:10), i.e. "Thy stern mountain fastnesses have persuaded thee that thou art impregnable." In Jer 20:7, "O Lord, thou hast deceived me, and I was deceived," כִּים, signifies "to be enticed," "persuaded," as in ARV and RVm.

In the OT most often, and in the NT regularly, the various words rendered in AV "deceive" denote some deliberate misleading in the moral or spiritual realm—false prophets (Jer 23:8), false teachers (Eph 5:6) and Satan himself (Rev 12:9) are deceivers in this sense. In the gospels, AV "deceive" (παραθέω, πλάνατω, 9; Mt 24:4.5; Mk 13:5.6; Lk 21:8; Mt 24 11:24; Jn 7:42) often designates "lead astray" or "falsehood" and is made in 1 Jn 2:26; 3:7; but elsewhere (13 t) both AV and RV render planātω by "deceive."

"Deceivableness" (dē-ēwv, apōdai), only in 2 Thess 2 10, signifies power to deceive, not liability to deception; RV "deceit." F. R. Farr

**DECENTLY**, dē-sent-li (eκw̃ñyovos, euakēmō̄nas): Only once is this word found in our Eng. Bible (1 Cor 14:40). It is in the last verse of that remarkable chapter on the proper use of spiritual gifts in the church and the proper conduct of public worship. It does not refer here to absence of impurity or obscenity. It rather refers to good order in the conduct of public worship. All things that are done and said in public worship are to be in harmony with that becoming and reverent spirit and tone that befit the true worshippers of God.

**DECISION, dē-sizh'un**: Has several different shades of meaning. It expresses the formation of a judgment on a matter under consideration. It expresses the quality of being firm or positive in one's actions. It expresses the termination of a contest or question in favor of one side or the other, as the decision of the battle, or the decision of the judge.

Until recent times the decision of disputed points between nations was determined by force of arms. Thus the questions of dispute were

1. National decisions decided between Israel and the surrounding nations, Israel and Assyria, between Israel and Egypt, and later between Judea and Rome.

2. Judicial decisions made by the patriarchs and kings of Israel (see Ex 14:13-26). One important function of those who are called judges was to decide the difficulties between the people. At first this was one of the most important duties of Moses, but when the task became too great he appointed judges to assist him (see Ex 15:13-26). One important function of those who are called judges was to decide the difficulties between the people (see Jgs 4:45). The kings also decided questions of dispute between individuals (see 2 Sam 5:1-11; 1 K 3:16-28). As the people developed in the kingdom and their national ideals, the decisions in judicial matters were rendered by councils appointed for that purpose.

Perplexing questions were many times decided by the casting of lots. The people believed that God would in this way direct them to the right course.

3. Methods of right decision (Prov 16:33; Josh 7:14-26). The statutes of God's Old Testament are the measure of truth.

**DECISIONS** lots must have been a common method of deciding perplexing questions (see 1 S 4.14.42; Jon 1:7). It was resorted to by the apostles to decide which of the two men they had selected should take the place of Judas (Acts 1:21-26). The custom gradually lost in favor, and decisions, even of perplexing questions, were formed by considering all the facts. See Augustus IV, 3; Lots.

A. W. Fortune

**DECISION, VALLEY OF.** See Jehoshaphat Valley of.

**DECLARATION, dek-ln-w'shun, DECLARE, dē-klār**: "Declare" is the tr. of a variety of Heb and Gr words in the OT and NT, appearing to bear uniformly the meaning "to make known," "set forth," rather than (the older meaning) "to explain." (Dt 1:5). Declaration (Est 10:2 AV, RV "full account"); Job 42:17; Ecclus 45:6 (1 LAV "narrative"); 2 Cor 8:19 AV, RV "to show" has the like meaning.

**DECLINE, dē-kîn**: (נָדָה, nādāh, סָרָה, sārah): In AV this word occurs 9 t in its original sense (now obsolete) of "turn aside." RV substitutes "turn aside" in Ex 23:2; Dt 17:11; 2 Ch 34:2; Job 24:11. In Ps 102:11; 109:23, the lengthening shadows of afternoon are said to "decline," and RV introduces the word in the same general sense in Jgs 19:8; 2 K 20:10; Jer 6:4. See Afternoon.

**DEDAN, dē dan, DEDANITES, dēdän-ite (AV Dedanites, ded-a-nim; גְּדָנִים, gēdanîm, "low," נְדָן, nēdan): An Arabian people named in Gen 10:7 as descended from Cush; in Gen 25:3 as descended from Keturah. Evidently they were, like the related Sheba (Subaens), of mixed race (cf Gen 10:7.28). In Is 21:13 allusion is made to the "caravans of Dedanites" in the wilds of Arabia, and Ezek mentions them as supplying Tyre with precious things (Ezk 27:20; in ver 15, "Dedan" should probably be read as in LXX, "Rodan," i.e. Rhodians). The name seems still to linger in the island of Dedan, on the border of the Persian Gulf. It is found also in Min. and Sab. inscriptions (Glazer, II, 392 ff).

JAMES ORR

**DEDICATE, ded-ĭ-kat, DEDICATION, ded-i-kā'šun (גֶּדֶנְקָה, gedēnikah, "initiation," "consecration," שֶׁאָכַּה, sē'akah, "to be clean," "sanctify"; חַכֹּם, ḥeqhōm, "a thing devoted to God"): Often used in Heb of the consecration of persons, but usually in the EV of the setting apart of things to a sacred use, as of the altar (Nu 7:10f.84:88; cf Dn 3:25, "the d. of the image"); of silver and gold (2 S 8:11; 2 K 12:4), of the Temple (1 K 8:63; Ezr 6:16); of Ez 24:44), of the wall of Jerusalem (Neh 12:27), of private dwellings (Dt 20:5). RV substitutes "devoted" for "dedicated" in Ezk 44:29. See CONSECRATION; SANCTIFICATION.

**DEDICATION, ded-ĭ-kā'šun, FEAST OF (רָכָּסָה, ṭā yakolās, Jn 10:22): A feast held by the Jews throughout the country for eight days, commencing on the 25th Kislev (December), in commemoration of the cleansing of the temple and dedication of the altar by Judas Maccabaeus after their deliverance by the Maccabees (1 Macc 4:50.59). The feast was to be kept "with mirth and gladness." 2 Macc 10:6 it says it was kept
The fallow deer, Cervus dama, is a native of Northern Africa and countries about the Mediterranean. It is found in central Europe and Great Britain, where it has been introduced from its more southern habitat. A variety of the fallow deer, sometimes called a sika, is a small species under the name of Cervus Mesopotamicus, inhabits northeastern Mesopotamia and Persia. It may in former times have been found in Pal, and Tidstram reports having seen the fallow deer in Galilee (Pensea a Florid of Pal), but while Drie-

trum was a remarkably acute observer, he appears sometimes to have been too readily satisfied, and his observations, when unaccompanied, as in this case, by specmen, are to be accepted with caution. Now 'ayyal (and its fem. forms) occurs in the Bible 22 t, while yaḥmūr occurs only twice, i.e. in the list of clean animals in Dt 14 5, and in 1 K 4 23, in the list of animals provided for Solomon's table. In both places AV has "fallow deer" and RV "roe-

uck." In view of the fact that the roe deer has within recent years been common in Pal, while the occurrence of the fallow deer must be considered doubtful, it seems fair to render 'ayyal "roe deer" or "roe buck," leaving yaḥmūr for fallow deer.

The Arabic yaḥmūr, /.a,/.a,. is the proper name of the Pers wild goat, Capra aegagrus, and is also often used for the Arab. or Sin ibex, Capra beden, though only by those who do not live within its range. Where the ibex is at home it is sometimes called beden; its less common nomenclature must be taken into account, and we have no reason to suppose that the Hebrews were more exact than are the Arabs. There are many examples of this in Eng., e.g. panther, coney, rabbit (in America), lepus, and many others. Yaʾēl (incl. yaʿādāh) occurs 4 t. In Job 39 1; Ps 104 18; 1 S 24 2, EV renders yaʿēl by "wild goat." For yaʿēl in Prov 6 19, AV has "roe," while RV has "does," which is non-committal, since the name, "does," may be applied to the female of a deer or of an ibex. Since the Arab. waʾl, which is etymologically closely akin to yaʿēl, means the Pers wild goat, it might be supposed that that animal was meant, were it not that the plains of the Syrian desert, and not the mountains of Southern Pal, where the ibex lives. At least two of the passages clearly indicate the latter locality, i.e. Ps 104 18: "The high mountains are for the wild goats," and 1 S 24 2: "And when the gibeonites first made war against Gibeon...." It was the gibeonites who asked David and his men upon the rocks of the wild goats. The conclusion then seems irresistible that yaʿēl, and consequently yaʿādāh, is the ibex. Cibhā (incl. cibḥāyim) is uniformly rendered "roe" or "roe buck" in AV, while RV, either in the text or in the margin, has in most cases "gazelle." In two places "roe" is retained in RV without comment, i.e. 2 S 2 18: "Asahel was as light of foot as a wild roe," and 1 Ch 12 8: "were as swift as the roes upon the mountains." Ayyāl and cibḥā occur together in Dt 12 15 22; 14 5; 15 22; 1 K 4 23; Cant 2 9 17, i.e. in 7 of the 16 passages in which we find cibḥā. If therefore it be accepted that 'ayyāl is the roe deer, it follows that cibḥā must be something different. Now the gazelle and the roe, although both 'ayyāl and in Pal and satisfies perfectly every passage in which we find cibḥā. Further, one of the Arab. names of the gazelle is zabi, a word which is etymologically much nearer to cibhā than appears in this translation.

"Opher is akin to ʾaphār, "dust," and has reference to the color of the young of the deer or gazelle, to both of which it is applied. In Cant 2 9 17 and 8 14, we have ʾophēr hāʾ-ayyālām, EV "young hart," lit. "fawn of the roe deer." In Cant 4 5 and 7 5, we have ʾophērīn tīʾonāh cibḥāyim, AV "young does that are twins," RV "fawns that are twins of a roe,"
Defilement in the OT was physical, sexual, ethical, ceremonial, religious, the last four, esp., overlapping.

1. Defilement ( Dt 23 3): (a) Physical: “I have washed my feet; how shall I do thee?” (Cant 6 13)
(b) Sexual: “to commit the OT monial or moral; of individuals by illicit intercourse (Lev 18 20), or by intercourse at forbidden times (15 24; 18 21 5); of the land by adultery: ‘Shall not that land be greatly defiled?’ (Jer 3 1 ARV ‘polluted,’ usually substituted where the moral or religious predominates over the ceremonial).
(c) Ethical: “Your hands are defiled with blood” (Isa 69 3).
(3) Neither shall they d. themselves any more with any of their transgressions’ (Ezek 37 23).
4. Ceremonial: to render ceremonially unclean, i.e. disqualified for religious service or worship, and capable of communicating the disqualification.

(a) Persons were defiled by contact with carcases of unclean animals (Lev 11 24); or with any carcase (17 15); by eating a carcase (22 8); by contact with issues from the body, one’s own or another’s, e.g. abnormal issues from the genitals, male or female (15 22 5); menstruation (Lev 15 19); by contact with corpses (16 24); or with anyone thus unclean. These defilements, together with the slew and uiilat tiêu, defiled the person and all his possessions, and were transmitted to future generations.
(b) Holy objects were ceremonially defiled by the contact, entrance or approach of the defiled (15 31; Nu 19 13); by the presence of defiled persons; by the remains of the dead (Ezek 9 7; 2 K 23 16; Josiah’s defilement of heathen altars by the ashes of the priests); by the entrance of foreigners (Ps 79 1; see Acts 21 28); by forbidden treatment, as the altar by being tooled (Ex 20 25); objects in general by contact with the unclean. Ceremonial defilement, strictly considered, implied, not sin, but ritual unfitness.
(5) Religious: not always easily distinguished or entirely distinguishable from the ceremonial, was still less from the ethico, but in which the central attitude and relationship to Jeh as covenant God and God of righteousness, was more fully in question. The land might be defiled by bloodshed (Deut 23 25), esp. by blood shed for a just or innocent or by adultery (Jer 3 1); by idolatry and idolatrous practices, like sacrificing children to idols, etc (Lev 20 3; Ps 106 39); the temple or altar by disrespect (Mal 1 7 12); by offering the unclean (Hag 2 14); not ceremonially cleansed (Ezek 36 17); by the presence of idols or idolatrous paraphernalia (Jer 7 30).

The scope of defilement in its various degrees (direct, or primary, as from the person or thing defiled, indirect, or secondary, tertiary, etc), was further, by contact with the defiled in NT defiled had been greatly widened by rabbinism into a complex and immensely burdensome system whose shadow falls over the whole NT life. Specific mentions are comparatively few. Physical d. is not mentioned. Sexual d. appears, in a figurative sense: ‘These are they that were not defiled with women’ (Rev 14 4).

Ceremonial d. is found in, but not approved by, the NT. The OT defiles: ‘common’ by eating with unclean hands (Mk 7 2); by eating unclean, ‘common,’ food (Acts 10 14; Peter’s vision); by intimate association with Gentiles, such as eating with them (not expressly forbidden in Mosaic law; Acts 11 4); or entertainment of the Pharisees refusing to enter the Praetorium; by the presence of Gentiles in the Temple (Acts 21 25).
28). But with Christ’s decisive and revolutionary dictum (Mk 7:19): “This he said, making all meats clean,” etc., and with the command in Peter’s vision: “What God hath cleansed, make not thou common” (Acts 10:15); and with Peter’s bold and consistent teaching: “All things indeed are clean” (Rom 14:20, etc.), the idea of ceremonial or ritual d., having accomplished its educative purpose, passed. Defilement in the NT teaching, therefore, is uniformly ethical or spiritual, the two constantly merging. The ethical is found more predominantly in: (1) “things which proceed out of the mouth come forth out of the heart; and they defile the man” (Mt 15:18); “that did not defile their garments” (Rev 3:4); “defile the whole body” (Jas 3:6). The spiritual seems to predominate: “defiled and unbelieving” (Tit 1:15); “conscience being weak is defiled” (by concession to idolatry) (1 Cor 8:7); “lest any root of bitterness springing up trouble you, and thereby the many be defiled” (He 12:15). For the supposed origins of the idea and details of defilement, as from hygienic or aesthetic causes, “natural aversions,” “taboo,” “totemism,” associations with ideas of death, or evil life, religious symbolism, etc., see Politi, @, “ritual cleansing.” Whatever use God may have made of ideas and feelings common among many nations in some form, the Divine purpose was clearly to impress deeply and indelibly on the Israelites the ideas of holiness and sacredness in general, and of Jeh’s holiness, and their own required holiness and separateness in particular, thus preparing for the deep NT teachings of sin, and of spiritual consecration and sanctification.

DEFY, dë-’fë (καθιστασθαι, Heb. נגעש): In 1 S 17 10.25:26.36.45 (the story of David and Goliath) and kindred passages, this word is used in its most familiar sense—to taunt,” “challenge to combat” (Heb נגעש). In Nu 23:7.8 “denounce” would be a better tr than “defey” (Heb נגעש).

DEGENERATE, dë-jen’-er-āt: Only in Jer 2:11, where Judah is compared to a “vain vine” which it “turned into the degenerate branches of a foreign vine.” In Ps 80:15-16, “Deut” or “degenerate (shoots),” from גור to “turn aside,” etc. to turn aside from the right path (Gr προκρίνω, lit. “bitterness.”)

DEGREE, dë-grē’ (יוּדָה, ma’ālāh, “a going up” or “ascent,” hence a staircase or flight of steps; “rank”; ταπεινός, tapeinós, “low”): By derivation it should mean “a step down” (Lat. de, down, gradus, step). It is used, however, of any step up or down; then of grade or rank, whether high or low. (1) In its literal sense of step (as of a stair), it is used in the pl. to translate Heb ma’ālāth (“steps”), in the || passages 2 K 20:9-11 AV (5 t); Is 38:8 AV (3 t), where we read of the “degrees” (RV “stairs”) on the “dial of Ahaz” (Heb steps of Ahaz). See DIAL OF AHAZ. It seems to mean steps or progressive movements of the body toward a certain place in the phrase “A Song of Degrees” (RV “Ascents”), which forms the title of each of the Ps 120-34, probably because they were sung on the way up to the great feasts at Jerusalem. See Psalms. (2) The secondary (but now the more usual) sense of rank, order, grade is found in the following passages: (a) 1 Ch 15:18, “their brethren of the second (degree)” (Heb נוֹבֵא); cf. 1 Ch 25:7; “Elkanah that was next to the king,” Heb, “the king’s second,” i.e. in rank; (b) 1 Ch 17:17, “a man of high degree” (Heb ma’ālāh, “step”); (c) Ps 62:9, “men of low degree . . . men of high degree,” a paraphrase of Heb “sons of man . . . sons of man,” the first “man” being Heb Ḥadāhām (“common humanity”); cf. Gr ἀνθρωπος, Lat homo, Welsh dyn), and the second Heb ḫēh (man in a superior sense); cf Gr ἀνήρ, Lat vir, Welsh gwr); (d) “of low degree” for Gr τεπέλος in 1 S 11:1; 2 S 9:1; (e) in 1 Tim 3:3 AV “a good degree” (Gr bathmōs kalos, RV “a good standing”) is assured to those who have “served well as deacons.” Some take this to mean promotion to a higher official position in the church; but it probably means simply a position of moral weight and influence in the church gained by faithfulness in service (so Hort). D. MIAHL EDWARDS

DEGREES, SONGS OF (יוּדָהּ יַעֲדַת, shir ha-ma’ālāth; LXX φωνη των ανδροπονων, διδον ανδροπονων; Vg canticum graduum, RV “a song of ascents”): The title prefixed to 15 psalms (Ps 120-34) as to the significance of which there are four views: (1) The Jewish interpretation. According to the Mish, Mekhārāh 2:5, Sukkōr 51b, there was in the temple a semicircular flight of stairs with 15 steps which led from the court of the men of Israel down to the court of the women. Upon these stairs the Levites played on musical instruments on the evening of the Day of Tabernacles. Later Jewish writers say that these 15 psalms derived their title from the step 15 steps of the temple. (2) Gesenius, Delitzsch and others affirm that these psalms derive their name from the step-like progressive rhythm of their thoughts. They are called Songs of Degrees because, they move forward climatically by means of the resumption of the immediately preceding step. But this characteristic is not found in several of the group. (3) Theodoret and other Fathers explain that the 15 hymns as tracing the returning exiles. In Ezr 7:9 the return from exile is called the “going up [ha-ma'álāth] from Babylon.” Several of the group suit this situation quite well, but others presuppose the temple and its stated services. (4) The most probable view is that the hymns were sung by pilgrim bands on their way to the three great festivals of the Jewish year. The journey to Jerusalem was called a “going up,” whether the worshipper came from north or south, east or west. All of the songs are suitable for use on such occasions. Hence the title Pilgrim Psalms is preferred by many scholars. See DIAL OF AHAZ.

JOHN RICHARD SAMPEY

DEHAYITES, dë-hā’-tēz (Nv-γά, dēhāwē; AV Dehavites): A people enumerated in Ezr 4:9 with Elamites, etc., among those settled by the Assyrian king Osannapar (Assurpanapal) in Samaria. The identification is uncertain.

DEHOR, dë-hōr’ (αυτάρκης, autarkēs; RV DISSUADE): Not found in the Eng. Bible; once only in Apoc (1 Macc 9:9). An obsolete Eng. word; the opposite of “exhort.” It means “to dissuade,” “to forbid,” “to restrain from.”

DEKAR, dē-kār (יַעֲדַת, deker, “lance”): Father of one of Solomon’s commissioners (1 K 4:9 AV). See BEN-DEKER.

DELALAH, dē-lā’-lah (יוּדָה, dēlah, “God has raised”):

(1) A descendant of David (1 Ch 3:24; AV “Dalahiah”),

(2) One of David’s priests and leader of the 23rd course (1 Ch 21:18).

(3) One of the princes who pleaded with Jehoiakim not to destroy the roll containing the prophecies of Jeremiah (Jer 36:12:25).

(4) The ancestor of a post-exilic family whose genealogy was first (Ezr 2:60; Neh 7:62; 1 Esd 5:37 n). See DALAH.

(5) The father of timorous Shemaiah (Neh 6:10).
DELAY, dĕ-lā': The noun “delay” (Acts 25 17, “I made no delay”; AV “without any delay”) means “procrastination.” The vb. “to delay” (Ex 22 20; Lev 19, ahar) involves the idea “to stop for a time,” the people being admonished not to discontinue a custom. The pl. pf. of ἀχαρία, achar (Ex 32 22) take pleasure in not coming, expresses not only the fact that he tarried, but also the disappointment on the part of the people, being under the impression that he possibly was put to shame and had failed in his mission, which also better explains the consequent action of the people. “To delay” (κρατέω, chronizo) is used transitively in Mt 24 48 (RV “My lord tarrieth”) and in Lk 12 45. The meaning here is “to prolong,” “to defer.”

A. L. BRENNICH

DELECTABLE, dĕ-lek-ta-b'l (תַּרְרָה לָי; bâmaâh, “to desire”): Found only in Isa 44 9 AV: “Their delectable things shall not profit,” AV “desirable.” ARV translates: “the things that they delight in.” The reference is to idols or images. Delitsch renders it as “passionate”: “Their dearest good are not for nothing.” The word may be traced back to the Lat. delectatibus, “pleasant,” or “delightful!”

W. L. WALKER

DELECTACY, dĕ-lek-ə-sē (τοῦ στρηνοῦ, τὸ στρενόν): Found only in Rev 18 3 AV: “The merchants of earth are enriched through the abundance of her delicacies.” RV has very properly changed delicacies to “wantonness,” and “luxury” in the margin, which is much nearer to the original.

W. A. STIMPSON

DELICATE, dĕl-ık-tāt, DELICATELY, dĕl-ık-tāt-ēl (תַּרְרָה, tahan, תַרְרָה, ἔν τῷ κρατήριῳ, en truphē): “Delicate” usually an adj., but once a subst. (Jer 51 34 AV), “He hath filled his belly [RV ‘maw!’] with my delicacies.” RV retains the word, but ARV very properly has replaced it with “delicacies.” In Sir 30 18, AV agabal, “good things.” The adj. seems to have two meanings, though not easily distinguished: (1) tenderly reared, and (2) wanton or voluptuous. In Dt 28 54-56, Isa 41 1, Jer 5 2, “luxurious” or “daintily bred” would certainly be nearer the original than “delicate.” “Delicate children” of Mic 1 16 AV is changed by RV to “children of thy delight,” i.e. beloved children, rather than children begotten in passion. The advb. “delicately” is employed in the same sense as the adj. (Lam 4 5; Lk 7 27). In the old Eng. writers “delicate” is often used for voluptuous: “Dives for his delicate life to the devil went!” (Piers Plowman). The meaning of “delicately” (ma'ad'hat) in 1 Sam 15 32 (AV) is a real puzzle. The AV reads, “And Agag came unto him delicately,” with a possible suggestion of weakness or fear. ARV and RV substitute “befriended.” Others, by metathesis or change of consonants in the Heb. tr “in bonds” or “letters.”

W. J. BURCHER

DELICIOUSLY, dĕ-lis'ĕ-li (ὑποϊνώμα, strêmidēs, “to live hard or wantonly”): “She [Batylion] . . . lived deliciously” (Rev 18 7.9 AV, RV “wantonly”), “RVm ‘luxuriously’.”

W. W. DAVIES

DELIGHT, dĕ-lĭt (vb, יָדָח, ἑπῆξ, יָדָת; הָמָא, ἐν πληρώμα, συνδεόμαι, συνδεόμαι): “To delight” is most frequently expressed by ἑπῆξ, which means originally “to bend” (of Job 40 17, “He moveth his limbs,” AV “inclined to,” RV “take pleasure in”), “to use up God’s pleasure in His people” (Nu 14 8; 2 S 22 20; Ps 18 19, etc.), and in righteousness, etc (Isa 66 4; Jer 9 24; Mic 7 18, etc), also of man’s delight in God and His will (Ps 40 8; 73 25; AV and RV, “There is none upon earth that I desire besides thee”), and in other objects (Gen 34 19; I S 18 22; Est 2 14; Isa 66 3); ἔθα’; “to stroke,” “cares,” “be fond of,” occurs in Ps 94 19, “Thy comforts delight my soul”; 119 16.47.70, “I will delight myself in thy statutes.” Similarly, St. Paul says (Rom 7 22), “I delight [ἐχέω, ἐχεῖν] in the law of God after the inward man.” This is the only occurrence of the word in the NT.

“This to delight one’s self” (in the Lord) is represented chiefly by ἀναφέρ (Job 22 20; 27 10; Ps 37 4.11; Isa 68 13).

DELIGHT, n., chiefly ἑπῆξ (1 S 15 22; Ps 1 12; 16 3), ταχὴν (Prov 11 1.20; 12 22; 16 8), ἀναφέρ (Ps 119 24.77.92.143.174; Prov 8 30. 31). RV has “delight” for “desire” (Neh 1 11; Ps 22 8; 81 10), for “observe,” different reading (Prov 23 20), “no delight” for “smell in” (Am 5 21), “delightest in me” for “favorost me” (Ps 41 11), “his delight shall be in” (m “Heb ‘seent’”) for “of quick understanding” (Isa 11 3).

The element of joy, of delight in God and His law and will, in the Heb religion is noteworthy as being something which we are apt to fall beneath even in the clearer light of Christianity.

W. L. WALKER

DELIGHTSOME, dĕ-lĭt-sōn (Ƭַרְרָה, ἑπῆξ), is rendered “delightsome” (Mal 12 2), “myself shall be a delightful land,” lit. “a land of delight.”

WILLIS J. BURCHER

DELILAH, dĕ-lĭl-a (תַּרְרָה, ἑπῆξ, “dainty one,” perhaps; LXX Δαλιδᾶ, Dalidēs, Dalēdēs, Dalēdēs): The woman who betrayed Samson to the Philistines (Jgs 16). She was presumably a Philist, though not expressly stated. She is not spoken of as Samson’s wife, though many have understood the account in that way. The Philist paid her a tremendously high price for her services. The account indicates that for beauty, personal charm, mental ability, self-command, nerve, she was quite a wonderful woman, a woman to be admired for some qualities which she exhibits, even while she is to be utterly dissipated. See SAMSON.

WILLIS J. BURCHER

DELIVER, dĕ-lĭv-ĕr (יָדָח, nāgal, יָדָת, nāhan; ἐποίημαι, ῥῶμαι, παραπαθίζω, parapathizō, paradidōmi): Occurs very frequently in the OT and represents various Heb. terms. The Eng. word is used in two senses, (1) “to set free,” etc, (2) “to give,” etc.

(1) The word most often “deliver” in the first sense is nāgal, meaning originally, perhaps, “to draw out.” It is used of all kinds of deliverance (Gen 32 11; Ps 25 20; 143 9, etc; Jer 7 10; Ezek 3 19, etc; Zeph 1 18, etc). The Aram. nāgal occurs in Dan 3 29; 8 14; 8 47; yēnah, “to save,” in Isa 12 5-9; Jer 3 9-31 AV, etc; nadāl, “to let or cause to escape,” in Isa 46 2, “recover,” etc. In the NT rhōma, “to rescue,” is most frequently the “deliver” in this sense (Mt 6 13 AV, “Deliver us from evil”); katəglēt, “to make useless” or “without effect” (Rom 7 6 RV, “discharged”). In the NT “save” takes largely the place of “deliver” in the OT, and the idea is raised to the spiritual and eternal.

(2) For “deliver” in the sense of “give over, up,” etc, the most frequent word is nāhan, the common word for “to give” (Gen 32 16; 40 18 AV; Ex 5 18). Other words are παραθίζω (Hos 11 8, AV and ERV “How shall I deliver thee Israel?” i.e. “How shall I give thee up?” as in the first clause of the verse, with a different word [nāhan]; ARV “How shall I cast thee off?”)

In the NT paradidōmi, “to give over to,” is most frequent (Mt 6 25; 11 27, “All things have been delivered [given or made over] unto me of my Father”); Mt 7 13; Lk 1 2; 1 Tim 1 20, etc; katəglēt, “to grant as a favor” (Acts 25 11. 16 AV).
(3) Υδαθ, "to bring forth," is also rendered "deliver" in the sense of childbirth (Gen 25:24; Ex 1:19, etc.). In the NT this sense is borne by τεκνον, τικλό (Lk 5:7; 2:6; Rev 12:24), and γεννᾶ, γεννᾶδο (Jn 16:21).

In RV there are many changes, such as, for "deliver into the power of" (Gen 37:22; Ex 22:26; Dt 24:13), for "delivered," "defended" (1 Ch 11:14); for "cannot deliver thee," "neither . . . turn thee aside" (Job 36:18); for "betray," "betrayed" we have "交付," "delivered up," etc (Mt 26:4; Mk 14:11; Mt 21:16); for "delivered into hands," "committed to pits" (2 Pet 2:4, m "some ancient authorities read chains"; cf Wisd 17:17); "Deliver us from evil," omitted in Lk 11:4, m "Many ancient authorities add but deliver us from the evil one (or, from evil)."

W. L. Walker

DELOS, δῆλος (Δῆλος, Δῆλο). An island, now deserted, one of the Cyclades in the Aegean Sea, about 8 miles long and 1 mile broad, with a rocky mountain peak (Cyclades), which has several hundred feet high in the center. In antiquity Delos enjoyed great prosperity. According to Gr legend, the island was formed by Poseidon from a shell, when he was pursued by the vengeful Hera. It was here that Apollo and Artemis were born; hence the island was sacred, and became one of the chief seats of worship of the two deities. Numerous temples embellished Delos. The most magnificent of all that of Apollo, which contained a colossal statue of the god, a dedicatory offering of the Naxians. This temple was a sanctuary visited by all the Greeks, who came from far and near to worship at the deity's sanctuary. The Delian annual festival, which was held in Delos from the beginning of the 4th cent. BC. To the N. was a remarkable altar composed entirely of ox-horns. The various Ionian cities sent sacred embassies (θερίαι) with rich offerings. There was also a celebrated oracle in Delos which was accounted one of the most trustworthy in the world. Every five years the famous Delian festival was celebrated with prophecies, athletic contests and games of every kind. All the nations of Greece participated.

The earliest inhabitants of Delos were Carian; but about 1000 BC the island was occupied by Ionians. For a long time it enjoyed independence. In 758 BC Delos was chosen as the seat of the council of representatives of the Gr states for deliberation about means for defence against Persia. The treasury of the Athenian Confederacy was kept here after 476. The island became independent of Athens in 454. During the 2d and 1st cent. BC it became one of the chief ports of the Aegean.

The ruins of the city of Delos, which became a flourishing commercial port, are to the N. of the temple. It became the center of trade between Alexandria and the Black Sea, and was for a long time one of the chief slave markets of the Gr world. But Delos received a severe blow, from which it never recovered, in the war between Rome and Mithridates. The latter's general landed in 88 BC and massacred many, and sold as slaves the remainder of the inhabitants, and sacked and destroyed the city together with the temple and its countless treasures. At the conclusion of peace (84) Delos came into the possession of the Romans, who later gave it back to Athens. Under the Empire the island lost its importance entirely.

Delos was one of the states to which Rome addressed letters in behalf of the Jews (138-137 BC; see 1 Macc 15:16-23). Among those who came to Delos from the East must have been many of this nation. Jos cites in full a decree passed in Delos which confirmed the Jewish exemption from military service (Ant, XIV, x, 4). The excavations of the French have laid bare 8 temples within the sacred inclosure (Apollo, Artemis, Dionysus). Numerous statues, dating from the earliest times of Gr art down to the latest, have been discovered; also 2,000 inscriptions, among which was an inventory of the temple treasures.

By the side of Delos, across a very narrow strait, lies Rheneia, another island which was the burying-ground of Delos; for on the sacred island neither births, deaths nor burials were permitted. In 426 BC Delos was "purified" by the Athenians—by the removal of the bodies that had been interred there previously.


J. E. HARRY

DEOLVE, del‘oj; Of NOAH., THE.

1. The Biblical Account
2. "Noah’s Log Book"
3. "The Egyptian Tradition"
4. The Indian
5. The Chinese
6. The Greek
7. The British
8. The American Indian Traditions
9. The Babylonian Tradition
10. Cuneiform Tablets
11. Was the Flood Universal?

The means described in Gen 6-9 by which the Lord destroyed, on account of their wickedness, all the members of the human race except Noah and his family. According to the Biblical account, Noah was warned of the coming Noah.

ACOUNT 120 years before (Gen 6:3; 1 Pet 3:20; 2 Pet 2:5). During all this time he is said to have been a "preacher of righteousness" "while the ark was a preparing," when we may well suppose (according to the theory to be presently presented for the case) that the leading up to the final catastrophe may have given point to his preaching. When the catastrophe came, the physical means employed were twofold, namely, the breaking up of the "fountains of the great deep" and the opening of "the windows of heaven" (Gen 7:11). But the rain is spoken of as continuing as a main cause only 40 days, while the waters continued to prevail for 150 days (ver 24), when 2:3) "the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually," so that after 10 months the ark rested upon "the mountains of Ararat" (not the peak of Mount Ararat, but the highlands of Armenia in the upper part of the valley of the Euphrates and Tigris; see ARARAT). Here it rested 40 days before the water subsided sufficiently to suggest disembarking, when a raven (which could easily find its food on the carcases of the animals which had been destroyed) was sent forth, and did not return (ver 7); but a dove sent out at the same time found no rest and returned empty to the ark (ver 9). After 7 days, however, it was sent out again and returned with a fresh olive leaf (ver 11). After 7 days more the dove was sent
forth again and did not return. After 56 days more of waiting Noah and his family departed from the ark. The following are the leading points in the story which has been given in "Noah's Log Book" appropriately styled by Sir William King Davidson in "Noah in Art" (see S. F. Langdon, Art and Bible, Bishop's art, in Bib. Soc. [1906], 510–17, and Rev. Joseph B. Davidson in the author's Scientific Conformations of OT History, 180–94).

"Noah's Log Book"  

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It will thus be seen that there is no need of supposing any duplication and overlapping of accounts in the Bib. story. There is continual progress in the account from beginning to end, with only such repetitions for literary effect as we are familiar with in oriental writings. In Gen 6:5–7 13 the wickedness of the world is assigned as the reason which prevailed in the Divine counsels for bringing about the contemplated catastrophe. While emphasizing the righteousness of Noah which led to his preservation, Gen 6:13–21 contains the direction for the making of the ark and of the preparations to bring into it a certain number of animals. This preparation having been made, the order was given (7:1–4) for the embarkation of them, a dove being sent out daily to ascertain whether it returned. We are then told that Noah and his family, and beasts both clean and unclean, were shut up in the ark during the prevalence of the water, and its final subniaidna. Altogether the account is interesting and impressive (see W. H. Green, Unity of the Book of Genesis, 83 ff.).

Compared with other traditions of the Deluge, the Bib. account appears in a most favorable light, while the general prevalence of such traditions strongly confirms the reality of the Bib. story.

An Egyptian legend of the Deluge is referred to in Plato's Timaeus, where the gods are said to have purified the earth by a great flood of water from which only a few shepherds escaped by climbing to the summit of a high mountain. In the Egyptian documents themselves, however, we find only that Ra, the creator, on account of the insolence of man, proceeded to exterminate him by a deluge of blood which flowed up to Helopolis, the home of the gods; but the heinousness of the deed so affected him that he repented and swore never more to destroy mankind.

In Indian mythology there is no reference to the Flood in Rig Veda, but in the laws of Manu we are told that a fish said to Manu, "A deluge will sweep all creatures away. . . . Build a vessel and worship me. When the waters rise enter the vessel and I will save thee."

When the Deluge came, he had entered the vessel... Manu fastened the cable of the ship to the horn of the fish, by which means the latter made it pass over the mountains of the North. The fish said: 'I have saved thee; fasten the vessel to a tree that the water may not sweep it away while I am gone.' Thereafter, as the waters decrease, thou shalt descend.' Manu descended with the waters, and this is what is called the Descent of Manu on the mountains of the North. The Deluge had carried away all creations, and Manu remained alone' (4th by Max Müller).

The Chinese tradition is embodied in sublime language in their book of Li-Ki: "And now the pillars of heaven were broken, the earth shook to its very foundation; the sun and the stars changed their motion; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed. Man having rebelled against heaven, the system of the universe was totally disordered, and the grand harmony of nature destroyed. All these evils arose from man's despising the supreme power of the universe. He fixed his looks upon terrestrial objects and worked against heaven, until finally he became transformed into the objects which he loved, and celestial reason entirely abandoned him."

The Greeks, according to Plutarch, had five different traditions of the Deluge, that of Deucalion being the most important. Accord ing to this, Prometheus warned his son Deucalion of the flood which Zeus had resolved to bring upon the earth by reason of its wickedness. According to this tradition, Deucalion constructed an ark and took refuge in it, but with his vessel was stranded on Mount Parrassus in Thessaly, whereupon they disembarked and repeopled the earth by the fantastic process revealed to them by the goddess Themis of throwing stones about them, these which Deucalion threw becoming men and those which Pyrrha threw becoming women. Lucian's form of the legend, however, is less fantastic and more nearly in line with Sem tradition. In the Gr legend as in the Heb, a dove was sent out daily until it returned no more. In the second time, its feet being tinged with mud the second time, intimating the abatement of the flood. But neither Homer nor Hesiod have this tradition. Probably it was borrowed from the Semites or the Dravidians (see John Stalker, Theologische Zeitschrift, 3:14017).

In Britain there is a Druid legend that on account of the profigacy of mankind, the Supreme Being sent a flood upon the earth when "the waves of the sea lifted themselves on high round the border of Britain."

But the patriarch, distinguished for his integrity, had been shut up with a select company in a strong ship which bore them safely upon the summit of the waters (Ed. Davies in his Mythology and Rites of British Druids). From these the world was again repeopled. There are various forms of this legend but they all agree in substance.

Among the American Indians traditions of the Deluge were found by travelers to be widely disseminated. Mr. Catlin says, "Among the 120 different tribes which I visited in North, South, and Central America, Traditions no tribe exists that has not related to me distinct or vague traditions of such a calamity, in which one, or three, or eight persons were saved above the waters upon the top of a high mountain." (quoted by Wm. Restelle in Bib. Soc. [January, 1907], 157). While many, perhaps most, of these traditions bear the stamp of
Christian influence through the early missionaries, the Mexican legend bears evident marks of originality. According to it the 4th age was one of water, when all men turned into fishes except Tezcatlipoca and his wife Hochiquetzal and their children, who with many animals took refuge in a ship which sailed safely over the tumultuous waters which overwhemed the earth. When the flood subsided the ship stranded on Mount Cobaquean, whereupon he sent forth a vulture which did not return, and then a huming bird which returned with some leaves in its beak. The Peruvian story differs from this in many particulars. According to it a single man and woman took refuge in a box and floated hundreds of miles from Cuzco to an unknown land where they made clay images of all races, and animated them.

The Moravian missionary Cranz, in his *History of Greenland*, says that "the first missionaries among the Greenlanders found a tolerably distinct tradition of the Deluge" to the effect that "the earth was once tilted over and all men were drowned" except one "who smote afterward upon the ground with a stick and thence came out a woman with which was a fowl, the end of which the Greenlanders point to the remains of fishes and bones of a whale on high mountains where men never could have dwelt, as proof that the earth was once flooded. Among the North American Indians generally the Deluge is emnibished so that they become extremely fantastic, but in many of them there are peculiarities which point unquestionably to a common origin of extreme antiquity. The unprejudiced reader cannot rise from the study of the subject without agreeing in general with François Lenormant, who writes: "As the case now stands, we do not hesitate to declare that, far from being a myth, the Bible, Deluge is a real and historical fact, having, to say the least, left its impress on the ancestors of three races—Aryan, or Indo-European, Sem, or Syrio-Arabian, Chamic, or Kushite—that is to say on the three great civilized races of the ancient world, those which constitute the higher humanity—before the ancestors of these races had as yet separated, and in the part of Asia together inhabited" *(Contemporary Review, November, 1879).*

The most instructive of these traditions are those which have come down to us from Babylonia, which was recently made known to us only through the Gr historian Berosus of the 4th cent. BC, who narrates that a Tradition great deluge happened at some indefinite time in the past during the reign of Xisuthrus, son of Ariastes. Xisuthrus was warned beforehand by the deity Cronos, and told to build a ship and take with him his friends and relations and all the different animals with all necessary food and trust himself fearlessly to the deep, whereupon he built a Deluge ship (300 ft. long and 2 stadia [1,200 ft.] broad). After the flood subsided Xisuthrus, like Noah, sent out birds which returned to him again. After waiting some days and sending them out a second time, they returned with their feet tinged with mud. Upon the third trial they returned no more, whereupon they disembarked and Xisuthrus with his wife, daughter and pilot offered sacrifice to the gods and were translated to live with the gods. It was found that the place where they were was "the land of Armenia," but they were told to return to Babylon. Berosus concluded his account by saying that "the vessel being thus stranded in Armenia, some part of it yet remains in the Corenaean mountains."

An earlier and far more instructive tradition was found inscribed on cuneiform tablets in Babylonia dating from 3000 BC. These were discovered by George Smith in 1870 and filled as many as 180 lines. The human hero of the account, corresponding to Noah of the Bible and Xisuthrus of the Mexican legend, mesh, who lived in Shuruppak, a city full of violence, on the banks of the Euphrates. He was warned of an approaching flood and exhorted to pull down his house and build a ship and cause "seed of life of every sort to go up into it." The ship, he says, was to be "exact in its dimensions, equal in its breadth and its length.... Its sides were 140 cubits high, the border of its top equaled 140 cubits. I constructed it in 6 stories, dividing it into 7 compartments. Its floors I divided into 9 chambers.... I chose a mast (or rudder pole), and supplied what was necessary. Six sars of bitumen I poured over the outside; three sars of bitumen over the inside." After embarking, the storm broke with fearful violence and the steering of the ship was handed over to Beuzel-Bel, the ship man. But amidst the roll of thunder and the march of mountain waves the helm was wrenched from the pilot's hands and the lightning flashes dismayed all hearts. "Like a battle charge upon mankind" the water rushed so that the gods even were dismayed at the flood and cowered like dogs, taking refuge in the heavens of Anu while Xisuthrus-like a valiant warrior, and repenting of her anger, resolved to save a few and "to give birth to my people" till like "the fry of fishes they fill the sea." The ship was therefore turned to the country of Nizir (Armenia). It is worthy of note that the cuneiform tablet exhibits as much variety of style as does the Bib. account. Plain narrative and rhetorical prose are intermingled in both accounts, a fact which effectually dispenses of the critical theory which regards the Bib. account as a clumsy combination made in later times by piecing together two or more independent traditions. Evidently the piecing together, if there was any, had been accomplished early in Bib. history. See BABYLONIA and ASSYRIA.

On comparing the Bib. account with that of the cuneiform tablets, the following similarities and contrasts are brought to light:

1. That the cuneiform inscription is from start to finish polytheistic (ll. 5–17), whereas the narrative in Gen 6 is monotheistic.

2. The cuneiform agrees with the Bib. narrative in making the Deluge a Divine punishment for the wickedness of the world (ll. 5, 6).

3. The names differ to a degree that is irreconcilable with our present knowledge.

4. The dimensions of the ark as given in Gen (6:15) are reasonable, while those of Berosus and the cuneiform tablets are unreasonable. According to Gen, the ark was 500 cubits (502 ft.) long, 50 cubits (95 ft.) wide, and 30 cubits (49 ft.) high, which are the natural proportions for a ship of that size, being in fact very close to those of the great steamers which are now constructed to cross the Atlantic. The "Celtic" of the White Star line, built in 1901, is 870 ft. long, 75 ft. wide and 49 ft. deep. The dimensions of the "Great Eastern," built in 1858 (662 ft. long, 83 ft. broad, and 58 ft. deep), are still closer to those of the ark. The cuneiform tablets represent the length, width and depth each as 140 cubits (592 ft.), which are the dimensions of an entirely unseaworthy structure. According to Berosus, it was 5 stadia (3,000 ft.) and 2 stadia (1,200 ft.) broad; while Origen *(Against Cel- sus*, 4.41) represented it to be 135,000 ft. (25 miles) long, and 3,000 ft. (1 mile) wide.

5. In the Bib. account, nothing is introduced conflicting with the sublime conception of holiness
and the peculiar combination of justice and mercy ascribed to God throughout the Bible, and illustrated in the general scheme of providential government in the ordering of Nature and in history; while, in the cuneiform tablets, the Deluge is occasioned by a quarrel among the gods, and the few survivors escape, not by reason of a merciful plan, but by a mistake which aroused the anger of Bel (Il. 145-50).

(6) In all the accounts, the ark is represented as floating up stream. According to Gen, it was not, as is usually true, on "Mount Ararat" (8 4), but in the "mountains of Ararat," designating an indefinite region, i.e., upon the region or region to which the ark rested according to the inscriptions, it was in Nizir (ll. 115-20), a region which is watered by the Zab and the Tornadus; while, according to Berosus, it was on the Corecyrenian Mountains, included in the same indefinite area. In all three cases, its resting-place is in the direction of the headwaters of the Euphrates valley, while the scene of the building is clearly laid in the lower part of the valley.

(7) Again, in the Bib. narrative, the spread of the waters floating the ark is represented to have been occasioned, not so much by the rain which fell, as by the breaking-up of "all the fountains of the great deep" (7 11), which very naturally describes phenomena connected with one of the extensive downward breaks of the earth's crust with which geology has made us familiar. The sinking of the land below the level of the ocean is equivalent, in its effects, to the rising of the water above it, and is accurately expressed by the phrases used in the cuneiform narrative. This appears, not only in the language concerning the breaking-up of the great deep which describes the coming-on of the Flood, but also in the description of its termination, in which it is said, that the "fountains also of the deep were stopped, . . . . and the waters returned from off the earth continually" (8 2.3).

Nothing is said of this in the other accounts.

(8) The cuneiform tablets agree in general with the two other accounts respecting the collecting of the animals for preservation, but differ from Gen in not mentioning the severing of clean animals and in including others besides the family of the builder (ll. 66-69).

(9) The cuneiform inscription is peculiar in preservation, having been put in a chest, and putting it in charge of a pilot (ll. 45, 70, 71).

(10) The accounts differ decidedly in the duration of the Flood. According to the ordinary interpretation of the Bib. account, the Deluge continued a year and 17 days; whereas, according to the cuneiform tablets, it lasted only 14 days (ll. 108-7, 117-22).

(11) All accounts agree in sending out birds; but, according to Gen (8 5) a raven was first sent out, and then in succession two doves (8 8-12); while the cuneiform inscription mentions the dove and the raven in reverse order from Gen, and adds a swallow (ll. 121-30).

(12) All accounts agree in the building of an altar and offering a sacrifice after leaving the ark. But the cuneiform inscription is overlaid with a polytheistic coloring: "The gods like flies swarmed about the sacrifices" (II. 132-43).

(13) According to the Bib. account, Noah survived the Flood for a long time; whereas Nah- napishtim and his wife were at once defined and taken to heaven (ll. 177-80).

(14) Both accounts agree in saying that the human race is not again to be destroyed by a flood (Gen 9 11; ll. 102-8-91).

Close inspection of these peculiarities makes it evident that the narrative in Gen carries upon its face an appearance of reality not found in the other accounts. It is scarcely possible that the reasonable dimensions of the ark, its floating up stream, and the references to the breaking-up of the fountains of the deep, should all be occasioned by accident. It is in the highest degree improbable that correct statements of such unobvious facts should be due to the accident of legendary guess-work. At the same time, the duration of the Deluge, according to Gen, affords opportunity for a gradual progress of events which best accords with scientific conceptions of geological movements. If, as the most probable interpretation would imply, the water began to recede after 150 days from the ark and fell to a depth of 15 cubits in 74 days, that would only be 3\1 inches per day—a rate which would be imperceptible to an ordinary observer. Nor is it necessary to suppose that the entire flooded area was uncovered when Noah disembarked. The emergence of the land may have continued for an indefinite period, permitting the prevailing water to modify the climate of all western and central Asia for many centuries. Evidence that this was the case will be found in a later paragraph.

In considering the credihility of the Bib. story we encounter at the outset the question whether the narrative compels us to believe the Flood to have been universal. In the Flood Universal? answer, it is sufficient to suggest that although the Deluge as a whole caused the destruction of the human race, all the universality which it is necessary to infer from the language would be only such as was sufficient to accomplish that object. If man was at that time limited to the plains of western Asia, the same portion of that area would meet all the necessary conditions. Such a limitation is more easily accepted from the fact that general phrases like "Everybody knows," "The whole country was aroused," are never in literature literally interpreted. When it is said (Gen 41. 54-57) that the famine was "in all lands," and over "all the face of the earth," and that "all countries came into Egypt . . . . to buy grain," no one supposes that it is intended to imply that the irrigated plains of Babylonia, from which the patriarchs had emigrated, were suffering from drought like Pal. (For other examples of the familiar use of this hyperbole, see Dt 2 25; Job 37 3; Acts 2 25; Rom 1 8.)

As to the point to which the human race was spread over the earth at the time of the Flood, two suppositions are possible. First, that of Hugh Miller (Testimony of the Rocks) that, owing to the shortness of the antediluvian chronology, and the violence and moral corruption of the people, population had not spread beyond the boundary of western Asia. An insuperable objection to this theory is that the later discoveries have brought to light remains of prehistoric man from all over the northern hemisphere, showing that long before the time of the Flood he had become widely scattered.

Another theory, supported by much evidence, is that, in connection with the enormous physical changes in the earth's surface during the closing scenes of the Glacial epoch, a man perished from off the face of the earth except in the valley of the Euphrates, and that the Noachian Deluge is the final catastrophe in that series of destructive events (see Antediluvians). The facts concerning the Glacial epoch naturally lead up to this conclusion. For during the entire epoch, at all times, the conditions affecting the level of the land surfaces of the northern hemisphere were extremely abnormal, and continued so until some time after man had appeared on the earth.

The Glacial epoch followed on, and probably was a consequence of, an extensive elevation of all the land surfaces of the northern hemisphere at
the close of the Tertiary period. This elevation was certainly as much as 2,000 ft. over the northern part of the United States, and over Canada and Northern Europe. Snow accumulated over this high land, and in ice form was certainly at least a mile thick, and some of the best authorities say 2, or even 3 miles. The surface over which this was spread amounted to 2,000,000 sq. miles in Europe and 4,000,000 in North America. The total amount of the accumulation would therefore be 6,000,000 cubic miles at the lowest calculation, or twice or three times that amount if the largest estimates are accepted. (For detailed evidence see Wright, Ice age in North America, 5th ed.) But in either case the transference of so much weight from the ocean beds to the land surfaces of the northern hemisphere brings into the problem a physical force sufficient to produce incalculable effects. The weight of 6,000,000 cubic miles of ice would be twenty-four thousand million million (24,000,000,000,000,000) tons, which is equal to that of the entire North American continent above sea level. Furthermore this weight was first removed from the ocean beds, thus disturbing still more the balance of forces which maintain the stability of the land. The geological evidence is abundant that in connection with the overloading of the land surfaces in the Northern Hemisphere, and probably by reason of it, the glaciated area and a considerable area outside of it sank down until it was depressed far below the present level. The post-Glacial depression in North America was certainly 600 ft. below sea level at Montreal, and several hundred feet lower farther north. In Sweden and Finland there is evidence of a depression of the land 1,000 ft. below the sea.

The evidences of a long-continued post-Glacial subsidence of the Aral-Caspian basin and much of the surrounding area is equally conclusive. At Trebizond, on the Black Sea, there is an extensive recent sea beach clinging to the precipitous volcanic mountain back of the city 750 ft. above the present water level. The gravel in this beach is so fresh as to compel a belief in its recent origin, while it certainly has been deposited by a body of water standing at that elevation after the rock erosion of the region had been almost entirely effected. The deposit is about 100 ft. thick, and extends along the precipitous face of the mountain for a half-mile or more. So extensive is it that it furnishes an almost perfect place for a reservoir. When the water was high enough to build up this shore line, it would cover all the plains of southern Russia, of Western Siberia and of the Aral-Caspian depression in Turkestan. Similar terraces of corresponding height are reported by competent authorities on the south shore of the Crimea and at Baku, on the Caspian Sea.

Further and most interesting evidences of this post-Glacial land depression is the existence of Arctic seal 2,000 miles from the Arctic Ocean in bodies of water as widely separated as the Caspian Sea, the Aral Sea and Lake Baikal. Lake Baikal is now 1,500 ft. above sea level. It is evident, therefore, that there must have been a recent depression of the whole area to admit the migration of this species to that distant locality. There are also clear indications of a smaller depression around the eastern shores of the Mediterranean Sea, where there are abandoned sea beaches from 200 to 300 ft. above the present level. In the case of shells identical with those now living nearby. These are found in Egypt, in the valley of the Red Sea, and in the vicinity of Joppa and Beirit. During their formation Asia and Africa must have been separated by a wide stretch of water connecting the Mediterranean with the Red Sea. The effect of such lingering wide expanses of water upon the climate of Western Asia must have been profound, and would naturally provide these conditions which would favor the early development of the human race. The vegetation (which was certain at elevation of 5,000 ft. the vine is indigenous), from which the second distribution of mankind is said to have taken place.

Furthermore there is indubitable evidence that the rainfall in central Asia was, at a comparatively recent time, immensely greater than it has been in the historic period, indicating that gradual passage from the conditions connected with the Deluge to those of the present time, at which we have been accustomed to see, must have been through the intermediate state of a semi-arid climate. The evaporation over the Aral Sea is so great that two rivers (the ancient Oxus and the Jaxartes), coming down from the heights of central Asia, each with a volume as great as that of the Nile, do not suffice to cause an overflow into the Caspian Sea. But the existence of such an overflow during the prehistoric period is so plain that it has been proposed to utilize its channel (which is a mile wide and as distinctly marked as that of any living stream) for a canal.

Owing to the comparatively brief duration of the Noahian epoch, we may possibly expect to find many positive indications of its occurrence. Nevertheless, Professor Prestwich (to whom there has been no higher geological authority in England during the last twenty years) has been especially active in relating to Western Europe and the Mediterranean basin which cannot be ignored (see Phil. Trans. of the Royal Soc. of Lond., CXXIV [1883], 903-84; SCOT, 288-82). Among these evidences one of the most convincing is to be found in the last of the Aral-Caspian basins at the base of the mountains surrounding the plain of Palermo in Sicily. In this cave there was found an immense mass of the bones of hippopotami of all ages down to the foetus, mingled with a few of the dear, ox and elephant. These were so fresh when discovered that they were cut into ornaments and polished and still retained a considerable amount of their nitrogenuous matter. Twenty tons of these bones were shipped for commercial purposes in the first six months after their discovery. Evidently the animals furnishing these bones had taken refuge in this cave to escape the rising water which had driven them in from the surrounding plains and cooped them up in the amphitheatre of mountains upon which the old depression of the land. Similar collections of bones are found in various ossiferous fissures, in England and Western Europe, notably in the Rock of Gibraltar and at Santenay, a few miles S. of Chalons in central France, where there is an accumulation of bones in fissures 1,000 ft. above the sea, similar in many respects to that in the cave described at San Ciro, though the bones of hippopotami did not appear in these places; but the bones of wolves, bears, horses, which in the existence of Arctic seal, 2,000 miles from the Arctic Ocean in bodies of water as widely separated as the Caspian Sea, the Aral Sea and Lake Baikal. Lake Baikal is now 1,500 ft. above sea level. It is evident, therefore, that there must have been a recent depression of the whole area to admit the migration of this species to that distant locality. There are also clear indications of a smaller depression around the eastern shores of the Mediterranean Sea, where there are abandoned sea beaches from 200 to 300 ft. above the present level. In the case of shells identical with those now living nearby. These are found in Egypt, in the valley of the Red Sea, and in the vicinity of Joppa and Beirit. During their formation Asia and Africa must have been separated by a wide stretch of water connecting the Mediterranean with the Red Sea. The effect of such lingering wide expanses of water upon the climate of Western Asia must have been profound, and would naturally provide these conditions which would favor the early development of the human race. The vegetation (which was certain at elevation of 5,000 ft. the vine is indigenous), from which the second distribution of mankind is said to have taken place.

Thus, while we cannot appeal to geology for a complete proof of the Noahian deluge, recent geologi-
Delusion, Demon

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cal discoveries do show that such a catastrophe is perfectly credible from a scientific point of view; and the supposition that there was a universal destruction but of the human race in the northern hemisphere at least, in connection with the floods accompanying the melting off of the glacial ice is supported by a great amount of evidence. There was certainly an extensive destruction of animal species associated with man during that period. In Europe the great Irish elk, the machairodus, the cave lion, the rhinoceros, the hippopotamus and the elephant disappeared with prehistoric man, amid the floods at the close of the Glacial epoch. In North America equally large felines, together with horses, tapirs, llamas, great mastodons and elephants and the huge megalonyx went to destruction in connection with the same floods that destroyed so large a part of the human race during the dramatic closing scenes of the period. It is, therefore, by no means difficult for an all-round geologist to believe in a final catastrophe such as is described in Gen. If we disbelieve in the Bible Dehaye it is not because we know too much geology, but too little.

George Frederick Wright

DELUSION, δελλτζήμιν: (1) Isa 66 4, "I also will choose their delusions" (RV "mockings"); Heb ta'ālāhîm, which occurs only here and Isa 3 4 (where it isRV "mocking"). Its meaning is somewhat ambiguous. The best tr seems to be "wantonness," "caprice." "Their wanton dealing, i.e. that inflicted on them" (DBD). Other trs suggested are "insults" (Skinner), "freaks of fortune" (Cheyne, "follies" (Whiston). LXX has ἐπαλάμαια, "mockings, Vulg. delusiones.

(2) These 2:11 AV, "God shall send them strong delusion" (RV "God sendeth them a working of error"); πάντα, πλην, "a wandering," "is roaming about in the NT, "error," either of opinion or of conduct.

D. Miall Edwards

DEMAND, δέμάντ': The peremptory, imperative sense is absent from this word in its occurrences in AV. It is found: in 1 Sam 1 17; Acts 21 19 (for demander) one or the other of the RV substitutes in 2 S 11 7; Mt 2 4; Lk 3 14; 17 20; Acts 21 33. RV retains "demand" in Ex 5 14; Job 38 18; 40 7; 42 2; Dan 5 27; and inserts it (AV "require") in Neh 5 18.

DEMAS, δέμα (Δημας, Δημάς, "popular"): According to Col 4 14; 2 Tim 4 10; Philem ver 24, one who was a leader of a "fellow-worker" with Paul at Rome (Col, Phil). But at last, "having loved this present world," forsook the apostle and betook himself to Thessalonica (2 Tim). No other particulars are given concerning him. See APOSTASY; DEMETRIUS.

DEMETRIUS, δέμετριος US (Δημήτριος, Démétrios, "of" or "belonging to Demeter," an ordinary name in Greece) in:

(1) Demetrius I, surnamed Sardes, Σάρδης ("saw-like"), was the son of Seleucus IV (Philopator). He was sent as a boy to Rome, by his father, to serve as a hostage, and remained there quietly during his father's life. He was detained also during the reign of his uncle, Antiochus Epiphanes (q.v.) from 175 to 164 BC, but when Antiochus died Demetrius, who was now a young man of 23 (Polyb. xxxii.12), chafed at a longer detention, particularly as his cousin, Antiochus Eupator, a boy of 9, succeeded to the kingdom with Lysias as his guardian. The Rom Senate, however, was moved to listen to his plea for a quick visit to Syria, because, as Polybius says, they felt surer of their power over Syria with a mere boy as king.

In the meantime, a quarrel had arisen between Potemky Phliometor and Eumetesus Physkon (Livy Epit. 46; Diod. Sic. ix. 33; and Gnaeus Octavius, who had been sent by the Romans to Syria, while plundering the country. Demetrius, taking advantage of the troubled condition of affairs, consulted with his friend Polybius as to the advisability of attempting to seize the throne of Syria (op. cit. xxxiii.19). The historian advised him not to stumble twice on the same stone, but to venture something worth of a king, so after a second unsuccessful appeal to the Senate, Demetrius escaped to Tripolis, and from there advanced to Antioch where he seized the city from Lysias (Polyb. xii. 27). His first act was to put to death young Antiochus, his cousin, and his minister Lysias (Appian, Syr., c. 47; Ant, XII, x, 1; 1 Macc 7 1–4; 2 Macc 14 1.2). As soon as he was established in power, Demetrius made an attempt to placate the Romans by sending them valuable gifts as well as the assassin of Gn. Octavius (Polyb. xii.23); and he then tried to secure the Hellenizing party by sending his friend Baccides (q.v.) to make the wicked Alcimus high priest. After a violent struggle and much treachery on the part of Baccides (Ant, XII, x, 2), the latter left the country, having charged all the people to obey Alcimus, who was protected by an army. The Jews under Judas resented his presence, and Judas inflicted on Baccides "wickedness". He was later on executed at Athens (q.v. 162 BC). Alcimus, in fear, sent a message for aid to Demetrius, who sent to his assistance Nicanor, the best disposed and most faithful of his friends, who had accompanied him in his flight from Rome (Ant, XXX, vii). On Alcimus' arrival in Judea, he attempted to win by guile, but Judas saw through his treachery, and Nicanor was forced to fight openly, suffering two signal defeats, the first of Caspians (1 Macc 7 31–32), and the second (in which Nicanor himself was killed), at Adasa (7 39 ff; 2 Macc 15 26 ff). In a short while, however, Demetrius, hearing of the death of Nicanor, sent Baccides and Alcimus into Judea again (1 Macc 9 1). Judas arose against them with an army of 3,000 men, but when these saw that 20,000 opposed them, the greater part of them deserted, and Judas, with an army of 800, lost his life, like another Leonidas, on the field of battle (1 Macc 9 40.15). Then Baccides took the wicked mantle and made himself king (1 Macc 9 25); while Jonathan, who was appointed successor to Judas, fled with his friends (1 Macc 9 29 ff).

During the next seven years, Demetrius succeeded in alienating both the Romans (Polyb. xxxii.20) and his own people, and Alexander Balas (q.v.) was put forward as a claimant to the throne, his supporters maintaining that he was the son of Antiochus Epiphanes (1 Macc 10 1–21; Ant, XIII, ii, 1–3). Both Alexander and Demetrius made bids for the support of the Jews, the former offering the high-priesthood and the title of King's Friend (1 Macc 10 20), and the latter freedom from taxes, tributes and customs (10 28). Alexander's bait proved more alluring, since the Jews "gave no credence" to the words of Demetrius, and with the aid of the Maccabees, he vied with Demetrius for the space of two years for the complete sovereignty of Syria. At the end of this time, a decisive battle took place, in which Demetrius was slain, and Alexander became king of Syria (150 BC) (10 48–50; Ant, XIII, ii, 4; Polyb. iii.5; see also Maccabees).

(2) Demetrius II, surnamed Nikádros, Νικάδρος ("conqueror"), was the son of Demetrius Soter. When Balas was killed, Demetrius II, he sent his son to a place of safety in Crete. Three months after his father's death (147 BC), the unpopularity of Alexander gave the young man an opportunity
to return and seize the government. He landed in Cilicia with Cretan mercenaries and secured the support of all Syria with the exception of Judaea (1 Mace 10 67 f.). Apollonius, his general, the governor of Cœle-Syria, who essayed the conquest of the Jews, was defeated at Azotus with great loss.

Philip, Ptolemy's son-in-law, who was an artful, primitive Mace (BJ, 10, 11; Alexander, 24), had secured the kingdom for himself by an agreement with his name Nikator (Ant, XIII, iv, 8; 1 Mace 11 14 ff)

Jonathan now concluded a favorable treaty with Demetrius, whereby three Samaritan provinces were added to Judaea and the whole country was made exempt from tax (1 Mace 11 20-37; Ant, XIII, iv, 9). Demetrius then dismissed his army except the foreigners, thinking himself safe with the loyalty of the Jews assured. In the meantime, Tryphon, one of Balas' generals, set up the son of Alexander, Antiochus, as a king in his stead, and secured the assistance of the discarded army of Demetrius. Jonathan's aid was sought and he quelled the rebellion, on condition that the Syrian garrison be removed from Jerusalem (1 Mace 11 41-62; Ant, XIII, iv, 9). The king, however, falsified all that he had said, and kept none of his promises, so the Jews, deserting him, took sides with Tryphon and supported the claims of the boy Antiochus (1 Mace 11 53-60; Anti- ochus Eusebius' generals then entered Syria but were defeated by Jonathan at Hazor (1 Mace 11 63-74), and by skilful generalship he made fortune a second attack at invasion (121 B.C. 4).

Tryphon, who was now master of Syria, broke faith with Jonathan (12 40) and essayed the conquest of Judaea. Jonathan was killed by treachery, and Simon, his successor, made proposals of peace to Demetrius, who agreed to let hostages be hostage (1 Mace 13 39-40; Ant, XIII, vi, 7). Demetrius then left Simon to carry on the war, and set out to Parthia, ostensibly to secure the assistance of the king, Mithridates, against Tryphon (1 Mace 14 1). Here he was captured and imprisoned (14 4; Ant, XIII, vi, 11; Josephus however, puts this event in 140 rather than 138 BC).

After an imprisonment of ten years, he was released and resumed the sovereignty 126 BC, but becoming involved in a quarrel with Ptolemy Phy- sailus, he was banished by Ptolemy Physa- lus (1 Mace 14 51-11). From this place, he fled to Tyre, where he was murdered in 126 BC, according to some, at the instigation of Cleopatra, his wife (Jos, Ant, XIII, ix, 3).

(3) Demetrius III, Ekeapôs, Bâkainos ("the fortunate"), was the son of Antiochus Grypus, and grandson of Demetrius Nikator. When his father died, civil war arose, in which his two elder brothers lost their lives, while Philip, the third brother, secured part of Syria as his domain. Demetrius then took up his abode in Cœle-Syria with Damas- cuses as his capital (Ant, XIII, xiii, 4; BJ, I, iv, 4).

War now broke out in Judaea between Alexander Jannaeus and his Pharisee subjects, who invited Demetrius to aid them. Thinking this a good opportunity to extend his realm, he joined the insurged Jews and together they defeated Jannaeus near Shechem (Ant, XIII, xiv, 1; BJ, I, iv, 5).

The Jews then deserted Demetrius, and he withdrew to Beroea, which was in the possession of his brother Philip. Demetrius besieged him, and Philip met the Parthians with his assistance. The tables were turned, and Demetrius, besieged in his camp and starved into submission, was taken prisoner and sent to Arsaces, who held captive until his death (Ant, XIII, xiv, 3). The dates of his reign are not certain.

Arthur J. Kinsella

DEMETRIUS, dê-môtr'i-us (Δημήτριος, Demétrios, "belonging to Ceres"): The name of two persons:
(1) A Christian disciple praised by St. John (3 Jn ver 12). The Hebrew name "Demetrius" was the Christian form (Acts 19 29). The apostles feared the teachings of Paul were injurious to the truth of the silversmiths, there arose a riot of which Demetrius was the chief. Upon an inscription which Mr. Wood discovered among the ruins of the city, there appeared the name Demetrius, a warden of the Ephesian temple for the year 57 AD, and some authors believe the temple warden to be identical with the ringleader of the rebellion. The name, however, has been most common among the Greeks of every age. Because of its frequent use it cannot be supposed that Demetrius, the disciple of 3 Jn ver 12, was the silversmith of Ephesus, nor that Demetrius of 2 Thess 3 14 is the same. The name in a contracted form, may be identified with him.

E. J. Banks

DEMON, DEMONIC, dé-mon, dé-mon-ik, DEMONOLOGY, dé-mon-ol'-6-ji, DEMONI- 
emon, earlier form daimon, daimon, =παύξειν άκα
darpaton, συνον, πανικά akatharion, panôrôn, "de-
mon," "unclean or evil spirit," incorrectly rendered 
devil in AV):
1. Definition.—The word daimon or daimonion 
seems originally to have had two closely related mean- 
ings; a deity, and a spirit, superhuman but not supernatural. In the former sense the term occurs in the LXX tr of Dt 32 17; Ps 106 37; 
Acts 17 18. In the latter sense of the second, it involves a general reference to vaguely conceived personal beings akin to men and yet belonging to the unseen realm, leads to the application of the term to the peculiar and restricted class of beings designated "demons" in the NT.

II. The Origin of Biblical Demonology.—An 
interesting scheme of development has been suggested (by Baudissin and others) in which Bib. demonism is brought through polytheism into connection with primitive animism.

A simple criticism of this theory, which is now in the ascendancy, will serve fittingly to introduce what should be said specifically concerning

1. The Evolu-
 tionary 
Theory

(1) Animism, which is one branch of that general primitive view of things which is designated animism, is the theory that all Nature is alive (see Ladd, Phil. Rel., I, 89 f) and that all natural processes are due to the operation of living wills. (2) Polytheism is supposed to be the outcome of animism. The vaguely conceived spirits of the earlier conception are advanced to the position of deities with names, fixed characters and specific functions, organized into a pantheon. (3) Bib. demonology is supposed to be due to the solvent of monotheism upon contemporary polytheism. The Hebrews were brought into contact with surrounding nations, esp. during the Pers, Bab and Gr periods, and monotheism made room for heathenism by reducing its deities to the dimension of demons. They are not denied all objective reality, but are denied the dignity and prerogatives of deity.

The objections to this ingenious theory are too many and too serious to be overcome. (1) The genetic connection between animism and polytheism is not clear. In fact, the specific religious character of animism is altogether problematical. It belongs to the category of primitive philosophy rather than of religion. It is difficult
to trace the process by which spirits unnamed and with characteristics of the vaguest become deities—esp. is it difficult to understand how certain spirits only are advanced to the standing of deities. More serious still, polytheism and animism have coexisted with Christianity. This is the explanation (see Sayce, Babyloina and Assyrta, 232; Rogers, Religion of Babylon and Assyria, 75 f) for a long course of history. It looks as if animism and polytheism had a different raison d'être, origin and development. It is, at least, unsafe to construct a theory on the basis of so insecure a connection. (2) The interpretation of heathen deities as demons by no means indicates that polytheism is the source of Bib. demonology. On general principles, it seems far more likely that the category of demons was already familiar, and that connection with polytheism brought about an extension of its application. A glance at the OT will show how comparatively slight and unimportant has been the bearing of heathen polytheism upon Bib. thought. The demonology of the OT is confined to the following passages: Lev 16 21; 22; 17 7; Isa 13 21; 34 13; Dt 32 17; Ps 106 57 (elsewhere commented upon; see common union with demons). Gesenius well says: "the phraseology of the OT is intended as a symbolical declaration that the land and the people are now purged from guilt, their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness remote from human habitations (ver 22), into a land cut off". A more striking instance could scarcely be sought of the way in which the religion of Jhe kept the popular spiritism at a safe distance. Lev 17 7 (see common union with demons) refers to participation in the rites of heathen worship. The two passages—Isa 13 20; 21; 34 13.14—are poetical and really imply nothing as to the writer's own belief. Creatures both seen and unseen supposed to inhabit places described as desolate and remote are usually used by them, to furnish the details for a vivid word-picture of uninhabited solitude. There is no direct evidence that the narrative of the Fall (Gen 3 1–19) has any connection with demonology (see HDB, 1, 509), though the idea of the Watchers seems to be a general one, and mention of satyrs and night-monsters of current mythology with such creatures as jackals, etc., implies "that demons were held to reside more or less in all these animal demeans of the ruined solitude" is clearly fanciful. It is almost startling to find that all that can possibly be affirmed of demonology in the OT is confined to a small group of passages which are either legal or poetical and which all furnish examples of the inhibiting power of high religious conceptions upon the minds of a naturally superstitious and imaginative people. Even if we add all the passages in which a real existence seems to be granted to heathen deities (e.g. Nu 21 29; Isa 19 1, etc) and interpret them in the extreme sense, we are still compelled to affirm that evidence is lacking to prove the influence of polytheism in the formation of the Bib. doctrine of demons. (3) This theory breaks down in another still more vital particular. The demonology of the Bible is not of kin either with paganism, or with any other Sem. demonism. In what follows we shall address ourselves to NT demonology—that of the OT being a negligible quantity.

III. NT Demonology.—The most marked and significant fact of NT demonology is that it provides no materials for a discussion of the nature and characteristies of demons. Whitehouse says (HDB, I, 593) that NT demonology "is all in its broad characteristic the demonology of the contemporary Judaism stripped of its crude and exaggerated features." How much short of this statement holds later, but as it stands it defines the specific direction of inquiry into the NT treatment of demons; namely, to explain its freedom from the crude and exaggerated features of popular demonism. The presence among NT writers of an influence curbing curiosity and restraining the imagination is of all things the most important for us to discover and emphasize. In four of its most vital features the NT attitude on this subject differs from all popular conceptions: (a) in the absence of all imaginative details concerning demons; (b) in the emphasis placed upon the moral character of demons and their connection with the ethical disorders of the human race; (c) in the absence of confidence in magical methods of any kind in dealing with demons; (d) in its intense restrictions of the sphere of demoniacal operations. A brief treatment under each of these heads will serve to present an ordered statement of the most important facts with the numerous conjectures of interpreters." If the prevalent modern view is accepted we find in it an actual meeting-point of popular superstition and the religion of Jhe (see Azzazi). According to Driver (HB) the word is fanciful. It is intended as a symbolical declaration that the land and the people are now purged from guilt, their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness remote from human habitations (ver 22), into a land cut off." A more striking instance could scarcely be sought of the way in which the religion of Jhe kept the popular spiritism at a safe distance. Lev 17 7 (see common union with demons) refers to participation in the rites of heathen worship. The two passages—Isa 13 20; 21; 34 13.14—are poetical and really imply nothing as to the writer's own belief. Creatures both seen and unseen supposed to inhabit places described as desolate and remote are usually used by them, to furnish the details for a vivid word-picture of uninhabited solitude. There is no direct evidence that the narrative of the Fall (Gen 3 1–19) has any connection with demonology (see HDB, 1, 509), though the idea of the Watchers seems to be a general one, and mention of satyrs and night-monsters of current mythology with such creatures as jackals, etc., implies "that demons were held to reside more or less in all these animal demeans of the ruined solitude" is clearly fanciful. It is almost startling to find that all that can possibly be affirmed of demonology in the OT is confined to a small group of passages which are either legal or poetical and which all furnish examples of the inhibiting power of high religious conceptions upon the minds of a naturally superstitious and imaginative people. Even if we add all the passages in which a real existence seems to be granted to heathen deities (e.g. Nu 21 29; Isa 19 1, etc) and interpret them in the extreme sense, we are still compelled to affirm that evidence is lacking to prove the influence of polytheism in the formation of the Bib. doctrine of demons. (3) This theory breaks down in another still more vital particular. The demonology of the Bible is not of kin either with paganism, or with any other Sem. demonism. In what follows we shall address ourselves to NT demonology—that of the OT being a negligible quantity.
Edersheim when he says, "Greater contrast could scarcely be conceived than between what we read in the NT and the views and practices mentioned in Rabbinic writings" (LTJM, 11, 776).

It is to be noted that while in its original application the term daimonion is morally indifferent, in NT usage the demon is invariably an ethically evil being. This differentiates the NT treatment from extra-cannical Jewish writings. In the NT demons belong to the kingdom of Satan whose power it is the mission of Christ to destroy. It deepens and intensifies its representations of the earliness of human life and its moral issues by extending the sphere of moral struggle to the invisible world. It aptly teaches that the power of Christ extends to the world of evil spirits and that faith in Him is adequate protection against any evils to which men may be exposed. (For significance of this point see Plummer, St. Luke [ICC], 132-33.)

(b) The NT demonology differs from all others by its negation of the power of magic rites to deliver from the affliction. Magic which is clearly separable from religion at that specific point (see Gwatkin, Knowledge of God, I, 249) rests upon and is dependent upon spirituality. The ancient Bab isincination of a sacrifice as a suppliant in the presence of the extant documents, are addressed directly to the supposed activities and powers of demons. These beings, who are not trusted and prayed to in the sense in which deities are, command confidence and call forth prayer, are dealt with by magic rites and formulas (see Rogers, op. cit., 144). Even the Jewish non-canonical writings contain numerous forms of words and ceremonies for the expulsion of demons. In the NT there is no magic. The deliverance from a demon is a spiritual and ethical process (see Exorcism).

(d) In the NT the range of activities attributed to demons is greatly restricted. According to Bab ideas: 'These demons were everywhere; they lurked in every corner, watching for their prey. The city streets knew their malevolent presence, the rivers, the seas, the tops of mountains; they appeared sometimes as serpents gliding noiselessly upon their victims, as birds horrid of mien flying remorselessly, as afflic, as toady or drugs in human forms, grotesque, malformed, awe-inspiring through their hideousness. To these demons all sorts of misfortune were ascribed—a toothache, a headache, a broken bone, a raging fever, an outbreak of anger, of jeap, or of innumerable diseases' (Rogers, op. cit., 145). In the extra-cannical Jewish sources the same exuberance of fancy appears in attributing all kinds of illness and body to innumerable, swelling hosts of demons lying in wait for men and besieging them with attacks and ills of all descriptions. Of this affluence of morbid fancy there is no hint in the NT. A careful analysis of the instances will show the importance of this fact. There are, taking repetitions and all, about 50 references to demons in the NT. In 11 instances the distinction between demon-possession and diseases ordinarily caused is clearly made (Mt 4:24; 8:16; 10:8; Mk 1:32-34; 6:13; 16:17-18; Lk 4:40.41; 9:1; 13:22; Acts 15:12). The results of demon-possession are not exclusively mental or nervous (Mt 9:32-33; 12:22). They are distinctly and peculiarly mental in two instances only (Gadarene maniac, Mt 8:28 and parallels, and Acts 19:13). Epilepsy is specified in one ease only (Mt 27:15). There is distinction made between a demon of epilepsy and the demon of Sodom and Gomorrah (Mt 1:24). There is distinction made between diseases caused by demons and the same disease not so caused (cf Mt 12:22; 16:30). In most of the instances no specific symptoms are mentioned. In an equally large proportion, however, there are occasional fits of mental excitement often due to the presence and teaching of Christ.

A summary of the entire material leads to the conclusion that, in the NT cases of demon-possession, the symptoms which were very often of the most general character, as by its accompaniments. The aura, so to say, which surrounded the patient, served to distinguish his symptoms and to point out the especial case to which his suffering was attributed. Another unique feature of NT demonology should be emphasized. While this group of disorders is attributed to demons, the victims are treated as sick folk and are healed. The whole atmosphere of demonology is peculiarly Jewish and the spirit of Christ is calm, lofty and pervaded with the spirit of Christ. When one remembers the manifold cruelties inspired by the unreasoning fear of demons, which make the annals of savage medicine a nightmare of unimaginable horrors, we cannot but feel the world-wide difference between the Bib. narratives and all others, both of ancient and modern times, with which we are acquainted. Every feature of the NT narratives points to the conclusion that in them we have trustworthy reports of actual cases. This is more important for NT faith than any other conclusion could possibly be.

It is also evident that Jesus treated these cases of invaded personality, of bondage, of depression, of helpless fear, as due to a real superhuman cause, and to meet and overcome which He addressed Himself. The most distinctive and important words we have upon this obscure and difficult subject, upon which we know far too little to speak with any assurance or authority, are these: 'This doth not rise up by nothing, save by praying' (Mk 9:29).

LITERATURE.—(1) The most accessible statement of Baedeker's theory is in Whitehouse's art. 'Demons,' in H.G.B. 249. For extra-cannical Jewish notices Lange, Apocrypha, 118, 134; Edersheim, LTJM. Appendices XII, XVI. (3) For spirit-lore in general see Ladd, Phil. Rel., index s.v., and standard books on Anthropology and Philosophy of Religion under Spiritism. (4) For Bab demonology see summary in Rogers, Religion of Babylonia and Assyria. 144 ff.

LOUIS MATTHEWS WEEF

DEMETHON, dem'-ton (Deme-thon, DeMetophon): A Syrian general in Pal under Antiochus V (Eupator) who continued to harass the Jews after covenants had been made between Lysias and Judas Maccabaeus (2 Macc 12:2).

DEN (דֵּין, ma'ôn, מַדְּנָה, ma'ônâh, 'habitation'; דֵּנָא, madâh, and סִטְּרָא, spîl'â'aon, 'cave'; דֵּנָה, madâh [Isa 11:8], 'a light-hole,' fr 'â'ôn, 'or, light,' perhaps for ma'dâh; בָּקָה, bâkâh [Ps 10:9 AV], and בֶּקַּת, bekûtah [Job 38:40], 'a covert,' elsewhere "booth"; בַּקּות, 'erekh [Job 37:8], ' covert,' as in RV; בֶּקָה, bekâh; cf Arab. jubh, 'pit' [Dahl 6:7]; בַּקָּת, bikât; בִּקְרֵי, bikrei, 'bivouac' or 'encampment' [Jgs 6:2]). In the limestone mountains of Pal, caves, large and small, are abundant, the calcium carbonate, of which the rock is mainly composed, being dissolved by the water as it trickles over them or through their crevices. Even on the plains, by a similar process, pits or 'lime sinks' are formed, which are sometimes used by the Arabs for storing straw or grain. Of this sort may have been the pit, bôr, into which Joseph was cast by his brethren (Gen 37:20). Caves and crevices and sometimes spaces among pile of stones demonized and possessed and the stream bed are used as dens by jackals, wolves and other wild animals. Even the people, for longer or shorter periods, have lived as troglodytes. Cf Jgs 6:2: 'Because of Midian the children of Israel made them the dens [minhârâ'dh] which are in the mountains, and the caves [ma'dâh], and the strong-
The precipitous sides of the valleys contain many caves converted by a little labor into human habitations. Notable instances are the valley of the Kidron near Már-Saba, and Wádih-ul-Ḥamām near the Sea of Tiberias. See Cave.

Alfred Ely Day

DENARIUS, de-ná'ri-us (Gr. νήσειον, dénádión): A Roman silver coin, 25 of which went to the aureus, the standard gold coin of the empire in the time of Augustus, which was equal in value to about one guinea or $5.25; more exactly £1.0-6 =$5.00, the £ = $4.866. Hence the value of the denarius would be about 20 cents and this was the ordinary wage of a soldier and a day laborer. The word is uniformly rendered “penny” in the AV and “shilling” in the ARV, except in Mt 22 19; Mk 12 15 and Lk 20 24, where the Lat word is used, since in these passages it refers to the coin in which the tribute was paid to the Roman government. See Money.

H. Porter

DÉNOUNCE, dé-noun'se: Occurs in Dt 30 18: “I denounce unto you this day, that ye shall surely perish.” It is used here in the obsolete sense of “to declare,” to make known in a solemn manner. It is not found in the Bible with the regular meaning of “to conspire,” “araign,” etc.

DÉNÚNCE, dé-nún'se: This word is characteristic of the NT rather than the OT, although it translates three different Heb originals, viz. תַּלְאֶה, כָּפָשׁ, "to lie," "disown" (Gen 18 15; Josh 24 27; Job 8 18; 31 28; Prov 30 9); מְנָא, "to withhold, keep back" (1 K 20 7; Prov 30 7); שִׁבָּח, "to turn back, "say no" (1 P 2 16).

In the NT, ἀντιλέγειν, ἀντιλέγος, is once trd “deny,” in the case of the Saducees who denied the resurrection (Lk 20 27 AV), and where it carries the sense of speaking against the doctrine. But the word commonly is διαφωνεῖν, ἀντιλέγειν, with or without the prefix ὁπί. In the absence of the prefix the sense is “to disown,” but when it is added it means “to disown totally” or to the fullest extent. In the milder sense it is found in Mt 10 33; 26 70. 72; of Simon Peter, Mk 14 65-70 (Acts 3 13-14; 2 Tim 2 12, 13; 2 Pet 2 1; 1 Jn 2 12-22; Jude ver 4; Rev 2 13; 3 8). But it is significant that the sterner meaning is associated with Mt 16 24 and its parallels, where Christ calls upon him who would be His disciple to deny himself and take up his cross and follow Him. See also Peter, Simon.

James M. Gray

DEPÓSIT, dé-póz'ít (παραθέτης, parاثètēs, 1 Tim 6 20; 2 Tim 1 12, 14 RVm, paraphrased in both AV and RV into “that which is committed” (see OXIMEN): The noun was used in the classical Gr, just as its Eng equivalents, for “that which is placed with another for safe keeping,” a charge committed to another’s hands, consisting often of money or property; cf Ex 22 7; Lev 6 2. This practice was common in Rome when there were no banks. (1) In 1 Tim 6 20; also 2 Tim 1 14, the reference is to a deposit which God makes with man, and for which man is to give a reckoning. The context shows that this deposit is the Christian faith, “the pattern of sound words” (2 Tim 1 13), that which is contrasted with the “oppositions of the knowledge which is falsely so called” (1 Tim 6 20). “Keep the pattern of sound words, that what you have heard may be approved; that you may approve the things that are excellent” (2 Tim 1 13; 4 2). “Careful to preserve sound words, which you have heard; wherein was the entrance of the truth, that is, of Christ Jesus our Lord.” (2 Tim 1 13).

The deposit in question is not one which man makes with God. The key to the meaning of this expression is found probably in Ps 31 5: “Into thy hand I commend my spirit.” Thou hast redeemed me, i.e. “All that I am, with all my interests, have been intrusted to thy safe keeping, and, therefore, I have no anxieties with respect to the future. The day of reckoning, that day, will show how faithful are the hands that hold this trust.”

H. E. Jacobs

DEPTH. See Abyss.

DEPUTY, dep'ú-ti: This is the correct rendering of θητής, nēsēb (1 K 22 47). In Est 8 9 and 9 3 the term improperly represents γήθης, sāghēn, in AV, and is corrected to “governor” in RV. In the NT “deputy” represents συνταττόν, ἀντισέπτον (Acts 13 7 12; 18 12; 19 38), which RV correctly renders “proconsul” (q.v.). The farmers were invested with consular power over a district outside the city, usually for one year. Originally they were retiring consuls, but after Augustus the title was given to governors of senatorial provinces, whether he was in residence or not. The proconsul exercised judicial as well as military power in his province, and his authority was absolute, except as he might be held accountable at the expiration of his office. See Government.

William Arthur Heidel

Derbe, dēr'be (Δέρβη, Derbē, Acts 14 20 21; 16 1; Δέρβας, Derbās, 20 4; Δέρβης, Derbēs), Strabo, Cicero, a city in the extreme I. E. corner of the Lycaonian plain is mentioned twice as having been visited by Paul (on his first and second missionary journeys respectively), and it may now be regarded as highly probable that he passed through on his third journey (to the churches of Galatia). The view that these churches were in South Galatia is now accepted by the majority of Eng. and Am. scholars, and a traveler passing through the Cilician Gates to Southern Galatia must have traversed the territory of Derbe.

Derbe is first mentioned as the seat of Antipater, who entertained Cicero, the Roman orator and governor of Cilicia. When the kingdom 1. History of Amyntas passed, at his death in 25 BC, to the Roman people, the province was divided into a separate province and called Galatia (see GALATIA). This province included Laranda as well as Derbe on the extreme I. E., and for a time Laranda was the frontier city looking toward Cappadocia and Cilicia and Syria via the Cilician Gates. But between 37 and 41 AD Laranda was transferred to the “protected” kingdom of Antiochus, and Derbe became the frontier city. It was the last city on distinctively Rom territory, on the road leading from Southern Galatia to the E.; it was here that commerce entering the province had to pay the customs dues. Strabo records this fact when he calls Derbe a limēn, or “customs station.” It owed its importance (and consequently its visit from Paul on his first journey) to this fact, and to its position on a great Rom road leading from Antioch, the capital of Southern Galatia, to Iconium, Laranda, Hareclia-Cybystra, and the Cilician Gates. Rom milestones have been found along the line of this road, one at a point 15 miles N.W. of Derbe. It was one of those Lyco- nian cities honored with the title “Claudian” by the emperor Claudius; its coins bear the legend “Claudio-Derbe.” This implied considerable importance and prosperity as well as strong pro-Rom feeling;
yet we do not find Derbe standing aloof, like the Roman coloniae Iconium and Lystra, from the Common Council of Lycaonian cities (Known Lycaonias).

Derbe remained in the province Galatia till about 155 AD. The junction of the triarchy province Cilicia-Isauria-Lycia. It continued in this division till 296 AD, and was then included in the newly formed province Isauria. This arrangement lasted till about 372 AD, when Lycaonia, including Derbe, was formed into a separate province. The separation of the province of Lycaonia is based on the statement of the historians that the province of Derbe was "a fortress of the Isauria, originated in the arrangement which existed from 296 to 372 AD. Coins of the representative Heraclea, Fortuna, and a winged Victory writing on a shield with the name "Lystra." Derbe is mentioned several times in the records of the church councils. A bishop, Daphnus of Derbe, was present at the Council of Nicaea (A.D. 325). The site of Derbe was approximately 8 miles N. of Iconium (Acts 14:25). S. of Damascus (Rom 15:23), and W. of Laodicea (Eph 3:5).

The site of Derbe was approximately fixed by the American explorer Sterrett, and more accurately by Sir W. M. Ramsay, who, after careful examination of the site and the neighborhood, placed it at Gudelis. An inscription of a village called Derbe of two arches from Lystra. A line of boundary stones, separating the province of Derbe from that of Barata, is still standing. The city is known as "a city of the frontier town of Galatia (Ramsay).

In Acts 14:20, it is narrated that Paul and Barnabas, after being driven out of Lystra, departed to Derbe, where they "preached 3. Paul at the gospel . . . and made many disciples. But they did not go farther. But Paul's mission included only the centers of Graeco-Rom civilization; it was no part of his plan to pass over the frontier of the province into non-Rom territory. This aspect of his purpose is illustrated by the reference to Derbe on his second journey (Acts 16:1). Paul did not start from Antioch to Iconium, "went through Syria and Cilicia, confirming the churches" (15:41). "Then he came to Derbe and Lystra" (16:1). The unwarmed reader might forget that in going from Cilicia to Derbe, Paul must have passed through a considerable part of Antiochus' territory, and visited the important cities of Heraclea-Cybiatra and Lara. But his work ends with the Rom Cilicia and begins again with the Rom Galatia; to him, the intervening country is a blank. Concentration of effort, and use of the most fully prepared material were the characteristics of Paul's missionary journeys in Asia Minor. That Paul was successful in Derbe may be gathered (as Ramsay points out) from the fact that he does not mention Derbe among the places where he had suffered persecution (2 Tim 3:11). Gaius of Derbe (among others) accompanied Paul to Jerusalem, in charge of the donations of the churches to the poor in that city (Acts 20:4).

LITERATURE.—The only complete account of Derbe is that given in Sir W. M. Ramsay's "Cities of St. Paul, 389-404; there see the same author's "St. Paul the Traveller and Rom Citizen, 119, 178." Many inscriptions, including those later found on Derbe pottery, have been collected by Sterrett, "Wolse Expedition to Asia Minor, Nos. 18-32. The principal ancient authorities, besides Acts, are Cero Ad Fam. xiri.73; Strabo xxx.569; Ptolomaenus, v.6, 17; Steph. Byz., Hieroc., 675; Notis. Episcop., i, 404, and the Acts Commentarum.

W. M. CALDER

DERISION, de-rizh-n, Three vbs. are so tr in the Bibles: (1) Is 21, 14, "torh, "sconir" (Ps 119:51); (2) laqh, "mock" (2 4: 59 8; Ezek 23:32); and (3) sahuk, "laugh at" (Job 30:1; Ex 32 25, "a whispering"; cf. Wisd 5:3). This word is found almost exclusively in the Psalms and Prophets. Jeremiah uses it of a god of idols. It is used both as a subst. and as vb., the latter in the phrase "to have in derision."

DESCEND, de-send' (777), yaradh; kara'salam, kata'alah, "go down"; DESCENT, de-seant' (777), kara'sal'me, "descent" (from Mt 3:16; of angels (Gen 28:12; Mt 22:22; Jn 5:1); of Christ (I Thess 4:16; Eph 4:9). "He also descended into the lower parts of the earth" is variously interpreted, the two chief interpretations being (1) "the descent into hell" (I Pet 3:19). The former regards the clause of the earth," an appositive genitive, as when we speak of "the city of Rome," viz., "the lower parts, i.e. the earth." The other regards the descent of Christ "as possessing an authority, as governed by the comparative, i.e. "parts lower than the earth." For the former view, see full discussion in Eadie; for the latter, Elliott and esp. Meyer, in commentaries on Eph. H. E. Jacobs

DESCENT, de-seant', OF JESUS. See APOCRYPHAL GOSPELS.

DESCRIBE, de-skrib'. This vb., now obsolete, in the sense used in Josh 18:6.9.8.9 and Jgs 8:14, is a tr of χαθαμ, usually rendered "to write" or "inscribe." But in the above passages it has the OE meaning of dividing into parts or into lots, as for example: "Woolf divided the land, and described it according to their inheritance" (Josh 18:4); that is, described in writing the location and size of the several parcels of land thus portioned out. In Jgs 8:14 "described" should be tr "wrote down a list of." "Describe" occurs twice in the AV of the NT (Rom 4:6 and 10:5), where λέγo, λόγo, and γραφo, γράφo, are both rendered "described," RV corrects both, and substitutes "pronounced" in the first and "writeth" in the second passage.

Description = discri (1 Eisd 3:30).

W. W. DAVIES

DESCRY, de-skri'. This word like "describe" came into the Eng. through the Fr. descrire (Lat describe); it occurs only in the AV of Jgs 1:23: "And the house of Joseph sent to the desert Bethel."

DERTS, dezert' (777), m'dhhâr, h'rer, h'rabh, h'badhâr, h'badhâ, ciyakh, ciyakh, tûhâ; imûmos, erëmos, erëma erëma: Midhâbâr, the commonest word for "desert," more often rendered "wilderness," is perhaps from r. dâbâr, in the sense of "to drive, i.e. a place for drive or pasturing flocks. Yâkîmn is from yâ- sham, "to be empty," h'rabh (of Arab, h kB, "to lie waste"; khiyrib, "a ruin"; kharbâh, "desivation"), from hârâb, "to be dry," of also hâb, "to be dry," and h'rabh, "a desert" or "the Arabah" (see CHAMOON). For tûhâ, see Isha (Ps 63:1; Is 14:18), "a dry land," cf. yâm, "wild beasts of the desert" (Isa 13:21, etc.). Tûhâ, variously rendered "without form" (Gen 1:2), "empty space," AV "empty place" (Job 26:7), "waste," AV "nothing" (Job 6:18), "confusion," RVm "wasteness" (Isa 24:10 ERY), may be compared with Arab. tâb, "}
The desert as known to the Israelites was not a waste of sand, as those are apt to imagine who have in mind the pictures of the Sahara. Great expanses of sand, it is true, are found in Arabia, but the nearest one, an-Nafūd, was several days' journey distant from the farthest southeast reached by the Israelites in their wanderings. Most of the desert of Sinai and of Pal is land that needs only water to make it fruitful. E. of the Jordan, the line between "the desert" and "the south" lies about along the line of the Hijāz railway. To the W. there is barely enough water to support the crops of wheat; to the E. there is too little. Near the line of demarcation, the yield of wheat depends strictly upon the rainfall. A few inches more or less of rain in the year determines whether the grain can reach maturity or not. The latent fertility of the desert lands is demonstrated by the season of scant rains, when they become carpeted with herbage and flowers. It is marvelous, too, how the camels, sheep and goats, even in the dry season, will find something to crop where the traveler sees nothing but absolute barrenness. The long wandering of the Israelites in "the desert" was made possible by the existence of food for their flocks and herds.

"Thou crownest the year with thy goodness; And thy paths drop fatness. They drop upon the pastures of the wilderness, And the hills are girded with joy." Ps 65 11

and also Joel 2 22: "The pastures of the wilderness do spring."

"The desert" or "the wilderness" (ha-mīdhābār) usually signifies the desert of the wandering, or the northern part of the Sinaitic Peninsula. Cf Ex 3 1 AV: "Moses . . . . led the flock [of Jethro] to the backside of the desert"; Ex 5 3 AV: "Let us go . . . . three days' journey into the desert"; Ex 19 2 AV: "They . . . . were come to the desert of Sinai"; Ex 23 15 AV: "I will set thy bounds from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (Euphrates). Other uncultivated or pasture regions are known as Wilderness of Beersheba (Gen 21 14), W. of Judah (Jgs 1 16), W. of En-gedi (1 S 24 1), W. of Gibon (2 S 2 24), W. of Maon (1 S 23 24), W. of Damascus; cf Arab, Bādiyyet-ush-Shām (1 K 19 15), etc. Mīdhrāb yām, "the wilderness of the sea." (Isa 21 1), may perhaps be that part of Arabia bordering upon the Pers Gulf.

Aside from the towns and fields, practically all the land was mūdhābār or "desert," for this term included mountain, plain and valley. The terms, "desert of En-gedi," "desert of Maon," etc., do not indicate circumscribed areas, but are applied in a general way to the lands about these places. To obtain water, the shepherds with their flocks traverse long distances, springing, as it were, through the desert, usually arranging to reach the water about the middle of the day and rest about it for an hour or so, taking shelter from the sun in the shadows of the rocks, perhaps under some overhanging ledge.

Alfred Ely Day

DESIRE, dē-zīr: The vb. "to desire" in the Scriptures usually means "to long for," "to ask for," "to demand," and may be used in a good or bad sense (cf Dt 7 25 AV). RV frequently renders the more literal meaning of the Heb. Cf Job 20 20, "delight"; Prov 21 20, "precious"; Ps 40 6, "delight"; ateru, aitō (except Col 1 9), and apraśa, oritō (except Lk 7 36) are rendered "to ask" and jātā, zētō, "to seek" (cf Lk 9 9 et al.). The Heb נאום, kāyaph, lit. "to lose in value," is tr̄ (Zeph 2 1) by "hast no shame" (RVm "longing," AV "not desired"). The literal tr "to lose in value," "to degenerate," would be more in harmony with the context than the translations offered. The Heb נאום, hōmmāh, (2 Ch 2 10), "without buying his services rendered to the kingdom. For "desire" in Ecc 12 5, see Caperberry. A. L. Breeslich

DESIRE OF ALL NATIONS: This phrase occurs only in Hag 2 7 (AV, ERV "desirable things," ARVm "things desired"), and is commonly applied to the Messiah. At the erection of the temple in Ezra's time, the older men who had seen the more magnificent house of Solomon were disappointed and distressed at the comparison. The prophet, therefore, is directed to encourage them by the assurance that Jeh is with them nevertheless, and in a little while will shake the heavens, the earth, the sea, the dry land and the nations, and "the desire of all nations" shall come, and the house shall be filled with glory, so that "the latter glory of this house shall be greater than the former." (1) Many expositors refer the prophecy to the first advent of Christ. The shaking of the heavens, the earth, the sea and the dry land is the figurative setting of the shaking of the nations, while this latter expression refers to those changes of earthly dominion coincident with the overthrow of the Persians by the Greeks, the Greeks by the Romans, and so on down to the beginning of our era. The house then in process of construction was filled with glory by the later presence of the Messiah, which glory was given as the sign of the Messiah's time. Objections are presented to this view as follows: First, there is the element of time. Five cents., more or less, elapsed between the building of Ezra's temple and the first advent of Christ, and the men of Ezra's time needed comfort for the present. Then there is the difficulty of associating the physical phenomena with any shaking of the nations occurring at the first advent. Furthermore, in what sense, it is asked, could Christ, when He came, be said to be the desire of all nations? And finally, what comfort would a Jew find in this magnifying of the Gentiles?

(2) These difficulties, though not insuperable, lead others to apply the prophecy to the second advent of Christ. The Jews are to be restored to Jerusalem, and another temple is to be built (Ez 40 48). The shaking of the nations and the physical
phenomena; find their fulfillment in the "Great Tribulation" so often spoken of in the OT and Rev, and which is followed by the coming of Christ in glory to set up His kingdom (Mal 3:1; Mt 24:29, 30 and other places). Some of the difficulties supposed to impede an otherwise clear view of prophecy, is met, however, by saying that all the temples, including Solomon's, are treated as but one "house"—the house of the Lord, in the religious sense, at least, if not architecturally. Another such difficulty touches the question of time, which, whether it includes five centuries or twenty, is met by the principle that to the prophets, "ascending in heart to God and the eternity of God, all times and all things of this world are only a mere point. When the precise time of particular events is not revealed, they sometimes describe them as continuous, and sometimes blend two events together, having a near or partial, and also a remote or complete fulfillment. "They saw the future in space rather than in time, or the prospect rather than the actual accomplishment." It is noted that the Lord Jesus so blends together the destruction of Jerusalem by Titus, AD 70, and the days of the anti-Christ at the end of this age, that it is difficult to separate them, and to say which belongs exclusively to either (Mt 24). That the words may have an ultimate fulfillment in the second advent of Christ receives strength from a comparison of vs 21 and 22 of the same chapter (ch 2) of Hag with He 12:26,27. The writer of that epistle could not afford to lose the allusions to the destruction of Jerusalem, which he would want to be present in the mind of his readers. This section is based on the OT, and also the NT, and the Heb adj. is derived from a vb. "to be sick," and the lit. rendering would be "incurable." (cf Mt 24, my wound is incurable). Desperately in Jer 17:9 AV, where the heart is said to be "desperately [i.e. incurably] wicked" or "sick." DESPISE, dé-spit', DESPISETFUL, dé-spit'föd: "Despise" is from Lat. despectus, "a looking down upon." As a noun ("contempt") it is now generally used in its shortened form of despot, and the longer form is used as a prep. ("in spite of"). In RV it is always a noun. In the OT it translates Heb shédî', in Exk 25 6, and in RV Ezk 25 16; 36 5 ("with despite of soul"). In He 10 29 ("bath done despite unto the Spirit of grace") it stands for Gr euvelō, "to treat with contempt." The adj. "despiteful" occurs in AV Ezk 25 16; 36 5; Sir 31 31 ("despiteful words"). RV "a word of reproach"); Rom 1 30 (RV "insolent")=Gr habrâbêtes, fr hupær', "above"; cf Eng."upish"

DESSAU, des'sö, des'snö (Aserwao, Dessauoi (2 Macc 14:16)): RV LESSAU (which see).

DESTINY, des'ni (MENI): A god of Good Luck, possibly the Pleiades. See Astrology, 10, MENI.

DESTROYER, dé-strö'ër: In several passages the word designates a supernatural agent of destruction, or destroying angel, executing Divine judgment. (1) In Ex 12 23, of the "destroyer" who smote the first-born in Egypt, again referred to under the same title in He 11 28 RV (AV "he that destroyed"). (2) In Job 33 22, "the destroyers" lit. ("they that cause to die")=the angels of death that are ready to take away a man's life during severe illness. No exact text to this is found in the OT. The "next nearest approach is the angel that destroyed the people" by pestilence (2 Sam 16 17: 1 Ch 21 15:16); the angel that smote the Assyrians (2 K 19 35=Isa 37 36; 2 Ch 32 21); "angels of evil" (Ps 78 49). (3) In the Apoc., "the destroyer" is once referred to as minister of punishment" (RV, lit. "him who was punishing"); who brought death into the world (Wis 18 22-25). (4) In 1 Cor 10 10, "the destroyer" is the angelic agent to whose Instrumentality Paul attributes the plague of Nu 16 40-41. In later Judæo-christian theology (the Tgs and Midr.), the "destroyer" or "angel of death" appears under the name Sammael (i.e. the poison of God), who was once an archangel before the throne of God, and who caused the ser-
pent to tempt Eve. According to Weber, he is not to be distinguished from Satan. The chief distinction between these two was that of early theologians and the Sadducees of later Judaism that the former was regarded as the emissary of Jeu, and subsequent to him, in other ceremonies, the latter was regarded as a perfectly distinct individual, in independence or semi-independence, and from purely malicious and evil motives. The change was largely due to the influence of Pers dualism, which made good and evil to be independent powers.

D. MIALL EDWARDS

DESTRUCTION, dé-struk'shun: In AV this word translates over 30 Heb words in the OT, and 4 words in the NT. Of these the most interesting, as having a technical sense, is 'abaddôn (from vb. 'âbahad, "to be lost," "to perish"). It was found 6 t in the Wisdom Literature, and nowhere else in the OT; cf Rev 9 11. See ABADDON.

DESTRUCTION, CITY OF (Isa 19 18; HELIOPOLIS OR CITY OF THE SUN). See Astron-omy, I, 2; IR-RA-HERES; ON.

DETERMINE, dé-tûr-mi-nát (ἀποφαίνων, ἀποφαί-νομαι, "determined," "fixed"): Only in Acts 2 23, "by the determinate counsel and foreknowledge of God," Gr ἀποφαίνομαι, fr ἀπό, "to set boundaries," "to determine," etc (cf. Heb. word "horizon," "orbit"; etc.) which implies being established or fixed in the plan of God, It is remarkable that Peter in one and the same sentence speaks of the death of Christ from two quite distinct points of view. (1) From the historical standpoint, it was a crime perpetrated by men who were morally responsible for their deed ("hum...ye by the hand of lawless men did crucify and slay"). (2) From the standpoint of Divine teleology, it was part of an eternal plan ("by the determinate," etc). No effort is made to determine the logical consistency of these two ideas. They represent two aspects of the one fact. The same Gr word is usually in Lk 22 22, where Christ speaks of His betrayal as taking place "as it was (RV 'hath been') determined" (καθὼς ἦν ἀποφαίνομαι). Cf Lk 24 26.

D. MIALL EDWARDS

DETERMINE, dé-tûr-min: (1) "To resolve," "decide." This is the primary meaning of the word and it is also the one that is the most common. In the NT the Gr word kriò, krisis, ("determined") is used, and it is the above meaning (Acts 20 16, 25 25, 1 Cor 2 3). The word occurs frequently in the OT with this meaning (see Ex 21 22, 1 8 20 7 33).

(2) "To decree," "ordain," "mark out." The Gr word that is rendered "determine" with this meaning is ἀποφαίνομαι. See Determined.

The Heb term kâhar is trd "determine" with the above meaning; as "his days are determined" (Job 14 5); "a destruction is determined" (Isa 10 22); "dispositions are determined" (Dnl 9 26). The Heb term mishpâh, which means "judgment" or "sentence," is trd "determination" in Zeph 3 8.

A. W. FORTUNE

DETESTABLE, dë-tést-tab'l, THINGS (יִפְרָע, שִׁכְיָת, מִשְׁפָּר, שְׁקֵף, synonymous with מִשְׁפָּר, "abomination," "abominable thing"): The tr of yifrâ' in Jer 16 18; Ezek 6 11; 7 20; 11 18, 21; 37 23; a term always applied to idol-worship or to objects connected with idolatry; often also trd "abomination," as in 1 K 11 5 7 (bis); Jer 4 1; Ezek 20 7 8 30. Shâkeh, trd "abomination," as applied in the Scriptures to that which is ceremonially unclean (Lev 7 21), creatures forbidden as food, as water animals without fins or scales (11 10 12), birds of prey and the like (ver 18), winged creeping things (vs 20 23), creeping vermin (vs 41). Cf also Isa 66 17. By partaking of the food of the animals a question of one makes himself detestable (Lev 11 43; 12 20). Similarly the idolatrous ap-
was no single historical event which brought together the NT books which were everywhere to be regarded as Scripture. These books did not make the same progress in the various provinces and churches. A careful study of conditions reveals the fact that there was no uniform NT canon in the church during at least the first 3 centuries. The Ethiopian church, for example, had 35 books in its NT, while the Syrian church had only 22 books. In Constantine's early date the churches were practically agreed on those books which are sometimes designated as the protocanonical, and which Eusebius designated as the homologoumena. They differed, however, in regard to the 7 disputed books which form a part of the so-called deutero-canon, and which Eusebius designated as the antilegomena. They also differed in regard to other ecclesiastical writings, for there was no fixed line between canonical and non-canonical books. While there was perhaps no council of the church that had passed on the books and declared them canonical, it is undoubtedly true that before the close of the 2nd century, all the books that are in our NT, with the exception of those under consideration, had become recognized as Scripture in the orthodox churches.

The history of these seven books reveals the fact that although some of them were early used by the Fathers, they afterward fell into disfavor. That is, esp. true of He and Rev. Generally speaking, it can be said that at the close of the 2nd century, the 7 books under consideration had failed to receive any such general recognition as had the rest; however, all, with perhaps the exception of 2 Pet, had been used by some of the Fathers. He was freely attested by Clement of Rome and Justin Martyr; Jas by Hermas and probably by Clem of Rome; 2 Jn. 3 Jn. and Jude by the Muratorian Fragment; Rev by Hermas and Justin Martyr who names John as its author. See Canon of the NT.

Jerome, who prepared the Vulg in the closing years of the 4th cent., accepted all 7 of the doubtful books, yet he held that 2 Jn. and 3 Jn. were written by the Presbyter, and he intimated that 2 Pet. and Jude were still rejected by some, and he said the Latin did not receive He among the canonical Scriptures, neither did the Gr churches receive Rev. Augustine, who was one of the great leaders during the 5th century, held that the first part of the 5th, accepted without question the 7 disputed books. These books had gradually gained in favor and the position of Jerome and Augustine practically settled their canonicity for the orthodox churches. The Council of Carthage, held in 397, adopted the catalogue of Augustine. This catalogue contained all the disputed books both of the NT and the OT.

Since the Reformation.—The Canon of Augustine became the Canon of the majority of the churches and the OT books which he accepted were added to the Vulg, but there were some who still held to the Canon of Jerome. The awakening of the Reformation inevitably led to a reinvestigation of the Canon, since the Bible was made the source of authority, and some of the disputed books of the NT were again questioned by the Reformers. The position given the Bible by the Reformers led the Rom church to reaffirm its sanction and definitely to fix the books that should be accepted. Accordingly the Council of Trent, which convened in 1546, made the Canon of Augustine, which included the 7 apoc books of the OT, and the 7 disputed books of the NT, the Canon of the church, and it pronounced a curse upon those who did not receive these books. The first codification of Rome and adopted those books which had long had the sanction of usage as their Bible. Gradually, however, the questioned books of the OT were separated from the others. That was true in Coverdale's tr., and in Matthew's Bible they were not only separated from the others but they were prefixed with the words, "the volume of the book called Hagiographa." In Cranmer's Bible, Hagiographa was changed into Apoc, and this passed through the succeeding ed into the AV.

A. W. Fortune

DEUTERONOMY, du-tər-ə-nə-mē;
1. Name
2. What Dt Is
3. Analysis
4. Ruling Ideas
5. Unity
6. Authorship
7. Dt Spoken Twice
8. Dt's Influence in Israel's History
9. The Critical Theory

In Heb בֵּיתָה הַיִּשְׂרָאֵל " Elijah hā-lishārā,' these are the words"; in Gr, Διαπανοστόμων, "second law"; whence the Lat deuteronomii, and the Eng. Deuteronomy. The Gr title is due to a mistranslation of the Sept of the clause in Dt 17 18 rendered, "and he shall write for himself this repetition of the law." The Heb really meant, "It he shall write out for himself a copy of this law." However, the error on which the Eng. title rests is not serious, as Dt is in a very true sense a repetition of the law.

Dt is the last of the five books of the Pentateuch or "five-fifths of the Law." It possesses an individuality and impressiveness of its own. In Ex-Nu Jeh is represented as speaking unto Moses, whereas in Dt Moses is represented as speaking at Jeh's command to Israel (1 14; 5 1; 29 1).

It is a hortatory recapitulation of various addresses delivered at various times and places in the desert wanderings—a sort of homily on the constitution, the essence or gist of Moses' instructions to Israel during the forty years of their desert experience. It is "a Book of Reviews"; a tr of Israel's redemptive history into living principles; not so much a history as a commentary. There is much of retrospect in it, but its main outlook is forward. The author speaks of it as "the Book of Reproofs." It is the text of all prophecy; a manual of evangelical oratory; possessing "all the warmth of a St. Bernard, the flaming zeal of a Savonarola, and the tender, graciousness of Jesus' parables.

The author's interest is entirely moral. His one supreme purpose is to arouse Israel's loyalty to Jeh and to His revealed law. Taken as a whole the book is an exposition of the great commandment, "Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might.

It was from Dt Jesus summarized the whole of the Old Covenant in a single sentence (Mt 22 37; of Dt 6 5), and from it He drew His weapons with which to vanquish the tempter (Mt 4 7 10; cf of Dt 6 3; 6 16 13).

Dt is composed of three discourses, followed by three short appendices: (1) 1 1—4 43, historical; a review of God's dealings with Israel, the story of the divided tongues in the day of Pentecost when delivered (1 1—5), recounting in broad oratorical outlines the chief events in the nation's experience from Horeb to Moab (1 6—3 29), on which the author bases his earnest appeal to the people to be faithful and obedient, and in particular to keep clear of all possible idolatries (4 1—10).

Appended to this first discourse is a brief note (vs 41—43) concerning Moses' appointment of three cities of refuge on the E. side of the Jordan. (2) 4 44—20 19, the ordinary and legal; introduced by a superscription (4 44—49), and consisting of a resume of Israel's moral and civil statutes, testimonies and judgments. Analyzed in greater detail, this second discourse is composed of two main sections: (a) chs 5—11, an extended exposition of the Ten Commandments on which the theocracy was based;
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(b) chs 12-26, a code of special statutes concerning worship, purity, tithes, the three annual feasts, the administration of justice, kings, priests, prophets, war, and the private and social life of the people. The spirit of the code is legalistic and religious. The tone is that of a father no less than that of a legislator. A spirit of humanity pervades the entire discourse. Holiness is its ideal. (3) 27 1-31 30, predictive and minatory; the subject of this third discourse being "the blessings of obedience and the curses of disobedience." This section begins with directions to inscribe these laws on plastered stones to be set up on Mt. Horeb (27 1-10), to be ratified by an antiphonal ritual of blessings and cursings from the two adjacent mountains, Gerizim and Ebal (va 11-20). These are followed by solemn warnings against disobedience (28 1-29 1), and fresh exhortations to accept the terms of the new covenant made in Moab, and to choose between life and death (29 2-30 20). Moses' farewell charge to Israel and his formal commission of Joshua close the discourse (ch 31). The section is filled with predictions, which were woefully verified in Israel's later history. The three appendices, speaking of Moses' Song (ch 32), which the great Lawgiver taught the people (the Law was given to the priests, 31 24-27); (b) Moses' Blessing (ch 33), which forecast the future for the various tribes (Simeon only being omitted); and (c) Moses' Death and Burial (ch 34) with a noble panegyric on him as the greatest prophet Israel ever had. Thus closes this majestic and marvelously interesting and practical book. Its keyword is "possess'"; its central thought is "Jeh has chosen Israel, let Israel choose Jehovah." The monotheism of Dt is very explicit.

4. Ruling Ideas

Following from this, as a necessary corollary almost, is the other great teaching of the book, the unity of the sanctuary. The motto of the book might be said to be, "One God, one sanctuary." (1) Jehovah, a unique god.—Jeh is the only God, "There is none else beside him" (4 35-39; 6 4; 32 39), "He is God of gods, and Lord of lords" (10 17), "the living God" (5 26), "the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments" (7 9), who abominate graven images and every species of idolatry (7 25-26; 12 31; 13 14; 18 12; 20 18; 27 15), to whom belong the heavens and the earth (10 14), who rules over all the nations (7 19), whose relation to Israel is near and personal (28 58), even that of a Father (32 6), whose being is spiritual (4 12-15), and whose name is "Rock" (32 4.15-18.30.31). Being such a God, He is jealous for his name and laws, and loving; hence all temptations to idolatry must be utterly removed from the land, the Canaanites must be completely exterminated and all their altars, pillars, Asherim and images destroyed (7 1-5.16; 20 16-18; 12 2, 3). (2) Israel, a unique people.—The old Israel had become unique through the covenant which Jehovah made with them at Horeb, creating out of them "a kingdom of priests, and a holy nation" (Ex 19 6). The new Israel who had been born in the desert were to inherit the blessings vouchsafed to their fathers through the covenant just now being made in Moab (Dt 26 16-19; 27 9; 29 1; 5 23). By means of it they became the heirs of all the promises given unto their fathers the patriarchs (43 7; 7 12; 8 18; 29 1). They were to be all, and especially beloved of Jehovah (7 6; 14 2; 21; 26 18.19; 28 9; 4 37), disciplined, indeed, but for their own good (8 2.3.5.16), to be established as a people, as Jehovah's peculiar lot and inheritance (32 6.9; 4 7). (3) The relation between Jehovah and Israel a unique relationship between religious and religious. The Israelite was expected not only to fear Jehovah but to love Him and cleave to Him (4 10; 5 29; 6 5; 10 12. 20; 11 1.3.12; 13 3.4; 17 19; 19 9; 28 55; 30 6.16.20; 31 12.13). The highest privileges are theirs because they are the caretakers of the covenant blessings; as others are strangers and foreigners, except they be admitted into Israel by special permission (23 1-8).

The essential unity of the great kernel of Dt (chs 5-26) is recognized and is followed by nearly everyone (e.g. Kautzsch, Kuekenen, Dillmann, Driver). Some would even defend the unity of the whole of chs 1-36 (Knobel, Graf, Kosters, Colenso, Kleinert).

No other book of the OT, unless it be the prophecies of Ezekiel, bears such unmistakable signs of unity in aim, language and thought. "The literary style of Dt," says Driver, "is very marked and individual; in his command of a chaste, yet warm and persuasive style, the book stands among the writers of the OT" (Dt, lixvii, lxxxviii). Many striking expressions characterize the style of this wonderful book of oratory: e.g. "cause to inherit"; "Hear O Israel"; the oft-repeated phrase "in his death and burial"; "learn," and in the Piel vb. "species "teach"; "be willing"; "so shalt thou exterminate the evil from among the people.

6. Authorship—Moses wrote this law, and delivered it unto the priests the sons of Levi. . . . . And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished [i.e. to the end], that Moses commanded the Levites, that bare the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against you. (Dt 31 9.24-27) This passage is of more than traditional value, and should not be ignored as is so often done (e.g. by Ryle, art. "Dt," HDB). It is not often enough to say that Moses was the great fountain-head of Heb law, that he gave the oral but not written statutes, or, that Moses was only the traditional source of these statutes. For it is distinctly and emphatically stated that "Moses wrote this law." And it is further declared (31 22) that "Moses wrote this song," contained in ch 32. Now, these statements are either both true, or the author of the work was not Moses. The authorship of no other book in the OT is so explicitly emphasized. The present writer believes that Moses actually wrote the great body of Dt, and for the following general reasons: (1) Dt as a whole is eminently appropriate to what we know of Moses' times.—It closely most fittingly

...
The formative period of Israel's history. The historical situation from first to last is that of Moses. The references to foreign neighbors—Egypt, Canaan, Amalek, Ammon, Moab, Edom—are in every case to those who flourished in Moses' own times. As a law book its teaching is based upon the Ten Commandments; but again the plot of the Commandments, then surely he may have written the Book of Dt also. Besides, the Code of Hammurabi, which antedates Moses by at least 700 years, makes it possible certainly that Moses also left laws in codified or written form.

(2) Dt is represented as emanating from Moses.—The language is language put into Moses' mouth. Nearly forty times his name occurs, and in the majority of instances as the authoritative author of the subject-matter. The first person is used predominatingly throughout: "I commanded Joshua at that time" (3:21); and "I charged your judges at that time" (1:16); "And I commanded you at that time" (ver 18); "I have led you forty years in the wilderness" (33:6). The language surely pertains to some form of Moses; even if it was not actually used by him, it is a most remarkable case of impersonation, if not of literary forgery, for the writer represents himself as reproducing, not what Moses might have said, but the exact words of Moses. (Zaw, 'The Antiquity of Heb Writing and Lit., 1911, 261).

(3) Dt is a military law book, a code of conquest, a book of exhortation.—It was intended primarily neither for Israel in the desert nor for Israel settled in Canaan, but for Israel on the borderland, eager for conquest. It is expressly stated that Moses taught Israel these statutes and judgments in order that they should obey them in the land which they were about to enter (4:5; 5:31). They must expect the law book (7:17; 31:4), but in their warfare they must observe certain laws in keeping with the theocracy (20:1-20; 23:9-14; 21:10-14; 31:6.7), and, when they have finally dispossessed their enemies, they must settle down to agricultural life and live no longer as nomads but as citizens of a civilized land (19:14; 22:8-10; 24:19-21). All these laws are regulations which should become binding in the future only (cf Kittel, 'History of the Hebrews, 1:32). Coupled with them are prophecions of judgments which are to be executed and to have had their birth in Moses' soul. Indeed the great outstanding feature of Dt is its patriarchal or hortatory character. Its exhortations have not only a military ring as though written on the eve of conquest, but also a paternal vein running throughout it which marks it with a genuine Mosaic, not a merely fictitious or artificial, stamp. It is these general features, so characteristic of the entire book, which compel one to believe in its Mosaic authorship.

Certain literary features exist in Dt which lead the present writer to think that the bulk of the book was spoken twice; once, to the first generation between Horeb and Kadesh-barnea in the 2nd year of the Exodus wanderings, and a second time to the new generation, in the Plains of Moab in the 40th year. Several considerations point in this direction:

(1) The names of the widely separated geographical places mentioned in the context. There are the words which Moses spake unto all Israel beyond the Jordan in the wilderness, in the Arabah over against Suth, between Paran, and Tophel, and Laban, and Hazereth, and Di-zahab"; to which is added, "It is eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea."

If these statements have any relevance whatever to the contents of the book which they introduce, they point to a wide area, from Horeb to Moab, as the historical-geographical background of the book. In other words, Dt, in part at least, seems to have been spoken first on the way between Horeb and Kadesh-barnea, and later again when Israel were encamped on the plains of Moab. And, indeed, what would be more natural than for Moses when marching northward from Horeb expecting to enter Canaan from the south, to exhort the Israel of that day in terms of chs 5-26? Being baffled, however, by the adverse report of the spies and the faithlessness of the people, and being forced to wait and wander for 38 years, what would be more natural than for Moses in Moab, when about to resign his position as leader, to repeat the exhortations of chs 5-26, adapting them to the needs of the new desert-trained generation and prefacing the whole by a historical introduction such as that found in chs 1-4?

(2) The double allusion to the cities of refuge (4:41-43; 19:1-13).—On the supposition that chs 5-26 were spoken first between Horeb and Kadesh-barnea, in the 2nd year of the Exodus, it could not be expected that in this historical introduction of the three cities chosen E. of the Jordan should be given, and in fact they are not (19:1-13); the territory of Sihon and Og had not yet been conquered and the cities of refuge, accordingly, had not yet been designated (cf Nu 32:16). But in 4:41-43, on the contrary, which forms a part of the historical introduction, which ex hypothesi was delivered just at the end of the 38 years' wanderings, after Sihon and Og had been subdued and their territory divested, the three E. of the Jordan are actually named, just as might be expected.

(3) The section 4:4-9, which, in its original form, very probably introduced chs 5-26 before these chapters were adapted to the new situation in Moab.

(4) The phrase "began Moses to declare this law" (1:5), suggesting that the great lawyer found it necessary to expound what he had delivered at some previous time. The Heb word 'book' is found elsewhere in the OT only in De 27:8 and in Hab 2:2, and signifies "to make plain."

(5) The author's evident attempt to identify the new generation in Moab with the patriarchs.—"Jehovah made not this covenant with our fathers, but with us, which are all of us living this day," i.e. with us who have survived the desert discipline (Dt 5:3). In view of these facts, we conclude that the book in its present form (barring the exceptions above mentioned) is the product of the whole 38 years of desert experience from Horeb on, adapted, however, to meet the exigencies of the Israelites as they stood between the victories already won on the E. of the Jordan and those anticipated on the W. The impression given throughout is that the great lawyer's work is done, and that a new era in the people's history is about to begin.

The influence of Dt began to be felt from the very beginning of Israel's career in Canaan. Though the references to Dt in Josh, Jgs, and the references to Dt in Jos, Josh, Jgs, and they are comparatively few, yet they are sufficient to show that not only the principles of Dt were known and observed but that they were known in written form as codified statutes. For example, when Jericho was taken the city and its spoil were "devoted" (Josh 6:17.18) in keeping with Dt 13:15ff. (cf Josh 10:40; 11:12.15 with Dt 7:2; 20:16.17). Achan trespassed and he and his household were stoned, and afterward burned
with fire (Josh 7:25; cf. Dt 13:10; 17:5). The fact that his sons and his daughters were put to death with him seems at first sight to contradict Dt 24:16, but there is no proof that they suffered for their father's sin (see Achan; Achor); besides the presence of the altar in the house, which held, even that of Rahab the harlot (Josh 6:17). Again when Ai was taken, "only the cattle and the spoils" did Israel take for a prey unto themselves (Josh 8:27), in keeping with Dt 20:14; also, the bodies of the inhabitants of Ai were burned before the terebinth upon which he had hanged (Josh 8:29), which was in keeping with Dt 21:23 (cf. Josh 10:26:27). As in warfare, so in worship. For instance, Joshua built an altar on Mt. Ebal (Josh 8:30:31), "as Moses the servant of Jehovah commanded!" (Dt 27:4-6), and he wrote on them a copy of the law (Josh 8:32), as Moses had also enjoined (Dt 27:3). Moreover, the elders and officers and judges stood on either side of the ark of the covenant between Ebal and Gerizim (Josh 8:33), as directed in Dt 11:29; 27:12,13, and Joshua read to all the congregation of Israel all the words of the law, the blessings and the curses (Josh 8:34-35), in strict accord with Dt 31:11,12. The way of men in the wilderness is the story of the two and a half tribes who, on their return to their home on the E. side of the Jordan, erected a memorial at the Jordan, and, when accused by their fellow-tribemen of plurality of sanctuary, emphatically disproved it (Josh 22:29; cf. Dt 12:5). Obviously, therefore, Dt was known in the days of Joshua. A very few instances in the history of the Judges point in the same direction: e.g. the utter destruction of Zephath (Jgs 1:17; cf. Dt 7:2; 20:16); Gideon's elimination of the fearful and faint-hearted from his army (Jgs 7:1-7; cf. Dt 20:1-9); the author's studied concern to justify Gideon and Manoah for sacrificing at altars other than at Shiloh on the ground that they acted in obedience to Jeh's direct commands (Jgs 6:25-27; 13:16); esp. the case of Micaiah, who congratulated himself that Jeh would do him good seeing he had a Levite for a priest, is clear evidence that Dt was known in the days of the Judges (Jgs 1:1-9; 12:16). In 1 K 8:1-9.21.24 the pious Ekanah is pictured as going yearly to worship Jeh at Shiloh, the central sanctuary at that time. After the destruction of Shiloh, when the ark of the covenant had been captured by the Philistines, the ark was shut up and was dwelt at with the Israelites (1 S 7:7-9:17; 16:5), but in doing so he only took advantage of the elasticity of the Deuteronomic law: "When . . . he gave thee rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that to the place which Jeh your God shall choose, to cause his name to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices" (Dt 12:10,11). It was not until Solomon's time that Israel's enemies were all subdued, and even then Solomon did not observe strictly the teachings of Dt; "His wives turned away his heart," so that he did not faithfully keep Jeh's "covenant and statutes" (1 K 11:3,11). Political disruption followed, and religion necessarily suffered. Yet Jehoiada the priest gave the youthful Josiah "the crown" and "the testimony" (2 K 11:12; cf. Dt 17:18). King Amanaziah did not slay the children of the murderers who slew his father, in accordance with the law of Dt (2 K 14:6; cf. Dt 24:16). Later on, Hezekiah, the cultured king of Judah, reformed the cultus of his day by removing the high places, breaking down the pillars, cutting down the Asherabs, and even breaking in pieces the bronze serpent which Moses had made (2 K 18:4:22). Hezekiah's reforms were unquestionably carried through under the influence of Dt.

It is equally certain that the prophets of the 8th cent. were not ignorant of this book. For example, Hosea complains of Israel's sacrificing upon the tops of the mountains and under the oaks and on the hills, and warns Judah not to follow Israel's example in coming up to worship at Gilgal and Beth-aven (Hos 4:13,15). He also alludes to striving with priests (Hos 4:4; cf. Dt 17:12), removing land-swearers (15:15). And Dt: "in Egypt (Hos 8:13; 9:3; cf. Dt 28:68), and of Jeh's tender dealing with Ephraim (Hos 11:3; cf. Dt 1:31; 32:10). The courage of Amos, the shepherd-prophet of Tekoa, can best be explained, also, on the basis of a written law such as that of Dt with which he was already more or less familiar (Am 3:2; cf. Dt 7:6; 4:7,8). He condemns Israel's inhumanity and audacity in the name of religion, and complains of their retaining overnight pledges wrested from the poor, which was distinctly forbidden in Dt (Am 2:6-8; cf. Dt 24:12-15; 23:17). Likewise, in the prophecies of Isaiah there are conscious reflections of Dt's thought and teaching. Zion is constantly pictured as the center of the national regeneration is the place (Jas 2:2-4; 5:18; 28:16; 29:12; cf. Mic 4:1-4). In short, no one of the four great prophets of the 8th cent. BC—Isaiah, Micah, Amos, Hosea—ever recognized "high places" as legitimate centers of worship.

Over against the Bib. view, certain modern critics since De Wette (1805) advocate a late origin of Dt, claiming that it was first published in 621 BC, when Hilkiah found the "book of the law" in the temple in the time of King Josiah (2 K 22:8 ff.). The kernel of Dt and "the book of the law" discovered by Hilkiah are said to be identical. Thus, Dr. G. A. Smith claims that "is like the Book of Dt was not brought forth at a stroke, but was the expression of the gradual results of the age-long working of the Spirit of the Living God in the hearts of His people" (Jerusalem, II, 115). According to Dr. Driver, "Dt may be described as the prophetic reformation of the Law-book of the earlier three books, and part of an older legislation. It is probable that there was a tradition, if not a written record, of a final legislative address delivered by Moses in the steppes of Moab: the plan followed by the author would rather be that of two sources put upon a traditional basis. But be that as it may, the bulk of the laws contained in Dt is undoubtedly far more ancient than the author himself. . . . What is essentially new in Dt is not the matter, but the form. . . . The new element in Dt is thus not the laws, but their parenetic setting" (Dt, lxi, lvi). This refined presentation of the matter would not be so very objectionable, were Drs. Smith and Driver's theory not linked up with certain other claims and allegations to the effect thatDt, as seen in the 15th cent. BC could not possibly have promulgated such a lofty monotheism, that in theological teaching "the author of Dt is the spiritual heir of Hosea," that there are discrepancies between it and other parts of the Pent., that in the early history of Israel down to the 8th cent. plurality of sanctuaries was legally permissible, that there are no traces of the influence of the principal teachings of a written Dt discoverable in Heb. lit. until the time of Jeremiah, and that the book, as originally composed as a program of reform, not by Moses but in the name of Moses as a forgery or pseudograph. For example, F. H. Woods says, although not a necessary result of accepting the later date, the majority of critics believe this book of the law to have been the result of a pious fraud
promulgated by Hilkiah and Shaphan with the intention of deceiving Josiah into the belief that the reforms which they desired were the express command of God revealed to Moses" (HDB, II, 368). Some are unwilling to go so far. But in any case, it is claimed that the law book discovered and published by Hilkiah bears no relation to the reformation by Josiah in 621 BC, was no other than some portion of the Book of Dt, and of Dt alone. But there are several considerations which are opposed to this theory: (1) Dt emphasizes centralization of worship at one sanctuary (12:5); Josiah's reform was of the Temple in general (2 K 23:4 ff.). (2) In Dt 18:6–8, a Levite coming from the country to Jerusalem was allowed to minister and share in the priestly perquisites; but in 2 K 25:5, "the priests of the high places came not up to the altar of Jeh in Jerusalem, but they did eat unleavened bread among their brethren." And according to the critical theory, "Levites" and "priests" are interchangeable terms. (3) The following passages in Ex may almost equally well be directed to Josiah's reform: 20:3; 22:18-20; 23:12-13.23:33; 34:13-14-17. (4) The law book discovered by Hilkiah was recognized at once as an ancient code which the fathers had disbelieved (2 K 25:13). Were there all difference between Exo 11 and Jer 11:34? "There were many persons in Judah who had powerful motives for exposing this forgery if it was one" (Raven, OT Introduction, 112). (5) One wonders why so many archaic and, in Josiah's time, apparently obsolete laws have been incorporated in a code whose express motive was to reform an otherwise hopeless age: e.g. the command to exterminate the Canaanites, who had long since ceased to exist (Dt 7:12-22), and to blot out Amalek (Dt 25:17-19). The last remnants of whom were completely destroyed in Hezekiah's time (1 Ch 4:41-43). Ex. is true of the score and more of laws peculiar to Dt, concerning building battlements on the roofs of houses (Dt 22:8), robbing birds' nests (vs 6.7), the sexes exchanging garments (ver 5), going out to war (20:1 ff), etc. (6) Ex. is remarkable is it that if Dt were written, as alleged, shortly before the reign of Josiah, there should be no anarchisms in it betraying a post-Mosaic origin. There are but two alleged exceptions to the schism between Judah and Israel, no hint of Assyrian oppression through the exaction of tribute, nor any threats of Israel's exile either to Assyria or Babylonia, but rather to Egypt (Dt 28:68). "Jerusalem" is never mentioned. From a literary point of view, it is psychologically and historically well-nigh impossible for a writer to conceive all traces of his age and circumstances. On the other hand, no Egyptologist has ever discovered any anarchisms in Dt touching Egypt matters. From first to last the author depicts the actual situation of the times of Moses. It is consequently hard to believe, as is alleged, that a later writer is studying to give an imaginative revivification of the past. (7) The chief argument in favor of Dt's late origin is its alleged teaching concerning the unity of the sanctuary. Wellhausen lays special emphasis upon this point. Prior to Josiah's reformation, it is claimed, plurality of sanctuaries was allowed. But in opposition to this, it is possible to point to the actual situation (2 K 18:4-22), as a movement in the direction of unity; and especially to Ex 20:24, which is so frequently misunderstood as to allow a multiplicity of sanctuaries. This classical passage when correctly interpreted allows only that altars shall be erected in places where God's edict had been given, "which presumably during the wanderings and the time of the judges would mean wherever the Tabernacle was" (Mackay, Intro to OT, 110). This interpretation of this passage is confirmed and made practically certain, indeed, by the command in Ex 23:14–19 that Israel shall repair three times each year to the house of Jehovah and there present their offering. On the other hand, Dt's emphasis upon unity of sanctuary is lost by exaggeration. The Book of Dt requires unity only after Israel's enemies are all overcome (Dt 12:10.11). "When" Jehovah giveth them rest, "then" they shall repair for worship to the place which Jehovah shall choose." As Davidson remarks: "It is not a law that is to come into effect after their entry into the land. It dates from the time that Jehovah shall have given them rest from all their enemies round about; that is, from the times of David, or more particularly, Solomon; for only when the temple was built did that place become known which Jehovah had chosen to place his name there" (OT Theology, 361). Besides, it should not be forgotten that in Dt itself the command is given to build an altar in Mt. Ebal (27:5-7). As a matter of fact, the unity of sanctuary follows as a necessary consequence of monotheism taught by Jehovah, he probably also enjoined unity of worship. If, on the other hand, monotheism was first evoked by the prophets of the 5th cent., then, of course, unity of sanctuary was of 5th-cent. origin also. (8) Another argument advanced in favor of the later origin of Dt is the contradiction between the laws of Dt and those of Lev-Nu concerning the priests and Levites. In Nu 16:10.35.40, a sharp distinction is drawn, it is alleged, between the priests and common Levites, whereas in Dt 18:1-8, all priests are Levites and all Levites are priests. But as a matter of fact, the passage in Dt does not invest a Levite with priestly functions (cf. 18:16), whereas it is distinctly stated in Dt that all Levites shall receive full recognition at the sanctuary and be accorded their prerogatives. It goes without saying that if the Levite be a priest he shall serve and fare like his brethren the priests; if he be not a priest, he shall enjoy the privileges that belong to his brethren who are Levites, but not priests" (J. D. Davis, art. "Dt," in DB, 117). The Book of Dt teaches not that all the tribe, but only the tribe of Levi may exercise priestly functions (cf. 18:16), whereas it is distinctly stated in Dt that all Levites shall receive full recognition at the sanctuary and be accorded their prerogatives. This was in perfect harmony with Lev Nu and also in keeping with the style of popular discourse. (9) Recently Professor Ed. Naville, the Egyptologist, has proposed the name "the Book of the Law" discovered by Hilkiah, which is not without some value. On the analogy of the Egypt custom of burying texts of portions of "the Book of the Dead" at the foot of statues of gods and within foundations of temple edifices, as at Ammonopolis, he concludes that Solomon, when he constructed the Temple, probably deposited this "Book of the Law" in the foundations, and that when Josiah's workmen were about their tasks of repairing the edifice, the long-forgotten document came to light and was given to Hilkiah the priest. Hilkiah, however, upon examination of the document found it difficult to read, and so, calling for Shaphan the scribe, who was more expert in deciphering antique letters than himself, he gave the script to him and he in turn read it to both Hilkiah and the king. The MS may indeed have been written in cuneiform. Thus, according to Naville, "the Book of the Law," which he identifies with Dt, must be pushed back as far as the age of Solomon at the very latest even to the period of the judges as to its date: "some time during the prosperous period of David and the United Monarchy" (Intro to the Heb Bible, 1909, 330).
 DEVICE

Dial of Ahaz

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

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AV "religious proserlyts"), with possible reference to the proserlyts of righteousness as distinguished from the proserlyts of the gate (see PROSERLYTE).

Devout women of honorable estate (15:50), proserlyts to Judaism and wives of the men who belong to the Levitical tribes (see Jb, II, xx, 2).

"Devout Greeks" (17:4), probably, though not necessarily, proserlyts of the gate, heathen by birth, who attended the synagogue services and worshipped God. "Devout persons" (ver 17), proserlyts of the gate.

M. O. Evans

1. Forma

DEW, dū (יָבָט, [al: סְפָרָא, drōsos]; Two things are necessary for the formation of dew, moisture and cold. In most countries there is less dew because the change in temperature between day and night is too small. In the deserts where the change in temperature between day and night is sometimes as much as 40°F, there is seldom dew because of lack of moisture in the atmosphere. Fall is fortunate date: in being a very important so that there is always a large percentage of water vapor in the air. The skies are clear, and hence there is rapid radiation beginning immediately after sunset, which cools the land and the dew drops settle on cool objects. Air at a low temperature is not capable of holding as much water vapor in suspension as warm air. The ice pitcher furnishes an example of the formation of dew. Just as the drops of water form on the cool pitcher, so dew forms on rocks, grass and trees.

In Pal it does not rain from April to October, and were it not for the dew in summer all vegetation would perish. Dew and rain are equally important. If there is no rain dew in the winter grass and harvests fail; Palestine if no dew, the late crops dry up and there is no fruit. Failure of either of these gifts of Nature would cause great want and hardship, but the failure of both would cause famine and death. Even on the edge of the great Syrian desert in Anti-Lebanon, beyond Jordan and in Sinai, a considerable vegetation of a certain kind flourishes in the summer, although there is not a drop of rain near the sea. So that the plants and trees are literally soaked with water at night, and they absorb sufficient moisture to more than supply the loss due to evaporation in the day. It is more surprising to one who has not observed this, than it is logically in the desert itself. Some of the small animals of the desert, such as the jerboa, seem to have no water supply except the dew. The dew forms most heavily on good conductors of heat, such as metals and stones, because they radiate their heat faster and cool the air around them. The wetting of Gideon's fleece (Jgs 6:38) is an indication of the amount of dew formed, and the same phenomenon might be observed any clear night in summer in Pal.

Dew was a present necessity to the people of Israel as it is today to the people of the same lands, so Jeh says, "I will be as the dew unto Israel" (Hos 14:5). Dew and rain are of equal importance and are spoken of together in 1 K 17:1. It was esp. valued by the children of Israel in the desert, for it supplied them for their sustenance (Ex 16:13; Nu 11:9).

Issac in blessing Jacob asked that the "dew of heaven" (Gen. 28) may be granted to him that these things which make for fertility and prosperity may be his portion.

Blessing "The remnant of Jacob shall be in the midst of many peoples as dew from Jeh" (Mic 5:7), as a means of blessing to the nations. "Blessed of Jeh for . . . . dew" (Dt 33:13).

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Dew is the means of refreshing and reinvigorating all vegetation. Many Scripture references carry out this idea. The song of Moses says, "My spirit shall distil dew from heaven and cover the earth." (Dt 32:1-2)

5. Symbol of refreshment (Isa 34:4) refreshes the harvesters. "My hand is filled with dew" (Cant 6:2).

"Like the dew of Hermon" (Ps 133:3).

Thou hast the dew of thy youth" (Ps 110:3). "Thy dew is as the dew of herbs" (Isa 26:19). Job said of the time of his prosperity, "The dew lieth all night upon my branch." (Job 6:19).

Other figures of the dew as a symbol of the ordinary blessings of Nature which are mysteries to man (Job 38:28; Prov 3:20).

ALFRED H. JOY

DIADEM, d’â dem: There are seven Bible references to the diadem, four in the OT and three in the NT. The Heb words do not mark any clear distinctions.

(1) חָדָם, חָדָם, מַכְשֶׁפֶת, means an official turban or tiara of priest or king, (2) also "mitre." Eek 21:26: "Remove the mitre, and take off the crown.

(3) διαδήμα, diadema, the Gr word in the NT for "diadem," means "something bound about the head.

Found 5 t, in Rev-12:3: a "great red dragon,... and upon his head seven diadema" (AV "crowns"); 13:1: "a beast..... and on his horns ten diadema"; 19:11:12: "a white horse..... and upon his head are many diadems." See CROWN.

WILLIAM EDWARD RAPFETY


One of the most striking instances recorded in Holy Scripture of the interruption, or rather reversal, of the working of a natural law is the going back of the shadow on the dial of Ahaz at the time of Hezekiah’s sickness and the Sign.

The record of the incident is as follows. Isaiah was sent to Hezekiah in his sickness, to say:

"Thus saith Jehovah, the God of David thy father. I have heard thy prayer, I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of Jehovah, and the shadow which is gone down shall return back ten steps. And the shadow of the dial went down ten steps." (Isa 38:8.)

The first and essential point to be noted is that this was no ordinary natural phenomenon, nor was it the result of ordinary astrology. It was a Real miracle peculiar to that particular place, and to that particular time; otherwise we should have read of the unambiguous prophecy of the princes of Babylon, who sent... to inquire of the wonder that was done in the land" (2 Ch 32:31). It is impossible, therefore, to accept the suggestion that the dial of Ahaz may have been improperly constructed, so as to produce a reversal of the motion of the shadow, as some have supposed. For such a maladjustment would have occasioned the repetition of the phenomenon every time the sun returned to the same position with respect to the dial. The narrative, in fact, informs us that the occurrence was not due to any natural law, known or unknown, since Hezekiah was given the choice and exercised it of his own free will, as to whether a shadow should move in a particular direction or in the opposite. But there are no alternative results in the working of a natural law of things is repeated in every detail, it must lead to exactly the same consequences." The same natural law cannot indifferently produce one result, or its opposite. The movement of the shadow on the dial of Ahaz, therefore, signifies a kind of sense of the term. It cannot be explained by the working of any astronomical law, known or unknown. We have no information as to the astronomical conditions at the time; we can only inquire into the setting of the miracle.

It is unfortunate that one important word in the narrative has been rendered in both AV and RV by a term which describes a recognized astronomical instrument. The "Dial" a "diadem" (AV) or "staircase" (RSV) or "steps," or "stairs," and indeed is thus rendered in the same verse. There is no evidence that the structure referred to had been designed to serve as a dial or was anything other than a staircase, "the staircase of Ahaz." It was probably connected with that "covered way for the sabbath that they had built in the house, and the king’s entry without," which Ahaz turned "round the house of Jeh, because of the king of Assyria" (2 K 18:34). The staircase, called after Ahaz because the alteration was due to him, may have been substituted for David’s "causway that goeth up," which was "westward, by the gate of Shallecheth" (1 Ch 26:16), or more probably for the "causway" which he went up unto the house of Jehovah" which so impressed the queen of Sheba (2 Ch 9:4). At certain times of the day the shadow of some object fell upon this staircase, and we learn 4. Time of From both 2 K and Isa that this Staircase had already gone down ten steps, while from Isa we learn in addition that the sun also was going down.

The miracle therefore took place in the afternoon, when the sun moves on its downward course, and when all shadows are thrown in an easterly direction. We are not told what was the object that cast the shadow, but it must have stood to the west of the staircase, and the top of the staircase must have passed into the shadow first, and the foot of the staircase have remained longest in the light. The royal palace is understood to have been placed southeast of the Temple, and it is therefore probable that it was some part of the Temple buildings that had cast its shadow on the staircase, and had thrown down the residue of the shade to the west of the dying king, as he lay in his chamber. If the afternoon were well advanced the sun would be moving rapidly in altitude, and but little in azimuth; or, in other words, the shadow would be ad-
vancing down the steps at its quickest rate, but be moving only slowly toward the left of those who were mounting them. It may well have been the case, therefore, that the time had come when the priests from Ophel, and the officials and courtiers from the palace, would ascend into the house of the Lord to be present at the evening sacrifice; passing from the bright sunshine at the foot of the stairs into the shadow that had already fallen upon the upper steps. The sun would be going straight down behind the buildings and the steps to the house of the Lord, and therefore, by the time the steps were almost entirely in shadow, they would sink into deeper shadow, not to emerge again into the light until a new day's sun had arisen upon the earth.

We can therefore understand the nature of the choice of the sign that was offered by the prophet to the dying king. Would he choose that ten more steps should be straightway engulfed in the shadow, or that ten steps already shadowed should be brought back into the light? Either might serve as a sign that he should arise on the third day and go up in renewed life to the house of the Lord; but the one sign would be in accordance with the natural progress of events, and the other would be directly opposed to it. It would be a light thing, as Hezekiah said, for the shadow to go forward ten steps; a bank of cloud rising behind the Temple would effect that change. But no disposition of cloud could bring the shadow back from that point; that step had already passed into it, and restore it to the sunshine. The first change was, in human estimation, easily possible, "a light thing"; the second change seemed impossible. Hezekiah chose the seemingly impossible, and the Lord gave the sign and answered his prayer. We need not ask whether the king showed more or less faith in choosing the "impossible" rather than the "possible" sign. His father Ahaz had shown his want of faith by refusing to put the Lord to the test, by refusing to ask a sign, whether in the heaven above or in the earth beneath. The faith of Hezekiah was shown in asking a sign, which was at once in the heaven above and in the earth beneath, in accepting the choice offered to him, and so asking the Lord to the test. And sign in chosen was most fitting. Hezekiah lay dying, whether of plague or of cancer we do not know, but his disease was mortal and beyond cure; he was already cut off into death. The word of the Lord was sure to him; on "the third day" he would rise and go up in new life to the house of God. What of the sign? Should the shadow of death swallow him up; should his head be hidden until a new day should dawn, and the light of a new life, a life of resurrection, arise? (Cf. Jn 11. 24) Or should the shadow be drawn back swiftly, and new years be added to his life before death and diseases come upon him? Swift death was in the natural progress of events; restoration to health was of the impossible. He chose the restoration to health, and the Lord answered his faith and his prayer.

We are not able to go farther into particulars. The first temple, the royal palace, and the staircase of Ahaz were all destroyed in the destruction of Jerusalem by Nebuchadnezzar, and we have no means of ascertaining the exact position of the staircase with respect to Temple or palace, or the number of the upper part of the steps thrown down. The upper part of the staircase was built in the middle of the day, or the season of the year when the sign was given. It is possible that if we knew any or all of these, a yet greater significance, both spiritual and astronomical, might attach to the narrative.

Fifteen years were added to the life of Hezekiah. In the restoration of the second temple by Herod fifteen steps led from the Court of the Women to the Court of Israel, and on these steps the Levites during the Feast of Tabernacles were accustomed to stand in order to sing the fifteen 'songs of degrees' (Cf. Ps. 122) and the hundred and twenty steps, as these were called, for his fifteen years of added life. Five of them are ascribed to David or as written for Solomon, but the remaining ten bear no author's name. Their subjects are, however, most appropriate to the great crises and desires of Hezekiah's life. His reign, over which all the tribes were invited, and so many Israelites came; the blasphemy of Rabbshakeh and of Sennacherib's threatening letter; the danger of the Assyrian invasion and the deliverance from it; Hezekiah's sickness unto death and his miraculous restoration to health; and the fact that at that time he would seem to have had no son to follow him on the throne—all these subjects seem to find fitting expression in the fifteen Psalms of the Steps.

DIAMOND, di-am'ond. See STONES, PRECIOUS.

DIANA, di-an'a (ARTEMIS) (Ἀρτέμις, Artemis, "princess," "herself"): a chief deity of Asia Minor, the mother goddess of the earth, whose seat of worship was the temple in Ephesus, the capital of the Rom province of Asia. Diana is but the Latinized form of the Gr word Artemis, yet the Artemis of Ephesus should not be confused with the Gr goddess of that name.

She may, however, be identified with the Cybele of the Phrygians whose name she also bore, and with several other deities who were worshipped under different names in various parts of the Orient. In Cappadocia she was known as Ma: to the Syrians as Atargatis or Myrrtha; among the Phoenicians as Astarte; whose name appears among the Assyrians as Ishtar; the modern name Esther is derived from it. The same goddess seems to have been worshipped by the Hittites, for a female deity is sculptured on the rocks at Yazılı Kaya, near the Hittite city of Bogazkale. It is possible that the various goddesses of Syria and Asia Minor all owe their origin to an earlier Assyrian goddess or goddesses of the goddess of love, whose chief attributes they possessed. The several forms and names under which she appears are due to the different forms of her temple and worship.

Tradition says that Diana was born in the woods near Ephesus, where her temple was built, when her image of wood (possibly ebony; Pliny, NH, xvi. 40; Acts 19. 35) fell from the sky (see also ASTRONOMY, I, § 2). Also according to tradition the city which was later called Ephesus was founded by the Amazons, and Diana or Cybele was the deity of those half-mythical people. Later when Ephesus fell into the possession of the Greeks, Gr civilization partly supplanted the Asiatic, and in that city the two civilizations were blended together. The Gr name of Artemis was given to the Asiatic goddess, and many of the Gr colonists represented her on their coins as Greek. Her images and forms of worship remained more Asiatic than Gr. Her earthen statues were often represented standing on a throne, or seated on a throne, or seated, and her mural headress, representing a fortified city wall; from it, drapery hung upon each side of her face to her shoulders. The lower part of her body was completely covered with rows of breasts to signify that she was the mother of all life. The lower arms were extended. The lower part of the body resembled a rough block, as if her legs had been wrapped up in cloth like those of an Egyptian mummy. In later times her Gr followers represented her with stag or lions standing
at her sides. The most renowned of her statues stood on the platform before the entrance to her temple in Ephesus. As the statues indicate, she impersonated the reproductive powers of men and of animals and of all other life.

Diana.

At the head of her cult was a chief priest, originally a cuman who bore the name and later the title Megathos. Under him were priests known as Eseenes, appointed, perhaps from the city officials, for but a single year; it was their duty to offer the sacrifices to the goddess in behalf of the city. Other subordinate classes of priests known as Kurites, Koruba, and Hitro performed duties which are now obscure. The priestesses were even more numerous, and, probably from their great numbers, they were called Melissii or bees; the Ephesian symbol therefore which appears commonly upon the coins struck in the city, is a bee. The Melissii, which in the early times were all virgins, were of three classes; it is no longer known just what the special duties of each class were. The ritual of the temple service consisted of sacrifices and of ceremonial prostitution, a practice which was common to many of the religions of the ancient Orient, and which still exists among some of the obscure tribes of Asia Minor.

The temple of Diana was not properly the home of the goddess; it was but a shrine, the chief one, devoted to her service. She lived in Nature; she was everywhere wherever there was life, the mother of all living things; all offerings of every possible nature were therefore acceptable to her; hence the vast wealth which poured into her temple. Not only was she worshipped in her temple, but in the minute shrines or naos which were sometimes modeled after the temple. More frequently the shrines were exceedingly crude objects, either of silver or stone or wood or clay. They were made at Ephesus by dependents of the temple, and carried by the pilgrims throughout the world. Before them Diana might also be worshipped anywhere, just as now from the soil of the sacred Mesopotamian city of Kerbela, where the sons of Ali were martyred, little blocks are formed and are carried away by the Shi`ah Moslems that they may pray upon sacred ground wherever they may be. The makers of the shrines of Diana formed an exceedingly large class among whom, in Paul's time, was Demetrius (Acts 19:24). None of the silver shrines have been discovered, but those of marble and of clay have appeared among the ruins of Ephesus. They are exceedingly crude; in a little shell-like bit of clay, a crude clay female figure sits, sometimes with a tambourine in one hand and a cup in the other, or with a lion at her side or beneath her foot. Though the shrines were sold as sacred dwelling-places of the goddess, that the pilgrims who carried them to their distant homes, or buried them in the graves with their dead, might be assured of her constant presence, their real purpose was to increase the temple revenues by their sale at a price which was many times their cost. With the shrines of Diana may be compared the household gods of clay found in abundance among the ruins of the earlier Bab cities, esp. those cities in which temples to the goddess Ishtar stood. E. J. Banks

DIASPORA, di-as'p-o-ra. See Dispersion.

DIBLAH, dib'la (דִּבְלָהּ, diblah, "circle"; Aמ- לָהּ, Debêlah): The name occurs only in Ezek 14 (AV "Diblah"); and the place has not been identified. If the reading is correct it may possibly be represented by Dibî, a village in Upper Galilee, S. of Tîmîn. But more likely it is a scribal error for Riblah.

DIBLAIM, dib-lá-im, dib-lá-im (דִּיבֲלָי-מ, diblayim, "two cakes"): A native of Northern Israel and father of Gomer, the wife of Hosea (Hos 1:3).

DIBLATH, dib'lath. See Diblah.

DIBLATHAIM, dib-lá-thá-im. See Almon-Diblathaim.

DIBON, dib'on, nibon-gad (דִּבְוִנ, dibôn, "washing"); Aמ- לָוִנ, Diblon: (1) A city of Moab captured by the Amorites (Nu 21:30), and held by them at the invasion by Israel. It was taken and given to the tribe of Gad, whence it is called Dibon-gad (Nu 32:34; 33:45). In Josh 13:17 it is reckoned to Reuben. Along with other cities in the territory N. of the Arnon, Dibon changed hands several times between Moab and Israel. Moab claims it (MS), and in Jer 48:18.22 it is given to all among the cities of Moab. The form of the name, Dimon, in Isa 16:6, may have been given to make it resemble the Heb dâm, "blood," to support the play upon words in the verse (HDB, s.v.). It is represented by the modern Dibkhon, about the third miles N. of Ar'arat (Ararat), on the line of the old Rom road. The ruins that spread over two adjacent knolls are of no importance: walls, a tower, eistern, etc. Near Dibon the famous Moabite Stone was found. (2) A town in Judah, occupied after the exile (Neh 11:25). It may be the same as Dimonah (Jesh 15:22); unidentified. W. Ewing

DIBRI, dib'ri (דִּבְרִי, dibhri, "eloquent" [?]): A Levite, whose daughter Shelomith married an Egyptian. Their son was "cut off" (stoned) for blasphemy (Lev 24:11).

DICE-PLAYING. See Games.

DICTIONARIES, dik'shun-a-riz: A dictionary is a word-book or a list of words arranged in some fixed order, generally alphabetical, for ready reference, and usually with definitions or longer treatises. The vocabulary or glossary is a mere list of words, often without definitions; the Lexicon or dictionary of language (words or concepts) has bare definitions, and the alphabetical encyclopaedia or dictionary of knowledge or information (objects, things, subjects, topics, etc) has longer treatises, but they are all
dictionaries: the alphabetical order being the main essential in modern use. There is, however, historically no good reason why the dictionary should not be logical or chronological. The earliest use of the word "encyclopedia" by Murray (Dictionary, 1841, de Garlandia, c1225) was of a collection of words classified and not alphabetical. So, too, almost the earliest use in Eng. (J. Wither's Dictionary, 1556) was of a book of words classified by subjects. A book like Roget's Thesaurus, which is a list of classified words without definition, or a systematic encyclopedia of treatises like Cowleridge's unfortunate experiment, the Encyclopaedia Metropolitana, is a dictionary in the historic sense. The earliest books usually quoted in the lists of Bib. dictionaries were also fact classified or chronological, and not alphabetical (Eusebius' Onomasticon; Jerome's De viris illustribus). Classified word lists, syllabaries, etc., of pre-alphabetic times, as well as in Chinese and other non-alphabetic literatures of to-day, are of course also non-alphabetic, but strictly dictionaries.

In pre-alphabetic times the dictionaries include, besides the syllabaries of which there were many examples in the Aramaic, Babylonian, Egyptian, Cypriot, etc., and the word lists proper, chronological lists of kings and various classified lists of tribute, and of astronomical or other objects. They include, in short, all the many lists where the material is grouped systematically, though not alphabetically.

The alphabetical dictionary began with the alphabetic itself, for this is a list of names of objects. The earlier alphabetical dictionaries were sometimes called alphabets. In a sense the alphabetical acrostic are the dictionaries rather than accuracies, and Ps 119, where considerable material is grouped under each letter of the alphabet, comes rather close to the dictionary idea.

So long as the quantity of literary material remained small, there was very little need for the development of the alphabetical dictionary, and the examples are rather few, the Lexicon of Suidas being perhaps the most noteworthy. With the immense increase in literary material there was a rapidly growing appreciation of the advantage of alphabetical arrangement, over the chronological or the systematic, in all cases where the object is to refer to a specific topic, rather than to read a book through or survey many topics closely related to the theme.

The number of alphabetical dictionaries of knowledge increased rapidly with the growth of learning from the 13th cent.; now it has become legion and there are few subjects so narrow that they cannot boast their dictionary of information.

The earliest Bible dictionary is usually counted the Onom of Eusebius, a geographical encyclopaedia; then came Jerome's De nominibus hebraicis et graecis De viris illustribus Dictionaries (chronological). The more noteworthy steps in the history of Bible dictionaries are represented by the names of Alsted, Calmet, Winer, Kittel, William Smith, Fairbairn, Schenkel. The best recent dictionaries among the larger works are the Encyclopaedia Biblica, standing for the extreme higher critical wing; Hastings, representing the slightly less radical; and this present International Standard Bible Encyclopedia, which represents a growing distrust of the extreme positions of the 19th cent. higher critics. All of these are on a large scale and stand for the latest and best scholarship, and the same quality is reflected in at least two of the recent single-volume dictionaries, A Standard Bible Dictionary (M. W. Jacobus, 1893) and The New Encyclopedia (Jacobus, 1908). Both of these in tendency stand between Cheyne's Encyclopaedia Biblica and this dictionary, Hastings facing rather toward Cheyne, and Jacobus toward this present work.

The John Crrcar Library list of encyclopaedias forms an excellent guide to the list of general encyclopaedias, which includes chiefly technology and physical and social sciences, but includes among its reference books very admirably chosen first-reference dictionaries to language, history, fine arts, and even philosophy and religion.


Following is a list of previous dictionaries:

BIBLICAL DICTIONARIES

Guthe, H. Kurze Bibelwörterbuch. 1905.
Hamburger, J. Bibel- und talmudisches Wörterbuch, Wiesbaden, 1894.
Hoffmann, A. C. Allgemeine Volks-Bibellexikon, Leipzig, 1942.
Dictionaries

Hunter, R. Concise Bible Dict. London: Cassell, 1894.

Inglis, A. A Dictionary of Religious Knowledge. London: Hodder, 1892.


Wisroux. Dictionnaire de la Bible contenant tous les noms de personnes, de lieux, ... mentionnés dans les Écritures. Paris, 1805–


Other recent one-vol. dictionaries are: Angus (1907), Bennett and Gossman (1906), Ewing (1910), Hyamson (1907), Piercy (1908).

Next in importance for Bible students to the Bible dictionaries are the general dictionaries of religious knowledge. Many of the more recent of these, such as the Hauck ed of RE, and the new Sch-Herr, Jew Éncyclopédie Catholique Encyclopaedia, and in general Enzyklopaedias all the larger and some of the smaller recent ones have arts. of real importance for Bible study, often better than some of the specific Bible dictionaries.

3. General Religious Enzyklopaedias


Cecarelli, A. Dizionario ecclesiastico illustrato. Milano.


Among the other ones the huge encyclopedia of Migne, which is a classified series of alphabetical dictionaries, was of the Moroni, which 190 vols. are still of great usefulness to the scholar on out-of-the-way topics, not so much for Bib. topics but at least for Bib. related matters.


The monumental dictionary in this class super- siding all others is Hastings' Encyclopaedia of Reli- gion and Ethics, but Forlong has served a useful purpose and some of the special dictionaries. Bischofer are quite similar in the same class with Hastings.

5. Comparative Religion


Hastings, James, Encyclopaedia of Religion and Ethics. Edinburgh; London; Berlin, 1906–


The admirable Jewish and Catholic encyclopaedias mentioned above, like the Methodist M’Clintock and Strong, belong rather to the denomination, the former, mentioned below, among which perhaps the best executed example is the Lutheran Encyclopaedia of Jacobs.

**Dictionaries of Denominations**


Catholic Encyclopaedia. New York, 1907 sq. See also Catholic Encyclopaedias.


Thom. J. *Ecclesiastical Dictionary*.

### Special Dictionaries: Ancient and Mediaeval History

Blunt, J. H. *Dictionary of Sects, Heresies, etc. London, 1892.


Brodrick, M. *Concise Dictionary of Egyptian Archaeology*. Boston, 1902.

Carabon, J. *Dictionnaire d’archéologie chrétienne et de liturgie*.

Chevalier, U. *Recueil des sources hist. du moyen-âge*.

Cicero, Thomas. *[Dict.]* Paris, 1894.


Diet., *Encyclopädie des ges. d. w. 1843-45, 22 vols.


Encyclopédie des dictionnaires modernes. 1854-51; new ed, 1858-72, 30 vols, atlas, 2 vols.

Encyclopédie des l’art et la lettre. 1843-45, 22 vols.


Encyclopaedia Britannica. 1812-52, 35 vols.

### Historical Dictionaries

**American and English**


American Cyclopaedia. New York, 1858-63, 16 vols; new ed, 1873-76 (*"Appleton’s encyclopaedia").


### French

Bayle, J. *Dictionnaire historique et critique*. Rotterdam, 1695-97 (very widely circulated).

Berthelot, D’Ocquier and others. *La grande encyclopédie*. See below.


### German


Brockhaus, Konversationslexikon. 14th ed, 1901 (B. and Meyer are the standard German encyclopaedias).

Erlich and Graetz, *Allgemeine leiterei*. 1823-90, 99 vols (scholarly and exhaustive; many arts. are complete treatises).

Herr, Konversationsleichen. Freiberg, 1833-57, 5 vols; 3d ed, 1901-8, 8 vols (Roman Catholic; high grade).


Jahodnitzky, *Kaeser, ... Leipzig, 1828.

Köster and Roos, *Encyc.* Frankfurt, 1778-1785, 23 vols (stopped a few years after the publication of the first edition).


### German

Ludewig, J. Y. *Von Gronazer, vollständige, Universal-Leichen*. Leipzig, 1731-54, 68 vols (*"Zedler’s", which was published under the same name; most admirable and still useful; on account of the vast number of topics it often serves when all other sources fail).


Meyer and Brockhaus are the standard German encyclopaedias.

The dictionaries of painting, engraving, music, etc., have less direct matter but are important and necessary in view of the fact that so large a part of the best work is on Bib. themes.

8. Dictionaries of Art and Music

ART

96, 8 vols.


Müller, Herrmann Alexander. Allgemeines Künstler-


MUSIC


Many of these dictionaries are occasionally or indirectly on Bib. topics.
The great modern biographical dictionaries, although of little use for Scripture names, are of much value to the Bib. student for the writings on Bib. subjects, and in the case of ancient biography, of much value for contemporary persons in other lands.

Dictionaries

The lexicon and versions are treated under the head of the respective languages. The chief dictionaries in English are the great Murray and the aries of the encyclopaedic Century. The best one-volume dictionaries are probably the Standard and the last ed of Webster.

Dictionaries of Language


Webster, Noah. International Dictionary of the English Language. Springfield (Mass.), 1891 (c 1864-90); new ed, 1909.


The art. "Dictionary" in the new Enc Brü (11th ed) covers the whole matter of dictionaries of language with extraordinary fullness.

E. C. Richardson

Didachae, did'a-ké. See Literature, Sub-Apostolic.

Didrachma, di-drák'ma. Two drachmas. See Drachma, Dram.

Didymus, did'í-mus (Diómos, Didúmos, i.e. "twin"): The surname of Thomas (q.v.).

Die (דִּיוֹנְיָס, mith, דִּיוֹנְיָס, gäade; ἀνθολόγις, apoθέλω, τελεότατον, telebátos): "To die," etc., is of very frequent occurrence, and in the OT is generally the tr of mithli, meaning perhaps originally, "to be stretched out" or "prostrate." "To die," should be the consequence of eating the forbidden fruit (Gen 2:17; cfe 20:7; 2 K 1:46). "Die" is commonly used of natural death (Gen 5:8; 25:5). It is also used of violent death (Gen 26:9-11; Ex 21:20; Deut 27:21; 31:16; 5 Nu 4:15; Ex 3 8 1-8 S 8 12-19; 25:4). But "to die," or perish, is also used of the result of the sin of man (Prov 10:21; 15:10; 19:16). To die "the death of the righteous" is something to be desired (Nu 23:10).

In the NT the word for "to die," etc., is generally apóthélwos, "to die off or away," used of dying in all forms: of natural death (Mt 22:24); of violent death (Mt 23:25); of death of Christ (Jn 12:33); of death as the consequence of sin (Mt 8:21-24; Rom 8:15); etc., and used in the latter case sometimes as an equivalent for "to perish." "To die," also occurs several times (Mt 15:4; 1 Th 1:9, once of Jesus as the "firstfruits," for he was the "first to die," etc; 1 Th 4:14). "To die," etc., is a thing that rendered him liable to death. In Rom 6:2 we have "we who died to sin," etc.; and in our acceptance of His death as representing ours; similarly we read in 2 Cor 5:14, "One died for all, therefore all died" (RV), i.e. represented, and in Col 2:20 "if ye died with Christ," etc. Cf 2 Tim 2:11; 1 Pet 2:24.

Of the changes in RV may be mentioned "abode" for "died" (Gen 23:18, in "or settled, Heb fell"); "he that is to die" for "worthily of death" (Dt 17:6); "died" for "are dead" (Jn 4:49-50, and AV Jn 5:23); "though he die" for "were dead" (Jn 11:25); "many died" for "were dead" (Rom 15:2); "died for a nourished for" for "in vain" (Gal 2:21); "when his end was nigh for" for "died" (He 11:22). Of special importance are the changes from "he, are, were, dead" in Rom 6:2-7; 8:2 Cor 5:14; Col 2:20; 3:3; 2 Tim 2:11, and "having died" for "being dead in" in 1 Pet 2:24, as bringing out the truth that in the sight of God all men died in Christ also die.

A. R. Macrae

Diet, d'et (דִּיאָת, drubah, "prescribed"): A daily allowance or portion of food, as that given by King Evil-merodach to Jehoiachin, king of Judah (Jer 52 34 AV; cf 2 K 25 30).
DIG (ἡγαίων, ἐγαίων, “to dig”, ἐγαίων, hābhar; σπουδάσω, diōrāsō, “to dig through”): “I have digged and drunk strange waters” (2 K 19 24). In his campaign on foreign soil, where the enemy had stepped up the waterspings, Senacherib would at once dig fresh wells for his war ‘through houses’ (Job 24 16; cf Mt 6 19 20 m). Walls of eastern houses are often made of mud or clay, and frequently have no windows; and as the threshold of a Syrian house is sacred, the thief breaks in through the wall (see Trumbull, The Threshold Covenant). M. O. Evans

DIGNITIES, dig’ni-tīs, DIGNITY, dig’ni-tē ( Heb mārām, s’ēth, ṣēdhālāh): Rank or position, not nobility or austerity of personal character or bearing, is denoted by this word in its OT occurrences (Gen 49 3; Est 6 3; Eccl 10 6; Hab 1 7). In 2 Pet 2 10; Jude ver 8, “dignities” (σερή, dōnai) are angels, lofty spiritual beings, possible objects of blasphemy; of the context in both passages.

DIKE, dikē (σερή, dikē, “justice”): The avenging justice of God personified as a goddess (Acts 28 4). See JUSTICE.

DIKHŁAH, dik’lāh, dik’hālāh, “place of palms”): One of the “sons” of Joktan (Gen 10 27; 1 Ch 1 21). Perhaps a south-Arabian tribal or place-name connected with a palm-bearing district.

DILEAN, dil’e-an (דילאן, dil’ān, “cucumber”): A town in the Shephelah of Judah named with Migdal-gad and Mizpeh (Josh 15 38, ERV “Dilan”), which lay probably on the N. of Lachish and Eglon. It has not been identified.

DILIGENCE, dil’i-jens, DILIGENT, DILIGENT- LY, dil’i-jent-lī: This word is used in various senses in our Eng. Bible.

In Ezr 6 8, “with diligence” means “with care”; in Ezr 6 12; 7 17, “with speed,” “speedily”; in Prov 4 23 “watchfulness”; in Dt 4 1. In the 91 5 17; 19 18, Ps 77 6; Prov 27 23; Isa 56 2; Mic 7 3, “with care,” “serupulously,” “earnestly.” Sometimes it means “early,” “with haste” (Job 8 5; Prov 8 17). It may mean “industrious, “exacting” (Prov 10 26; 12 27; 22 29).

The American revisers have rendered “diligence” for various words in AV, e.g. for “business” in Rom 12 11; “giving diligence” for the “endeavoring” (Eph 4 3); “give diligence” for “studied” (2 Tim 2 15), for “labor” (He 4 11); “diligently” for “carefully” (Phil 2 28; He 12 17); “be diligent in” for “meditate upon” (1 Tim 4 15). It is well also to remember that the Old Eng. meaning of “diligence” is “with love,” from diligo, “to love.”

DILL. See ANISE.

DIMINISH, di-min’ish: RV has retained nearly all passages of AV where “to diminish” is used. Some of these uses have become obsolete: Dt 4 2, “neither shall ye diminish from it.” “Diminish” generally means “to reduce,” “to lessen.” In this sense it is employed in Ezr 5 11 from the Heb 鹑 мира, gārā, lit. “to shear.” The picture of shearing the beard, expressing degradation and loss of manhood, may underlie this passage.

DIMNAH, dim’nāh (דיננה, “dung”); Æmōn, Dommān): A city of the Merarite Levites in the territory of Zebulun (Josh 21 36). The name is probably a clerical error for Rimmon.

DIMON, di’mon, DIMONAH, di-mōnā. See DIBON.

DINAH, di’nā (דינה, dinah, “justice”): The daughter of Jacob and Leah, whose violation by Shechem, son of Hamor, caused her brothers, e.g. Simeon and Levi, to slay the inhabitants of Shechem, although they had induced the Shechemites to believe, if they would submit to circumcision, Shechem, the most honored of all the house of his father, would be permitted to have the young men to whom his soul clave for wife (Gen 34 1–31). The political elements of the story (of vs 21–23 and 30) suggest a tribal rather than a personal significance for the narrative. Nathan Isaacs

DINAIITES, di’nā-ītes (דניאלה, dinayē’): A people mentioned in Ezr 4 9, as settled in the city of Samaria by Osnappar (Assurbanipal). The identification is uncertain.

DINHABAH, din’ha-bī, din-hā’sa (דינָחָה, dinḥāḥāh): The royal city of Bela, son of Beor, king of Edom (Gen 36 32; 1 Ch 1 43). There may be a resemblance in the name of Hodobat-et-Teneb, about 8 miles E. of Hebron; but this is in the land of Moab, and probably much too far to the N. No satisfactory identification has been proposed.

DINNER, din’er (σερήν, dinētron; Mt 22 4; Lk 11 38 [RVv “breakfast”]; 14 12; cf Ruth 2 14; Jn 21 13): In oriental as in classical lands it was customary, anciently, as now, to have but two meals in the day, and the evidence, including that of Jos, goes to show that the second or evening meal was the principal one. The “morning meal,” as the Talm calls it, was in no sense a “meal.” The peasant or artisan, before beginning work, might “break [his] fast” (Jn 21 12–15) by taking a bit of barley bread with some simple relish, but to “eat [a full meal] in the morning” was a reproach (Eccl 10 16). The full meal was not to be taken until a little before or after sunset, when the laborers had come in from their work (Lk 17 7; cf the “supper time” of 14 17). The noon meal, taken at an hour when climatic conditions called for refreshment from the heat of the Greeks, rendered “dinner” in EV, Mt 22 4; Lk 11 38, RVv “breakfast”), was generally very simple, of bread soaked in light wine with a handful of parched corn (Ruth 2 14), or of “potage and bread broken into a bowl” (Jn 21 13). Many, when on a journey especially, are content with one meal a day, taken after sunset. In general, eating at other times is casual and informal; evening is the time for the formal meal, or feast. See MEALS.

Geo. B. Eager

DIONYSIA, di-o-ni’sh-a (Διώνυσια, Dionisia, “festivals of Dionysus” [Bacchus]): The rural (vintage) Dionysia were celebrated in the month of Poseideon (April), and are roughly the December of the Asclepias. The celebration consisted of feasts, processions, songs and (sometimes) scenic performances. The Asclepias formed one of the most prominent features. After sacrificing a goat to the god, they filled the wine-skin with wine, made it slippery on the outside with oil, and then tried to hop on it with one leg. Whoever fell down furnished great sport for the spectators, but if anyone succeeded in maintaining an upright position to the end, he was declared victor. The demarch conducted the festival, the expenses of which were paid by the deme.

The Lenæa were celebrated on the 12th of Gæmelon (January) in Athens, and later in Ionia in Asia Minor. At this festival also the new wine was tasted. A procession was formed and they marched through the city, indulging in all sorts of...
JOHN DIONYSUS, di-o-nys'hus (Dióno-sóς, Dioní-
os), surnamed "the Areopagite." One of the few Athenians converted by Paul (Acts 17 34). We know nothing further about him (see AREOPAGUS). According to one account he was the first bishop of the church at Athens; according to another he suffered martyrdom in that city under Domitian. We are even told that he migrated to Rome and was sent to Paris, where he was beheaded on Montmartre (Mount of the Martyr). The patron saint of France is St. Denys; of the French "Denys d' Halicarnasse" (Dióno-sóς of Halikarnassos). The mystical writings which were circulated in the Middle Ages and are still extant, are pronounced by the best authorities to be forgeries, and date from a period not earlier than the 5th cent.

J. E. HARRY

DIONYSUS, di-o-nys'hus (BACCHUS) (Dióno-sóς, Dionísos): The youngest of the Gr gods. In Homer he is not associated with the vine. In later Gr legend he is represented as coming from India, as traversing Asia in a triumphal march, accompanied by woodland beings, with pointed ears, furzy noses and snub noses. This procession was called Satyrs. The vine was cultivated among European-Aryans first in Thrace, and here Dionysus is said to have established his worship first in Europe. Then the cult of Dionysus passed down thither from the Balkan peninsula to Thrace; and in the localized form of the myth the deity was born here—son of Zeus and Semele.

"Offspring of Zeus on high.
Thou that carest for all

And in Deo's sheltered plain
Of Elysian lord God reigns.

Whither worshippers repair?
O Bacchus that dwellst in Thebes.
On whose broad and fertile groves
Fierce warriors from the dragon's teeth rose,
Where Issus softly floweth.

The city that Semele bare!"

—SOPHOCLES. Antigone.

Among all the Gr deities none appeared more vividly to the imagination than Dionysus. Gr tragedy is a form of worship, the ritual cult of the god of wine, who makes the initiate wise and the ungodly mad. Dionysius speaks most marvelously to the sense and to the spirit at the same time. There is nothing monotonous in the Dionysoic legend; it is replete with both joy and sorrow—in some aspects it is a "passion," in others a triumph. All the passion plays of the world (even the Oberammergau Passion plays, "Schauspiel") are the ancient spirit. One Dionysus after another has been substituted, but from the first there has been a desire on the part of the devotee to realize his god vividly with thrilling nearness, to partake of his joys and sorrows and triumphs in his manifold adventures. In the early myths Dionysus was one of the lesser gods; he is mentioned only twice in the Iliad and twice in the Odyssey; but he is always represented as being more nearly akin to man than the great august deities of Olympus. He is a man-god, or god-man. To the inhabitants of the vine-clad slopes of Attica, to which his cult had been brought from Phrygia through Thracian Bœotia, he was particularly dear. At their vintage feasts last year’s cask of wine was opened; and when the new vintage brought life to the bountiful god was greeted with songs of joyful praise. The burial of the wine in the dark tomb of the jars through the winter, and the opening of these jars at the spring festival symbolized the great awakening of man himself, the resurrection of the god’s worshippers to a fuller and more joyous life. The vine was not the only manifestation of the god—oil and wheat were also his; he was the god of ecstasy, the giver of physical joy and excitement, the god of life, the god of certain laws of Nature, germination and extinction, the external coming into being and the dying away of all things that are, fructification in its widest aspect, whether in the bursting of the seed-grain that lies interspersed in the earth, or in the generation of living creatures. Hence the prominence given to the phallic in the solemn processions in the Dionysiac festival of the wine harvest.

Nicanor (2 Mac 14 33) and Antiochus Epiphanes (2 Mac 6 7) thought that the cult of Dionysus would not be objectionable to the Jews. Polykletus Philopator branded the Jews with an ivy-leaf (3 Mac 2 29), which was sacred to Dionysus. See also Bacchus.

J. E. HARRY

DIOSCORINTHUS, di-o-skor'in-thi-us: A certain (unidentified) month (2 Mac 11 21). See Calendar; Time.
DIOCURI, di-ôk'û-rî (Διοκουρὶ). Diocuri; in Acts 28 11, AV Castor and Pollux, RV THE TWIN BROTHERS; in m, “Dioscuri”): The sign of the ship on which Paul sailed from Melita to Syracuse and Rhogiam. The Dioscuri (i.e. sons of Zeus), Castor and Pollux, are the two chief stars in the constellation of the Twins. Some 4,000 years BC they served as pointers to mark the beginning of the new year by setting together with the first new moon of springtime. The constellation of the Twins was supposed to be esp. favorable to sailors, hence ships were often placed under the protection of the twin gods. E. W. MAUNDER

DIOTREPHEES, di-ô-trêp'-fēz (Διοτρέφης, Dios trephēs): A person mentioned in 3 Jn vs 9,10 as contentiously resisting the writer's authority and forbidding others from exercising the Christian hospitality which he himself refused to show. The words “who loveth to have the preeminence, among them” may indicate that he was a church official, abusing his position. DIP: Priests when offering a sin offering were required to dip a finger into the blood of the sacrificed bullock and “to sprinkle of the blood seven times to the air” (Lev 4 6, etc.). See also the law referring to the cleansing of infected houses (Lev 14 51) and the cleansing of a leper (Lev 14 16). In all such cases “to dip” is “to moisten,” “to bespinkle,” “to dip in,” the Heb डीप, tāḥal, or the Gr ρηθή, βεφίō. See also ASHER. In Ps 68 22 “dipping” is not τρ but from the Heb, but merely employed for a better understanding of the passage: “Thou mayest crush them, dipping thy foot in blood” (AV “that thy foot may be dipped in the blood”). Rev 19 13 is a very doubtful passage. AV reads: “a vesture dipped in blood” (from ἄποθετο, “to dip”); RV following another reading (either ῥανίνθο, or ῥανίτζο, both “to sprinkle”) translates “a garment sprinkled with blood.” RV gives “dipped in.” See also SOP. A. L. BRENNICH

DIPHATH, dip'ath (吩吩, diaphath): A son of Gomer, son of Japheth, son of Noah (1 Ch 4 6), called Raphath (q.v.) in the corresponding genealogy in Gen 10 3.

DISALLOW, dis-a-lou': “To disallow” as used in the Scriptures means either “to oppose,” “not permit” (Heb ḥān, Nu 30 5.8.11), or “to reject” (Gr ἀποδικιμάζω, lit. “to consider useless,” 1 Pet 2 4 7 AV, RV “rejected”). DISANNUL, dis-a-nul'. See ANNUL.

DISAPPOINT, dis-a-point': “To disappoint” may be used transitively or intransitively. In the former case it naturally has a more forceful meaning. Therefore RV changes the tr of AV wherever “disappoint” is used with an object: Job 5 12, “frustrate”; Ps 17 13, “confront him,” RVn “forested”; Jth 16 6, “brought them to nought”; but RV retains “disappointment” where the person who disappoints is not expressed. Cf Prov 16 22.

DISCERN, di-zûrn': Five Heb words are thus tr: בָּט, yádha', nákhár, r'âād and šâmâ'a. It may simply mean “observe” (בָּט), “I discerned among the youths” (Prov 7 7); or discriminating knowledge, the vehicling of which was a part of the “discretion time and judgment” (Eccl 8 5, yádha'); “He discerned him not, because his hands,” etc (Gen 27 23, nákhár); “Then shall ye return and discern between the righteous and the wicked” (Mal 3 18, r'âād); “So is my lord the king to discern good,” etc (2 S 14 17, šâmâ'a).

In the NT the words anaktirîa, diaktirîa and do-kîmâsia are thus tr, expressing close and distinct acquaintance with or a critical knowledge of things. Used in 1 Cor 2 14 AV of “the things of the spirit of God”; in 1 Cor 12 29 of “the (Lord’s) body” in the sacrificial setting (cf Mt 26 28); in Eph and Col 3 18 of “heaven”; in He 5 14 of a clear knowledge of good and evil as the prerogative of a full-grown man. See also next art. HENRY E. DOSKER

DISCERNINGS, di-zûrn'îngs, OF SPIRITS (Σαν- πλοῖον πνευμάτων, diakriseis pneumâdon, “judicial estimation,” “through judgment or separation”): Occurs in 1 Cor 12 10 as being one of the gifts of the Spirit. The Gr word occurs in He 5 14; and Rom 14 1: “But him that is weak in faith receive ye, yet not for decision of scruples.” This tr scarcely expresses the meaning, which Thayer has freely rendered, “not for the purpose of passing judgment on opinions, as to which one is to be preferred as the more correct.” Taking these three passages together it is evident that the Gr term which is rendered “discerning” means a distinguishing or discriminating between things that are under consideration; hence the one who possessed the gift of “discernments of spirits” expressed a distinction between the one who spoke by the Spirit of God and the one who was moved by a false spirit. This gift seems to have been exercised chiefly upon those who assumed the rôle of teachers, and it was esp. important in those days, when there were many false teachers abroad (see 2 Jn vs 7; Acts 20 29.30). See also SPIRITUAL GIFTS. A. W. FORTUNE

DISCIPLE, dis'îcpl': (1) Usually a subst. (μαθητής, mathētēs, “a learner,” from μαθαίνω, “to learn”; Lat discipulus, “a scholar”): The word is found in the Bible only in the Gospels and Acts. But it is good Greek, in use from Herodotus down, and always means the pupil of someone, in contrast to the master or teacher (διδάσκαλος, didaskalos). See Mt 10 24; Lk 6 40. In all cases it implies that the person not only accepts the views of the teacher, but that he is also in practice an adherent. The word has several applications: (a) The widest sense is that of the disciple of Jesus, who accept the teachings of anyone, not only in belief but in life. Thus the disciples of John the Baptist (Mt 9 14; Lk 7 18; Jn 3 25); also of the Pharisees (Mt 22 16; Mk 2 18; Lk 5 39); of Moses (Jn 9 28). But its chief use is to designate the adherents of Jesus. (a) In the widest sense (Mt 10 42; Lk 6 17; Jn 6 66, and often). It is the only name for Christ's followers in the Gospels. But (b) esp. the Twelve Apostles, even when they are called simply the disciples (Mt 10 1; 11 1; 12 1, et al.). In the Acts, after the death and ascension of Jesus, disciples are those who confess Him as the Messiah, Christians (Acts 6 1.2.7; 9 39 [form, mathētēs]; 11 26, “The disciples were called Christians”). Even half-instructed believers who had been baptized only with the baptism of John are disciples (Acts 19 1–4).

(2) We have also the vb, μαθήτρα, mathētērēs, "Jesus' disciple" (lit. "was discipled to Jesus," Mt 27 57); “Make disciples of all the nations” (AV "teach," Mt 28 19); “had made many disciples” (AV "taught many," Acts 14 21); “every seribe who hath been discipled to a kingdom to heaven” (AV "instructed," Mt 13 52). The disciple of Christianity may be an adherent of Farrar, as "one who believes His doctrines, rests upon His sacrifice, imbibles His spirit, and imitates His example." The OT has neither the term nor the exact idea, though there is a difference between teacher and scholar among David's singers (1 Ch 25 8); and
among the prophetic guilds the distinction between the rank and file and the leader (1 S 19 20; 2 K 6 5).

G. H. TREVENER

DISCIPLINE, dis'pln (δισκευα, μαθησι): In AV only in Job 36 10, where it refers to moral discipline, the sternest cultivation of the righteous life; RV "instruction." RV in 2 Tim 1 7 has "discipline" for a Gr word (σφορισμός) meaning "sobering"; in 2 Tim 3 16 m, for Gr paideia, "instruction." In classic Gr paideia means "education," mental culture. Through the influence of the LXX, which translates the Heb midrash by paideia, the meaning of "chastisement" accompanies paideia in the NT. Cf He 12 5-7,8,11. See CHASTISEMENT; and for ecclesiastical discipline see CHURCH.

DISCOMFIT, dis-kum'ftr: DISCOMFITURE, dis-kum'f-ttr (דפוקת, קסום, מתקפה, m'tkph): These words are now obsolete or at least obsolescent and are confined in Bib. lit. wholly to the OT. The meaning in general is "to annoy," "harass," "confuse," "rouse" and "destroy." The most common use is upon the root meaning, "to trouble" or "annoy," sometimes to the point of destruction (Josh 10 10; Jgs 4 15; 1 S 7 10; 2 S 22 15).

The AV errs in the tr in Isa 31 8, where the meaning is "to become, subject to task work" or "to place a burden upon one." There seems also to be an unwarranted use of the word in Nu 14 45, where it means rather "to bruise" or "strike." The purest use is perhaps in 1 S 14 20, where the statement is made that "every man's sword was against his fellow, and there was a very great discomfiture." WALTER G. CLIFFINGER.

DISCOURSE, dis-kwər': In RV of Acts 20 7,9, the tr of Gr diakopmai (AV "preach"), elsewhere rendered, according to the implications of the context, "reason" or "dispute," as Acts 17 2; 19 9 (AV "disputing," RV "reasoning"); Jude ver 9.

DISCOVER, dis-kuv'ər: In modern usage the word "discover" signifies "to get first sight or knowledge of," "to ascertain," or "to explore." Such usage appears in 1 S 22 6 of the discovery of David's hiding-place, where the Heb uses פַּנּוּת (P'nt), פַּנּוּת (P'nt). In AV the word "discover" often occurs in a sense now archaic or even obsolete. (Note in the cases cited below the Heb word is צְפִית, צְפִית, except Jer 13 26 [צְפִית, צְפִית, "to make bare"]; and Hab 3 13 [צְפִית, צְפִית, "to make naked"]). (1) "To exhibit," "uncover" (or "betray"), in which examples ERV also reads with AV "discover". ARV "uncover" (Ex 20 26; Job 12 22; Isa 57 7 ["discovered thyself"] AV and ERV; Jer 13 26; Lam 2 14; Hos 7 1; Nah 3 5). (2) "To cause to be no longer a covering," "to lay bare" (2 S 22 16 AV). (3) "To bring to light," "disclose" (1 S 14 8,11 [ERV with AV "discoverer"]). (4) "To unmask" or "reveal oneself" (Prov 18 2 AV). (5) "To take away the covering of" (Isa 22 8 AV). (6) "To lay bare" (Hab 3 13). In Ps 29 9, AV reads: "The voice of the Lord . . . discovereth the forests," where RV reads, "stripeth the forests bare," i.e., "stripeth the forests of their leaves" (Pev. or). The Psalms, 1, 148); "stripeth bare the forests" (Briggs, Psalms, I, 251, 253).

In the NT (AV), the word "discover" occurs as a tr of the Gr anaphānāntes in Acts 21 3, and for kakadōn in Acts 27 30, where RV reads in the first instance "had come in sight of," and in the latter case "perceived." W. N. STEARNS.

DISCIPLES, dis-krip'ə-səlz, BIBLICAL, bib'li-kəl: By this term should be understood substantial disagreements in the statements of Bib. writers. Such disagreements might subsist between the statements of different writers at different times, or between the several statements of a single writer. Contradictions of Bib. views from extra-Bib. sources as history, natural science, philosophy, do not fall within the scope of our subject.

Observant Bible readers in every age have noted, with various degrees of insight, that the Scriptures exhibit manifold interior differences.

2. Criticism and contrasts. Differences of literary form and method have ever seemed, except to those who maintained a mechanical theory of inspiration, wholly natural and fitting. Moreover, that there was progress in the Bib. revelation, esp. that the NT of Jesus Christ signifies a vastly richer revelation of God than the OT, has been universally recognized. In fulfilling the law and the prophets Christ put a marked distance between Himself and them, yet He certainly affirmed rather than denied them. The Christian church has ever held to the essential unity of the whole library of the Holy Scriptures. Moreover, the evangelical churches have recognized the Bible as "the only and sufficient rule of both faith and practice." Indeed, in the generation following the Reformation, the strictest and most literal theory of inspiration and inerrancy found general acceptance. Over against such a body of presuppositions, criticism, some generations later, began to allege certain errors and discrepancies in the Bible. Of course the orthodox sought to repel all these claims; for they felt that the Bible, whatever the appearances might seem to indicate, must be free from error, else it could not be the word of God. So there came with criticism a long period of sturdy defence of the strictest doctrine of Bib. inerrancy. Criticism, however, kept on its way. It has forced the church to find a deeper and surer ground of confidence in the authority of the Bible as the witness to God's self-revelation to man.

In our day the church has for the most part overcome the notion that the certainty of God in Christ stands or falls with the absolute inerrancy of each statement contained in the Bible. Still there remains, and doubtless ever must remain, a need of a clear understanding of the issue involved in the allegation—always an issue of "other human limitations"—of Bib. discrepancies.

Alleged discrepancies pertain (1) to statements of specific, concrete facts, and (2) to the utterance of principles and doctrines. Under the second head fall disagreements respecting moral and religious truths, the "superhistorical" realities and values. Our inquiry resolves itself into three parts: (1) to determine whether there be discrepancies, of either or both sorts, in the Bible; (2) to obtain at least a general understanding of the conditions and causes that may have given rise to the discrepancies, real or apparent; (3) to determine their significance for faith.

As to the first point, it should be observed that apparent inconsistencies may not be real ones; as the often in the Old Testament. Hence the doubt that the discovery of further data may resolve many an apparent contradiction. On the other hand, the affirmation a priori that there can be and are real discrepancies in the Bible is not only an outrage upon the human understanding, but it stands also in contradiction to the spirit of
freedom that is of faith. Besides, it should not be overlooked that the discoveries of modern historical and archaeological research, which have tended to confirm very many Biblical statements, seem just as surely to neutralize any error in the text. In any event, we must bow to reality, and we may do this with fearless confidence in "the God of things as they are." But are there any real discrepancies in the Bible? It is a part of the present plan to attempt the impossible and at all events useless task of exhibiting definite statistics of all the alleged discrepancies, or even of all the principal ones. Passing by the childish folly that would find a "discrepancy" in mere rhetorical antitheses, such as that in Prov 26:4.5 ("'Answer not a fool according to his folly'"), or instances of merely formal contrariety of expression, where the things intended are manifestly congruous (e.g. Mt 12:30; Lk 11:23 contrasted with Mt 9:40; Lk 9:50; "He that is not with me is against me," "He that is not against us is for us"), it will serve our purpose to notice a few representative examples of real or apparent discrepancy. The chronologies of K and Ch are inconsistent in the enunciation of the genealogies in Gen 46; Nu 26; 1 Ch 2-7 show considerable variations. The two lists of exiles who returned with Zerubbabel (Ezr 2; Neh 7:6ff) show many discrepancies, including a marked difference in the enumeration. The accounts of the creation in Gen 1 and 2 (cf CREATION)—to take an example dependent upon the results of modern criticism—are mutually independent and in important particulars diverse. But the center of interest in our inquiry is the gospel history. Since Tatian and his Diatessaron in the 2nd ct., the variations and contrasts in the Gospels have not only been noted and felt, but many have striven to "harmonize" them. After all, however, there remain some irreducible differences. The Gospels, generally speaking, do not give us "ripassiamo verba" of Jesus; in reporting His discourses they show many variations. In so far as the essential meaning is the same in all, no one speaks of discrepancies; but when it is not clear or manifestly foreign to the plain meaning (e.g. Mt 12:39.40 and Lk 11:29.30), one may say that at least a technical discrepancy exists. In recording sayings or events the evangelists manifestly do not always observe the same chronological principle; Lk tends to make different connections sayings which Mt includes as parts of the Sermon on the Mount (e.g. the Lord's Prayer, Mt 6:9ff; Lk 11:1-4; cf Jesus Christ; CHRONOLOGY OF NT). We have two distinct genealogies of Jesus (Mt 1:1-16; Lk 3:23ff; cf GENEALOGY). We may even note that Pilate's superscription over the cross of Jesus is given in four distinct forms. Here, however, the discrepancy is not real except in the most technical sense, and is well not mentioning only to show that the evangelists' interest does not lie in a mere objective accuracy. That a perfect agreement as to the significance of an event exists where there are undeniable discrepancies in external details may be illustrated by the two accounts of the healing of the centurion's servant (Mt 8:5ff; Lk 7:1ff). Of enormous greater interest are the various accounts of the appearances of the risen Christ. If a complete certainty as to the form and order of these events is necessary to faith, the case is not a happy one for the historian who is unable to render a perfect account of these matters (cf Jesus Christ; RESURRECTION). Turning from the Gospels to apostolic history, we meet with real problems, e.g. how to relate Paul's autobiographical notes in Gal 1 with the accounts in Acts.

The discrepancies thus far noted pertain to historical matters, and not one of them involves the contradiction of a fact in which faith is interested. But are there also real or apparent discrepancies in matters of doctrine? Presenting the facts, tending to for instance, that the ideal of the doctrine of the prophets and that of the priestly class stand in a relative (not absolute) opposition to each other (cf, e.g. Jas 1:11; Mic 6:8 with the interpretation of the statements of the NT, some would assert—among them Luther—that James stands in opposition to Paul in respect to faith and works (cf Jas 2:17ff in contrast with Gal 2:16 and many other passages in Paul). But particular interest attaches to the problem of Christ's attitude toward the OT law. His "but I say unto you" (Mt 5:22 and passim) has been interpreted by many as a distinct contradiction of the OT. Another question of acute interest is the agreement of the Johannine picture of Jesus with that of the Synoptics.

It can scarcely require proof that some of these alleged discrepancies are not such at all. For example, Jesus' attitude toward the OT was one of profound reverence and affirmation. He was very much conscious that the OT law represented a stage in the Divine education of mankind. His "but I say unto you" was not a denying of the degree of advancement represented by the OT law, but a carrying out of the principle of the law to its full expression (cf LAW; FULFILMENT). Of course, the Divine education of Israel did not mean the mere inculcation of the truth in a fallow and hitherto unoccupied soil. There was much supersition and error to be overcome, and a relationship to the historical and theological, or grace and truth, which were to be the foundation of the New Testament. It was an essential part of the Divine revelation to overcome, still manifest themselves here and there in the OT; it may be replied that at all events the one grand tendency of Divine revelation is unmistakably clear. An idea is not "Scriptural" simply by virtue of its having been incidentally expressed by a Biblical writer, but because it essentially and inseparably belongs to the organic whole of the Biblical testimony. In the case of James v. Paul the antithesis is one of emphasis, not of contradiction, of a first principle. And as for the variations in the gospel history, these do not deserve to be called real discrepancies so long as the Gospels unite in giving one harmonious picture and testimony concerning the events in which the prophetic testimony and the whole of Jesus. Even from this point of view, John, though much more theological, preaches the same Christ as the Synoptists.

As to the conditions under which discrepancies may arise, it may suffice, first, to call attention to the general law that God in revealing His Spirit to men and in moving men by His Spirit to speak or write, never gives them out of the normal relations of human intelligence, so far as matters of history or science are concerned, as if to Himself and His will which is the result of revelation and inspiration. Their references to history and Nature are not therefore in any sense superhuman; accordingly they have no direct authority for faith (cf REVELATION; INSPIRATION). On this basis the divergences of human traditions or documents as exhibited in different genealogies, chronologies and the like are natural in the best sense and wholly fitting. As for the rest, errors of copists have played a part.

Faith, however, has no interest in explaining away the human limitations in God's chosen witnesses. It is God's way to place the heavenly "treasure in earthen vessels" (2 Cor 4:7). It seems that God has purposely led the church to see,
through the necessity of recognizing the human limitations of the Bible, just where her faith is grounded. God has made Himself known through His Son. The Scripture preparations of the NT, and of the OT in preparation for Him, give us a clear and sufficient testimony to the Christ of God. The clearness and persuasive power of that testimony make all questions of verbal and other internal agreements essentially irrelevant. The certainty that God has spoken unto us in His Son and that we have this knowledge through the Scripture testimony lifts us above all anxious concern for the possible errors of the witnesses in matters evidently nonessential.

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J. R. VAN PRIL

DISCUS, diskus (δίσκος, diskos, "the summons of the discus," 2 Macc 14 14 m., "to the game of the discus," AV "the game of discus"): The discus was a round stone slab or metal plate of considerable weight (a kind of quoit), the contest of throwing which to the greatest distance was one of the exercises in the Gr gymnasia, being included in the pentathlon. It was introduced into Jerusalem by Jason the high priest in the time of Antiochus Epiphanes, 175-164 BC, in the Palæstra he had formed there in imitation of the Gr games. His conduct led to his being described in 2 Macc 14 13.14 as that "ungodly man" through whom even the priests forsook their duties to pray at the discus. A statue of a discobolos (discus-thrower) is in the British Museum. From discus we have the words "disc," "dish," "desk." See Games. W. L. WALKER

DISEASE, di-zēs, DISEASES, di-zēziz (נָשָּׁה, šāšāh, הָלָה, ḥālēt; vōcōs, nānos): Palestine, from its position and physical conditions, ought to be a healthy country. That it is so does not depend on the unsanitary conditions in which the people live and the absence of any attempts to check the introduction or development of syphilitic diseases. The number of marshes or pools is fairly small, and the use of active measures to destroy the larvae of mosquitoes might easily diminish or abolish the malarial fevers which now prevail all over the country. The freeing of Ismailieh and Port Said from these pools is an object-lesson in sanitation. When one examines the conditions of life in towns and villages all over the country, the evidences of the ravages of these fever and their sequelae appear on every hand as they affect all ages from infancy to middle age, and one meets but few individuals of extreme old age. The absence of any adequate system of drainage and the pollution of the water supplies are also factors of great importance in preserving the health of the people.

In ancient times it was regarded as healthier than Egypt, as it well might be, hence the diseases of Egypt are referred to as being worse than those of Pal (Dt 7 15; 28 60; Am 4 10). The sanitary regulations and restrictions of the PC would doubtless have raised the standard of public health, but it is unlikely that these were ever observed over any large area.

The types of disease which are referred to in the Bible are those that still prevail. Fevers of several kinds, dysentery, leprosy, intestinal worms, plague, nervous diseases as well as paralysis and epilepsy, insanity, ophthalmia and skin diseases are among the commonest and will be described under their several names. Medical treatment is described under Medicine. Physician. The word "disease" or "diseases" in AV is changed to "sickness" in RV in 2 K 1 2; 8 8; Mt 9 35, and left out in Jn 5 4; while in Mt 8 17 "sicknesses" is replaced by "diseases." RV also changes "infirmity" in Lk 7 21 to "diseases," and in Ps 38 7 "a loathsome disease" is changed to "burning." ALEX. MACALISTER

DISEASES OF THE EYE. See Eyes, Diseases of.

DISH: The rendering in RV in some connections of three Heb and one Gr word. The בֶּרֶד תֹּאֶרֶךְ of Ex 25 29; 37 16; Nu 4 7 was apparently a kind of sufler, in this case of gold, for holding the loaves of the "presence bread." The same word represents the silver "platters" (Nu 7 13 ff) brought by the princes as a dedication gift. The σφήλις of Jgs 5 25 was a large bowl, so τραπέζιον in Jgs 6 38. "Lordly dish" is lit. "bowl of [lit for] nobles." The calabash of 2 K 21 13; Prov 19 24; 26 15 (last two AV "bosom" after LXX) refers probably to the wide, deep dish in which the principal part of the meal was served. Of somewhat similar form may have been the τρίβην (LXX for בֶּרֶד תֹּאֶרֶךְ) mentioned in connection with the Passover meal (Mt 26 23; Mk 14 20). BENJAMIN RENO DOWNEE

DISHAN, dīshān, DISHON, dīshōn (דִּשָּׁן, dišān, דִּשָּׁה, dišāh, “anteleope,” “pygarg”): A Horite clan, mentioned as the youngest "son" and elsewhere as the "grandson" of Seir. The form Dishon occurs several times in the list of Horite clans, together with many other totem names (Gen 36 passim; 1 Ch 3 8f). See Gray, H/PN, 89.

DISHONESTY, dis-on-es-ī: Only in 2 Cor 4 2, the AV rendering of Gr αἰσθανόμενος; AV elsewhere and RV uniformly, "shame."

DISOBEDIENCE, dis-ō-bē-di-ēn-s, DISOBEDIENT (נְזֶב, nəzēḇ, מָרָד, mārād; ἀπεθεῖσθαι, ἀπαθεῖον, ἀθράστος, ἀθράστου); The word used chiefly in the NT has the general meaning of a lack of regard for authority or rulership. The stronger meaning of actual stubbornness or violence is perhaps conveyed in the OT (1 K 3 26; Neh 9 26; cf 1 K 3 21).

In the NT there seem to be two rather clearly defined uses of the word, one objective and practical, the other ethical and psychological. The first refers more to conduct, the second to belief and one's mental attitude toward the object of disobedience. To the first belong such passages as refer to the overt act of disobedience to one's parents (Rom 1 30; 2 Tim 3 2). Illustrating this more fully, the tr according to the AV of 1 Tim 1 9 is given as "unruly" in the RV. By far the greater emphasis, however, is placed upon the distinctly ethical quality in which disobedience is really an attitude of the mind and finds its essence in a heart of unbelief and unfaithfulness (1 Pet 3 7f; Eph 2 2; 4 6; Col 3 6). In the latter three references "children [sons] of disobedience" are mentioned, as if one should
become the very offspring of such an unhappy and unholy state of mind. The classic phrase of NT lit. (Acts 26:10) contains both the practical and the ethical aspects. Paul's convictions were changed by the vision and his conduct was made to conform immediately to it. WALTER G. CLIPPINGER

DISORDERLY, dis-ór'dér-li (ἀρακτός, disaktos): The word is found four times in the Epp. to the Thess (1 Thess 5:14; 2 Thess 3:6,7,11), "Withdraw yourselves from every brother that walketh d." We beheld not ourselves; 'We hear of some that walk among you d.' The word is a military term and has reference to the soldier who does not keep the ranks (inordinatus, Liv.). Then it refers to people who refuse to obey the civil laws, and thus it gets its meaning, "disorderly." It points to members in the early church, who, by their lives, became a reproach to the gospel of Christ (of 1 Thess 4:11.12). HENRY E. DOSKER

DISPATCH, dis-pash': Occurs Tob 7:8 in the sense of dispatch of business, "Let this business be dispatched" (RV "finished"); 2 Mac 12:18, "before he had dispatched anything" (RV "without accomplishing"); Wis 11:19 [20] in the sense of finishing, destroying, "dispatch them at once" (RV "condemn them"); 4 Macc 1:8 (kataniein), which may mean "finish it quickly," RV spells "dispatch." EXECUTIVE, ex-ek'syütiv, ex-ek'syютив): The word (oikonomia) so tr signifies primarily, a stewardship, the management or disposition of affairs intrusted to one. Thus 1 Cor 9:17, AV "A dispensation of the gospel is committed unto me," RV "I have a stewardship intrusted to me." The idea is similar in Eph 3:6 Col 1:25 (RVm "stewardship"). In Eph 1:10 God's own working is spoken of as a "dispensation." EXECUTIVE, ex-ek'syютив, ex-ek'syютив)

4. Extent esp. into the chief cities of the civilized world. The successors of Alexander, Dispersion and their successors in turn, encouraged them to migrate into other countries and the mingling of nationalities. They needed colonists for the settlements and cities which they established, and with the offer of citizenship and facilities for trade and commerce they attracted many of the Jewish people.

In this way," says Philo, "J esus became the capital, not only of Judea, but of many other lands, on account of the colonies which it sent out from time to time to the bordering districts of Egypt, Phoenicia, Syria, Cæcilia, Syria, and into the more distant regions of Pamphylia, Cilicia, the greater part of Asia Minor as far as Bithynia, and the remotest corners of Pontus. And in like manner into Europe: into Thessaly, and Boeotia, and Macedonia, and Aetolia, and Attica and Argos, and Corinth, and into the most fertile and fairest parts of the Peloponnesus. And not only in the continent of Asia, but also in the most important islands, such as Euboea, Cyprus, and Crete. I say nothing of the countries beyond the Euphrates. All of them except a very small portion of Babylon, and all the atreparies which contain fruitful land, have Jewish inhabitants" (Philo, Leg ad Caium, 86).

About the middle of the 2nd cent. BC the Sibylline Oracles could say of the Jewish people: "Every land and every sea is full of thee" (3:271). About the same period the Rom Senate, being anxious to extend protection to the Jews, took a circular letter written in their favor to the kings of Egypt, Syria, Pergamum, Cappadocia and Parthia, and to a great number of provinces, cities and islands of the Mediterranean, where presumably there was a larger or smaller number of Jews (1 Mac 15:15 f). It
is no surprise, therefore, to read that for the Feast of Pentecost at Jerusalem, there were present after the ascension of Jesus: "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Paphia, and in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians" (Acts 2 9–12).

The Eastern Dispersion, caused by the Assyrian and Babylonian captivities, seems to have increased and multiplied, and to have enjoyed a considerable measure of liberty, and Eastern prosperity. When the return from Dispersion the captivity took place under Zerubbabel, it was only a small proportion of the exiles who sought a home again in the land of their fathers. Nor did the numbers who accompanied Ezra from Babylon greatly diminish the exiles who remained behind. In the time of Christ, Jos could speak of the Jews in Babylonia by "of numerable myriads" (Ant, XI, v. 2). He also tells us of the 2,000 Jewish families whom Antiochus transferred from Babylon and Mesopotamia to Phrygia and Syria. Of the peculiarities of the Jews as a people, as well as of the history and character of their own customs and arousing the ill-will of the neighbors, we have a glimpse in the Pers period in the Book of Est (3 8). Babylonia remained a focus of eastern Judaism for centuries, and from this country the leaders of the Talm of Jerusalem in the 5th cent. of our era, and the Talm of Babylon a cent. later. The two chief centers of Mesopotamian Judaism were Nehardea, a town on the Euphrates, and Nisibis on the Mygdonius, an affluent of the Chaboras, which were also centers of Syrian Christianity.

The Egypt Dispersion is of special interest and importance, and recent discoveries have thrown unexpected light upon it. As far back as the days of Sheshen, a Egyptian founder of the 22d Dynasty, the Shi Dispersion shak of 1 K 14 25 f; 2 Ch 12 21; who invaded Pal in the 10th cent. BC, and engraver on the S wall of the great "Temple of Karnak the names of many districts and cities he had captured, war of Egypt and hostages may have been carried off to Egypt by the conqueror. At a later time Jewish mercenaries are said to have fought in the army of Pharaoh Neco II against Ethiopia, to which expedition belong the famous inscriptions of Abu Simbel (594–589 BC). So we learn from the well-known Letter of Aristaeus. But the clearest and best-known example of a settlement of Jews in Egypt is that connected with the prophet Jeremiah. When Gedaliah, the governor of Judaea, after the destruction of Jerusalem in 586 BC, had been treacherously murdered, the depressed and dispirited remnant under Jehonan, the son of Kareah, resolved to take flight into Egypt, against the counsel of Jeremiah. A host of fugitives, including Jeremiah and his friend Baruch, accordingly set out thither, and settled at Migdol and Tahpanies and Noph (Memphis), and in the country of Puthoth in the wilderness, which is some distance from both the Nile and the desert. The journey was undertaken in the 44th year of Jeremiah. It was in Egypt with these fugitives that Jeremiah ended his life. Many of the fugitives were taken prisoners by Nebuchadrezzar on one of his latest expeditions to the west, and were transported to Babylon (Jos, Am, X, ix, 7; Jer, xxxviii, 13–18).

Of this colony of Jews it is natural to see a strong confirmation in the recent discovery of Aaram, pappi at Assouan, the Syene of the ancients. The pappi were the contents of a deed box of a member of a Jewish colony in upper Egypt, and they refer to house sales and in which Jews are concerned. Here then at Assouan, about 470 BC is a colony of Jews in Egypt. But, in addition to these, there have been bankers and money lenders, within a cent. of the death of Jeremiah. In the pappi there is evidence of the existence of a tribunal in Egypt, where cases could be decided, as fully recognized by law as any of the other courts. Egypt or Pers, for Egypt, the "chiefest of longines" in the case of Jews in Egypt. Most significant of all, Jeh is acknowledged as the God of the Jew and the symbol of the sanctity or existence of the altar of sacrifice is beyond all doubt. Evidently these Jews in Egypt did not consider that an altar of Jeh could not stand anywhere else as an altar of the Lord. In Jehu, the worship of the synagogue was the only worship of the God of their fathers. These facts are rather still more striking when we regard them as a fulfillment of Isaia's prophecy: "In that day there shall be five cities in the midst of Egypt that speak the language of Canaan, and swear to Jehovah of hosts: one shall be called the city of destruction. In that day shall Babylon be brought to Jehova in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah" (Isa 19 4–19). These pappi give information similar to that which the clay tablets discovered at Nippur give regarding the house of Marduk son of Nis-Nergal King of Babylon. 5. The Dispersion.

8. Jewish Temple at Syene. One of these pappi contains the petition of the Jewish colony in Elephantine addressed to Bagohi, a Pers governor at Elephantine, and the other to the Pers governors of Egypt, about 408 BC. They ask for assistance to enable them to rebuild the temple of Jeh in Elephantine. The former was supported by the secretary of the priests of the ram-headed Egypt god Khnum. This temple was erected to Jeh at least 125 years before and had been seized by Cambyses in 525 BC when he destroyed the temple at Edfu. The temple erected to Jeh at Elephantine was also for burnt sacrifice, and there were gold and silver vessels in which the blood of sacrifice was contained. The text of the college of priests presenting this petition is Jehovah, a name found in an abbreviated form in Judon (Neh 3 7). An attempt has been made to identify this temple with the temple of the Pers army under Cambyses from their adopted homes in Assyria, and the cities of the Medes and had obtained possessions believed to point to the Northern Kingdom, like Roessa and Menahem, occur very frequently, but this is to overlook a foundation for the temple, and the Israelite origin of the Syene colonists is not established (4 K 409 7, 441 f.). The temple was said in favor of the view that they were the descendants of a Jewish military colony. That Jewish mercenaries were fought in the reign of the Pharaohs of the 21st century BC is seen. And that Elephantine was an important garrison town on the Nile is also certain. (SeeJer, xlviii, 4.) (2) mentions a Jewish military colony holding a post at Pelusium in the cent. before Christ, and this might be the same garrison which the Israelites destroyed in the 5th cent. BC. Such a garrison would attract Jews engaged in business and in the occupations of civilization, and so a distinct Jewish community would be formed. It has even been suggested that the tidings of the destruction of the temple at Jerus were false and the motives to this Egyptian Jews to build the temple and rear the altar of burnt offering which the heathen priests of Khnum had destroyed.

While the petition to the religious authorities at Jerusalem indicates that the priests of Elephantine regarded their temple as dependent upon the temple at Jerusalem, it is significant also, as is shown in their letter, in communication with Delaiah and Shelemiah to the sons of Sanballat, the governor of Samaria. That this was Nehemiah's temple at Elephantine (Neh 6 14), for he lived nearly a cent. earlier. But the association with descendants of him, himself Samarians, gives a schematical appearance to the position of the Elephantine temple. The existence of this temple with its priestly, its altars of sacrifice, and its names for 500 years BC, is an important fact in the history of the Dispersion. It was meant to keep those Jewish exiles true to the religion of the fathers, who had handed on to them their brethren in Pal. For a like purpose the temple of Onias at Alexandria, in the 100 years of the Maccabean struggle. Onias had to flee from Jerusalem with a number of priests and Levites, and for this he received a letter of protection. Pharaoh in Egypt, he received a gift of land upon which he built a
The great monument of Hellenistic Judaism, which had its chief seat in Alexandria, is the LXX tr of the OT. The Septuagint paro evanghelika, and was the Bible of the Gnostics and the first declaration of the Lord Jesus Christ Himself. It is ascribed in the Letter of Aristeas to the interest of Ptolemy II Philadelphus (285-246 BC) to secure a copy of the Jewish Law in an accessible tr for the famous Royal Library. It is more likely than its familiarity with their Hell tongue and in their new surroundings, the need of an intelligible version of the Law to lend a religious character to the work to act to produce it. In course of time the rest followed, but from the tradition of its being the work of 70 or 72 translators it is known as the LXX. See SERTUAGINT.

The question has been raised whether much has not been made of a Jewish community in Alexandria so early, and it has been asserted that the dispersion anywhere before the Maccabean Jewish period in the second half of the Community 2nd cent. BC. The evidence as we have seen points to the existence of Jewish communities continuously from the days of the Maccabees. Papry prove the presence of Jews in Egypt, not only in the towns but in country districts from a comparatively early period. A remarkable inscription has been found in this community at a late date, no record has yet been found to tell. Possibly it decayed in course of time, for Herodotus who visited Egypt about 450 BC makes no mention of the inhabitants as Jews in sufficient numbers to attract his attention. It was undoubtedly with the founding of Alexandria in 332 BC that the flourishing period of Judaism in Egypt commenced. Alexander the Great had hastened from the field of victory at Issus 333 BC, through Syria by way of Tyre, the siege of which occupied him some months, showing clemency to the inhabitants of Jer and severity to the rebellious inhabitants of Gaza till by its eastern gate he entered Egypt and took possession of the land of the Pharaohs. The Jews appear to have been friendly to Macedonian conquest, and in Alexander's new city they received the rights of citizenship and two quarters allotted to themselves. That they were persecuted and found by Jews in sufficient numbers to attract his attention. The sanctuary of the city was on a scale of great magnificence. In the reign of Ptolemy Philometor (182-146 BC) they were allowed to set up the temple at Leontopolis, as we have already noticed. In the time of Philo the Jewish colony in Egypt was considered to number a million. It was in Alexandria that the Jews first came so powerfully under the influence of Hellenism, and here that the peculiar Graeco-Jewish philosophy sprang up which Philo and the most original representatives. The Jews and Hellenism The same soil was eminently favorable to early Christianity which had from the end of the 2nd cent. onward its greatest teachers and their learned catechetical school. See ALEXANDRIA.

14. The Septuagint

The Septuagint was the Greek translation of the Hebrew Bible, completed around 200 BC. It is known as the LXX (Latin: Liber Septuaginta), as it was written in Greek and was the primary text used by the Jewish community in Alexandria. The LXX was commissioned by Ptolemy II in the mid-3rd century BC, possibly to secure a copy of the Jewish Law for the royal library. The text was completed by Ptolemy III in the early 3rd century BC. The LXX is significant because it was the first known translation of the Hebrew Bible into Greek, making it accessible to Greek-speaking Gentiles and influencing Christian theology and liturgy. The LXX differs from the Masoretic Text in the Hebrew Bible, and its influence extends beyond Judaism to early Christian texts, such as the New Testament.

15. Early Evidence of Dispersion in Alexandria

Alexandria, founded by Alexander the Great in 332 BC, was a center of Hellenism and became a major city in the Mediterranean world. During the Hellenistic period, Jews lived in Alexandria and other Greek cities, and their presence is reflected in the LXX, the Greek Bible translated from Hebrew. The LXX was completed around 200 BC and was commissioned by the Ptolemaic dynasty in Egypt, with the aim of producing a Greek translation of the Hebrew Scriptures suitable for the royal library in Alexandria. The translation was completed by Ptolemy III around 246 BC, and it was the first known translation of the Hebrew Bible into Greek. The LXX was then employed by the early Christian church, and its influence extends beyond Judaism to early Christian texts, such as the New Testament.
op. cit., 667 ff; cf 649 ff). He has also made it extremely probable that long before St. Paul's day there was a strong body of Jews in Tarsus of Cilicia, and Jews held a notable position in Antioch and other cities in the Levant as early as 171 BC. "The Seleucid kings," he says, "led the Jews as an element of the colonies which they founded to strengthen their hold on Phrygia and other countries." But it is difficult to trace the profound influence they exerted in the development of their country from the fact that they adopted to such an extent Gr and Rom names and manners, and were thus almost indistinguishable. At Laodicea and Hierapolis there are many remains of Jewish presence: for example, at the latter place an inscription on a gravestone tells how the deceased Publius Aelius Glyron mortified a sum of money to provide for the decoration of his tomb every year at the Feast of Unleavened Bread.

The Dispersion among the Greeks proper had attained to considerable dimensions in the time of Christ. Philo, as noticed above, mentions Thessaly, Boeotia, Macedonia, Greece, Aetolia, Attica, Argos, Corinth and the Peloponnnesus as having Jewish inhabitants. Inscriptions recovered from Delphi and elsewhere relating to the manumission of slaves in the time of Constantine the Great (Deissmann, *Light from the Ancient East*, 325 ff). In Sparta and Sicily, Jews lived in the days of the Maccabees (1 Mac 15 23). At Philippi we know from Acts 16 16 there was a *prosauchoi*, or place of prayer, and at Thessalonica, Berea, Athens, Corinth there were synagogues in St. Paul's time. On the islands of the Greek archipelago and the Mediterranean there were Jews. Cyprus, the home of Bar-nabas, had a large Jewish population; and Euboëa and Crete are named by Philo as Jewish centers. Rhodes has the distinction of having produced two opponents of Judaism in the first half of the 1st cent. BC. Clearchus of Soli, a disciple of Aristotle, introduces in one of his dialogues a Jew from Coele-Syria, Hellenic not in speech only but in mind, representing him as having come in his travels to Asia Minor and there conversed with Aristotle. Such an experience may have been rare so early; the incident may not be fact, but fiction; yet such as it is, it tells us something of the spread of Judaism.

The relations of Rome with the Jewish people lend special interest to the Dispersion there. Jews do not appear to have been settled in Rome before the Maccabean period, but there is a certain path in the appearance of Jewish Dispersion made to the Roman state by Judas Maccabaeus, amid the difficulties that were gathering round his position, for "a league of amity and confederacy" with the Rom people (1 Mac 8 17-32). His brother and successor, Jonathan, followed this up later (12 1-416). And in 140 BC Simon sent a delegation which concluded a treaty, offensive and defensive, with Rome, which was duly intimated by the Senate to their allies in various countries, esp. of the East. During the stay of the mission at Rome its members seem to have made attempts at religious propaganda, and the praetor Hecules compell them to return to their homes for attempting to corrupt Rom morals by introducing the worship of Jupiter Sabazius which is no doubt the Rom interpretation of the Lord of Hosts (Jehovah Sabaoth). But cre long in Rome, as in Alexandria, they formed a colony by themselves, occupying Trastevere, the Trastiberine portion of the city, together with an island in the Tiber. Their prosperity grew with their numbers. When Cicero in 59 BC was defending Flaccus he speaks of gold being sent out of Italy, and all the provinces, to Jerusalem, and there was present among his listeners a large body of Jews interested in the case. When Pompey had captured Jerus in 63 BC, he sold a number of Jewish captives. They were sold as slaves, but many of them received their freedom and rights to citizenship. When Julius Caesar, who was a great patron and protector of the Jews, died, the Jews wept over him for nights on end.

21. Jews and Pompey

22. Jews and the First Caesars

23. Influence of the Early Roman Empire

24. Jews in Italy, Gaul, Spain and North Africa

25. Numbers of the Christian Empire

26. Jewish Prosvelytes

...
there was nevertheless at the heart of Judaism a missionary purpose, as we see from the universalism of the Ps and the Prophets. Judaism was burdened with a message which concerned all men, to the effect that there is one God, and that the spiritual Creator of heaven and earth, who had committed to the family of Abraham in trust for the world His Law. To witness for the Living God, and to proclaim His Law, was the chief element of the Jewish propaganda in the Roman empire, and their system of proselytism enabled them to gain adherents in numbers. In this the OT Scriptures and the observance of the Sabbath were important factors, and enabled them to win the adherence of intelligent and educated people.

That the Jews of the Dispersion had an internal organization with courts of their own, having considerable jurisdiction, not only in spiritual but in civil affairs, there is no doubt. This would only be in accordance with the analogy of their constitution as seen in the NT, and of their commercial organization in many lands to this day. In all the lands of their Dispersion the Jews never lost touch with their land of their forefathers, or Jerusalem, the city of the Great King. The bond of unity was maintained by the pilgrimages they made from all the countries where they were scattered to their great national feast; by the payment of the half-shekel toward the services of the Temple as long as it stood; and by their voluntary submission, so long as they had a national polity, to the decrees of the great Sanhedrin.

That Judaism was influenced in its Dispersion by contact of the larger world of life and thought in which the Jews had their place outside of Pal we can see by the example of Alexandria. It was there that it felt most powerfully the penetrating and pervasive influence of Graec thought, and the large apocyphal and apocalyptic lit. which sprang up there is one of the most notable results. The Alexandrian Jew was in reality both a Jew and a Greek; he held the faith of Jeh and sincerely worshipped the God of his fathers, but he spoke the Graec language, had received a Gra education, and had contracted many Gra ideas and habits. Still those in his position were Jews first, and Gra afterward, and on all the 'fundamentals' were in thorough sympathy with their Palestinian brethren (Fairweather, From the Exile to the Advent, 109 f).

The Jewish people thus widely distributed over the Rom world with their monothelism, with their Scriptures, and with their Messianic hopes, did much to prepare the way for the advent of the Redeemer who was to be the fulfilment of Jewish expectation and hope. It was due to the strange and unique influence of Judaism and to the circulation of the glowing visions of Israel's prophets among the nations, that there was so widespread an expectation, mentioned by Tacitus, by Suetonius and by Jos, that from Judaea would arise a Ruler whose dominion would be over all. It is now believed that Virgil's conception of the Better Age which was to be inaugurated by the birth of a child was derived from Isaiah's prophecies. And not only did the Jewish Dispersion thus prepare the way for the world's Redeemer in the fulness of the time, but when He had come and suffered and died and risen and ascended, it furnished a valuable auxiliary to the proclamation of the apostles and the first preachers traveled with the good news, they found Jewish communities to whom they offered first the great salvation. The synagogue services lent themselves most effectually to the ministry of St. Paul and his colleagues, and it was to the synagogues that they first reported the city they visited. Even to this day this preservation of "the dispersed of Israel" is one of the marvels of the Divine government of the world, proving the truth of the words of the prophetic angels: "I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth" (Am 9 9).

LITERATURE—Schürer, G. W., III. 1 ff.; Harnack, Expansion of Christianity, 1, 1-40; Fairweather, Background of the Gospel and From the Exile to the Advent; Jesu Enc., art. "Dispersion." Sayce and Cowley, Aram. Papyri Discovered at Assuan; Oesterley and Box, Religion and Worship of the Synagogue.

T. NICOL

DISPERSION OF NATIONS. See BABEL; DISPERSION; TABLE OF NATIONS.

DISPOSITION, dis-pōzish'un (ašrayat, dia-togat): Only in Acts 7 53, "received the law by the disposition of angels," where it bears the meaning of "administration"; RV "as it was ordained by angels."

DISPUTATION, dis-pūtā'shun: In Acts 15 2, RV reads "questioning" for AV "disputation" (Gr sputešai). In Rom 14 1, AV "doubtful disputations" becomes in RV "division of scruples" (Gr diakrines dialogismos, lit. "discussions of doubtful"'). The Gr in neither case implies what the word "dispute" has come to mean in modern Eng., but rather "to discuss" or "argue."

DISTAFF, dis-taf (בֶּשֶךְ, plekh): This word occurs once in Prov 31 19; "spindle" is found in the same passage. In RV the meanings of the two words have been exchanged. See SPINNING.

DISTIL, dis-til': Only found twice in the Eng. Bible (Dt 32 2; Job 36 27), in both cases in its original meaning of "to fall in drops," as dew or rain (derived through Fr. from Lat de, "down," stillo, "to drop"). It does not occur in its later technical sense, for the process we call distillation was not known in ancient times.

DISTINCTLY, dis-tink'tli: Only Neh 8 8, "They read in the book, in the law of God, distinctly."

DITCH, dích: The word is used indiscriminately in AV to represent at least three different ideas: a conduit or trench (2 K 3 16); a reservoir or cistern; or simply a pit or hole in the ground. In RV this distinction is observed more carefully. Cf Jos 9 31; Jer 15 14 ("reservoir"); the former meaning a pit or any similar place of destruction or corruption; the latter a reservoir or cistern of water. The NT usage (Mt 15 14 AV) corresponds somewhat with the former. See also 2 K 3 16 ("trenches").

DIVERS, dī'verəz, DIVERSE, dī-'vərəz, DIVERSITIES, dī-'vərəs-tiz: "Divers" meaning "various," "different in kind" is now obsolete and used only as a synonym of "several," i.e. more than one. The distinction between "divers" and "divers" in AV seems to be that the former is the
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Divinities Divination

The ancient Greek, and later Roman, cosmology posited deities and other beings of various kinds with diverse powers. Among ancient peoples, divination, the process of predicting the future by interpreting omens, was a common practice. It often involved или examining natural phenomena, interpreting dreams, or consulting oracle chalices. Among the ancient Greeks, there were three main models: (1) the oracles of Apollo, (2) the seers, and (3) the natural signs of omens.

DEIVIVER, div-iv'-er: It is difficult to decide whether it is proper to translate "divi" as "diverse" or "divine," and thus render the idea of the original text "diverse in kind." Cf Mt 25:13 f; Prov 20:10.23. Other passages are changed the better to render the original text: Dt 22:9, "two kinds of seed;" Jgs 5:30, "dye'd;" 2 Cor 2:10, "secret;" Isa 19:9, "secret of words, in all these passages "divers," RV changes AV "divers," AV "divers." It is common in passages and in divers manners: an expression often found in Old Eng., "by divers portions and in divers manners.

"Diviners" found trf διαφορος, diaphoros, "distribution," "diversity" (1 Cor 12:4 f), but RV changes AV, 1 Cor 12:28, "diversities." "Handicaps," "divers" to "divers kinds," as tr of τερη, gnee, "kinds." A. L. BRESLICH

DIVES, div-iv'-eas. See Lazarus.

DIVIDE, di-vid': It is difficult to decide whether it is proper to translate "divi" as "diverse" or "divine," and thus render the idea of the original text "diverse in kind." Cf Mt 25:13 f; Prov 20:10.23. Other passages are changed the better to render the original text: Dt 22:9, "two kinds of seed;" Jgs 5:30, "dye'd;" 2 Cor 2:10, "secret;" Isa 19:9, "secret of words, in all these passages "divers," RV changes AV "divers," AV "divers." It is common in passages and in divers manners: an expression often found in Old Eng., "by divers portions and in divers manners.

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DIVINATION, div-i-nash'-un:

1. Definition
2. Kinds of Divination
3. Fundamental Assumption in Divination
4. Legitimate and Illegitimate Divination
5. The Bible and Divination
6. Modes of Divination Mentioned in the Bible: Those Approved and Those Condemned
7. Terms Used in the OT
8. Divination and Prophecy

LITERATURE

Divination is the act of obtaining secret knowledge, esp. that which relates to the future, by means within the reach almost exclusively of special classes of men.

1. Definition

Of this there are two main species: (1) artificial, (2) inspirational, or, as it was called in ancient times (Cicero, Lord Bacon, etc), natural divination. Artificial divination depends on the skill of the agent in reading and in interpreting certain signs and omens. See divination. In inspirational or natural divination the agent is professedly under the immediate influence of some spirit or god who enables the diviner to see the future, etc, and to utter oracles embodying what he sees. Among the Romans artificial divination prevailed almost exclusively, the other having vogue largely among the Greeks, and the Jews, and also among certain classes of diviners in a more spiritual trend of the Gr mind. Yet that great Roman, Cicero, in his memorable treatise on Divination, says he agrees with those who take cognizance of these two distinct kinds of divination. As examples of inspirational divination he mentions man, dreaming or in a state of ecstasy (De Divinatione, i. 18). But though Cicero arranges diviners according to their pretensions, he does not believe in any supernatural communication. Thus he explains dreams on purely natural grounds, and says that psychologists would (op. cit. ii.63 ff). As a matter of fact Cicero was an atheist, or at least an agnostic.

The Lat word divination was confined almost exclusively to divination by outward signs, though its mythology (e.g. certain suggestions that it denoted originally the other kind—that due to the inspiration of superhuman beings. Chrysippus (d. at Athens 207 BC), though himself a Gr philosopher, defines the word in a way which would have convinced the Greeks to draw the same conclusions as moderns, including Cicero himself. "Divination," Cicero makes him say (op. cit. ii.63), is "a power in man which forsees and explains those signs which the gods throw in his way." The Greeks, were, on the other hand, much more interested in the idea of a supernatural world, and with it theoretical divination held at bay by the human mind. The Gr term for divination (hē) mantikē (hē mantikē tekhnē) has reference to the work of the mantis, and it hardly ever means divination in the lower sort—that by means of signs.

Underlying all methods of divination there lay the belief that certain superhuman spiritual beings (gods, spirits) possess the secret knowledge desired by men, and that, in certain conditions, they are willing to impart it.

Divination (1) The word "divination" itself, from deus, "god," or dīvus, "pertaining to god," carries with it the notion that the information obtained is hence from deity. Since, however, to mantikē implies that the message comes to the mantis from gods or spirits by way of inspiration.

(2) Astrology, or astracmy, is but one form of divination and it rests upon the ultimate belief that the heavenly bodies are deities controlling the destinies of men and revealing the future to those who have eyes to see. According to the Weltanschauung or conception of the universe advocated by Hugo Winckler, Alfred Jeremias (see The OT in the Light of the East) and others, terrestrial events are but shadows of the celestial realities (cf Plato's doctrine of ideas). These latter represented the mind of the gods (see Astrology secs. 1,2).

(3) On hepatoscopy, or divining from the liver, see below, 5, (2), (c).

(4) It can be proved that among the ancient peoples (Babylonians, Egyptians, Greeks, Romans, etc) the view prevailed that not only oracles but also omens of all kinds are given to men by the gods and express the minds of these gods.

Among the ancient Babylonians, Egyptians, Greeks and Romans the diviner stood in the service of the state and was officially consulted before wars and other great enterprises were undertaken. But among these three peoples certain classes of diviners were prohibited by the government from exercising their calling, probably because they were supposed to be
in league with the gods of other and hostile nations. The gods of a people were in the beliefs of the time the protectors of their people and therefore the foes of the foes of their protégés. It is on this account that witchcraft has been so largely condemned and punished (see WITCHCRAFT). Necromancy is uniformly forbidden in the OT (see Lev 19:31; Dt 18:11; Is 19:3; 22:20), probably on account of its connection with ancestor worship. But among other ancient peoples it was allowed and largely practised. Note that the Heb words טָהַר (Dt 18:11) "consultor with a familiar spirit" and "wizards" denote alike such persons as seek oracles from the spirits of the dead (see the present writer's Magic, Divination, and Demotionary among the Hebrews, 85 ff). The early Fathers believed that in the divination of heathenism we have the work of Satan who wished to discredit the true religion by producing phenomena among pagan races very similar to the prophetic marvels of the chosen people. This of course rests on a view of the OT prophet which makes him a "predictor" and little if anything more. See PROPHECY.

The attitude of the Bible toward divination is on the whole distinctly hostile and is fairly represented by Dt 18:10 ff, where the prophet of

5. The Yahweh is contrasted with diviners of Bible and Divination of all kinds as the only authorized medium of supernatural revelation. Yet note the following:

(1) Balaam (Nu 22-24) was a heathen diviner whose words of blessing and of cursing were believed to have magical force, and when his services are enlisted in the cause of Yahweh, so that, instead of cursing he blessed Israel, there is not a syllable of disapproval in the narrative.

(2) In Is 3:2 diviners are ranked with judges, warriors and prophets as pillars of the state. They are associated with prophets and seers in Jer 27:9; 29:8; Ezek 22:28 (cf 15:6-9; 12:24). It is true that the prophets and diviners mentioned in these passages use utter falsehoods, saying peace where there is none; all the same the men called prophets and diviners are classed together as similar functionaries.

Pure Yahwism in its very basal principle is and must ever have been antagonistic to divination of every kind, though inspirational divination has resemblances to prophetism and even affinities with it. It is true that the Bible speaks with two voices, generally prohibiting but at times countenancing various forms of divination. In the actual religion of the OT we have a syncretism in which, though Yahwism forms the substructure, there are constituents from the religions of the native aborigines and the nations around. The underlying thought in all forms of divination is that by employing certain means men are able to obtain knowledge otherwise beyond their reach. The religion of Israel made Yahweh the source of that knowledge and the prophet the medium through which it came to men. We have an analogous example of syncretism resulting in the union of opposite elements in ancient Zaratustraism (Zoroastrianism) which, though in its central principle inconsistent with divination by omens, yet took on from the native Turanian cults of Persia certain forms of divination, esp. that by lot (see Lenormant, La Divination, 22 ff).

But should it be forgotten that the Bible is a historical book, and that many writers, living at widely separated times, have been at work it is natural to look for diversity of teaching, though no one can deny that in fundamental matters Bible authors are wonderfully consistent.

For means of divination in vogue among the ancient Babylonians, Egyptians, Greeks, Romans, etc, see the relevant works and dictionary articles. The species of divination spoken of in the Bible may be arranged under two heads: (1) those apparently sanctioned, and (2) those condemned in the Bible.

6. Modes of Divination Mentioned in the Bible. (a) Methods of divination tacitly or expressly sanctioned in the Bible.—(a) The use of Balaam has already been cited. He was a Moabite and therefore a heathen soothsayer. His word of blessing or of curse is so potent that whether he blesses or curses his word secures its own realization. So far is his vocation from being esteemed that it is actually called into the service of Yahweh (see Nu 22:24).

(b) To dreams the Bible assigns an important place as a legitimate means of revealing the future. Such dreams are of two kinds:

(i) Involutary or such as come unsought. Even these are regarded as sent for guidance in human affairs. The bulk of the dreams spoken of in the Bible belong to this class: see Gen 20:3.6 (Abimelech); 28:21 (Jacob); 37:5-9 (Joseph; see ASTRONOMY, II, 6); 50:21 (Pharaoh's butler and baker); 41:1-53 (Pharaoh); 7:14-9 (Gideon and an unnamed man); Dn 1:17 (Daniel had understanding of dreams); Dn 2:1-49 (Nebuchadnezzar's dream and its interpretation by Daniel); Mt 1:20; 2:13,19 ff (Joseph, king of the land of Magdala the virgin); 27:19,20 David's dream; 29:25 ff, where the lawfulness of prophetic dreams is assumed (cf ver 32, where "lying dreams" imply genuine ones). In the document usually ascribed by modern critics to the Elohist (E), dreams bulk largely as those above examples serve to show. Among the Babylonians belief in the significance of dreams gave rise to a science (oneiroscopy) so elaborate that only special interpreters called seers (sing, barsu) were considered able to explain them (see Lenormant, op. cit., 143, for examples).

(ii) The other species of dreams consists of such as are induced by what is called "incubation," i.e. by sleeping in a sacred place where the god or gods of the place is believed to reveal his secrets to the sleeper. Herodotus (iv.172) says that the Nasa- monians, an Egyptian tribe, used to practise divination by sleeping in the graves of their ancestors. The dreams which then came to them were understood to be revelations of their deified ancestors. See ESHBACH, S.P. 1:18, 19ff. See also DREAM, DREAMER.

(b) But the Bible appears in some places to give its approval to some kinds of artificial or (as it may be called) omens.

(c) Sortilege or divination by lot. The use of the lot as a means of ascertaining the will of Deity is referred to at least without expressed censure, and, as the present writer thinks, with tacit approval, in many parts of the Bible. It was by lot that Aaron decided which of the two goats was to be for Yahweh and which for Azzazel (Lev 16:7-10). It was by lot that the land of Canaan was divided after the conquest (Nu 26:56 ff; Josh 18, 19). For other Bible instances see Jos 18:1-31; 21:1-43; Jud 5:7; 6:6 ff, 13:2; 24:5 ff; 26:25 ff; 28:13 ff; Est 3:7 ("They cast Pur, that is, the lot"); see Century Bible in loc.; Neh 10:34; 11:1; Jer 1:7 ("The lot fell upon Joshua"); Mt 27:35; Acts 1:26. In the Urim and Thummim (q.v.), as explained by the Talmud scholars, the lot is applied, for these two words, though etymologically still obscure, stand for two objects (pebbles), one
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denoting "yes" or its equivalent, and the other "no." Whenever the high priest took from his ephod was decided, and an answer was given by casting the lot. In all cases it is taken for granted that the lot cast was an expression and indication of the Divine will. See AUGURY, IV, 3.

(6) Hydromancy, or divination by water. In Gen. 20:1 Joseph is reputed as practising this kind of divination, and not a word of disapproval is expressed. See AUGURY, IV, 2.

(7) We read in the OT of other signs or omens which are implicitly approved of, thus Jgs 6:36-40 (Gideon's fleece). Jonathan decides whether or not he is to attack the Philistines by the words which he may happen to hear them speak.

(2) Modes of divination condemned.—The following methods of divination are explicitly or implicitly condemned in the OT:

(a) Astrology. See ASTROLOGY.

(b) Rhodanomy, or the use of the divining rod, referred to apparently in Hos 4:12 (which may be paraphrased: "My people ask counsel of a bit of wood, and the rod made thereof answers their questions"); Ezek 8:17 ("They put a rod [EV "the branch"] to their nose").

(c) By an examination of the liver of animals; see Ezek 21:21. This mode of divining, hepatoscopy, was quite widespread among the Babylonians, Greeks, Romans, etc., of the ancient world, and it is still in vogue in Borneo, Burmah and Uganda. We have no evidence that it was practised among the Israelites, for in the ancient passage it is the king of Babylonia (Nebuchadnezzar) who is said to have "looked in the liver."

Opinions differ as to how the state of the liver could act as an omen. Jastrow says the liver was considered to be the seat of life, and that where the liver of the animal sacrificed (generally a sheep) was accepted, it took on the character of the deity to whom it was offered. The soul of the animal as seen in the liver became then a refector of the soul of the god (see R.B., XX, 102 f.). On the other hand, Alfred Jeremias says that in the view of the ancient Babylonians the lines and forms of the sheep's liver were regarded as reflecting the universe and its history (The OT in the Light of the Ancient East, 1:61). Neither of these explanations is made probable by its advocates.

(d) By teraphim (of Teraphim); see I Sam 15:23; Ezek 21:21; Zec 10:2.

(e) Necromancy, or consulting the dead; see Lev 19:18; 20:6; Deut 18:11; Isa 8:19; 19:3; see above.

(f) Divination through the sacrifice of children by burning (see Deut 18:10). The context makes it almost certain that the words "tr"("that maketh his son or his daughter to pass through the fire" [EV]; but read and render "that burns his son or his daughter in the fire") refer to a mode of obtaining an oracle (cf. 2 K. 3:27). The Phoenicians and Carthaginians sacrificed their children to Kronos in times of grave national danger or calamity (Porphyry Apud Euseb. Praep. Ev. 16.44; Diod. Sic. xx.14).

These are examined in detail in T. Witton Davies' Magic, Divination, and Demonology among the Hebrews and Their Neighbors. See also:

7. Terms. The art, "Divination" in EB by the Used in the same sense. The following brief notes the OT in which suffice here.

Connection (1) דַּעַת, ēṣem, generally rendered with "divination," is a general term for divination of all kinds. In Ezek 21:21 [26] it stands for divination by arrows while in 1 S 28: 14 it is used of divination through the medium of an "āḵār ("familiar spirit"). On the derivation of the word see EB, art. "Magic," § 3.

2. מְמַסְתַּן, mēm'stān, probably from a Semit root (of Arab. "anna") which denotes to emit a hoarse nasal sound such as was customary in reciting the prescribed formula (see CHARM). For "oak of the mēm'stān" see AUGURY'S Oak. Some say the word means one who smiles with the evil eye," making the term a denominative from "apog, "eye." The usual rendering in AV is pl. "observers of times" and in RV "those that practise augury" (Deut 18:10).

(3) The vb. בָּשַׁק, nihēšāh, of which בָּשַׁק, bēššēq, is but a variant, is probably a denominative from בַּשָּׁק, bēššēq, "a serpent," (l and n interchange in Heb), denoting "to hiss," "to whisper" (like a serpent), then "to utter divinatory formulae. As it is used for so many kinds of divination, W. R. Smith concludes that it came to be a general term for the divine. Part of the vb. is tr""enchanter" in Deut 18:10, the cognate vb., "to use enchantments" in Lev 19:26; 2 K. 21:6; 2 Chr 33:6, and the corresponding noun "enchantment" in Num 23:23; 24:1.

(4) מְקַטֵּר, gāzārin, lit., "cutters," i.e. such as kill (in Arab, the cognate vb. = "to slaughter") for the purpose of examining the liver or entrails as omens. Perhaps the etymology implies "sacrifice," animals being sacrificed is implied, as it is here (cf. the word "innovation" occurs only in Dn. 2:27; 4:7; 4:5; 5:7; 11:31). We have seen the word "tr"soothsayers." Some think they were "astrologers," the etymology in that case referring to the dividing of the heavens with a view, by casting the horoscope, to forecasting the future.

(5) מְאָסָר, mē'asār (AV "astrologer," RV "enchanter"), occurs only in Dn. 11:3 in the Heb (1:20; 2:2) and in the Aram. (2:10; 4:4 [7], etc.) parts of the book. The term is probably taken from the Bab and denotes a magician and esp. an exorcist rather than a diviner.

(6) קָשַׁק, kāśāq, the same word as the Gr Chadadaios (Xαιδαδαιος) (EV "Chadadai"), denotes in Dn. 1:4, etc. where alone it occurs, not the people so designated but a class of astrologers. This usage (common in classical writers) arose after the fall of the Bab empire, when the only Chaldaeans known were astrologers and soothsayers. See further Magic. For "spirit of divination" (Acts 16:16) see Pyton; Philippi.

Inspirational divination and OT prophecy have much in common. Both imply the following conditions: (1) the primitive instinct that creates for secret knowledge of the future; (2) the belief in certain spiritual beings who are willing on certain terms to impart it; (3) such secret knowledge is imparted generally to special classes of men (rarely women) called diviners or (Bab) seers and prophets.

Many anthropologists (Tytor, Frazer, etc.) and OT scholars (Wellhausen, W. Robertson Smith, etc.) consider prophecy to be but an outgrowth and higher form of divination. The old theologians almost to a man, and a goodly number of moderns, take precisely the opposite view, that divination is a corruption of prophecy. Probably neither view is strictly true. Sometimes in human life we find evidences of progress from lower to higher. Sometimes the process is the very reverse. It is important to take notice of the differences as well as the resemblances between the diviner and the prophet.

(1) The OT prophet believes in a personal God whose spokesmen he considers himself to be. When he spoke or wrote it was because he was, at least professedly, inspired and informed by Yahweh. "Thus says Yahweh," was the usual formula with
which he introduced his oracles. The Gr and Rom *mantis*, on the other hand, worked himself up to the necessary ecstatic state by music, drugs (intoxica-
tion), and smoke (like). Sometimes it has been thought a sufficient means of divination to swallow the vital portions of birds and beasts of omen. It was believed that by eating the hearts of crows, or moles, or of hawks, men look into their bodies the preexisting soul of the creature (Frazier, *Golden Bough*, II, 355).

(2) The *mantis* practised his art as a remunerative occupation, charging high fees and refusing in most cases to ply his calling without adequate remuneration. The local oracle shrines (Delphi, Clavus, etc.) were worked for personal and political ends. The OT prophet, on the other hand, claimed to speak as he was bidden by his God. It was with him a matter of conviction as to what lives men ought to live, what state of heart they should cultivate. So far from furthering his own material interests, as he could by saying what kings and other dignitaries wished to hear, he boldly denounced the sins of the time, even when, as often, he had to condemn the conduct of kings and the policies of governments. Look, for example, at Isaiah's fearless condemnation of the conduct of Ahaz in summoning the aid of Assyria (Isa 7 ff.), and at the scathing words with which Jeremiah censured the doings of the nation's leaders in his day (Jer 22). By both these noble prophets suffered severely for their courage, esp. Jeremiah, who stands out as perhaps the finest recorded example of what, in the face of formidable opposition, the religious teacher ought ever to be. Of Micaiah, King Ahab of Israel said, "I hate him; for he doth not prophesy good concerning me, but evil." What reward did this prophet have for his fidelity to his conscience and his God? Imprisonment (1 K 22:1–35). Had he pleased the king by predicting a happy, prosperous future that was never to be, he would have been clothed in gorgeous robes and lodged in a very palace.


T. W. MONN DAVIES

DIVINE, di-vin', DIVINER, di-vin'er. See AUSCURY; ASTROLOGY; DIVINATION.

DIVINE NAMES. See GOD, NAMES OF.

DIVINE VISITATION. See PUNISHMENTS.

DIVISION, di-vizh'vn: Used in EV in the following senses:

(1) A separate body of people (a) of the tribal divisions of Israel (Josh 11:23; 12:17; 18:10); (b) of sects. A *tribe* was "the divisions of Reuben" (Josh 5:16,16 AV), but RV rightly substitutes "the watercourses of Reuben"; in Job 30:17 the same word is rendered "rivers"; (c) of the (late) organization of priests and Levites into classes or families who ministered in the temple in rotation, the 12th "courses" generally met and always in RV (1 Ch 24:1; 36:12,19; Neh 11; cf 2 Ch 35:5). Much prominence is given by the Chronicler to the 24 classes of priests, singers, and doorkeepers, who served in turns in the temple (cf Lk 1:58).

(2) Separation, distinction: "I will put a division (RV *sign*) of Israel between my people and thy people" (Ex 8:23). The Heb word here is *pashhuth* "rason," "resonation," "resounding" (cf Ps 119:9), but the reading is doubtful. AV and RV follow LXX. SYR and Vulg, which render "set a distinction," perhaps on the basis of a different reading from that of our Heb text.

(3) In the NT, dissension, disunion, schism (Lk 19:51; Rom 16:17; 1 Cor 3:3 AV, omitted in RV; 1 Cor 1:10; 11:18; Gal 5:20).

D. MIALL EDWARDS

DIVORCE, di-vor's, IN OT: Woman, among the Hebrews, as among most nations of antiquity, occupied a subordinate position. The Heb wife and mother was treated somewhat more considerately than her sister in other lands, even in other Sem countries, her position nevertheless was one of inferiority and subjection. The marriage relation from the standpoint of Heb legislation was looked upon very largely as a business affair, a mere question of property. A wife, nevertheless, was, indeed, in most homes in Israel, the husband's private property, and while this is true, the husband was unconditionally and unreservedly the head of the family in all domestic relations. His rights and prerogatives were manifest on every side. Nowhere is this more evident than in his rights in the case of divorce. According to the laws of Moses a husband, under certain circumstances, might divorce his wife; on the other hand, if at all possible, it was certainly very difficult for a wife to put away her husband. Unfortunately a double standard of morality in matters pertaining to the sexes is, at least, as old as Moses (see Ex 21:7–11).

The OT law concerning divorce, apparently quite clear, is recorded most fully in Dt 24:1 ff. A 2. Law of nevertheless, convince anyone that Divorce: there are difficulties of interpretation. Dt 24:1–4 The careful reader will notice that the laws of divorce in the AV and RV differ materially. AV reads in the second part of vers 1: "then let him write a bill," etc., RV has "that he shall write," etc., while the Heb original has neither "then" nor "that," but the simple conjunction "and." There is certainly no need of a written "bill" of Moses, but, on the other hand, a clear purpose to render the proceeding more difficult in the case of the husband. Moses' aim was "to regulate and thus to mitigate an evil which he could not extirpate." The twofold matter of divorce, as far as possible, to favor the wife, and to protect her from an unceremonious expulsion from her home and children. As already suggested, marriage among the Hebrews, as among most Orientals, was more a legal contract than the expression of love or

3. Marriage affection. It would be, however, a Legal great mistake to assume that deep love

Contract was not often present, for at all times the domestic relations of the Heb married couple have compared most favorably with those of any other people, ancient or modern. In its last analysis it was, nevertheless, a business transaction. The husband or his family had, as a rule, to pay a certain dowry to the parents or guardians of the betrothed before the marriage was consummated. A wife thus acquired could easily be regarded as a piece of property, which, without great difficulty, could be disposed of in case the husband, for any reason, were disposed to rid himself of an ungenial companion and willing to forfeit the *mohar* which he had paid for his wife. The advantage was always with the husband, and yet a wife was not utterly helpless, for she, too, though practically without legal rights, could make herself so tolerably burdensome and hateful in the home that almost no husband would gladly avail himself of his prerogatives and write her a bill of divorce. Thus, though a wife could not divorce her husband, she could force him to divorce her.

The following words of Professor Israel Abrahams, Cambridge, England, before "the Divorce Com-
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mission" (London, November 21, 1910), are to the point: "In all such cases where the wife was concerned, as the moving party she could only demand that her husband should divorce her. The common term used in the Bible for divorce is גֶּהֶל, geheł, and the verb גָּהַל, gehal, "the sending away of a wife" (De 24:1). We never heard of "the sending away of a husband." The fem. part., גֶּהֶלַּת, gehalâth, "the woman thrust out," is the term applied to a divorced woman. The masc. form is not found.

The Mosaic law apparently, on the side of the husband, made it as difficult as possible for him to divorce his wife. 5. Process—ceremoniously and capriciously dismiss his wife without the semblance of a trial. In case one became dissatisfied with his wife, (1) he had to write her a bill or document (q.v.) drawn up by some constituted legal authority and in due legal form. In the very nature of the case, such a tribunal would use moral suasion to induce an adjustment; and, failing in this, would see to it that the law in the case assumed or authorized by the law, which would be upheld. (2) Such a bill or decree must be placed in the hand of the divorced wife. (3) She must be forced to leave the premises of her former husband. Divorce was denied two classes of husbands: (1) The man who had falsely accused his wife of actual infidelity (Dt 22:13 ff), and (2) a person who had seduced a virgin (Dt 22:28 f). In addition, a heavy penalty had to be paid to the father of such damsel.

It is probable that a divorced wife who had not contracted a second marriage or had been guilty of adultery might be reunited to her husband. But in case she had married the second time she was forever barred from returning to her first husband, even if the second husband had divorced her or had died (Dt 24:3 f).

Such a law would serve as an obstacle to hasty divorces.

Divorces from the earliest times were common among the Hebrews. All rabbis agree that a separation, though not desirable, was quite lawful. The only source of dispute among them was as to what constituted a valid reason or just cause.

The language in Dt 24:1 has always been in dispute. The Heb words, אֶרֶם וּדַבָּר, earowdâbâr, on which a correct interpretation depends, are used in two senses: "a divorce or divorcement" (Gesenius, Hebr. Wörterbuch) and "a divorce or adulteress." The latter is the meaning of Dt 24:1 where the phrase troubled the Jewish rabbis of olden times, as it does Jewish and Christian commentators and translators in our day. AV renders the words, "some uncleanness, and in the margin, "matter of nakedness." The latter, though a literal tr of the Heb, is quite unintelligible. RV and ARV both have: "some unseemly thing." Professor Driver translates the same words "some indecency." The Ger. RV (Kautzsch) has "etwas Widerwürdiges" ("something repulsive"). We know of no modern version which makes "erewath dâbâr" the equivalent of fornication or adultery. And, indeed, in the very nature of the case, we are forced to make the words apply to a minor fault or crime, for, by the Mosaic law, the penalty for adultery was death (Dt 22:20 f). It is, however, in line with his nation, still, "the penalty will ever be enforced. It is well known that at, and some time before, the time of our Saviour, there were two schools among the Jewish rabbis, that of Shammay and that of Hillel. Shammay and his followers maintained that "erewath dâbâr" signified nothing less than uncleahess or adultery, and argued that only this crime justified a man in divorcing his wife.

Hillel and his school insisted that the penalty would only be enforced. They placed great stress upon the words, "if she find no favor in his eyes" immediately preceding "erewath dâbâr" (Dt 24:1), and contended that divorce should be granted for the slightest reason: such as the presence of a dish or a bit of grass, or careless seasoning. Some of the rabbis boldly taught that a man had a perfect right to dismiss his wife, if he found another woman whom he liked better, or who was more beautiful (Mish. Gittins, 14:10). Here are some other points taken from the same book: "The following women may be divorced: She who violates the Law of Moses, e.g. causes her husband to eat food which has not been tithed . . . . She who vows, but does not keep her vow . . . . She who goes out on the street with her hair loose, or spins in the street, or converses [flirt] with any man, or is a noisy woman. What is a noisy woman? It is one who speaks in her own house so loud that the neighbors may hear her." It was easy to extend such a doctrine as the Mish and rabbinic writings are full of such laws.

From what has been said, it is clear that adultery was not the only valid reason for divorce. Besides, the word adultery had a peculiar significance in Jewish law, as it was recognized as an element in matrimony and as proof of uncleanliness or unchastity. Thus a Hebrew might have two or more wives or concubines, and might have intercourse with a slave or bondwoman, even if not married, without being guilty of adultery (Lev 19:20), for adultery, according to Jewish law, was possible only when a man dishonored his "free wife" of a Hebrew (20:10 f).

Divorcement, Bill of: This expression, found in Dt 24:1-3: Is 50:1; Jer 3:8 is the tr of the Heb נְבֵיהָנָא, nevēyahānāa, "mutterer of a bill of divorce." The two words, lit. rendered, signify a document or book of cutting off, i.e. a certificate of divorce given by a husband to a wife, so as to afford her the opportunity or privilege of marrying another man. The Heb term is rendered by the LXX μανάσπις, manaspîs, "writ of divorcement," and rendered "writ of divorcement" in AV, but Mt 19:7 AV has "writing," while RV and ARV have "bill." The certificate of divorce is called לְטָהָר, leṭâhâr, "covenant," in the Talm. There is an entire chapter devoted to the subjects in the Mish. It is not positively known when the practice of divorce by bills of divorcement commenced, but there are references to such documents in the earliest times. There is a clear fact that Joseph had in mind the putting away of his esposed wife, Mary, without the formality of a bill or at least of a public procedure prescribed by the law, but not regarded as absolutely necessary (Mt 19:10). The following were the usual methods of dissolution:

"On the—the day of the—week—in the—month—in the year—from the beginning of the world, according to the common computation in the province of—\[who\]—the son of—by whatever name I may be known, of the town of—by whatever name thou art called, of the town—who hath been my wife hitherto: But now I have dismissed thee—the daughter of—by whatever name thou art called, of the town—who hath been my wife hitherto. Let this be thy bill of divorcement from me, a writing of separation and expulsion, according to the law of Moses and Israel. . . . the son of—, witness; witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness. . . . the son of—, witness.

Spiritual application.—The Heb practices regarded as offenses, not only as the father and king of the cooking people, and thus entitled to perfect obedience and loyalty on their part, but they conceived of Him as a husband married to Israel. Isaiah, speaking to the wicked Maker is thy husband; Jehovah of hosts is his name" (Is 5:5). This is peculiarly true too makes use of similar language in the following: "Return, O backsliding children, saith Jehovah; for I am a husband unto you" (3:14). It is per-
fetely natural that NT writers should have regarded Christ’s relation to His church under the same figure. Paul in 2 Cor says: “I am jealous over you with a godly jealousy: for I espoused you to one husband, that I may present you as a pure virgins to Christ” (11 2); see also Mt 9 15; Jn 3 29; Rev 19 7. Any unfaithfulness or sin on the part of Israel was regarded as spiritual adultery, which necessarily broke off the spiritual ties, and divorced the nation from God (Isa 1 21; Ezek 16 22; Rev 2 22). See also MARRIAGE.

LITERATURE.—Amram, Jewish Law of Divorce according to the Bible and Talmud, London, 1887; Abrahams, Jewish Marriage Customs, London, 1899; Mackey, Bible Manners and Customs, London, 1898; The Mishna, Tr. in Eng., De Sola and Raphael, London, 1843; Ben- shiger, Hebräische Archäologie, Freiburg, 1894; Snauk, Lehrbuch der hebräischen Archäologie, 1894.

DIVORCE IN NT (τὸ ἀπόστασιν, τὸ ἀποστάσιον:). The Scripture doctrine of divorce is very simple. It is contained in Mt 19 3–12.

We are not called upon to treat of divorce in the Mosaic legislation (Dt 24 1–4). That was passed upon by Jesus in the above discussion and by Him ruled out of existence in His system of religion. After Jesus had spoken as above, the Mosaic permission of divorce became a dead letter. There could not be practice under it among His disciples. So such OT divorces is now a mere matter of anti-quarian curiosity.

It may be of interest in passing to note that the drift of the Mosaic legislation was restrictive of a freedom of divorce that had been practised before its enactment. It put in legal proceedings to bar the personal will of one of the parties. It recognized marriage as a social institution which should not be disrupted without reference to the rights of society. The restrictive word “the lady is become our tutor to bring us unto Christ” (Gal 3 24). But here, in numerous other instances, Christ went behind the enactments to primitive original principles whose recognition would make the law of none effect, because no practice was to be permitted under it. Thus the OT is disposed of.

Of course what Jesus said will dominate the New. In fact, Jesus is the only author in the NT who has treated of divorce. It has been thought that Paul had the Bible in hand. But we shall find on examination, farther along, that he did not. We need then look nowhere but to this 19th ch of Mt for the Scripture doctrine of divorce.

True, we have other reports of what Jesus said (Mk 10 12), but in Mt 19, we have the fuller report, containing everything that is reported elsewhere and one or two important observations that the other writers have not included. Lk has but one verse where Mt has ten. Lk’s ver is in no necessary connection with context. It seems to be a mere memorandum among others of the spiritual or ethical teachings of Christ. Luke however caught the gist of the whole teaching about divorce in recording the prohibition to put away one woman and marry another. The records in Mt 19 and Mk 10 cover one and the same occasion. But there is nothing in Mk that is not in Mt: and the latter contains nearly a third more of text than the former. There is nothing, however, which is not in Ml, save the clause “except for fornication.” That exception will be considered later. We therefore need but to be justified here in saying that the total doctrine of the Scripture pertaining to divorce is contained in Mt 19.

Attention must be called to the fact that in the Sermon on the Mount (Mt 5 27–32), Jesus treated of divorce, and that in every essential particular it agrees with the elaboration in ch 19. Jesus there as plainly as in the argument with the Pharisees put Moses’ permission of divorce under severe limitation and thus treated the putting away of one partner to marry another person to be adultery. The same point is made plain in the absolute condition in the text of the Sermon on the Mount.

We have then a summary of the NT doctrine of divorce stated by Christ Himself as follows: “Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery” (Mt 19 9). This puts Him in line with the ideal of the monogamic, indissoluble family which pervades the whole of the OT.

It may be well here to treat of the exception which Christ made to the universal practice of divorce. It is a difficult matter to invade the psychology of writers who lived nearly two thousand years ago and tell why they did not include something practical under which someone else did in his. Neither Luke nor Mark were personal disciples of the Lord. They wrote at second hand. Matthew was a personal disciple of Christ and hes twice recorded the exception. It will be a new position in regard to judgment on human evidence when we put the silence of ancestors in rank above the twice expressed report of one in all probability present—one known to be a close personal attendant.

This may be said: Matthew’s record stands in ancient MS authority, Greek and also the Versions. And on this point let it be noted that the testimony of the MSS was up before the English and American revisers, and they have deliberately removed the text of 1611 and given us the exception in Christ’s rule in each place (Mt 5 32; 19 9). This makes the matter as nearly rēs adjudicata as can be done by human wisdom.

Let us consider the rationality of the exception. That feature has had scant attention from theologians and publicists, yet it will bear the closest scrutiny. In fact it is a key to much that is explanatory of the basic principle of the family. To begin with, the exception is not on its face a text thought of some transcription, but was called out by the very terms of the question of the Pharisees: “Is it lawful for a man to put away his wife for every cause?” This plainly called for a specification from Jesus of exceptions which he would allow to the rule against divorce. It is fortunate that the Pharisees asked the question in the form they did, for that put on Jesus the necessity of enumerating such exceptions as he would allow. He mentioned one, and but one to reply. That puts the matter of exceptions under the rule in logic: Expressio unius exclusio alterius. All other pretences for divorce were deliberately swept aside by Christ—a fact that should be remembered when other causes are sought to be foisted in alongside this one allowed by Christ. The question may come up, Whose insight is likely to be truest?

Why, then, will reason stand by this exception? Because adultery is per se destructive of monogamic family life. Any adultery is, guilt: and a guilty party has taken another person into family relation. Children may be born to that relation—are born to it. Not to allow divorce in such case is to force an innocent party in marriage to live in a polygamous state. There is the issue stated so plainly that “the wayfaring man need not err therein,” and “he who runs may read,” and “he who reads may run.”

It is the hand of an unerring Master that has made fornication a ground for divorce from the bond of matrimony and limited divorce to that single cause. Wherever we understand the Saviour’s direction we land in polygamy. The society that allows by its statutes divorce for any other cause than the one that breaks the monogamic bond, is simply acting in aid of polygamy, consecutive if not concomitant.

Advocates of the freedom of divorce speak of the
above view as “the ecclesiastical.” That is an attempt to use the argument ad invadam. The church of Christ held and holds its views, not because of that, but because Christ taught it, and that in His teaching we have a statement out of the righteousness, wisdom, insight and rationality of the all-wise God.

Paul is the only other NT author besides Christ who has been supposed to treat of divorce. But a careful examination of Paul’s writing will disclose the fact that he has nowhere discussed the question—for what cause or causes a man might put away his wife. In every case where Numbers under marriage to another person. If Paul has treated of divorce at all it is in 1 Cor. 7. But even a careless reading of that chapter will disclose the fact that Paul is not discussing the question for what causes marriage might be disrupted, but the question of manners and morals in the relation. Paul has not modified Christ in any respect. It has been supposed that in ver 15 Paul has allowed divorce to a believing partner who has been deserted by one uncircumcised. But there is not a single word which can be said in defense of this.

If the unbelieving departeth, let him depart: the brother or the sister is not under bondage [dedololástas] in such cases: but God hath called us in peace.

To say that a deserted partners “hath not been married” is not to say that he or she may be re-married. What is meant is easily inferred from the spirit that dominates the whole chapter, and that is that everyone shall accept the situation in which God has called him just as he is. “Be quiet” is a direction that hovers over every situation. If you are married, so remain. If unmarried, so remain. If an unbelieving partner departs, let him or her desert. So remain. “God hath called us in peace. Nothing can be more beautiful in the morals of the marriage relation than the direction given by Paul in this chapter for the conduct of all parties in marriage in all trials.

Many reasons might be given why Paul could not have given liberty of remarriage, besides the one we have already given in his text; but attention should be called to the fact that such an assumption of authority in divorce would soon have brought him into conflict with the Roman government. Paul’s claim that he was a Rom citizen was of some value to himself. Would not some Roman citizen have claimed to scrutinize pretty closely Paul’s right to issue a decree of divorce against him because he had “departed” from a wife who had become a Christian? There would be two sides to such divorces. Would not Paul, careful, shrewd, polite as he was, have known that, and have avoided an open rupture with a government that did not tolerate much interference with its laws? That neither Paul nor anyone else put such construction upon his language, is evidenced by the fact that there is no record in history of a single case where it was attempted for 400 years after Paul was in his grave, and the Roman Empire had for a century been Christian. There were about 400 years more before we find the suggestion repeated. That no use was ever made of such construction of Paul in the whole era of the adjustment of Christianity with heathenism is good evidence that it was never there to begin with.

So we shall pass Paul as having in no respect modified the doctrine of divorce laid down by Christ in Mt. 19.

In all civilized countries the machinery of legislation and law can always be open for removal or relief of troubles in marriage without proceeding to its annulment. If a father is cruel to his children, we do not abolish the parental relation. If a man deserts his wife and she is left to support herself and children, we do not put her to the necessity of living in sin. If a man deserts his wife and she is left to support herself and children, we do not put her to the necessity of living in sin. If a man deserts his wife and she is left to support herself and children, we do not put her to the necessity of living in sin. If a man deserts his wife and she is left to support herself and children, we do not put her to the necessity of living in sin.

3. Remedy for marriage for divorce.

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dōdakō, always tr “teaching” in RV, except in Rom 16 17, where “doctrine” is retained in the text and “teaching” inserted in m = (a) the act
1. Meaning of teaching (Mk 4 2; Acts 2 42, AV “doctrine”); (b) what is taught (Jn 10 35; Rev 2 14.15.24, AV “doctrine”). In some places the meaning is ambiguous as between (a) and (b) and in Mt 7 28; Mk 1 22; Acts 13 12, the manner, rather than the act or matter of teaching is denoted, namely, with authority and power.

The meaning of these words in the NT varied as the church developed the content of its experience into a system of thought, and came to regard such a system as an integral part of saving faith (cf the development of the meaning of the term “faith”):

1. The doctrines of the Pharisees were a fairly compact and definite body of teaching, a fixed tradition handed down from one generation of teachers to another (Mt 16 12, AV “doctrine”, cf Mt 16 9; Mk 7 7). (2) In contrast with the Pharisaic system, the teaching of Jesus was unconventional and occasional, discursive and unsystematic; it derived its power from His personality, character and works, more than from His words, so that His contemporaries were astonished at it and recognized it as a new teaching (Mt 7 28; 22 33; Mk 1 22.27; Lk 4 32). So we find it in the Synoptic Gospels, and the more systematic form given to it in the Johannine discourses is undoubtedly the work of the evangelist who wrote rather to interpret Christ than to record His epissima verba (Jn 20 31).

The earliest teaching of the apostles consisted essentially of three propositions: (a) that Jesus was the Christ (Acts 3 18); (b) that He was raised from the dead (Acts 2 22; 3 16). While proclaiming these truths, it was necessary to coordinate them with Heb faith, as based upon OT revelation. The method of the earliest reconstruction may be gathered from the speeches of Peter and Stephen (Acts 2 14-36; 5 29-32; 7 2-53). A more thorough reconstruction of the coordination of the Christian facts, not only with Heb history but with universal history, and within a view of the world as a whole, was undertaken by Paul. Both types of doctrine are found in his speeches in Acts, the former type in that delivered at Antioch (13 16-41), and the latter in the speeches delivered in Lystra (14 15-17) and at Athens (17 22-31). The ideas given in outline in these speeches are more fully developed into a doctrinal system, with its center removed from the resurrection to the death of Christ, in the epistles, esp. in Gal, Rom, Eph, Phil and Col. But as yet it is the theological system of one teacher, and there is no sign of any attempt to impose it by authority on the church as a whole. As a matter of fact the Pauline system never was generally accepted by the church. Of James and the Apostolic Fathers.

In the Pastoral and General Epistles a new state of things appears. The repeated emphasis on “sound” or “healthy doctrine” (1 Tim 1 10; 6 3; 2 Tim 1 13; 4 3; Tit 1 9; 2 1), “good doctrine” (1 Tim 4 6) implies that a body of teaching had now emerged which was generally accepted, and which should serve as a standard of orthodoxy. The faith has become a body of truth “once for all delivered unto the saints” (1 Tim 3 16). Thus the meaning of the term “sound doctrine” is now formally given, but it is a probable inference that it corresponded very nearly to the Rom formula that became known as the Apostles’ Creed. See Dogma.

T. REES

DOCUS, dō’kus. See Dok.

DODAI, dō’dài, dō’dā-i (1 Ch 27 4). See Dodo.

DODANIM, dō’dā-nim (דֶּדֶהוֹנֵמ, dō’dāhôm, “leaders”): In Gen 10 4, the son of Javan, the son of Japheth. This would place the Dodanim among the Ionians. The passage I Ch 1 7, with the LXX and S, has, however, “Rodanim,” which is probably the true reading. This identifies the people with the Rhodians (cf on Ezk 27 15 under DEDAN).

DODAVAHU, dō-dav’ā-hū (דֶּדֶהוֹדָהוֹב, dō’dāhovbh, “loved of God”; AV Dodavah): Father of Eleazar of Maresnah, a prophet in the days of Jehoshaphat (2 Ch 20 37).

DODAI, dō’dā, DODAI (דֶּדֶה, dō’dāh, dō’dāhov, “beloved”):
1. The grandfather of Tola of the tribe of Issachar, one of the judges (Jgs 10 1).
2. “The Ahohite,” father of Eleazar, one of David’s heroes, and (2 S 23 9; 1 Ch 11 12) himself the commander of one of the divisions of the army (1 Ch 27 4).
3. The Bethlehemite, father of Elhanan, one of David’s mighty men (2 S 23 24; 1 Ch 11 26).

DOE, dō. See DEER.

DOEG, dō’èg (דֶּק, dō’èkh, “anxious,” “cared for”): “The Edomite,” a servant of Saul, who watched David’s intercourse with the priest Ahimelech, then denounced the priest to the king, and later executed his command to slay the priests at Nob. The position he held is described as that of “the mightiest” of S’s herdsmen (1 S 21 7 m). LXX reads: “tending the mules.” Rabbinical legends speak of him as the greatest scholar of his time. The traditional title of Ps 52 associates the composition of that Ps with the events that led to the slaying of the priests (1 S 21 7; 22 9.18.22).

NATHAN ISAACS

DOG (דָּג, kelekh; [cf Arab. kelb, “dog”]; κῦκος, kúkos; and dimin. κυκνοσ, kundrian): References to the dog, both in the OT and in the NT, are usually of a contemptuous character. A dog, and esp. a dead dog, is used as a figure of insignificance. Go’ath says to David (1 S 17 43): “Am I a dog, that

Pariah Dog at Belrāt.

 thou comest to me with staves?” David says to Saul (1 S 24 14): “After whom dost thou pursue? after a dead dog, after a fowl.” Mephibosheth says to David (2 S 9 8): “Thou art thy servant, that thou shouldest look upon such a dead dog as I am?” The same figure is found in the words of Hazael to Elisha (2 K 8 13). The meaning, which is obscure in AV, is brought out well in RV: “But what is thy servant, who is but a dog, that he should do
this great thing?" The characteristically oriental interrogative form of these expressions should be noted.

Other passages express by inference the low esteem in which dogs are held. Nothing worse could happen to a man than that his body should be devoured by dogs (1 K 14:11; 16:4; 21:19,23, etc.). Job 31 says of the youth who deride him that he disdained to set their fathers with the dogs of his flock. In Phil 3:2 and Rev 22:15, dogs are contrasted with the righteous, with Christ, etc. In Mt 7:6 we read: "Give not that which is holy unto the dogs, neither cast your pearls before the swine."

Job 30:1 refers to the use of dogs to guard flocks; and the comparison of inefficient watchdogs with dumb dogs (Isa. 56:10) implies that at least some dogs are useful. In the apocryphal Book of Tob, Tobiah's dog is his companion on his travels (Tob 5:16; 11:4; on this see Ezech T, XI, 258; HDB, IV, 898; Geiger, Civilization of E. Iranians, I, 86 ff.).

There is further reference to the greyhound (Prov 30:15), Ev. 7:9, which are "stately in their going.") But the rendering, "greyhound," rests solely upon the LXX and Vulg, which have respectively ἀλεπος and gaulus, i.e. "cock, AVd. horse." The Heb has צארץ מזאמהים, which, although in color "girt" in the LXX and Vulg has "war-horse," Reb "well girt [or, well kilt] in the loins." In support of the reading, "girt," for צארץ, there is the word זכר, which, with צארץ, is assigned to the obs root צאר (Heb. "the Arab. zar, "; "from zar, " to butt.") Further, to render צארץ by "cock" logically requires a change in the text, for אגדיה, means "a war horse, a greyhound." The Pers greyhound would in that case be understood. A hairy race, which, according to the Royal Natural History, is less fleet than the Eng. breed and is used in coursing gazelles and in hunting the wild ass, and which according to Doughty (Arabia Deserta) is kept by the Bedawin. "These dogs are said to be sometimes girdled by their owners to prevent them from over-eating and becoming fat" (L. Fletcher, British Museum [Natural History]).

Domestic dogs have probably been derived from various species of wolves and jackals. In this connection, it is noteworthy that the dogs of certain regions greatly resemble the wolves of those regions. The pariah dogs of Syria and Pal resemble the jackals, and are kept in the same general way used by their kind in the wild. Each quarter of the city has its own pack of dogs, which vigorously resents any invasion of its territory. A dog which for any reason finds itself in foreign territory gets home as quickly as possible, and if it does not have to run the gauntlet of a pack of vicious foes. The pariah dog is sometimes brought up to be a sheep dog, but the best sheep dogs are great wolshen creatures, which are usually obtained from Kurdistan.

DOGMA, dog'ma (δογμα, δογμα, from σιδερ, dokd, "that which seems," "an opinion," particularly the opinion of a philosopher): In 1. As Law the decedent period of Gr philosophy, and in religion, is the Ordinance of a philosophical school came to be quoted as authoritative truth; also, the opinion of a sovereign imposed as law upon his subjects: a decree or ordinance of the civil authority. The word never appears in Ev, although it is used 5 t in the Gr NT, but with the one exception of Acts 16:4, in a sense widely different from that which ecclesiastical usage has given to it from the 2d cent. downward. "Dogma" is used in the NT, (1) of Rom laws: "a decree [Gr dogma] from Caesar Augustus" (Lk 2:1); "the decrees of Caesar" (Acts 17:7); the whole body of Rom law; (2) of ordinances of religious law: "the law of commandments contained in ordinances" (Eph 2:15); "the bond written in ordinances" (Col 2:14) = the Mosaic ordinances as expressing the moral law which condemned the sinner, and whose enmity Christ abolished by His death. It is a significant revelation of the spirit of Gr theology that all the Gr commentators understood by ordinances in these two places, the gospel as a body of dogmas which had removed the commandment or bond that was against us (see Lightfoot, Col. ad loc.); (3) of the decrees of the Council of Jerusalem (Acts 15 20), which Paul and his companions delivered to the gentile churches (Acts 16 4). Here we have one element that entered into the later ecclesiastical meaning of the word. These dogmas were decisions on religious matters, expressed by a more or less authoritative council of the church as a condition of admission to its membership.

There is however one important difference. These decrees relate to moral and ceremonial matters, but the NT usage of the word "dogma" means esp. a theological doctrine.

2. As Formulated in Gr theology "dogma" and "dogmas" meant the same thing. Each had its origin in the opinion of some great teacher; each was a body of dogmatic expression and claimed its authority; each meant an exposition of a particular truth of the gospel, and of the whole Christian truth, which the church adopted as the only right exposition. Each word might be used for the teaching of one church, or of a group of churches, for the latter, "heresy" became the regular term. On the one side stood the doctrines or dogmas of the majority or the "Catholic" church, and on the other side, those of the heretics. So long as the "Catholic" ideal of orthodoxy and uniformity of belief held the field, there was no room for the distinction now made between "dogma," as a scientific and systematic expression of the truth of the Christian religion, and "dogmas," as those truths "authoritatively" ratified as exclusive of the church. This distinction could only arise when men began to think that various expressions of Christian truth could coexist in the church, and this is therefore new and recent. Dogma in this sense denotes the core of the concept of theology as an authoritative system of orthodoxy, and dogma, the modern conception, outside the domestic churches, where theology is regarded as a scientific exposition of truth.

The International Standard Bible Encyclopedia, 888

T. REES

DOK, dōk (ג'ו, דּוֹכָּ, דּוֹכָּן, דּוֹכָּנָן, Dogon): A small fortress, "little stronghold" (2 K 5:15), built by Ptolemy, son of Abubus, where he entertained and murdered his father-in-law Simon Maccabaeus and his two sons. Jos (Ant., XIII, vii, 1; BJ, i, 5, 3) calls the place Dagon and places it above Jericho. The name probably means "dew" or "moss," with its copious springs of excellent water about 4 miles N.W. of Jericho. Some ancient foundations in the neighborhood are possibly those of Ptolemy's fortress, but more probably of a Templars' station which is known to have stood there as late as the end of the 13th cent. For its importance in earlier Jewish history, see Smith, HGLH, 250, 251.

J. HUTCHISON

DOLEFUL, dōl'fūl (יַעֲקֹעַ, יַעֲקֹעַת, "howling"): The "doleful creatures" referred to in Isa 13:21 are probably "jackals," although some have suggested...
“leopard,” or “hyaena.” The older EV gives “great owls.” The word rendered “doeful lamentation” in Mic 2:4 (nēṯyāḵ) is simply a form of the word ordinarily tr indebted “wailing” (nēṯī). Cf AVm.

**DOLPHIN** dolfīn. See BADGER.

**DOMINION** dō-min-yōn: In Eph 1:21; Col 1:16 the word so tr (kupōrōn, kuridōkē) appears to denote a rank or order of angels. The same word is probably to be so interpreted in Jude vers 8 (AV and RV “dominion”), and in 2 Pet 2:10 (AV “government,” RV “dominion”). See ANGEL.

**DOOM** dōm: Occurs only once in AV (2 Ecd 7:48), “the day of doom shall be the end of this time” (RV “the day of judgement”); but RV gives it as the rendering of מָשָׁא, ְצֹלֶה, ְצֹלַר הָאֵשׁ, in Ezek 7:7. 10 (AV “the morning,” RVm “the turn” or “the crowning time”; but the meaning is not yet quite certain); and in 1 Cor 4:9 (ἐκθράσκων, ἐπιθανῶν, “as men doomed to death,” AV “appointed [originally ‘approved’] unto death”). Our word “doom” is connected with the word “deem,” and signifies either the act of judging or (far more often) the result or condition following from (thereof) the “Deeaster” of Isle of Man and Jersey. Generally, but not always, an unfavorable judgment is implied. Cf Dryden, *Coronation of Charles II*, i, 127: “Two kingdoms wait your doom, and, as you choose, This must receive a crown, or that the law.”

**DOOR** dōr: Most commonly the rendering of Heb *pētaḥ, “doorway,” delōth, “door” proper (the two distinguished in Gen 16:6, or of Gr ἱππα, thīra, which represents both meanings. The door proper was usually of wood, frequently sheathed with metal, sometimes of one slab of stone, as shown in excavations in the Hauran. It turned on pivots (the “hinges” of Prov 28:14) working in sockets above and below, and was provided with a bolt (2 S 13:17) or with lock and key (Jgs 3:23). The doorway was inclosed by the stone threshold (1 K 14:17), the two doorposts on either side, and the lintel above (Eccl 8:7). Doors were frequently two-leaved, and folding ones are mentioned in connection with the temple (1 K 6:34). Where “door” is used in connection with city gates (Neh 3:1 ff) it refers to the door proper which swings on its hinges and is opened or closed by its hinges. Thus the custom of fastening to the doorposts small cases containing a parchment inscribed with the words of Dt 6:4-9; 11:13-21 had its origin in the command there given. See also GATE; HOUSE.

**Figurezhe:** (1) Christ is “the door” into the gospel ministry (Jn 10:7,7,12); ministers must receive their authority from Him, and exercise it in His spirit. (2) “Through faith in Him also both shepherds and sheep enter into the kingdom of God (vs. 9), and find all their spiritual needs supplied.” (3) The fig. in Rev 3:20 is express of Christ's patient, persistent and affectionate appeal to men. (4) Elsewhere also of opportunity (Mt 26:10; Acts 14:27; 1 Cor 16:9; 2 Cor 2:12; Rev 3:8). (5) Of freedom and power (Col 4:3). See also ACHOR; SHEPHERD.

**Benjamin Reno Downer**

**DOORKEEPER, dōrkēp-ār (πύλη, shōʾēr): The** gate of an oriental city and of the temple courts so closely resembled the house of a house that the same Heb. word was used for doorkeeper and gate-keeper. It is often tr by the less definite word “porter” (q.v.).

In the preexilic writings (2 S 18:26; 2 K 7:10, 11) reference is made to porters at the gates of the cities Mahanaim and Samaria. In these early writings there is also mention of a small number of “keepers of the threshold” of the temple, whose duties included the gathering of money from the people for temple purposes, and the care of the sacred vessels (1 K 12:9; 2 K 20:23). They held an honorable position (2 K 25:18), and occupied chambers in the temple (Jer 36:4). The same term is used to describe officers in the household of the king of Persia (Est 2:21; 6:2). Differing from these “keepers of the threshold” in some respects are the doorkeepers or porters mentioned in Ch Ezr and Neh. These formed a numerous sacred order (1 Ch 9:22; 23:5) from the time of David. Their duties and the words describing them in two passages, “keepers of the thresholds” (1 Ch 9:19) and “porters of the thresholds” (2 Ch 23:4), connect them in some measure with the “keeper of the threshold” referred to above. They guarded the gates of the house of Jeh (1 Ch 25:23), closing and opening them at the proper times (ver 27) and preventing the unclean from entering the sacred inclosure (2 Ch 23:19); they had charge of the sacred vessels and of the free-will offerings (2 Ch 31:14), and dwelt in the chambers about the temple (1 Ch 29:27). They were Levites, and came in from among the Levites every seventh day for service in their turn (1 Ch 29:25). Their office was honorable, ranking with the singers, after the priests and Levites (Ezr 2:42; 1 Ch 15:18).

In Ps 80:3, “I had rather be a doorkeeper in the house of my God,” the word is not used in its technical sense. RVm gives “stand (AVm ‘sit’) at the threshold,” to an eastern mind a situation of deep humility (cf title of the Ps and 1 Ch 9:19).

In the NT the order of temple doorkeepers is not referred to. But a doorkeeper (πορφύρης, thērōs) is mentioned in connection with a private house (Mk 13:34), with the high priest’s house (Jn 18:16,17), and with sheep-folds (Jn 10:3), a maid serving as doorkeeper in some cases (cf 13:13).

GEORGE RICE HOVEY

**DOORPOST, dōrpōst.** See HOUSE.

**DOPHKHAH, dōf ka (πύλη), dophkhāh, “drover”**: A desert camp of the Israelites, the first after leaving the wilderness of Shittim (Nu 33:12-13). See WANDERINGS OF ISRAEL.

**DOR, dōr, DORA, dṑra (יוֹד, dṑr, dṑrā), “habitation,” “circle,” Δῷρ, Dōr; Jōs, Đōr; Dōrā; mod. Tantrārā; mod. Dōrā, Dōrā of Phoenician, Carmel (Cāp, II, 10; Vita, 8), about 8 miles N of Caesarea. It was occupied in the earliest times by the Canaanites and probably belonged to Phoenicia, tradition saying that it was a Sidonian colony. It furnished an abundance of the shell-fish so valuable for the manufacture of the Tyrian purple, and this would have led the Phoenicians to occupy the site. In the 12th cent., BC, the region was occupied by the northern people who raided the whole Syrian coast and Egypt. They were driven back by the Philistines, but renewed the attack, and the weakness of Egypt in the middle of the cent. enabled them to settle in the coast region S. of Carmel; a tribe of them occupied Dor, and others the territory to the limits of the desert of Sinai, and became the Philistines so well known by their contests with the Hebrews. Napholoth-dor, “the heights of Dor,” may be the slopes of Carmel inland from Tantrārā. Dor fell within the territory assigned to Manassah (Josh 17:11; cf Am., v. 1, 22). It was the seat of a king who possessed other towns on the heights back of the coast. He was one of the allies of Jabin of Hazor in the conflict with Joshua (Josh 11:2) and was conquered by him (12:23), but Dor was not occupied by the Israelites till 13:17; 14:1-27.

The inhabitants of Dor were at enmity with the
Phoen towns and it would seem that the Sidonians seized it to obtain its rich supplies of shell-fish, and this probably caused the war of retaliation waged by Phoenicia against the Philistines, against Sidon in the middle of the 11th cent. Sidon was besieged by land, and the inhabitants were compelled to flee to Tyre. Dor seems to have been occupied by Solomon since he placed one of his purveyors in this town (1 K 4 11), and Tiglath-pileser III reduced it and set a governor over it (Rawil, Phoen., 84). Here Tryphon was besieged by Antiochus, but escaped to Apamea (1 Mac 15 11.13.25; Ant, XIII, vii, 2). It was made free by Pompey, and joined to the province of Syria (XIV, iv, 4). The youths of the place set up a statue of Tiberius in the Jewish synagogue, an outrage that was reported to Publius Petronius by Agrippa, and reparation was made (XIX, vi, 3). It does not seem to have been of much importance in later times, though the fortifications still remaining on the ruined site, from the period of the Middle Ages, show that it was then occupied. It is now only a miserable village nestled in the ruins.

H. Porter

DORCAS, dôr'kas (Δωρκάς, Dorkas, the Gr equivalent of Aram. tabithâ, "a gazelle"). The name was borne by a Christian woman of Joppa. She is called a disciple (mathêtria: Acts 9 36, the only place in the NT where the term form is used). She seems to have had some means and also to have been a leader in the Christian community. Dorcas was beloved for the manner in which she used her position and means, for she "was full of good works, and almsdeeds she did." Among her charities was the clothing of the poor with garments she herself made (ver 39), and by following her example, numerous "Dorcas societies" in the Christian church perpetuate her memory. There is a local memorial in the "Tabitha School" in Jaffa devoted to the care and education of poor girls.

Her restoration to life by Peter is recorded. At the time of her death Peter was in Lydda where he had healed Aeneas. Being sent for, he went to Joppa, and, by the exercise of the supernatural powers granted to him, "he presented her alive" to the mourning community. In consequence of this miracle "many believed on the Lord" (ver 42).

DORYMENES, dô-rîm'ë-nëz (Δορύμηνος, Dorumênos): Father of Ptolemy Macron (1 Mac 3 38; 2 Mac 4 45); probably the same man who fought against Antiochus the Great (Polyb. v.61). 

DOSITHEUS, dô-sîth'ë-us (Δοσιθέας, Dosithéos): (1) A captain of Judas Maccabæus (2 Mac 12 19-25); along with Sositheus he captured Timotheus after the battle of Carmolin, but granted him his life and freedom on the representation that "he had in his power the parents of many of them and the brethren of some," if, when they put him to death, should "be disregarded."

(2) A soldier in the army of Judas Maccabæus (2 Mac 12 55); he made a special attack upon Gorgias, governor of Idumaæa, the opposing general, and would have taken the "accursed man" prisoner but for the interference of a Thradian horseman.

(3) A Jew, son of Drimylus (3 Mac 1 3) who rescued Ptolemy Philopator from a plot of Theodorus. He afterward proved an apostate from Judaism.

(4) A Levite priest who "in the 4th year of the reign of Ptolemy and Cleopatra" carried the tr of the Book of Est to Alexandria (Ad Est 11 7).

DOTE, dô't: "To dote" means either "to be weakminded" or "to be foolishly fond." In the latter sense it is employed in Est 23 5 ff.; in the former, in Jer 50 36 AV (RV "shall become foolish"); AV Sir 25 2 (RV "lacking understanding"), and AV I Tim 6 4 (RVm "to be sick"); AVm "a fool").

DOTHAIM, dô-thâ'im: Mentioned in Jth 4 6 and frequently in connection with the invasion of Holofemes. See next art.

DOTHAN, dô-thân (תָּרֹן, dôtharôn, דֹּחַן, "two wells," "double feast"); Dothaim, Döthaim: A place to the N. of Shechem whither Jacob's sons went for pasture for the flocks; where Joseph who followed them was sold to the Ishmaelites, after having been imprisoned in a "pit" (Gen 37 17 ff).

Here in later days the eyes of Elisha's servant were opened to see the mountain "full of horses and chariots of fire," guarding his master from the encircling Syrians (2 K 6 13 ff). This is certainly to be identified with Tell Dôthân, which lies on the E. of the ancient road leading from Gilead across Esdraelon to the seacoast, and thence to Egypt. It is about 5 miles to the S.W. of Jezin. There are some traces of old buildings, two cisterns—Dôthahin or Dôthahim=="two cisterns" or "pits"—and one copious spring. Excellent pasture is found in the surrounding plain, and on the adjoining slopes.

W. EWING

DOUBLE, dub'âl (דָּבָל, shânâdâh, "to repeat," as in counting; דָּבָל, kôphal, "to fold over," or "double," as a cloth): A word used quite frequently in the OT. Jacob ordered his sons to take double money in their hands, i.e. twice the necessary amount (Gen 43 12.15). If a thief be caught with a living animal he was to restore double (Ex 22 4); if property he stole out of the house of one to whom it is intrusted he was to restore double (Ex 22 7.9). The firstborn was to receive a double portion of the inheritance (Lev 21 17). Likewise the beautiful symbol Elisha asked for a double portion of Elijah's spirit to fall upon him (2 K 2 9). Degrees of punishment or sufferings were also expressed by the idea of a doubling (Isa 61 7; Jer 16 18; 17 18; Zec 9 12). The use of the second. Heb form in Job 11 6 and 41 13 seems quite confusing in its tr. AV translates it simply "double," but RV gives it its expanded and derived meaning, "manifold in understanding," and "who shall come within his jaws," respectively, "manifold" in the first instance meaning multiplied, and "jaws" doubtless meaning the double row of teeth. The classic phrases in the NT are those used by James to represent instability and a wavering disposition, διπλοφυσις, diplophusis, lit. "doubled-minded" (Jas 1 8; 8). WALTER G. CLIPPINGER

DOUBT, dôût: This word, found only a score of times in the Bible, translates nevertheless about half as many different Heb and Gr originals with a corresponding variety of meanings. In Gen 37 33 "without doubt" is to be taken in the common sense of "certainly"; in Job 12 2 in the sarcastic sense of "indeed." In Dnl 5 12.16, it is used as a difficult problem or mystery to be
explained, and these are the only cases of its employment in the OT.

In the NT it is about equally used to translate δαβρος, διαπορ εις, and διακρινα, δικαστικον. and in their use these haunts to be given "utterly at a loss," "nonplussed;" and the second, "to judge diversely." For the first, see Jn 13 22; Acts 2 12 AV; 6 24 AV; 10 17 AV; 25 20 AV; and Gal 4 20 AV. For the second see Mt 21 21; Mk 11 22; Acts 10 20; Rom 14 23. The last-named is deserving of particular attention. "He that doubteth is condemned [AV "damned"] if he eat," means that in a case of uncertainty as to one's Christian liberty, it was better to err on the side of restraint. In Lk 10 24, "to be of a double mind:" (αναθηματικον, μεταποτεκων, lit. "to suspend!"); vide Thayer, s.v., means "to be driven by gusts," or "to fluctuate in mid-air."

Here, as in Mt 14 31, "doubt" does not indicate a lack of faith, but rather a "state of qualified faith": its weakness, but not its absence. In Jn 10 24 "doubt" translates ἄσπειρος ψυχή, ἀπόσπειρος ψυχή, which lit. means "to lift up the soul," or "to keep one in suspense"; so RV. See also DISPUTATION.

DOUGH, d6. See Bread.

DOVE, δαβρος, δαβρος, δωρον, γυναθα, ιπταμενο, πασχον. peristera, Lev ζηνοσαλινο, παλαιαθα; the bird of the family Columbidae. Doves and pigeons are so closely related as to be spoken of as synonymous, yet there is a distinction recognized from the beginning of time. It was esp. marked in Pal, because doves migrated, but pigeons remained in their chosen haunts all the year. Yet doves were the wild birds and were only confined singly or in pairs as caged pets, or in order to be available for sacrifice. Pigeons, without question, were the first domesticated birds, the record of their conquest by man extending if anything farther back than ducks, geese and swans. These two were the best known and the most loved of all the myriad of birds of Pal. Doves were given preference because they remained wild and were more elusive. The thing usually is more attractive than the thing we have. Their loving natures had been noted, their sleek beautiful plumage, their plump bodies. They were the most precious of anything offered for sacrifice. Their use is always specified in preference to pigeons. The first mention of a dove was used; if both, the dove is frequently mentioned first. Because of their docility when caged, their use in sacrifice, and the religious superstition concerning them, they were allowed to nest unmolested and, according to species, flocked all over Pal. The turtle-dove nested in gardens and vineyards, and was almost as tame as the pigeons. The palm turtle-dove took its name from its love of homing in palm trees, and sought these fields, and in cities, even building near the temple in Jerus. It also selected thorn and other trees. It has a small body, about ten inches in length, covered with bright chestnut-colored feathers, the neck dappled with dark, lustrous feathers. The rock dove swarmed over, through, and among the cliffs of mountains and the recesses of caves and ravines. The collared turtle-dove was the largest of the species. It remained permanently and homed in the forests of Tabor and Gilead, around the Dead Sea, and along the Jordan valley. This is the one used to render "dove," in Ps 80, and Noah saw it feed its mate little green olive leaves, for the dove never carries food in the beak, but swallows and then regurgitates it to mate and young. This first reference to birds was made on account of the loving, tender character of the turtledove, because they were the most loved by the people, and therefore chosen as most suitable to offer as sacrifice (Gen 15 9). In Lev 1 14 ff, doves are mentioned as sacrifice: "And the priest shall bring it unto the altar, and grieve it on the altar; and the blood thereof shall be drained out on the side of the altar." In Lev 5 7, the proper preparation of the sacrifice is prescribed. For method of handling sacrifice see vs 8, 9, 10. In Lev 12 6 the law for a sacrifice for a mother is given, and ver 8 of same ch provides that if she be too poor to offer a lamb, doves or pigeons will suffice. In Lev 14 4-8 the reference for the sacrifice of a leper is merely to "birds," because it is understood that they are pigeons and doves, and it contains the specification that if the victim is too poor to afford so elaborate a sacrifice, a smaller one will suffice. The birds are named in ver 22: "Two turtle-doves, or two young pigeons, such as he is able to get; and in the one shall he offer a full burnt-offering" (cf Lev 15 14, 20; Nu 6 10). When David prayed for the destruction of the treacherous, he used the dove in comparison, and because he says he would " Jude the wilderness" he indicates that he was thinking of the palm turtle.

"And I said, Oh that I had wings like a dove! Then would I fly away, and be at rest." (Ps 55 6).

In chanting a song of triumph, David used an exquisite thought.

"When ye lie among the sheepfolds, It is as the wings of a dove covered with silver, And her pinions with yellow gold." (Ps 68 15).

He referred to the rock dove because the metallic luster on its neck would gleam like gold in sunshine, and the soft grayish-white feathers beneath the wings as he would see the bird above him in flight would appear silver-like. By this quotation David meant that the princes of peace, in their midst, and to all the people, Noah saw it feed(i.e., to caged pets, see account of its size and beauty.

In all, the dove is mentioned about fifty times in the Bible. Many of these references are concerning its use in sacrifice and need not all be mentioned. The others are quoted and explained from a scientific standpoint and in accordance with the characteristics and habits of the birds. The first reference to the dove is made in Gen 8 8-10. After the flood; then follows its specified use in sacrifice; note of its migratory habits is made, and then in poetry, prophecy, comparison, simile and song, it appears over and over throughout the Bible. In Gen 8 8-13, we read, "And he sent forth a dove from him, to see if the waters were abated." Noah first sent out a raven, because it was a strong, aggressive bird and would return to its mate. But the raven only flew over the water and returned to perch on the ark. This was not satisfactory, so Noah in looking for a bird better suited to his purpose, bethought him of the most loving and tender bird he knew—the dove. It not only would return to the ark, but would enter and go to the cage of its mate, and if it found green food it would regurgitate a portion for her or its young, or if not nesting he could tell by its droppings if greenery had been eaten and so decide if the waters were going down. And this is precisely what happened. The dove came back, causing the watching Noah to feed it little green olive leaves, for the dove never carries food in the beak, but swallows and then regurgitates it to mate and young. This first reference to birds was made on account of the loving, tender character of the turtledove, because they were the most loved by the people, and therefore chosen as most suitable to offer as sacrifice (Gen 15 9). In Lev 1 14 f, doves are mentioned as sacrifice: "And the priest shall bring it unto the altar, and grieve it on the altar; and the blood thereof shall be drained out on the side of the altar." In Lev 5 7, the proper preparation of the sacrifice is prescribed. For method of handling sacrifice see vs 8, 9, 10. In Lev 12 6 the law for a sacrifice for a mother is given, and ver 8 of same ch provides that if she be too poor to offer a lamb, doves or pigeons will suffice. In Lev 14 4-8 the reference for the sacrifice of a leper is merely to "birds," because it is understood that they are pigeons and doves, and it contains the specification that if the victim is too poor to afford so elaborate a sacrifice, a smaller one will suffice. The birds are named in ver 22: "Two turtle-doves, or two young pigeons, such as he is able to get; and in the one shall he offer a full burnt-offering" (cf Lev 15 14, 20; Nu 6 10). When David prayed for the destruction of the treacherous, he used the dove in comparison, and because he says he would " Jude the wilderness" he indicates that he was thinking of the palm turtle.
unto the wild beast: forget not the life of thy poor forever." Solomom uses the dove repeatedly in comparison or as a term of endearment. In Cant 1:15; 4:1; 5:12, he compares the eyes of his bride, ful tender, beautiful, with those of a dove. In 2:12 he uses the voice of the dove as an indication of spring. In 2:14 he addresses the bride as a rock dove. In 5:2 is another term of endearment, this time used in the dream of the bride (cf. 9:9). Isa 38:14 has reference to the waiting, mournful dove note from which the commonest species take the name "mourning dove." The reference in Isa 60:8 proves that the prophet was not so good an observer, or so correct in his natural history as David, who may have learned from the open. As a boy, David guarded the flocks of his father and watched the creatures around him. When exulting over the glory of the church in the numerous accessions of Gentiles, Isaiah cried, "Who are these that fly as a cloud, and as the doves to their windows?" This proves that he confounded pigeons and doves. Doves were wild, mostly migratory, and had no "windows." But the clay cotes of pigeons molded in squares so that one large cote sheltered many pairs in separate homes and the appearance of latticed windows and were used as a basis in estimating a man's wealth. This reference should be changed to read, "and as pigeons to their windows." In Jer 8:7 the fact is pointed out that doves were migratory; and in 48:28 people are advised to go live in solitary places and be peaceable, loving and faithful, like the rock doves. See also Ezek 7:16: "But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one in his iniquity." This merely means that people should be driven to hide among the caves and valleys where the rock doves lived, and that the sound of their mourning would resemble the cry of the birds. It does not mean, however, that the doves were mourning, for when doves coo and moan and to our ears grow most pitiful in their cries, they are the happiest in the mating season. The veneration cherished for doves in these days is inborn, and no bird is so loved and protected as the dove—hence it is unusually secure and happy and its mournful cry is the product of our imagination only. The dove is the happiest of birds. Hos 7:11 and 11:11 each compares people with doves; the first, because the birds at times appear foolishly trusting; the second, because, while no bird is more confiding, none is more easily frightened. "And Ephraim is like a silly dove, without understanding: they call unto Egypt, they go to Assyria" (7:11). "They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria; and I will make them to dwell in their houses, saith Jhob" (11:11). The reference in Nah 2:7 is to the voice of the birds. NT references will be found in a description of the baptism of Jesus (Mt 3:16). People are admonished to be "harmless as doves" (10:16). "And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves" (Mt 21:12). This proves that these birds were a common article of commerce, probably the most used for caged pets, and those customarily employed for sacrifice.

Dove's Dung (דָּרָן קְרֶשׁ), hârî yônîm, K'thibh for דָּרֶנֶת קְרֶשׁ, (dârîn kôrîš), 2 K 6:25: "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver." This seems so repellent that some commentators have tried to prove the name applied to the edible root of a plant, but the history of sieges records other cases where matter quite as offensive was used to sustain life. The text is probably correct as it stands.

The term is added particularly to the concluding paragraph of the Lord's Prayer (Mt 6:13 m., "For thine is the kingdom," etc; of 1 Ch 29:11, and see Lord's Prayer). To the same general class belong Ps 41:13; 72:18 f.; 89:52; Rom 16:27; Eph 2:20; 1 Tim 1:17; Jude ver. 25; Rev 5:13 f.; 19:1–3, and the modern stanza beginning "Praise God, from whom all blessings flow." M. O. Evans

DRACHMA, drak'ma, DRAM (δραχμή, drachmê): The word is used in the LXX as the rendering of...
THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

**Dove**

**DRAGON, drag'un (תנין, tannin, pl. תְּנִינֵי, tannīnē; ἀράχις, ἀράχιν),** Tannin and the pl. tannīn occur 14 t. and in EV are variously rendered “dragon,” “whale,” “sea-monster,” “sea-serpent,” “sea-creature,” or “sea-fish.” In Rev. AV uses “serpent,” “sea-monster,” or “sea-creature.” Tannin occurs once, in Mal 1:3, where it is rendered “dragons.” "Dragons," "sea-monsters," or "monsters," etc., are used by Homer, in the constellations. Draco.) Tannin (I.XX. biuma clamata, “dwellings”) is a fam. pl. form ass from tannah, but it suits the context to give it the same meaning as tannin.

In Ex 7 9-10.13, tannin is used of the serpents which were produced from Aaron’s rod and the rod of the Egyptian magicians, whereas in Ex 4 3 and 7 15, for the serpents which were made to bite the Moabites and Midianites, the ordinary word for serpent. In two passages we find “whale,” RV “sea-monster”: Gen 1 21; “And God created the great sea-monsters, and every living creature that moveth;” Job 7:12: “Am I a sea, or a sea-monster, that I can watch the ways of the waters?” Other passages (ERV and AV) are Dt 32 33: “Their wine is the poison of dragons [ERV “serpents”], and the cruel venom of asps. They sware in the head of a serpent, and they go down to the ground by the valley gate, even toward the dragon’s [ERV “jackal’s”) well and the dragon’s [ERV “jackal’s) well;” Ps 91:13: “Thou shalt tread upon the lion and adder: the young lion and the serpent [AV “dragon”) shalt thou trample under foot.” Ps 148:7: “The young lion and the dragon shall know their end.” AV renders “sea-monster.” The adder: the young lion and the serpent [AV “dragon”) shall know their end.” Ps 148:7: “The young lion and the dragon shall know their end.”

The foregoing passages offer no especial difficulties in the interpretation of the word tannin. All may fairly be addressed to a serpent or to a sea-monster or some imaginary creature, without involving any ancient myths for their elucidation. The same may be said of the passages in Rev. A dragon is taken as the personification of Satan, as of Ps 22:21, and in passages in Ex 21:35. It is of course true that ancient myths may more or less distantly underlie some of these dragon and serpent references, and such myths may be demonstrated to throw additional light in certain cases, but at least the passages in question are intelligible without recourse to the myths. This however is not equally true of all the tannin passages. In Ps 74 12 we read: “Yet God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy power: thou brakest the heads of the sea-monsters [AV “dragons”) in the waters.” Cf Isa 27 1; 51 9f.

The three passages just cited seem to denote each some particular act, and are referred to by Canon Cheyne (Enc. t.v. “Dragon”) to the old Babylon myth of the conflict of Marduk and Tiamat in the Assyrian creation-legend (thus Gunkel, etc). Indeed he refers to that myth not only these passages, but also Jer 51 34; Ezek 29 3-6; 32 8-9 and Job 7 12, which have been cited above. In translating the two passages from Cheyne the definite article, “the dragon,” instead of “a” is in RV, which makes a great difference in the meaning. In Ps 87 4, it is clear that Rahab is a country, i.e. Egypt. Isa 30 7 is to the same point. In Isa 51 9-10, “that didst cut Rahab in pieces” and “that didst pierce the monster” (AV “dragon”), are two coordinate expressions of one idea, which is apparently the defeat of the Egyptians, as appears in the reference to the passage of the Red Sea. In Isa 27 1, “leviathan the swift serpent” and “leviathan the crooked serpent” and the monster [AV and ERV “dragon”) that is in the sea” have been identified with Babylon, Persia and Egypt (EB s.v. “Dragon,” 4). It is more probable that the first two expressions are coordinate, and amount to “leviathan the swift and crooked serpent,” and that the verse may therefore refer to Babylonia and Egypt. Ps 74 12-15 is more in line with the idea of the art. in EB, but it is nevertheless susceptible of an explanation similar to that of the other two passages.

Tannin, “dragons” (RV “jackals”) occurs in Job 30 20; Ps 44 19; Isa 13 22; 24 13; 35 7; 43 20; Jer 9 11; 10 22; 14 6; 49 33; 51 37; tan-nōth, “dragons” (RV “jackals”) is found in Mal 1 3. In all these passages, “jackal” suits the context better than “dragon,” “sea-monster” or “serpent.” An exception is in Rev 12:2, where AV has “whale” and RV Avm “dragon” (ERV “sea-monster”). Tannin occurs in Ezk 29 2, where AV has “whale” and ERV and AVm “dragon” (ERV “sea-monster”). Tannin occurs in Ezk 32 2, where AV has “whale” and ERV and AVm “dragon” (ERV “sea-monster”), and in Ezk 30 1, where AV has “whale” and ERV and AVm “dragon” (ERV “sea-monster”). Ezra 4 12; 5 2; Jer 9 11; 10 22; and Ps 49 33, these two passages “jackals” obviously will not suit.

On the constellational dragons or snakes, see ASTRONOMY, II, 1-5.

ALFRED ELY DAY

**DRAGON, BEL AND THE.** See Bel and the Dragon.

**DRAGON, RED.** See Revelation, Book of.

**DRAGON WELL** (Neh 2 13 AV). See Jachal’s Well.

**DRAM.** See Drachma; Money.

**DRAMA MIMIC, dra’ma mim’ik.** See Games.

**DRAUGHT, draft (ἀκατέργατον, ἀκατέργητον; Mi 15 17; Mk 7 19): “Closet,” “sink” or “privity” (Rheims), lit. “place for sitting apart” (of 2 K 10 27, “draught-house,” and Mish “water-house”). According to the Mish Jehu turned the temple of Baal in Samaria into public latrines, “water-houses.” Mk adds here (7 19) that by this saying Jesus cleansed all articles of food, i.e., declared them to be clean.

**DRAWER, drō’er, OF WATER (יָבִיא נֶוזֶר, šô’ēb magim, from נֶזֶר, šô’ēb, “to bale up” water):** In Syria and Pal, outside of Mt. Lebanon and the Anti-Lebanon, the Jennings of water are scarce and the inhabitants of these less favored places have always depended upon wells and cisterns for their water supply. This necessitates some device for drawing the water. In the case of a cistern or shallow well, an earthenware water jar or bucket made of tanned goats’ skin is lowered into the water by a rope and then raised by pulling up the rope hand over hand (probably the ancient method), or by running the rope over a crude pulley fixed directly over the cistern mouth. In the case of deep wells, the rope, attached to a larger bucket, is run over a pulley so that the water may be raised by the drawers walking away from the well as they pull the rope. Frequently animals are hitched to the rope to do the pulling.
In some districts where the water level is not too deep, a flight of steps leading down to the water’s edge is constructed in addition to the opening vertically above the water. Such a well is pointed out near Haman in Mesopotamia as the one from which Rebekah drew water for Abraham’s servant. In Gen 24:16 we read that Rebekah “went down to the fountain, and filled her pitcher, and came up.”

The deep grooves in their curbs, worn by the ropes as the water was being raised, attest to the antiquity of many of the wells of Pal and Syria. Any one of the hundreds of grooves around a single well was many years in being formed. The fact that the present method of drawing water from these wells is not making these grooves, shows that they are the work of former times.

St. Mary’s Well at Nazareth.

The drawing of water was considered the work of women or of men unfit for other service (Gen 24:11.13.43; 1 S 9:11; Jn 4:7). In Syria, today, a girl servant willingly goes to draw the daily supply of water, but seldom is it possible to persuade a boy or man to perform this service. When the well or fountain is at a distance, or much water is needed, tanned skins or earthen jars are filled and transported on the backs of men or donkeys.

Water drawing was usually done at evening time (Gen 24:11), and this custom has remained unchanged. There is no sight more interesting than the daily concourse at a Syrian water source. It is bound to remind one of the Bible stories where the setting is a wellsides (Gen 24; Jn 4).

The service of water drawing was associated, in early times, with that of hewer of wood (Dt 29:11). Joshua made the Gibeonites hewers of wood and drawers of water in exchange for their lives (Josh 9:21.23.27). The inhabitants of Nineveh were exhorted to draw water and fill the cisterns of their fortresses in preparation for a siege (Nah 3:14).

Figurative: Water drawing is mentioned in the metaphor of Isa 12:3, “Ye draw water out of the wells of salvation.”

JAMES A. PATCH

DREAM, drăm, DREAMER, drăm’tër (דָּרָם, hālām, דָּרָן, hēlem; ὀναρ, onar): In all time dreams and their interpretation have been the occasion of much curious and speculative inquiry. Because of the mystery by which they have been enshrouded, and growing out of a natural curiosity to know the future, much significance has been attached to them by people esp. of the lower stages of culture. Even the cultured are not without a superstitious awe and dread of dreams, attaching to them different interpretations according to local color and custom.

Naturally enough, as with all other normal and natural phenomena for which men could assign no scientific and rational explanation, they would be looked upon with a certain degree of superstitious fear.

“Dreams:
Which are the children of an idle brain,
Begot of nothing but vain fantasy,
Which is as thin as substance in the air
And more inconsistent than the wind.”

—Shakespeare.

While a fully satisfactory theory of dreams has not yet been established and while it is hardly possible that there ever be a satisfactory explanation for each individual dream, yet through the rapid discoveries of physiological psychology in the recent decade or more, much new light is thrown on the subject. With the contribution of psychological knowledge of the association of ideas through the connected relation of certain cortical centers and areas, it has come to be pretty well established that the excitation of certain bodily organs or surfaces will stimulate certain brain areas, and only the stimulation of certain cortical areas will produce a response in certain bodily regions over which these centers or areas preside. Connecting thought processes are therefore dependent upon the proper correlation of ideas through what are known physiologically as the association centers. If then it comes to pass that, as occurs in dreams, only fragmentary ideas or loosely connected trains of thought occur, and if, as frequently happens, there is momentary connection, but the main connection with cerebral waking experience, it will easily be seen that the excitation of certain centers will awaken certain trains of thought which are but poorly related to the balance of one’s thinking processes. Much is being said about the dissociation of ideas and the disturbance of personality of which dreams are one of several forms. Others are hallucinations, trances, visions, etc. Dreams are abnormal and sometimes pathological. Sleep is a normal experience. Perfect and natural sleep should be without dreams of any conscious occurrence. Perhaps psychologically there can be no such thing as perfectly dreamless sleep. Such a condition would probably be death itself. Nature doubles both her silent vigil, keeping watch in the chambers of the soul during the deepest sleep. The only difference is that they do not come to the threshold of consciousness. Thus, dreams are to the sleeping state what visions and hallucinations are to the waking state, and like them are the result of a disturbed image-making function. While the source of the materials and the excitant may not be the same in each case, yet functionally they are the same.

The stimuli of dreams may be of two kinds. First, they may be physical and objective, or they may be due to suggestions and the association of ideas. They may be due to some physical disorder, such as imperfect digestion or circulation, improper ventilation or heating, or an uncomfortable position. Since by the very nature of the case, dreams do not occur in a conscious state, the real cause cannot easily be discoverable and then only after the subject is entirely awakened through the effects of it. They may also be due to the association of ideas. Suggestion plays a large part. The vividness and recency of a conscious impression during the waking state may be thrown up from the subconscious region during the sleeping hours. The usual distorted aspect of dreams is doubtless due to the uncoupling of groups of ideas through the uncoupling of the cortical association areas, so that of them becoming less susceptible than others to the existing stimulus.

The materials of dreams need not be recent; they may have been furnished by the conscious processes a long time before, but are brought to the threshold only by means of some train of ideas during a semi-conscious state. It is interesting to note
Dreams have always played an important part in the lit. and religion of all peoples. They have served to furnish mythologies; they have been the sources of systems of necromancy; they have become both the source and the explanation of otherwise inexplicable acts of Providence. Growing out of them we have a theory of nightmares and demonology. They have become the working material of the prophet both Bib. and pagan. Mediaeval civilization is not without its lasting effects of dreams, and modern civilization still clings with something of reverence to the unsolved mystery of certain dreams. While we have almost emerged from anything like a slavish adherence to a superstitious belief in dreams, we must still admit the possibility of the profound significance of dreams in the impressions they make upon the subject.

The Bible, contrary to a notion perhaps too commonly held, attaches relatively little religious significance to dreams. Occasionally, however, reference is made to communica- tion through dreams (Gen 20:6; 1 K 3:5; Mt 1:20; 2 12.13.19.22). It recognizes their human relations more frequently. In the OT lit. dreams play but little part except in the books of Gen and Dal, in which there are abundant records of such dreams. For their moral bearings the most important ones perhaps are those referred to in Gen 37:5-10. An uncritical attitude will give to them a lifeless and mechanical interpretation. A sympathetic and rational exposition gives them beauty, naturalness and significance. Joseph was the youngest and most beloved son of Jacob. He was just in the prime of adolescence, the very period of daydreaming. He was perhaps inordinately ambitious. This was doubtless heightened by the attentions of a doting father. The most natural dream would be that suggested by his usual waking state, which was one of ambition and perhaps unhealthy rivalry (see Astronomy, II, 6). The source of Pharaoh's dreams is interestingly described by a psychological interpretation. A sympathetic and rational explanation gives them beauty, naturalness, and significance (Gen 41:7-32).

Another illustration of the psychological explanation of dreams is the dream of Solomon (1 K 3:5.11-15). In this narrative, after Solomon had done what pleased Jeh and had offered a most humble prayer on an occasion which to him was a great crisis and at the same time a moment of great ecstasy in his life, he doubtless experiences a feeling of sweet peace in consequence of it. His sleep would naturally be somewhat disturbed by the excitement of the day. The dream was suggested by the associations and naturally enough was the approving voice of Jeh.

Dreaming and the prophetic function seem to have been closely associated (Dt 13.1.5). Whether from a coldly mechanical and superstitious, a miraculous, or a perfectly natural point of view, this relation is consistent. The prophet must be a seer, a man of visions and ideals. As such he would be subject, as in his waking states, to extraordinary experiences. The remarkable dreams of Nebuchadnezzar, who stands out as an exceptional example, afford an illustration of what may be styled a God-given personal experience. They were due to a prophet, to a seer, to a man of visions (Dn 3:24-46; 4:5-19). The effort made by the magicians, the enchanters, the Chaldaeans, and the soothsayers, according to the best skill of the Orientals, was unavailing. Daniel, whether by extraordinary intellectual insight or by Divine communication, was able by his interpretation and its moral to set before the king a powerful lesson.

The NT gives still less place and importance to dreams than the OT. There are only six references and one citation to dreams or dreamers. It is significant that all these references are by Mt, and still more significant that Jesus nowhere refers to dreams, evidently attaching little if any importance to them. The references in Mt are confined entirely to warnings and announcements (Mt 1:20; 2:12.13.19.22; 27:19). Once a citation (Acts 2:10) is used for illustrative purposes (cf Joel 2:28). See also Augury, IV, 5; Divination, VI, 1, 1(b); Magic; Revelation.

Whether God communicates directly or indirectly by dreams is still unsettled. With our present knowledge of spirit communication it would not seem unreasonable to assume that He may reveal Himself directly; and yet on the other hand the safest and perhaps surest explanation for our own day and experience is that in dreams the mind is more impressionable and responsive to natural causes through which God speaks and operates. That dreams have been and are valuable means of shaping men's thoughts and careers cannot be denied, and this is true even in the social and moral life of individuals and of society. A valuable modern illustration of this is the dream of Adoniram Judson Gordon (see How Christ Came to Church), through the influence of which his entire religious life and that of his church were completely transformed.

Literature.—Jud. Psychology; Cunton, The Psychological Phenomena of Christianity; Ladd, Philosophy of Knowledge; Philbin, Dictionary of Psychology; Ellis, The World of Dreams (Houghton, Mifflin Co.).

WALTER G. CLIFFINGER

DREGGE, droj: A mixture of oats and barley (Job 24:6 AVm; AV "corn"; RV "proverb"). The Heb word is דַּגַּה, b'ilil, usually "mixed grain," EDOMG, XLVIII, 236; grain not ground and boiled in water. Cf Job 6:5; Isa 30:24.

DREGS, dres: The "sediments," "lees," "grounds of liquor;" only in pl. In AV it stands for (1) Heb šm'mărîm, "bowl," "chalice," found only in Isa 61:17.22: "the dipped of the trembling;" (2) the dregs of the cup of my fury. RV correctly changes "dregs" into "bowl." (2) Heb șm'mărîm, "sediments" or "dregs," esp. less of wine. The dregs thereof, all the wicked of the earth shall drink JAVY; "drake" the "dregs", or the "out" and "drink them" (Ps 75:8), i.e. God gives to the wicked the cup of wrathful judgment, which they must drink to the last drop.

DRESS: In the Heb and Gr there is a wonderful wealth of terminology having to do with the general subject of dress among the ancient Orientals. This is reflected in the numerous synonyms for "dress" to be found in AV, "adorned," "arrayed," "garments," "emblems," "attire," etc. But the words used in the originals are often greatly obscured through the inconsistent variations of the translators. Besides there are few indications even in the original Heb or Gr of the exact shape or specific materials of the various articles of dress named, and so their identification is made doubly difficult. In dealing with the subject, therefore, the most reliable sources of information, apart from the meaning of the terms used in characterization, are certain well-known facts about the costumes and dress-customs of the orthodox Jews, and others about the forms of dress worn today by the people of simple life and primitive habits in modern Pal. Thanks to the ultra-conservatism and unchanging usages of the nearer
East, this is no mean help. In the endeavor to discover, distinguish and deal with the various oriental garments, then, we will consider: 1. The Meaning of Terms; 2. The Materials; 3. The Outer Garments; 4. The Inner Garments; 5. The Headdress; 6. The Foot-gear; 7. The Dress of Jesus and His Disciples.

There was originally a sharp distinction between classical and oriental costume, but this was palpably lessened under the cosmopolitanism of the Roman Empire. This of course had its effect both in the modification of the fashions of the day and upon the words used for articles of clothing in the NT.

(1) The terms most used for clothes in general were, in the OT, šādāh, sinālāh, solāth, and in the NT himation (Mt 21 7; 24 18; 26 65; Lk 8 27) and ἐνδυμα (Mt 22 11; cf 7 15), pl., though the oldest and most widely distributed article of human apparel was probably the "loin-cloth" (Heb ırió), entirely different from "girdle" (Gr zōnē). Bib. references for clothes are nearly all to the costume of the males, owing doubtless to the fact that the garments ordinarily used indoors were worn alike by men and women.

(2) The three normal body garments, the ones most mentioned in the Scriptures, are šādāh, a rather long "under garment" provided with sleeves; kēthōnēth (Gr chálón), a long-sleeved tunic worn over the šādāh, likewise a shirt with sleeves (see Masterman, DCG, art. "Dress"); and sinālāh (Gr himasion), the cloak of AV and RV, used in the pl. for "garments" in general; and the "girdle" (Gr zōnē; Arab, zunnar). The "headdress" (two types are now in use, the "turban" and the "kufiyeh") is never definitely named in the Bible, though we know it was the universal custom among ancient Orientals to cover the head.

(3) The sinālāh (Gr himasion) signifies an "outer garment" (see below), a "mantle," or "cloak" (see lexicons). A kindred word in the Gr himatismoς, (tṛ "raiment" in Lk 9 29, "garments" in Mt 27 35, and "vesture" in Jn 19 24) stands in antithesis to kēthōnēth. The Gr chálón, Heb kēthōnēth, the "under garment," is tṛ "coat" in Mt 5 40, "clothes" in Mk 14 63. The Heb word mś̄l, Gr stōθ, Lat stola, stands for a variety of garment used only by men of rank or of the priestly order, rendered RV "robe." It stands for the long garments of the scribes rendered "long robes" (Mk 12 38; Lk 20 40) and "best robe" in the story of the Prodigal Son (Lk 15 22). (For difference between mś̄l and sinālāh, see Kennedy, one-vol HDB, 107.) Oriental influences led to the adoption of the long tunic in Rome, and in Cicero's time it was a mark of effeminacy. It came to be known in its white form as tunica alba, or "white tunic," afterward in English " alb ."

Other NT terms are παρφίλα, porphíran, the "purple" (Lk 16 19); the purple robe of Jesus is called himation in Jn 19 2; lention, "the towel" with which Jesus girded himself (13 4 5); then ἄθλων, "linen cloth" (Lk 24 12; Jn 19 40); sinālāh, "linen cloth" (Mt 27 59); and bōsōs, "fine linen" (Lk 16 19).

The primitive "aprons" of Gen 3 7, made of "sewed fig-leaves," were quite different from the "aprons" brought to the apostles in Acts 19 12. The latter were of a species known among the Romans as semicinctium, a short "waist-cloth" worn esp. by slaves (Rich, Dict. of Rom and Gr Antiqu.). Anthropology, Scripture and archaeology all witness to the use by primitive man of skins of animals as dress material (Gen 3 21, "coats of skin"; cf He 11 37, "went about Materials in sheepskins, in goatskins").

Even today the traveler will occasionally see in Pal a shepherd clad in "a coat of skin." Then, as now, goat's hair and camel's hair supplied the materials for the coarser fabrics of the poor. John the Baptist had his raiment, ἐνδυμα, of camel's hair (lit. "of camel's hairs," Mt 3 4). This was a coarse cloth made by weaving camel's hairs. There is no evidence that coats of camel's skin, like those made of goat's skin or sheep's skin have ever been worn in the East, as imagined by painters (see Meyer, Bleek, Weiss and Brodus; but cf HDB, art. "Camel"). The favorite materials, however, in Pal, as throughout the Orient, in ancient times, were wool (see Prov 27 23, "The lambs are for thy clothing") and flax (see Prov 31.
3. The "Cloth"

Garments Here the "coat" (Heb k'hthonedh) was the ordinary "inner garment" worn by the Jew of the day, in which he did the work of the day (see Mt 24:18; Mk 13:16). It resembled the Roman "tunic," corresponding most nearly to our "long shirt," reaching below the knees always, and, in case it was designed for dress occasions, reaching almost to the ground. Sometimes "two coats" were worn (Lk 3:11; cf Mt 10:10; Mk 6:9), but in general only one. It was this garment of Jesus that is said by John (19:23) to have been "without seam, woven from the top throughout."

(2) The word himation, here rendered "coat," denotes the well-known "outer garment" of the Jews (see Mt 9:20.21; 14:36; 21:7.8; but cf also 9:16; 17:2; 24:18; 26:65; 27:31.35). It appears in some cases to have been a loose robe, but in most others, certainly, it was a large square piece of cloth, like a modern shawl, which could be wrapped around the person, with more or less taste and comfort. Now these two, with the "girdle" (a necessary and almost universal article of oriental dress), were commonly all the garments worn by the ordinary man of the Orient. The "outer garment" was frequently used by the poor and by the traveler as his only covering at night, just as shawls are used among us now.

(3) The common Heb name for this "outer garment" in the OT is as above, simlah or salmâh. Most cases it was of "wool," though sometimes of "linen," and was as a rule certainly the counterpart of the himation of the Gr (this is its name throughout the NT). It answered, too, to the pallium of the Romans. It belonged, like them, not to the Should be returned before sunset—"for that is his only covering, it is his raiment for his skin: whereon shall he sleep? . . . for I am gracious" (Ex 22:27). The Jewish tribunals would naturally, therefore, allow the "inner garment" to be taken by legal process, rather than the outer one (Mt 5:40; Lk 6:29); but Jesus virtually teaches that rather than have difficulty or indulge animosity one would better yield one's rights in this, as in other matters; of 1 Cor 6:7.

Some identify the simlah of the ancient Hebrews with modern abâ, the coarse blouse or overcoat worn today by the Syrian peasant (Nowack, Benziger, Mackie in HDB); but the distinction between these two garments of the Jews, so clearly made in the NT, seems to confirm the conclusion otherwise reached, that this Jewish "outer garment" closely resembled, if it was not identical with, the himation of the Greeks (see Jew Enc, art. "Cloke") and 1-vol HDB, "Dress," 197; but of Masterman, DCG, art. "Dress," 499, and Dearmer, DCG, art. "Cloke"). In no respect has the variety of renderings in our EV done more to conceal from Eng. readers the meaning of the original than in the case of this word simlah. For instance it is the "garment" with which Noah's nakedness was covered (Gen 9:23); the "clothes" in which the Hebrews bound up their kneading-troughs (Ex 12:34); the "garment" of Gideon in Jgs 8:25; the "raiment" of Ruth 3:3; just as the himation of the NT is the "cloak" of Mt 5:40, the "clothes" of Mt 24:18 AV (RV "cloak"), the "garment" (MK 13:16 AV, RV "cloak").

(1) In considering the under garments, contrary to the impression made by EV, we must begin with the "loin-cloth" (Heb 'ezor), which 4. The unlike the "girdle" (see Girdle), was Under always worn next to the skin. The Garments figurative use made of it in Is. 11:5, and Jer 13:11, e.g. will be lost unless this is remembered. Often it was the only "undergarment," as with certain of the prophets (Elijah, 2 K 1:8; cf John the Baptist, Mt 3:4; Isaiah, 20:2, and Jeremiah, 13:11). In later times it was displaced among the Hebrews by the "shirt" or

endâmata, or garments "put on," but to the peri-
bêlêmatha, or garments "wrapped around" the body. It was concerning this "cloak" that the Law of Moses provided that, if it were taken in pawn, it

Painting at Beni Hassan. 1. Fringed Skirt; 2 and 3. Tunics.

Sculpture on Behistun Rock.
“tunic” (see Tunic). The universal “sign of mourning” was the girding of the waist with an ‘ezor or “hair-cloth” (EV “sack-cloth”). A “lining-cloth” of “linen” was worn by the priests of early times and bore the special name of ephodh (1 S 2 S 2; cf. 2 S 14 ff.).

(2) The ordinary “under garment,” later worn by all classes—certain special occasions and individuals being exceptions—was the “shirt” (Heb khtoneth) which, as we have seen, reappears as chiton in Gr, and tunica in Lat. It is uniformly rendered “coat” in EV, except that RVm has “tunic” in Jn 19 23. The well-known piece of Assyrian sculpture, representing the siege and capture of Lachish by Sennacherib, shows the Jewish captives, male and female, dressed in a moderately tight garment, fitting close to the neck (cf Job 30 18) and reaching almost to the ankles; which must represent the khtoneth, or kuttoneth of the period, as worn in towns at least. Probably the kuttoneth of the peasantry was both looser and shorter, resembling more the modern kamas of the Syrian fellah (cf Lat camisia, and Eng. “chemise”).

(3) As regards sleeves, they are not expressly mentioned in the OT, but the Lachish tunics mentioned above have short sleeves, reaching halfway to the elbows. This probably represents the prevailing type of sleeve among the Hebrews of the earlier period. An early Egypt picture of a group of Scm traders (c 2000 BC) shows a colored tunic without sleeves, which, fastened on the left shoulder, left the right arm free. Another variety of sleeves, restricted to the upper and wealthy classes, had long and wide sleeves reaching to the ground. This was the tunic worn by Tamar, the royal princess (2 S 13 18, “A garment of divers colors upon her; for with such robes were the king’s daughters that were virgins apparelled”), “the tunic of [i.e. reaching to] palms and soles” worn by Joseph, familiarly known as the “coat of many colors” (Gen 37 3), a rendering which represented an abandoned tradition (cf Kennedy, HDB). The long white linen tunic, which was the chief garment of the ordinary Jewish priest of the later period, had sleeves, which, for special reasons, were tied to the arms (cf Jos, Ant, III, vii, 2).

(4) Ultimately it became usual, even with the people of the lower ranks, to wear an under “tunic,” or “real shirt” (Jos, Ant, XVII, vii, 7 ; Mish, passim, where it is called halt). In this case the upper tunic is the chiton proper, which, being removed at night (cf Cant 5 3, “I have put off my garment”). The material for the tunic might be either (1) woven on the loom in two pieces, and afterward put together without cutting (cf Dict. of Rom and Gr Antq., art. “Tunica”), or (2) the garment might be woven whole on a special loom, “without seam,” i.e. so as to require no sewing, as we know from the description given in Jn 19 23, and from other sources, was the chiton worn by Our Lord just before His crucifixion. The garments intended by the Heb (Dnl 3 21–27), rendered “coats” AV, have not been certainly made out. The AVm has “mantles,” the ERV “hosen,” ARV “breeces” (see Hosyn). For “coat of mail” (1 S 17 5) see Arnos.

When the Hebrews first emerged into view, they seem to have had no covering for the head except on special demand, as in case of war.

5. The headdress

(1) when a leather-helmet was worn (see Headdress Arnos). Ordinarily, as with the follow of Pal today, bare or covered, it served as a fillet (cf 1 K 20 32, and Virgil, Aeneid [Dryden], iv.213: “A golden fillet binds his awful brows”). Such “fillets” may be seen surviving in the representation of Syrians on the monuments of Egypt. Naturally, in the course of time, exposure to the Syrian sun in the tropical summer would compel recourse to some such covering as the modern kufiyeh, which lets in the breeze, but protects in a graceful, easy way, the head, the neck and the shoulders. The head-gear of Ben-hadad’s tribute-carriers (see above) resembles the Phrygian cap.

Modern Druze Headdress.

The head covering, however, which is best attested, at least for the upper ranks of both sexes, is the turban (Heb ganith, from a root meaning “wind round”). It is the ladies’ “hood” of Isa 6 1, AV “turban”; the “royal diadem” of Isa 62 3, and the “mitre” of Zec 3 5, RVm “turban” or “diadem.” Ezekiel’s description of a lady’s headdress: “I bound thee with attire of fine linen” (Ezk 16 10 m), points to a turban. For the egg-shaped turban of the priests see Bones (RV “head-lace”). The hats of Dnl 3 21 (RV “mantles”) are thought by some to have been the conical Bab headdress seen on the monuments. According to 2 Mac 4 12 RV the young Jewish nobles were compelled by Antiochus Epiphanes to wear the pélotas, the low, broad-brimmed hat associated with Hermes. Other forms of headdress were in use in NT times, as we learn from the Mish, as well as from the NT, e.g. the sudar (ευρωφυς, σαικλωθος) from Lat sudarium (a cloth for wiping off perspiration, sudor) which is probably the “napkin” of Jn 11 44; 20 7, although there it appears as a kerchief, or covering, for the head. The female captives from Lachish (see above) wore over their tunics an upper garment, which covers the forehead and falls down over the shoulders to the ankles. Whether this is the garment intended by the Heb in Ruth 3 15, rendered “vail” by AV and “mantle” by RV, and “kerchiefs for the head” (Ezk 13 18 RV), we cannot say. The “vail” with which Rebekah and Tamar “covered themselves” (Gen 24 65; 38 13) was most
likely a large "mantle" in which the whole body could be wrapped, like the sādāh (see above). But it is seems impossible to draw a clear distinction between "mantle" and "veil" in the OT (Kennedy). The case of Moses (Ex 34 33) gives us the only expression of a "face-veil." The ancient Hebrews, like Orientals in general, went barefoot within doors. Out of doors they usually wore sandals, less frequently

6. Footgear. The simplest form of sandal then, as now, consisted of a sole of untanned leather, bound to the foot by a leather thong, the shoe-latchet of Gen 14 23 and the

latchet of Mk 1 7, etc. In the obelisk of Shalmanezer, however, Jehu's attendants are distinguished by shoes completely covering the feet, from the Assyrians, who are represented as wearing sandals fitted with a heel-cap. Ladies of Ezekiel's day wore shoes of "sealskin" (Ezk 16 10 RV). The soldiers' "laced boot" may be intended in Isa 9 5 (RV's). Then, as now, on entering the house of a friend, or a sacred precinct (Ex 3 5; Josh 5 15), or in case of mourning (2 S 13 30), the sandals, or shoes, were removed. The priests performed their offices in the Temple in bare feet (cf the modern requirement on entering a mosque).

In general we may say that the clothes worn by Christ and His disciples were of the simplest and least sumptuous kinds. A special interest must attach even to the clothes that Jesus wore. These consisted, it seems quite certain, not of just five separate articles (see Ederseim, of the modern requirement on entering a mosque).

7. The Dress of Jesus and His Disciples. LTJM, I, 625, but of six. In His day it had become customary to wear a linen shirt (bāhāṣ) beneath the tunic (see above).

That Our Lord wore such a "shirt" seems clear from the mention of the laying aside of the upper garments (hindīta, pl. i.e. the "mantle" and the "tunic," before washing His disciples' feet (Jn 13 4). The tunic proper worn by Him, as we have seen, was "woven without seam" throughout, and was of the kind, therefore, that fitted closely about the neck, and had short sleeves. Above the tunic would naturally be the linen girdle, wound several times about the waist. On His feet were leather sandals (Mt 3 11). His upper garment was of the customary sort and shape, probably of white woven cloth, as is suggested by the details of the account of the Transfiguration (Mk 9 3), with the four prescribed "tassels" at the corners. As to His head-dress, we have no description of it, but we may set it down as certain that no Jewish teacher of that day would appear in public with the head uncovered.

He probably wore the customary white linen "napkin" (sudarium), wound round the head as a turban, with the ends of it falling down over the neck. The dress of His disciples was, probably, not materially different.

In conclusion it may be said that, although the dress of even orthodox Jews today is as various as their lands of residence and their languages, yet there are two garments worn by them the world over, the tālīth and the 'arba' kānphōth (see DCG, art. "Dress," col. 1). Jews who affect special sanctity, esp. those living in the Holy Land, still wear the tālīth all day, as was the common custom in Christ's time. As the earlier one of these two garments, the 'arba' kānphōth is in 1350 AD, it is clear that it cannot have existed in NT times.

LITURGIE. — Nowack's and Benzelinger's Heb Archäologie; Tristram, Eastern Customs in Bible Lands; Rich. Dict. of Rom and Ori Ant.; Ederseim, Life and Times of Jesus the Messiah, 625, and elsewhere: arts. on "Dress," "Clothing," "Costume," etc. HDB, DCG,Jess Benc (by Nöldeke) in EB (by Abrahams and Cook); Masterman, "Dress and Personal Adornment in Mod. Pal." in Bib, World, 1902, etc.

GEO. B. EAGER

DRINK. See Food; Drink, Strong.

DRINK OFFERING. See SACRIFICE IN OT AND NT.

DRINK, STRONG ("םד, šēkēdār; ṣēkēp, sī-

kērā; from "םד, šēkēhār, "to be or become drunk"); probably from the same root as sugar, saccharine). With the exception of Nu 28 7 (wine, etc.) and Dt 32 9 (wine, always coupled with "wine"). The two terms are commonly used as mutually exclusive, and as together exhaustive of all kinds of intoxicants.

Originally šēkēhār seems to have been a general term for intoxicating drinks of all kinds, without reference to the material out of which they were made; and in that sense, it would include wine. Reminiscences of this older usage may be found in Nu 28 7 where it is clearly used in place of the word ašaret, and equivalent to wine, as may be seen by comparing it with Nu 14, and Ex 29 40, where the term "mantle" is described as the drink offering is expressly designated "wine").

When the Hebrews were living a nomadic life, before their settlement in Canaan, the grape-wine was practically unknown to them, and there would be no need of a special term to describe it. But when they settled down to an agricultural life, and came to cultivate the vine, it would become necessary to distinguish it from the older kinds of intoxicants; hence the borrowed word yaqīn ("wine") was applied to the former, while the latter would be classed together under the old term šēkēhār, which would then come to mean all intoxicating beverages other than wine (Lev 10 9; Nu 6 3; Dt 14 26; Prov 20 1; Isa 24 9). The exact nature of these drinks is not clearly indicated in the Bible itself. The only fermented beverage other than grape-wine, specifically named is pomegranate-wine (Cant 8 2: "the juice of my pomegranate"); RV ṣēkēhār and pomegranate); but we may infer that other kinds of šēkēhār besides that obtained from pomegranates were in use, such as drinks made from dates, honey, raisins, barley, apples, etc. Probably Jerome (c 400 AD) was near the mark when he wrote, "Sīkera in the Heb tongue means every kind of drink which can intoxicate, whether made from grain or from the juice of apples, or when honeycomb is boiled down into a sweet and strong drink, or the fruit of palm oppressed into liquor, and when water is coloured and thickened from boiled herbs" (Ep. ad Nepotianum). Thus šēkēhār is a comprehensive term for all kinds of fermented drinks, exclusive of wine.

Probably the most common sort of šēkēhār used in Bib. times was palm- or date-wine. This is not actually mentioned in the Bible, and we do not meet with its Heb name ṣēkēp in the time of the Captivity period. But it is frequently referred to in the Assyrian-Sab contracts of Ummu-Nefer (Assur, 13th cent. B.C.), and other evidence we infer that it was very well known among the ancient Sem peoples. Moreover, it is known'
that the palm tree flourished abundantly in B.H. lands, and the presumption is therefore very strong that wine made of the produce of the palm dates was a common beverage. It must not be supposed, however, that the term shekhrār refers to date-wine alone. It rather designates all intoxicating liquors other than grape-wine, while in a few cases it probably includes even wine.

There can be no doubt that shekhrār was intoxicating. This is proved (i) from the etymology of the word, it being derived from shekerār, “to be or become drunk” (Gen 9:21); Isa 29:9; Jer 25:27, etc.; the word for drunkard (shikkar), and for drunkenness (shekhrānūn) from the same root; (2) from descriptions of its effects; e.g. Isaiah graphically describes the stupefying effect of shekhrār on those who drink it excessively (28:7.8). Hannah defended herself against the charge of being drunk by saying, “I have drunk neither wine nor strong drink,” i.e. neither wine nor any other intoxicating liquor (1 S 15). The attempt made to prove that it was simply the unfermented juice of certain fruits is quite without foundation. Its immediate use is strongly condemned (Isa 5:11-12; Prov 20:1; see DRUNKENNESS). It was forbidden to minister to it (Lev 10:9), and to the Nazirites (Nu 6:3; 13:4.7.14; cf Lk 1:15), but was used in the sacrificial meal as drink offering (Nu 28:7), and could be bought with the tithes-money and consumed by the worshipper in the temple (Dtt 14:20). It is the weak which become stronger by means of drunkenness, their pain; but not to princes, lest it might lead them to pervert justice (Prov 31:4-7).

D. MIAIL EDWARDS

DROMEDARY, dru'mè-de-rē, drömè-de-rē. See CAMEL.

DROP, DROPPING: “To drop” expresses a “distilling” or “dripping” of a fluid (Jgs 5:4; Prov 3:20; Cant 5:13; Joel 3:18; Am 9:13; cf 1 S 14:26, “the honey dropped” in “a stream of honey”); Job 29:22 and Isa 45:8 read “distilled” (AV “drop”). The continuous “droppings” of rain through a leaking roof (roofs were usually made of clay in Pal, and always liable to cracks and leakage) on a “rainy day” is compared to a contentious wife (Prov 19:15; 27:15); “What is described is the irritating, unceasing, sound of the fall, drop after drop, of water through the chinks in the roof” (Plumptre loc. cit.); cf also AV Eccl 10:18 (RV “leaketh”).

DROPSY, dro’sē (δρόσυς, hūdrōpsis, “a man afflicted with hōdrōps or dropsy”): Both forms of this disease occur in Pal, that in which the limbs and body are distended with water called anaasarca, depending generally on cardiac or renal disease, and the form confined to the abdomen, usually the result of liver affection. The latter is the commoner, as liver disease is a frequent result of recurrent attacks of malarial fever. The man was evidently able to move about, as he had entered into the Pharisee’s house (Lk 14:2).

DROSS, dros (דְרָסִי, sīgh): The refuse of smelting of precious metal (Prov 25:4; 26:23); used figuratively of what is base or worthless (Isa 1:22-25; Ezk 22:18-19; Ps 119:110).

DROUGHT, drou’t. See FAMINE.

DROVE, drōv. See CATTLE.

DROWNING, drō’ning. See PUNISHMENTS.

DRUM, drum (דְּרֵם, targām; τόμπανον): This was the Heb tāgām, “tabret” or “timbrel,” a hand-drum, consisting of a ring of wood or metal covered with a tightly drawn skin, with small pieces of metal hung around the rim, like a tambourine. It was raised in the one hand and struck with the other, usually by women, but sometimes also by men, at festivities and on occasions of rejoicing. See 1 Mace 9:39, RV “timbrel.”

DRUNKENNESS, drunk’n-nes (דָרָשֵׁה, ráśeḥ, דָרָשׁ, ráš; μυθή, méthē):

I. Its Prevalence.—The Bible affords ample proof that excessive drinking of intoxicants was a common vice among the Hebrews, as among other ancient peoples. This is evident not only from individual cases of intoxication, as Noah (Gen 9:21), Lot (Gen 19:33.35), Nabal (1 S 25:36), Uriah made drunk by David (2 S 11:13), Amnon (2 S 13:28), Elah, king of Israel (1 K 18:9), Benhadad, King of Syria, and his confederates (1 K 20:16), Holofernies (Jth 13:2), etc., but also from frequent references to drunkenness as a great social evil. Thus, Amos proclaims judgment on the voluptuous and dissolute rich of Samaria “that drink wine in large bowls” (Am 6:6), and the wealthy ladies who press their husbands to join them in a carousal (4:1); he also complains that this form of self-indulgence was practised even at the expense of the poor and under the guise of religion, at the sacrifice, and the temple (Neh 13:18; 16; see also Isa 5:11.12.22, 28:1-3; 56:11f). Its prevalence is also reflected in many passages in the NT (e.g. Mt 24:49; Lk 21:34; Acts 2:13; Eph 5:18; 1 Thess 5:7). Paul complains that at Corinth even the love-feast of the Christian church which immediately preceded the celebration of the Eucharist, was sometimes the scene of excessive drinking (1 Cor 11:21). It must, however, be noted that it is almost invariably the well-to-do who are charged with this vice in the Bible. There is no evidence to prove that it prevailed to any considerable extent among the common people. Intoxicants were then an expensive luxury, beyond the reach of the poorer classes. See DRINK, SYRUP.

II. Its Symptoms and Effects.—Those are most vividly portrayed: (1) some of its physical symptoms (Job 12:25; Ps 107:27; Prov 23:29; Isa 19:14; 28:6.9; 29:10; Jer 45:16); (2) its mental effects (Isa 11:11.12; 28:1). It affords a vivid description of the universe (Prov 20:1); (4) its moral and spiritual effects. It leads to a maladministration of justice (Prov 31:5; Isa 5:25), provokes anger and a contentious, brawling spirit (Prov 20:1; 23:29; 1 Esd 3:22; Eccl 31:26.29.7), and conduces to a profane life (Eph 5:18, “riot,” “lust”). It is allied with gambling and licentiousness (Job 3:3), and indecency (Gen 9:21). Above all, it deadens the spiritual sensibilities, produces a callous indifference to religious influences and destroys all serious thought (Isa 5:12).

III. Attitude of the Bible to the Drink Question.—Intemperance is condemned in uncompromising terms by the OT and the NT, as well as by the semi-canonical writings. While total abstinence is not prescribed, a formal and universal rule, broad principles are laid down, esp. in the NT, which point in that direction.

In the OT, intemperance is most repugnant to the stern ethical rigorism of the prophets, as well as to the more utilitarian ethics of proph-
conscience more sensitive to the sinfulness of overindulgence was gradually developed, and is reflected in the denunciations of the prophets and the warning of the wise men (cf references under 1 and 2, esp. Isa 511 fis. 22; 251-8; Prov 2319-33). Nowhere is the principle of total abstinence emphasized as a rule applicable to all. In particular cases it was recognized as a duty. Priests while on duty in the sanctuary were to abstain from wine and strong drink (Lev 1910; cf Ezek 4421). Nazirites were to abstain from all intoxicants during the period of their vows (Nu 63f; cf Amos 212), yet not on account of the intoxicating qualities of wine, but because they represented the simplicity of the elder pastoral life, as against the Canaanite civilization which the wine symbolized (W. R. Smith, *Prophets of Israel*, 84f). So also the Rechabites abstained from wine (Jer 356.8.14) and social conveniences, because they regarded the nomadic life as more conducive to Jeh-worship than agricultural and town life, with its temptations to Baal-worship. In Daniel and his comrades we have another instance of voluntary abstinence (Dan 18-16). These, however, are isolated instances. Throughout the OT the use of wine appears as practically universal, and it is recognized as a cheering beverage (Psa 913; Ps 10415; Prov 3110; based on the sick to forget their pains (Prov 316). Moderation, however, is strongly inculcated and there are frequent warnings against the temptation and peril of the cup.

In Apoc, we have the attitude of prudence and common sense, but the prophetic note of stern denunciation is wanting. The path of Deutero-Cananites is as good as life to men, if thou drink moderately (Prov 231-8). The wine drunk in season and to satisfy is joy of heart, and gladness of soul: wine drunk largely is bitterness of soul, with provocation and conflict" (Eccl 3127-30 RV). A vivid picture of the effects of wine-drinking is given in 1 Esd 318-24. Stronger teaching on the subject is given in the Testament of the Twelve Patriarchs. The use of wine is permitted to him who can use it temperately; excess and abuse is enjoined as the wiser course (XII P. 15163).

In the NT, invetement is treated as a grave sin. Only once, indeed, does Our Lord explicitly condemn drunkenness (Lk 2134), though it is implicitly condemned in other passages (Mt 2449; Lk 1245). The meagerness of the references in Our Lord's teaching is probably due to the fact already mentioned, that it was chiefly prevalent among the wealthy, and not among the poorer classes to whom Our Lord mainly ministered. The references in Paul's writings are very numerous (Gal 521; Eph 518, et al.). Temperance and sobriety in all things are everywhere insisted on (e.g. Acts 2425; Gal 523; 2 Pet 16). A bishop and those holding honorable station in the church would not be addicted to wine (1 Tim 32f; Tit 17f; 22f). Yet Jesus and His apostles were not ascetics, and the NT gives no rough-and-ready prohibition of strong drink on principle. In contrast with John the Baptist, who was a Nazirite from birth (Lk 115), Jesus was called by His enemies a "wine-bibber" (Mt 1119). He took part in festivities in which wine was drunk (Jn 210). There are indications that He regarded wine as a source of innocent enjoyment (Lk 191; Jn 217). There is no distinction between intoxicating and unfermented wine is a case of unjustifiable special pleading. It must be borne in mind that the drink question is far more complex and acute in modern than in Bib. times, and that the conditions of the modern world have given rise to problems which were not within the horizon of NT writers. The habit of excessive drinking has spread enormously among the common people, owing largely to the cheapening of alcoholic drinks. The fact that the evil exists today in the greatest proportion of all abstinence insisting on a double standard and a special crusade. But rather than defend total abstinence by a false or forced eves, it was better to admit that the principle is not formally laid down in the NT, while maintaining that there are broad principles exemplified, which in view of modern conditions should lead to voluntary abstinence from all intoxicants. Such principles may be found, e.g. in Our Lord's teaching in Mt 1624f; Mk 942f, and in the great Pauline passages—Rom 1413-21; 1 Cor 83-13.

4. Drunkenness. Metaphor.—Drunkenness very frequently supplies Bib. writers with striking metaphors and similes. Thus, it symbolizes intellectual or spiritual perplicity (Job 1225; Isa 1914; Jer 339), bewildermment and helplessness under calamity (Jer 1313; Ezek 2333). It is also represented as a figure for the movements of sailors on board ship in a storm (Ps 1071, and for the convulsions of the earth on the day of Jeh (Isa 2420). Jeh's "cup of staggering" is a symbol of addiction, and the fury of the drunkard is compared to a swine (Isa 5117-23; cf Isa 636; Jer 2515 f; Ezek 2333; Ps 768). The sword and the arrow are said to be soaked with drink like a drunkard with wine (Dt 3242; Jer 4610). In the Apocalypse, Babylon (i.e. Rome) is portrayed under the figure of a "great harlot" who makes kings "drunken with the wine of her fornication"; and who is herself "drunken with the blood of the saints, and . . . of the martyrs of Jesus" (Rev 172b).

D. MIALL EDWARDS

DRUSILLA, dru-6-i-lia (Δρούσιλλα, Drousilla, or Δρούσιλλα, Droussila): Wife of Felix, a Jewess, who along with her husband 'heard [Paul] concerning the faith in Christ Jesus' during Paul's detention in Caesarea (Acts 2424). B text gives the rendering 'Drusilla, the wife of Felix, a Jewess, asked to see Paul and to hear the word.' The fact that Drusilla was a Jewess explains her curiosity, but Paul, who was probably well known, could hardly deny the past history of her and Felix, refused to satisfy their request in the way they desired, and preach to them instead concerning righteousness and self-restraint and the final judgment. At this "Felix was much terrified." (Acts 2626). Drusilla, being left in bonds on the retirement of Felix was due to the desire of the latter to please Drusilla (cf Acts 2427). Probably this explanation, besides that of the accepted text, was true also, as Drusilla, who was a member of the ruling house, saw in Paul an enemy of its power, and hated him for his condemnation of her own private sins.

The chief other source of information regarding Drusilla is Jos. Drusilla was the youngest of the three daughters of Agrippa I, her sisters being Berenice and Musa. She was born about 36 AD and was married when 14 years old to Azaius, king of Emesa. Shortly afterward she was induced to desert her husband by Felix, who employed a Cyprian sorcerer, Simon by name, to carry out his purpose. She was also influenced to take this step by the cruelty of Azaius and the hatred of Bernice who was jealous of her beauty. Her marriage with Felix took place about 54 AD and by him she had one son, Agrippa, who perished under Titus in an eruption of Vesuvius. After the death of "the woman" who perished along with Agrippa (Ant., XX, vii, 2) refers probably not to his mother Drusilla but to his wife.

C. M. KERR

DUALISM, du'6-al-'iz'm. See PHILOSOPHY.
DUE, dū. See DUTY.

DUKE, dūk: The rendering in AV in Gen 36 15 ff; Ex 15 15, and 1 Ch 1 51 ff of נון, ‘al-lūph (ARV and ERVM ‘chief’), and in Josh 13 21 of אֹבְקֵית (‘dukes’, RV ‘princes’). It occurs also, as the rendering of στρατηγός in 1 Chr 25 1. Elsewhere אֹבְקֵית is 4 ἀρχηγοί ‘princes’ or ‘principal men’. The fact that with two exceptions the term is applied in RV only to the chiefs of Edom has led to the impression that in the family of Esau the chief bore a special and hereditary title. But ‘duke’ was a general term for tribal chief or prince (of Zec 9 7; 12 5 6; RV ‘chieftains’, AV ‘governors’).

Moreover, at the time the AV was made the word ‘duke’ was not used as a title in England: the term had the same general force as dux, the word employed in the Vulg. So Sir T. Elyot (d. 1546) speaks of “Hannibal, duke of Carthage” (The Governor, ii, 233); Shakespeare, Henry V, III, 20, “Be merciful, great duke, to men of mould” (cf Midsummer Night’s Dream, i, 2 21); Sylvester (1991) Du Baron, “The great Duke, thorough, (In the holy saw | Upon Mt. Horeb learn’d eternal law.” In a still earlier age Witnesses the date of the Messiah (Mt 2 6); and in Select Works, III, 137, “Jesus Christ, duke of oure hater.”

Yet in all probability the Heb word was more specific than ‘chief’ or ‘duke’ in the broad sense. For if אֹבְקֵית is derived from אֹבָק, ‘thousand’, ‘tabor’, the title meant the leader of a clan, a ‘chilarch’ (cf LXX, Zec 9 7 12 5 6). ARV has eliminated the word ‘duke’. See CHIEF.

J. R. VAN PELT

DULCIMER, dul’i-ser. See MUSIC under NEB’el and SUMPHEIOn.

DUMAH, dú’ma (דּוֹמָה, dōmāth, ‘silence’): This word occurs in the OT with the following significations: (1) the land of silence or death, the grave (Ps 94 17; 115 17); (2) a town in the highlands of Judah between Hebron and Beerseba, now ed-De‘anah (Jos 15 52); (3) an emblematical designation of Edom in the obscure oracle (Isa 21 11 12); (4) an Ishmaelite tribe in Arabia (Gen 25 14; 1 Ch 1 30). According to the Arab, geographers this son of Ishmael founded the town of Dumat-al-Jandal, the stone-built Dumatl, so called to distinguish it from another D. near the Euphrates. The former now bears the name of the Jauf (‘belly’), being a depression situated half-way between the head of the Persian Gulf and the head of the gulf of Akaba. Its people in the time of Mohammed were Christians of the tribe of Keb. It contained a great well from which the palms and crops were irrigated. It has often been visited by European travelers in recent times. See Jour. Royal Geog. Soc., XXIV (1854), 138–58; W. G. Palgrave, Central and Eastern Arabia, ch ii. It is possible that the oracle in Isa (no. 3 above) concerns this place.

THOMAS HUNTER WEIR

DUMB, dum (דָע, dūm, דֹּעִם, dō’im, filling, lit. ‘tied in the tongue’; δυσμένης, δυσμήνης): Used either as expressing the physical condition of speechlessness, generally associated with deafness, or figuratively as meaning the silence produced by the weight of God’s judgments (Ps 39 2 9; Dn 10 15) or the oppression of tormenting calamities (Ps 104 13). As an adj. it is used to characterize inefficient teachers destitute of spirituality (“dumb dogs,” Isa 56 10). The speechlessness of Saul’s companions (Acts 9 7) was due to fright; that of the man without the word, because he had no excuse to give (Mt 22 12). Idols are called dumb, because helpless and voiceless (Hab 2 18 19; 1 Cor 12 2). The dumbness of the sheep before the shepherd is a token of submission (Isa 53 7; Acts 8 32).

Temporary dumbness was inflicted as a sign upon Ezekiel (3 26; 24 27; 33 22) and as a punishment for unbelief upon Zacharias (Lk 1 22). There are several cases recorded of Our Lord’s healing the dumb (Mt 15 30; Mk 7 37; Lk 11 14, etc.). Dumbness is often associated with imbecility and was therefore regarded as due to demoniac possession (Mt 9 32; 12 22). The evangelists therefore describe the healing of these as effected by the casting out of demons. This is esp. noted in the case of the epileptic boy (Mk 9 17). The deaf man with the impediment in his speech (Mk 7 32) is said to have been cured by licking the string of his tongue. This does not necessarily mean that he was tongue-tied, which is a condition causing lisping, not stammering; he was probably one of these deaf persons who produce babbling, incoherent and meaningless sounds. I saw in the asylum in Jerusalem a child born blind and deaf, who though dumb, produced inarticulate noises.

In an old 14th-cent. psalter ‘dumb’ is used as a vb. in Ps 39 “I ‘dumbled and medled and was full stille.”

ALEX. MACALISTER

DUNG, dung, DUNG GATE (תּוֹמָה, ‘asaphóth, פֶּהֶנ, do’men, פֶּה, perech, ἄσφαλον, skabalon, etc.): Nine different words occurring in the Heb have been used as ‘dung’ or ‘OT. The word used to designate one of the gates of Jerus (‘asaphóth, Neh 2 13; 3 14) is more general than the others and may mean any kind of refuse. The gate was probably so named because outside it was the general dump heap of the city. Visitors in recent years riding outside the city walls of Jerus, on their way to the Mt. of Olives or Jericho, may have witnessed such a dump against the wall, which has existed for generations.

The first mention made of dung is in connection with sacrificial rites. The sacred law required that the dung, along with what parts of the animal were not burned on the altar, should be burned outside the camp (Ex 29 14; Lev 4 11; 8 17; 16 27; Nu 19 5).

The fertilizing value of dung was appreciated by the cultivator, as is indicated by Lk 13 8 and possibly Ps 83 10 and Isa 25 10.

Dung was also used as a fuel. Ezek 4 12 15 will be understood when it is known that the dung of animals is a common fuel throughout Pal and Syria, where other fuel is scarce. During the summer, villagers gather the manure of their cattle, horses or camels, mix it with straw, make it into cakes and dry it for use as fuel for cooking. The dung, when wood or charcoal or straw are not procurable. It burns slowly like peat and meets the needs of the kitchen. In Mesopotamia the writer saw it being used with forced draft to fire a steam boiler. There was no idea of uncleanness in Ezekiel’s mind, associated with the use of animal dung as fuel (Ezek 4 15).

Figuratively: Dung was frequently used figuratively to express the idea (a) of worthlessness, esp. a perishable article for which no one cares (1 K 14 10; 2 K 6 25; 9 37; Job 20 7; Ps 83 10; Jer 8 2; 9 22; 16 4; 25 33; Zeph 1 17; Phil 3 8 [ARV ‘refuse’]). Dunghill was used in the same way (1 S 2 8; Ezx 6 11; Ps 113 7; Isa 35 10; Dn 2 5; 3 20; Lk 14 35; Lam 4 5); (b) as an expression of disgust (2 K 18 27; Isa 36 12); (c) of rebuke (Mal 2 3).

JAMES A. PATCH

DUNGEON, dun’jēn. See PRISON.

DUNGHILL, dun’gil. See FISHON.
DURA, dû'ra (דֻּרָא, dû'ra): The name of the plain on which Nebuchadnezzar, king of Babylon, set up the great golden image which all his subjects were ordered to worship (Dn 3 1). Opposed plant it to the E. of Babylon, near a small river and mounds bearing the name of Dourist or Dâiar, where, also, was what seemed to be the base of a great statue (Ézpéld. scientifique en Mésopotamie, I, 238 f.). Others have believed that name to indicate a portion of the actual site of Babylon within the great wall (dûra) of the city—perhaps the rampart designated dûr Ša-anna, "the rampart [of the city] Lofty-defense," a name of Babylon. The fact that the plain was within the city of Babylon precludes an identification with the city Dûru, which seems to have lain in the neighborhood of Erech (Hommel, Gremium, 264, n. 5). It is noteworthy that the LXX substitutes Δεόη, Deoir, for Dura, suggesting that the Gr translators identified it with the Bab Duru, a city which apparently lay toward the Elamite border. It seems to have been called also Dûr-li, "god's rampart." That it was at some distance from Dûru is shown by the Mïd. IV, 30 (39) in which Dûru, Dûrat and Yuwa (Cuthian), intervene between Dûru or Dûr-li and Tûnhr (Babylon). "The plain of the dûr" or "rampart" within Babylon would therefore seem to be the best rendering. T. G. Pinckney.

DURE, dûr (πρόκαιρος, prókairos): Used for "endure" (q.v.), AV Mt 13 21 (RV "endureth").

DUST, dust (דִּשָּׁה, ḥiphâh; κοντόριος, kontoriois, χατός, choas): Small particles of earth. The word has several figurative and symbolic meanings: (1) Dust being the material out of which God is said to have formed man (Gen 2 7), it became a symbol of man's frailty (Ps 103 14, "For he knoweth our frame; he remembereth that we are dust"); cf Gen 19 27; Job 4 19, etc., and of his mortality (Gen 3 19, "Dust thou art, and unto dust shalt thou return"); cf Job 34 15; Ps 104 29; Ecc 3 20; Eccl 12 7, etc.) Hence it is used figuratively for the grave (Ps 22 15 22). (2) Dust-air. Such airs, as to lie in the dust, to lick the dust, to sprinkle dust on the head, are symbols expressive of deep humiliation, abasement or lamentation (eg Job 2 12; 42 6, Ps 72 9; Isa 2 10; 47 1; 49 23; Lam 2 10; 3 17; Rev 18 19). Hence such expressions as "He raiseth up the poor out of the dust," i.e. out of their state of lowliness (1 S 2 8; Ps 113 7). (3) Throwing dust was an act expressive of execration. Thus Shimel ("cursed David and "threw stones at him, and cast dust," lit. "dusted [him] with dust") (2 S 16 13). So the crowd which Paul addressed at Jerusalem manifested their wrath against him by tossing about their garments and casting dust into the air (Acts 22 23). (4) Shaking the dust off one's feet against anyone (Mt 10 14; Mk 6 11; Lk 9 5; 10 11; Acts 13 51) is symbolic of renunciation, as we would say "washed one's hands of him," an intimation that all further intercourse was at an end. It was practiced by the Pharisees on passing from gentile to Jewish soil, it being a rabbinical doctrine that the dust of a heathen land defiles. (5) It is also used fig. for an innumerable multitude (eg Gen 13 10; 28 14; Job 27 16; Ps 28 27). (6) The expression "Jehovah will rain the dust" (cf Lam 4 13) means the dust in consequence of the drought shall fall down instead of rain on the dry ground. In Judaea and vicinity during a sirocco, the air becomes filled with sand and dust, which are blown down by the wind with great violence. D. Miall Edwards.

DUTY, dû'ti (דַּבָּר, dâḇâr; ἐπιθύμησις, epîthymēsis): The word d. occurs only three times in the OT and twice in the NT. In the OT it is the tr of dâḇâr, which, meaning originally "speech," or "word," came to denote any particular "matter" that had to be attended to. In the two places where it is rendered "duty" (2 Ch 8 14; Ezr 3 4) the reference is to the performance of the Temple services—praise and sacrifice—and it is probably from these passages that the phrase "taking duty" in church services is derived. In other passages we have different words employed to denote the priest's d. du'ra: AV Lev 10 13 14, āhôh ("statutory portion"); Dt 18 3, mishpâ'î ("judgment"). In Prov 3 27, we have a reference to d. in the moral sense, "Withhold not good from them (i.e. as in AVv, "from the owners thereof"). In Ex 21 10 we have the "duty of marriage" (ānâh), that which was due to the wife.

In the NT "duty" is expressed by opheîlô, "to owe," "to be due." In Lk 17 10, we have "Say, . . . we have done that which was our duty to do," and in Rom 15 27 AV, it is said of the Gentiles with reference to the Jewish Christians, "Their duty is also to minister unto them in carnal things.

Dwarf, dwâr: The rendering in EV of Heb פֶּן, Pân, "thin," "small," in Lev 21 20, where a list is given of physical failings which forbade a man of the seed of Aaron to officiate at the altar, though he might partake of the sacrificial gifts. The precise meaning of the Heb word here is uncertain; elsewhere it is used of the lean knee (Gen 41 3) and blasted ears (ver 23) of Pharaoh's dream; of the grains of mice (Ex 8 23); of the pest of locusts (1 K 19 12), of dust (Isa 29 5), etc. LXX and Vulg suggest defective eyes; but "withered" would perhaps best express the meaning. See Priests and Levites.

Dwell, dwel: (1) In the OT "dwell" tr 9 words, of which by far the most frequent is בָּשָׂם, bâshâ, "to sit down," tr4 "dwell" over 400 times (Gen 4 20; Jesh 20 4; 1 Ch 17 4 5, etc); also very frequently "sit," and, sometimes, "stay" (Ex 15 11; Ps 34 7; Prov 4 20). Another word often rendered "dwell" is בָּשָׂה, bâshâ, shākhan or shākhân ("to settle down"), from which is derived the rabbinic word בָּשַׂמָּה, bâshāmâ (lit. "that which dwells"), the light on the mercy-seat which symbolized the Divine presence (Ex 25 8, etc). In order to avoid appearing to localize the Divine Being, wherever God is said to "dwell" in one place, the Tg renders that He "causes His Shekinah to dwell" there.

(2) In the NT "dwell" most frequently stands for oikê, oikō, or one of its compounds; also ἐκεῖος, ekhoïos, and (chiefly in the Johannine writings) ἔνεα, enêa, which, however, is always tr" abide" in RV, and generally in AV. Mention may be made of the mystical significance of the word in some NT passages, of the indwelling of the Father or of the Godhead in Christ (Jn 14 23; 15 5, 18), of the Godhead in Christ (Jn 14 26 50 AV; Eph 3 17), and in God (1 Jn 4 15 AV; cf Ps 80 1; 91 1), and of the Holy Spirit or God in the believer (Jn 14 17; AV 1 Jn 3 24; 4 15 f.)

Dye, dî, DYEING, dî'ing (נָטַה, netâh, כָּנָה, kānâh; גָּפָה, gophâh): Four different Heb words have been tr"dyed": AV (a)
The reference and other color words mentioned elsewhere (see Color) indicate that the Israelites were acquainted with dyed stuffs, even if they themselves did not do the dyeing. An analysis of the various bibl. references shows that purple colors were produced on cloth by dyeing, namely, purple, blue, (violet), crimson and scarlet. Of these, purple is the one best known because of the many historical references to it. It was the symbol of royalty and luxury. Because of its high price, due to the expensive method of obtaining it, only royalty and the rich could afford purple attire. One writer tells us that the dyestuff was worth its weight in silver. Probably it was because of its scarcity, and because it was one of the very limited number of colors known, rather than for any remarkable beauty of color, that the purple was so much sought after. If Pliny's estimate is to be accredited, then 'in the dyes the smell of the same was pensive and luxurious, and the color itself was harsh, of a greenish hue and strongly resembling that of the sea when in a tempestuous state.'

The purple and blue dyes were extracted from shellfish. The exact process used by the ancients is not certain. This question is not much disputed now. 1. Purple and Blue and Sidon were noted as the suppliers of these colors, hence the name "Tyrian purple." The inhabitants of these cities were at first simply dyers in the dyeing of the attempts. Various species of the murex are found today at Haifa (Syria), about the Gr isles and on the N. coast of Africa. The purple color has been produced from them by modern chemists, but it is of historical interest only, in the light of the discovery of modern artificial dyes with which it could not compete commercially.

Two words have been used in the Heb Bible to describe the colors from shellfish: (a) 'argamim (Cbl., "purple"); (b) 'tab'ot, and (c) 'shani. We know nothing further about the method of producing these colors than that they were both obtained from the kermes insect which feeds on a species of live oak growing in Spain and Turkey. The modern dyer can obtain several shades from the cochineal insect by varying the mordants or assistants used with the dye. Pliny mentions the same fact as being known by the ancient Egyptians. Some of the Syrian dyers still use the kermes, commonly called 'død' ("worms"), although many of them have been adopted to the European dyes which they indiscriminately call død framyng ("foreign worms"). The 'rama's skins dyed red' mentioned in Ex 25 are still made in Syria. After the ram's skin has been tanned in sumac, it is laid out on a table and a solution of the dye, made by boiling død in water, is rubbed on. After the dye is dry, the skin is rubbed with oil and finally polished. No native product is more characteristic of the country than the slippers, Beduin shoes, and other leather articles made from 'rama's skins dyed red' (see TANNER). Other dyes probably known were:

(1) Madder.—In Jgs 10 1, we read that "after Abimelech there arose to save Israel Tola, the son of Puah." These were probably names of clans. In the Heb they are also Dyers Probable names. Tola is the scarlet dye ably Known and pu'ah, if, as is probable, it is the same as the Arab. fawah, means "madder." This would add another dyestuff. Until the discovery of the cochineal, or rather the growing of fawah was one of the industries of Cyprus and Syria. It was exported to Europe and was also used locally for producing "Turkey red" on cotton and for dyeing dull reds on wool for cloths. (see TUTANTRA). It was the custom near Damascus for a father to plant a new madder field for each son that was born. The field began to yield in time to support the boy and later become his inheritance. Madder is mentioned in the Talul and by early Latin writers. A Saracen's helmet and a shield of similar origin, in the possession of the writer, are lined with madder-dyed cotton.

(2) Indigo.—Another dye has been discovered among the Egypt mummy cloths, namely, Indigo. Indigo blue was used in weaving to form the borders of the cloths. This pigment was probably imported from India.

(3) Yellows and browns of doubtful origin have also been found in the Egyptian tombs. The Jews acquired from the Phoenicians the secret of dyeing, and later held the monopoly in this trade in some districts. A Jewish guild of purple dyers is mentioned on a tombstone in Hierapolis. In the 1st century A.D. the Jews were still the principal dyers at Tyre. Akhissar, a Jewish stronghold in Asia Minor, was famous as a dyeing city. See also ATIRE, DYED.


Dysentery, dis'en-ter-i (συναρπασία, dysentēria): In Acts 28 8 RV uses this word in place of the phrase "bloody flux" of AV to describe the disease by which the father of Publius was affected in Malta at the time of S. Paul's shipwreck. The acute form of this disease is often attended with a high temperature, hence Luke speaks of it as "fever and dysentery" (purotia kat dysentēry). In 2 Ch 21 19 there is reference to an epidemic of a similar disease is still occasionally epidemic in Malta where there have been several bad outbreaks among the garrison in the last cent., and it has proved to be an intractable and fatal disease there. It is due to a parasitic microbe, the Bacillus dysenteriae. In 2 Ch 21 19 there is reference to an epidemic of a similar nature in the days of Jehoram. The malady, as predicted by Elisha, attacked the king and assumed a chronic form in the course of which portions of the intestine sloughed. This condition sometimes occurs in the amoebic form of dysentery, cases of which sometimes last over two years.

Alex. Macalister
EAGLE, "\(\gamma\), nesher; ἄερος, aetos; Lat aquila): A bird of the genus aquila of the family falconidae. The Heb nesher, meaning "to tear with the beak," is almost invariably tr. "eagle," throughout the Bible; yet many of the most important references compel the admission that the bird to which they applied was a vulture. There were many large birds and carrion eaters flocking over Pal, attracted by the offal from animals slaughtered for tribal feasts and continuous sacrifice. The eagle family could not be separated from the vultures by their habit of feeding, for they ate the offal from slaughter as well as the vultures. One distinction always holds good. Eagles never flock. They select the tallest trees of the forest, the topmost crag of the mountain, and pairs live in solitude, hunting and feeding singly, whenever possible carrying their prey to the nest so that the young may gain strength and experience by tearing at it and feeding themselves. The vultures are friendly, and collect and feed in flocks. So wherever it is recorded that a "flock came down on a carcasse," there may have been an eagle or two in it, but the body of it were vultures. Because they came in such close contact with birds of prey, the natives came nearer dividing them into families than any birds. Of perhaps a half-dozen, they recognized three eagles, they knew three vultures, four or five falcons, and several kites; but almost every Bib. reference is tr. "eagle" no matter how evident the text makes it that the bird was a vulture. For example, Mic 1 16: "Make thee bald, and cut off thy hair for the children of thy delight: enlarge thy baldness as the eagle [in "vulture"]; for they are gone into captivity from thee." This is a reference to the custom of shaving the head when in mourning, but as Pal knew no bald eagle, the text could refer only to the bare head and neck of the griffon vulture. The eagles were, when hunger-driven, birds of prey; the vultures, carrion feeders only. There was a golden eagle (the opreay of AV), not very common, distinguished by its tan-colored head; the imperial eagle, more numerous and easily identified by a dark head and white shoulders; a spotted eagle; a tawny eagle, much more common and readily distinguished by its plumage; and the short-toed eagle, best known of all and especially a bird of prey, as also a small hooded eagle so similar to a vulture that it was easily mistaken for one, save that it was very bold about taking its own food.

The first Bib. reference to the eagle referred to the right bird. Ex 19 4: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." This "bare you on eagles' wings" must not be interpreted to mean that an eagle ever carried anything on its back. It merely means that by strength of powerful wing it could carry quite a load with its feet and frequently was seen doing this. Vultures never carried anything; they feasted and regurgitated what they had eaten to their young. The second reference is found in Lev 11 13 and repeated in Dt 14 12, the lists of abominations. It would seem peculiar that Moses would find it necessary to include eagles in this list until it is known that Arab mountaineers were eating these birds at that time. The next falls in Dt 28 49: "[God] will bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand." This also refers to the true eagle and points out that its power of sustained flight and the speed it could attain when hastening to its hunger-clamoring young, had been observed. The next reference is in Dt 32 11:

"As an eagle that stirreth up her nest, That flattereth over her young, He spread abroad his wings, he took them, He bare them on his pinions."

This is good natural history at last. Former VSS made these lines read as if the eagle carried its young on its wings, a thing wholly incompatible with flight in any bird. Samuel's record of the lamentation of David over Saul and Jonathan is a wonderful poetic outburst and contains reference to this homing flight of the eagle (2 S 1 23). In Job 9 26 the arrow-like downward plunge of the hunger-driven eagle is used in comparison with the flight of time. In Job 39, which contains more good natural history than any other chapter of the Bible, will be found everything concerning the eagle anyone need know:

"Is it at thy command that the eagle mounteth up, And maketh her nest on high? On the cliff she dwelleth, and maketh her home. Upon the point of the cliff, and the stronghold. From thence she spitteth out the prey. Her eyes behold it afar off. Her young also she gathereth, she also suck up blood: And where the slain are, there is she" (vs 27–30).

Ps 103 5 is a reference to the long life of the eagle. The bird has been known to live to an astonishing age in captivity; under natural conditions, the age it attains can only be guessed.

"Who satisflieth thy desire with good things, So that thy youth is renewed like the eagle." Prov 33 5 compares the flight of wealth with that of an eagle; 30 17 touches on the fact that the eye of prey is the first place attacked in eating, probably because it is the most vulnerable point and so is frequently fed to the young.

Ver 19: "The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a maiden."
This reference to the eagle is to that wonderful power of flight that enables a bird to hang as if from a rope in the sky, for long periods, appearing to our sight immovable, or to sail and soar directly into the eye of the sun, seeming to rejoice in its strength of flight and to exult in the security and freedom of the upper air.

The word "way" is here improperly translated. To the average man is it always meant a road, a path. In this instance it should be translated:

The characteristics of an eagle in the air:

The habit of a serpent upon the rock;

And the manner of a man with a maid.

Each of these lines stood a separate marvel to Agur, and had no connection with the others (but of Wisd 5:10,11, and see Way).

Isa 40:31 is another flight reference. Jer 49:16 refers to the inaccessible heights at which the eagle loves to build and rear its young. Ver 22 refers to the eagle's power of flight. Ezek 1:10 recounts a vision of the prophet in which strange creatures had faces resembling eagles. The same book (17:3) contains the parable of the eagle: "Thus saith the Lord Jeh: A great eagle with great wings and long pinions, full of feathers, which had divers colors, came, and made the top of the cedar." Hos 8:1 is another flight reference. Ob 4:2 is almost identical with Jer 49:16. The next reference is that of Micah, and really refers to the griffon vulture (Mic 1:16). In Hab 1:8 the reference is to swift flight. Mt 24:28 undoubtly refers to vultures. In Rev 4:7 the eagle is used as a symbol of strength. In Rev 8:13 the bird is represented as speaking: "And I saw, and I heard an eagle [AV 'angel'] flying in mid heaven, saying with a great voice. Wo, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound."

The eagle makes its last appearance in the vision of the woman and the dragon (Rev 12:14).

Gene Stratton-Porter

EANES, έανής (1 Esd 9:21): RV MANES (q.v.), RVm "Harim."

EAR, εαρ (JHN, 'ear; oí̇s, oía, órion, οί̇oν, the latter word [lit. 'carlet'] in all the Gospels only used of the ear of the high priest's servant, which was cut off by St. Peter: Mt 26:51; Mk 14:47; Lk 22:51 [not 22:50]; Jn 18:10:26).

(1) The physical organ of hearing which was considered of immense importance as a chief instrument by which man receives information and commandments. For this reason the ear of the priest had to be specially sanctified, the tip of the right ear being touched with sacrificial blood at the consecration (Lev 8:23). Similarly the ear of the cleansed leper had to be rededicated to the service of God by blood and oil (Lev 14:14.17.25.28). The ear-lobe of a servant, who preferred to remain with the family of his master rather than become free in the seventh year, was to be publicly bored or pierced with an awl in token of perpetual servitude (Ex 21:6). It has been suggested that Ps 40:6 should be interpreted in this sense, but this is not probable (see below). The cutting off of the ears and noses of captives was an atrocious custom of war frequently alluded to in oriental lit. (Ezkh 25:25). The phrase "to open the ear," which originally means the uncovering of the ear by partially removing the turban, so as to permit a clearer hearing, is used in the sense of revolting anything to our giving important (private) information (1 S 9:15; 20:2.12.13; 2 S 7:27; 1 Ch 17:25; also Ps 40:6), and the NT promises similarly that "things which eye saw not, and ear heard not to be revealed by the reconciled God to the heart that in gladness some donor has come to Him to be taught by His Spirit (1 Cor 2:9)." (2) The inner ear, the organ of spiritual perception. If the ear listens, the heart willingly submits, but often the spiritual ear is "hardened" (Isa 6:10; Zec 7:11; Mt 13:15; Acts 28:27), or "heapy" (Isa 6:10; also Dr 29:4), either by self-seeking obstinacy or by the judgment of an insulted God. Such unwilling hearers are compared to the "deaf adder . . . which hearkeneth not to the voice of charmers, charming never so wisely." (Ps 48:5; or of Prov 18:13; 23:9; Acts 20:37). The expression "He that hath ears to hear let him hear" is frequent in the Synoptic Gospels, occurring 7 or 8 times: Mt 11:15; 13:43; Mk 4:23 (17 RV omits); Lk 8:8; 14:35, and while not found in the Fourth Gospel, it occurs seven times in Rev 2 and 3. "Itching ears," on the other hand, are those that have become tired of the sound of oft-repeated truth and that long for new thus deceitful teaching (2 Tim 4:3). Ears may "tingle" at startling news, esp. of disaster (1 P 3:11; 2 K 21:12; Jer 19:3).

(3) God's ears are often mentioned in the anthropomorphic style of Scripture, signifying the ability of God to receive the petitions of His people, for He that pleaseth the ear, shall hear it (Ps 94:9; also Ps 10:17; 34:15; 130:2; Isa 59:1; 1 Pet 3:12). But God also hears the murmurings of the wicked against Him (Nu 11:1; 2 K 19:28; Wisd 1:10; Jas 5:4); still it lies in His power to refuse to hear (Ezk 8:18; Lam 3:8) of all ver 56.

H. L. E. LUKENS

EARING, ēring (ἐκρήγην, ἱνῆτην): The Heb word is twice tr. "earring" in AV (Gen 45:6; Ex 34:21). The RV rendering is "plowing-iron." There shall be neither plowing nor harvesting." See also Dr 21:4; 1 S 8:12; Isa 30:24.

EARLY, υἱή (ὑδρος, ὀρίας, and related words; πρῶτος, prōt): The word generally refers to the day, and means the hour of dawn or soon after (Gen 19:2; 2 Ch 36:15; Hos 6:4; Lk 24:22). Sometimes it refers to the beginning of the season, e.g. the early rain (Ps 84:6; Jas 5:7; see Rain). It may also have the sense of 'evening' (Heb 11:5). The early morning is frequently commended as the hour for prayer. See examples of Jesus (Mk 1:35; Lk 21:38; Jn 8:2); also Abraham (Gen 19:27). Jacob (Gen 28:18). Gideon (Jgs 6:38), Samuel (1 S 16:12), David (1 S 17:27).

G. H. Gerbering

EARNEST, νεανίς (ἀπανητή, ἀρχαστήν): Found three times in the NT: The "earnest of our inheritance" (Eph 1:14); "the earnest of our inheritance" (2 Cor 1:22; 5:5). It has an equivalent in Heb ἱεράθον (found in Gen 38:17.18.20), in Lat. praeb. Fr. arbre, and the OE æræs. The term is mercantile and comes originally from the Phoenicians. Its general meaning is that of a pledge or token given as the assurance of the fulfillment of a bargain or promise. It also carries with it the idea of forfeit, such as is now common in land deals, only from the obverse side. In other words, the one promising to convey property, wages or blessing binds the promise with an advance, a pledge partaking of the quality of the benefit to be bestowed. If the agreement be about wages, then a part of the wages is advanced; if it be about land, then a clod given to the purchaser or beneficiary may stand as the pledge of revenue or as a secret of or giving important (private) information (1 S 9:15; 20:2.12.13; 2 S 7:27; 1 Ch 17:25; also Ps 40:6), and the NT promises similarly that "things which eye saw not, and ear heard not to be revealed by the reconciled God to the heart that in gladness some donor has come to Him to be taught by His Spirit (1 Cor 2:9)."

Figurative: In the spiritual sense, as used in the passages above named, the reference is to the work of the Spirit of God in our hearts being a token and
pledge of a perfect redemption and a heavenly inheritance. There is more than the idea of security in the word as used, for it clearly implies the continuity and identity of the blessing.

C. E. SCHENK

EARRING, ē-ring: An ornamental pendant of some kind hanging from the ear has been worn by both sexes in oriental lands from the earliest times. Among the Greeks and Romans, as with western peoples in general, its use was confined to females. The ears in the statue of the Medicean Venus are pierced and probably were originally ornamented with earrings. It is clear, however, that among the Hebrews and related oriental peoples earrings were worn by both sexes. Abraham's servant "put the earring upon [Rebekah's] face, and the bracelets upon her hands" (Gen 24 47 AV), in accordance with custom, evidently, but it is implied that it was customary for men also to wear earrings, in that the relatives and friends of Jacob "every one [gave him] an earring of gold" (Job 42 11 AV). Such ornaments were usually made of gold, finely wrought, and often set with precious stones, as archaeology has shown. Such jewels were worn in oriental lands, for decorative purposes as well as for protective purposes. RV renders "amulets" for AV "earrings" in Isa 3 20, the Heb word (Pšāḥim) being elsewhere associated with serpent-charming; but the earrings of Gen 35 4, also, were more than "decoration," and RV may well be right in their renderings here (Kennedy). The influence of Egypt, where amulets of various kinds were worn by men and gods, by the living and the dead, is shown by recent excavations at Gezer, Tell Khaib, and Megiddo. See Amulet; Ornament.

Geo. B. EAGER

EARTH, ērth (יוֹם, ἥρθος, ἐρήμος), āḏdāmāh, ἔρήμος, āḇār, yēṯ, oḵōwēn, oḵōwōnēn: In a hilly limestone country like Pal, the small amount of iron oxide in the rocks tends to be oxidized, and thereby to give a prevailing reddish color to the soil. This is esp. the case on relatively barren hills where there is little organic matter present to prevent reddening and give a more blackish tinge.

"Āḏdāmāh (cf. āḏām, "a man," and Adam) is from āḏām, "to be red," and is used in the senses: "earth" (Ex 20 24), "land" (Ps 105 35), a "land" or "country" (Isa 14 2), "ground" (Gen 4 11), "the earth" (Gen 4 11): "In the beginning God created the heavens and the earth." (Psalms 19:1)

"Āḇār and its root word and derivatives are closely paralleled in the Arab., and refer mainly to "dust" or "dry earth" (cf Arab. afr, "to be of the color of dust"); afr, "dust"; yafr, "a gazelle"; Heb yḇēr, "a gazelle"). Cf Gen 2 7: "Jehovah God formed man of the dust of the ground"; Job 2 12: "... sprinkled dust upon their heads"; Ps 104 29: "... they die, and return to their dust"; Gen 18 27: "dust and ashes.

In the LXX and NT, ἔρημος is used in nearly all cases, oḵōwēn being used a few times for the "habitual dwelling place" (Ps 24 1 AV). See further Assyriology; Anthropology; Astronomy; Evolution; World.

Alfred Ely Day

EARTH, CIRCLE OF THE. See Astronomy, III, 1, 3.

EARTH, CORNERS OF THE: The "corners" or "ends" of the earth are its "wings" (կառապահā ḫā-ārēq), i.e. its borders or extremities. The word in general means a wing, because the wing of a bird is used as a covering for its young, and from this meaning it acquires that of the extremity of anything stretched out. It is thus used in Dt 22 12: "Thou shalt make thee fringes with a tassel [wing] of thy vesture, wherewith thou coverest thyself.

It thus also means the coasts or boundaries of the land surface of the earth; its extremities. It is the "corners" of the earth (Isa 11 12) or "ends" in Job 37 3 and 38 13. The "four corners" of the earth (Isa 11 12) or "land" (Ezk 7 2) are therefore simply the extremities of the land in the four cardinal directions. See also Astronomy, III, 3.

EARTH, ENDS OF THE. See Earth, Corners of the.

EARTH, PILLARS OF THE. See Astronomy, III, 2.

EARTH, THE NEW. See Eschatology of the NT, IX; Heavens (New).

EARTH, VAULT, vōl, OF THE: In one passage God is said to have "founded his vault [āqḥūddāḥ] upon the earth" (Am 9 6). It is not quite certain whether this vault was or vaulted structure over itself, or to the heavens arched above it. The latter is the usual interpretation, but in either case the reference is rather to the strength of the structure than to its form; the word implying something that is firmly bound together and hence an arch or dome because of its stability. See also Astronomy, III, 2.

EARTHEN, ērth, n., VESSELS (יוֹץ), ἕρετα, ἔρετα, ὕπερ, ὑπεράντον, ὠστρίκινοι): These vessels were heat-resistant and were used for cooking and for boiling clothes (Lev 6 28; 11 33; 14 50). They were probably non-porous and took the place of the šādār or maqāja used in Syria today. A traveler in the interior of Pal may still meet with the hospitality showed to David (2 S 17 28). The generous natives brought not only gifts of food but the necessary vessels in which to cook it. An earthen vessel was used to preserve a letter on the four borders or fringes of the earth (Heb 11 37).

Figurative: In Jer 19 1 breaking of an earthen vessel was symbolical of the destruction of Jesus. These vessels were also used to symbolize the commonness (Lam 4 2) and frailness of our bodies (2 Cor 4 7). See Porcelain.

James A. Pritchard

EARTHLY, ērth, li (יוֹתי, epheis, exiating upon the earth, "terrestrial," from ἐπί, ἐφ, "upon" and yēṯ, the earth), Vulg terrerens): Of or pertaining to the earth, or to the present state of existence. The word epheis is not found in LXX, but occurs in classical Gr from Plato down. In Plutarch Mor. 566 D, it occurs in the remarkable phrase, "that which is earthly of the soul. Its meaning is primarily merely local ("being on the earth"). The word passion is also itself an ethical significance, and does not carry a suggestion of moral taint, such as the word kōsmos ("world") has, esp. in the Johannine writings, and ἀμέν ("flesh"), esp. in Paul. It does, however, suggest a certain limitation or frailty; and in some passages, the context gives the adj. epheis an ethical color, though in the NT the purely local meaning is never lost sight of. It is in "earthly" in the following passages: (1) Jn 3 12: "If I tell you the earthly things which are revealed on earth, things within the circle of human observation, truths of subjective experience (e.g. the new birth); in contrast to "heavenly things," the objective truths which, as not directly realizable in human experience, must be revealed from above (the mysteries of the Divine purpose..."
and plans. Clearly “earthly” here implies no moral contrast to the heavenly or spiritual. (2) Cor 6:19. “Body of the tabernacle,” i.e. the body with which we are clothed on earth, in contrast to the spiritual resurrection-body, “which is from heaven” (ver 2). Here again the word has a merely local, not an ethical, significance. (3) Phil 3:19. “Glory in their shame, whose mind earthy things,” i.e. whose thoughts rest on earth, on the pleasures of life here below. (4) Jas 3:15. “This wisdom is not a wisdom that cometh down from above, but is earthy,” i.e. it is on the plain of life on earth, merely human, incapable of ascending to the level of Divine Wisdom. In the last two passages, the literal local meaning is still evident, but the word shades off into the moral and suggests that which is opposed to the spiritual in character. The same word is τὰ τερrestrial in 1 Cor 15:40, and “things in RV ‘on’ earth” in Phil 2:10. AV has “earthly” in Jn 3:31, where it translates ἐκ τῆς γῆς—lit. “out of the earth,” the reference being to the character and mission of the Baptist as a representative of the limited field of his earthly (human) origin, in contrast to the Messiah “that cometh from heaven.” The AV rendering is somewhat misleading, for it introduces a confusion with the “earthly” of ver 15 (vide Westcott in loc.). RV rightly renders “of the earth.” “Earthly” is to be distinguished from “earthly” =made of earth or clay (chosibb, from chos, “earth dug out,” 1 Cor 15:47 f.). D. MIALL EDWARDS

EARTHQUAKE, urðhkívák (םָיָא), ra'ash; ra'ash; seismòs, seismòs): The last earthquake which worked any damage in Pal and Syria occurred in 1837, and destroyed the village of Safed, near Mt. Hermon, and was felt south to Hebron. So far that time a few feeble shocks have been felt but no damage was done. The region is just on the edge of the great earthquake circle whose center is in Armenia, and is liable to earthquakes. The large number of references in the Bible to earthquakes, and the evident fear in the minds of the people of those times, would seem to indicate that they were more frequent in Biblical times than recently.

There are three main causes of earthquakes:

1. Earthquakes in Palesteine

- Earthquakes are the result of the earth’s natural tendency to be more rigid in the core and less rigid on the surface. This causes a strain to be set up within the earth’s crust, which may cause the earth to crack and move. If the strata are too rigid to bend, they may break, allowing the earth's surface to move as a result. Seismographs located throughout the world help researchers understand these movements and are used to detect the waves, even though the origin is on the opposite side of the earth.

2. Explosion of steam or gases under the surface.

Some earthquakes, especially those that occur under the sea, are caused by water seeping through the soil and rocks, causing the pressure to build up and release suddenly, thus creating shock waves that move through the ground and cause the surface to move. Seismographs are used to detect these movements and are placed in various locations around the world to monitor them.

3. Volcanic activity.

As earthquakes are common occurrences in volcanic regions, it is likely that there is some connection between the two, but the relation has not been fully traced. It may be that the second cause is the origin of the volcanic and earthquake. See Further, DELUGE OF NOAH.

Many destructive earthquakes have been recorded in the history of Syria, but they have been mostly in the north, in the region of Aleppo. Jerusalem itself has seldom been affected by earthquakes. The Hauran region, near Jordan, and Jordan Valley, have been covered with volcanic remains and signs of violent shocks, and the cities on the coast have suffered much, but Jerusalem on the higher ground between has usually escaped with little destruction.

A number of earthquakes are mentioned in the Scriptures: (1) At Mount Sinai (Ex 19:18); (2) Korah and companions destroyed in the fissure and sinking ground (Nu 16:31); (3) In the Philh camp in the days of Saul (1 Sa 14:15); (4) In Israel’s flight (K J 19:19); and in the reign of Uzziah, between 790 and 740 BC (Am 1:1); Zec 14.5 probably refers to the same (Am, IV, iii, 3); (5) The Philh camp in the days of Saul (1 Sa 14:15); (4) In Israel’s flight (K J 19:19); and in the reign of Uzziah, between 790 and 740 BC (Am 1:1); Zec 14.5 probably refers to the same (Am, IV, iii, 3); (6) At Christ’s death (Mt 27:51-54); (7) At Christ’s resurrection (Mt 28:2); (8) At Philippi when Paul and Silas were freed from prison (Acts 16:26). Most of these shocks seem to have been slight and caused little loss of life. Jos mentions one in the reign of Herod, “such as had not happened at any other time, which was very instructing to men’s consciences, and induced them to own some moral or religious interests. The prophet Jeremiah used the phrase as an indication of national or tribal indissolubility: “Moab hath been at e. from his youth” (Jer 48:11); “I am very sore displeased with the nation which is at the e. of the earth” (Jer 1:12). The Hebrew term is commonly used to mean a great noise. Large earthquakes are sometimes accompanied by a rumbling noise, but as a rule they come silently and without warning.

In the Scriptures earthquakes are mentioned as tokens of God’s power (Job 9:8, 10; 38:37; Isa 13:1), as signs of trouble (Ps 8:12; 18:6; 51:16), and as signs of the coming of the end of the world (Mt 24:3-7). See also Rev 11:13, 19; 16:18.

LITERATURE—Milno, Earthquakes (Inter. Scient. soc.); Plumptre, Bib. Studies, 136; Dutton, Earthquakes, 149; Alfred H. Joy

EASE, eû (טֶוֹא), shal’ādn, shal’ādn, chiefly “at ease”: Used 19 t in the OT once and only in the NT, most frequently meaning tranquillity, security or comfort of mind; in an ethical sense, indicating carelessness or indifference with reference to one’s moral or religious interests. The prophet Jeremiah used the phrase as an indication of national or tribal indissolubility: “Moab hath been at e. from his youth” (Jer 48:11); “I am very sore displeased with the nation which is at the e. of the earth” (Jer 1:12). The Hebrew term is commonly used to mean a great noise. Large earthquakes are sometimes accompanied by a rumbling noise, but as a rule they come silently and without warning.

The word in another form is used also in a verbal sense and to apply to physical ease and comfort, as “My couch shall e. my complaint” (Job 7:13; esp. 2 Ch 10:49). Simple mental tranquillity or peace of mind is also expressed by it (Jer 45:21; 25:21). The single instance of its use in the NT is illustrative of its figurative but most common usage in the OT, where it refers to moral indissolubility in the parable of the Rich Fool. “Son . . . take thine e., eat, drink, be merry” (Lk 15:11, 31).

WALTER G. CLIFFINGER

EAST, eû, CHILDREN OF THE (םיִּיֵּבֶת) kîrâh, kēthêm, kîthêm, and other derivatives of the same root; avâtôh, analôth.: Mîrâh is the equivalent of the Arab. marrak, “the orient” or “place of sunrse.” In the same way mîrâh and mā’îrâh correspond to the Arab. kâdhâm, except that the Arab. derivatives do not include the significatio “east.” In the majority of cases “east” and other words of direction require no explanation, but the expressions “children of the east” (bînê
kodhem), "the land of the children of the east" (ereq b'nē kodhem), and "the east country" (ereq kodhem), belong to a different category. In the story of Gildeon (Jgs 6 3-33; 7 12; 8 10), we find several times the expression "kodhem of the children of the east." In Jer 8 24 it is said of the same host: "For they had golden earrings, because they were Ishmaelites." In Jer 49 28-29: "Go up to Kedar, and destroy the children of the east. Their tents and their flocks shall they take." In Gen 25 6: "But unto the sons of the concubines, that Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, unto the east country." Now Ishmael is the son of Abraham and Hagar, Midian of Abraham and Keturah, Kedar the son of Ishmael, and Amalek the grand-son of Esau, dwelling in Edom. It is evident that we have to do with the Syrian desert and in a general way with Arabia, esp. its northern part, and with peoples like the modern Bedawin who keep camels and dwell in tents, "houses of hair" (bugūl sh'ar), as they are called by the Arabs of today.

A striking passage is Gen 29 1: "Then Jacob went on his journey, and came to the land of the children of the east." In Joseph's ascent through the country E. of the Jordan he traverses first a region of towns and villages with fields of grain, and then the wide desert where the Bedawin wander with their herds. The line is a sharp one. While in a very few hours he passes from the settled part where the rain, though scanty, is sufficient to bring the grain to maturity, to the bare desert.

Job was "the greatest of all the children of the east" (Job 1 5). These desert peoples had a name for wisdom which we see from 1 Ki 4 30, "Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt"; and from Mt 2 1: "Now when Jesus was born . . . Wise men from the east came." ALFRED EZY DAY

EAST COUNTRY, kun′tri (יוֹרֶר, יַעַר), Lit. "country of the sunrise" over against the "country of the sunset" (Zec 8 7). The two together form a poetical expression indicating the whole earth.

EAST GATE. See Gate, The East.

EAST (EASTERN, es′tērn) SEA (Zec 14 8). See Dead Sea.

EAST WIND. See Wind.

EASTER, es′tēr (אֶסְטֵר, pâshcha, fr Aram. אֵשֶׂר, pâkha), and Heb חַג, pâgêh, the Passover festival: The Eng. word comes from the AS Eastre or Easter, a Teutonic goddess to whom sacrifice was offered in April, so the name was transferred to the paschal feast. The word does not properly occur in Scripture, although AV has it in Acts 12 4 where it stands for Paschaw, as it is rightly rendered in RV. There is no trace of Easter celebration in the NT, though some would see an allusion to it in 1 Cor 5 7. The Jewish Christians in the early church continued to celebrate the Passover, regarding Christ as the true paschal lamb, and this naturally passed over into a commemoration of the death and resurrection of Our Lord, or an Easter feast. This was preceded by a fast, which was considered by one party as ending at the hour of the crucifixion, i.e. 3 o'clock on Friday, by another as continuing until the hour of the resurrection before dawn on Easter morning. Differences arose as to the time of the Easter celebration, the Jewish Christians naturally fixing it at the time of the Passover feast which was regulated by the paschal moon. Accord-
Mt. lower than Ebal. These two mountains overhang the pass through which runs the main artery of intercourse between E. and W., the city of Nablus lying in the throat of the valley to the W. The ancient Shechem probably stood farther to the E. The lower slopes of Ebal as one ascends from Nablus are covered with gardens and orchards, the copious streams from the fountains under Gerizim washing its foot, and spreading fertility and beauty. The vine, the fig and the olive grow luxuriantly. Higher up we scramble over rough rocky terraces, where grow only the ubiquitous thistles and prickly shrubs.

From the broad summit a view of surpassing interest and beauty rewards the climber’s toil. Westward beyond the hills and the plain of Sharon with its coast line of yellow sand running from Jaffa to Carmel, stretch the blue waters of the Mediterranean. From Carmel to Gilboa, Little Hermon and Tabor, roll the fruitful breadths of Esraelon: the uplands of Galilee, with Nazareth showing on the brow above the plain, rise away to the buttresses of Lebanon in the N. From the snowy peak of Hermon the eye ranges over the Jaulan and Mount Gilead to the Mountain of Bashan in the E., with the steep eastern wall of the Jordan valley in the foreground. The land of Moab is visible beyond the Dead Sea; and the heights around Jerus close the view on the S.

Round this splendid mountain, seen from afar on all sides, religious associations have gathered from old time. The Moalem Weley on the top—the usual white-domed sanctuary—where it is said the head of the Baptist is buried, is doubtless the modern representative of some ancient seat of worship. The ruins of a church show that Christians also came under the spell of the hill.

The slopes of Ebal toward Gerizim played their part in that memorable scene, when, having conquered the central region of Pal, Joshua led the people and erected an altar of hewn stones, wrote upon the stones—either engraving on the stone itself, or impressing on plaster placed there for the purpose—a copy of the law, and then, as Moses the servant of the Lord had commanded, placed half the tribes on the slope of Gerizim, and half on those of Ebal, and the ark with the priests and Levites in the center. Then with dramatic responses from the two divisions of the people, the blessings and the cursings of the law were read (Josh 8 30 ff.; cf Dt 27 11 ff.). In all the future, therefore, this mountain, towering aloft in the very heart of the land, would remind beholders far and near of their people’s covenant with God. It has sometimes been questioned if the reading of the law could be heard by the people in the way described. The formation of the sides of the valley at the narrowest part, and the acoustics, which have been tested more than once, leave no reasonable doubt as to the possibility.

The importance of the mountain from a military point of view is illustrated by the ruins of a massive fortress found on the summit. W. Ewing

Ebed, eb‘ed (אֶבוּד, "ebbed, ‘servant’"): (1) Father of Gaal, who rebelled against Abimelech (Jgs 9 26–35). (2) A companion of Ezra in his return (Ezr 8 6) = Obeth (1 Esd 3 32).

Ebed-Melech, eb‘ed-ma‘lek, ob-ed-mählek (אֶבֶד-מֶלֶךְ, "ebbed-melech, ‘servant of the king’ or ‘of [god] Melek’): An Ethiopian eunuch in the service of King Zedekiah, who interceded with the king for the prophet Jeremiah and rescued him from the dungeon into which he had been cast to die (Jer 39 7–18). For this, the word of Jeh through Jeremiah promised Ebed-melech that his life should be spared in the fall of Jerus (Jer 39 15–18).

Eben-Bohan. See Bohan.

Eben-Ezel. See Ezel.

Eben-Ezer, eb-en-e‘zer (אֶבֶן אֶזֶר, ‘ebben ha-ezer, ‘stone of the help’); ‘Abi ezer’ (Abi-Ab): (1) Here Israel was defeated by the Philist, 4,000 men falling in the battle (1 S 4 1 ff.). It appears also to have been the scene of the disaster when the ark of God was captured (vs 3 ff.). The place is not identified. It was over against Azekah, but this site is also unknown (of Josh 12 18). Onom places it between Jerus and Ascalon, in the neighborhood of Beth-shemesh. Conder suggests Deir Abun, fully 3 miles E. of ‘Ain Shems (PEF, III, 24). (2) A stone set up by Samuel to perpetuate the memory of the signal victory granted to Israel over the Philis in answer to his prayer (1 S 7 12). It stood between Mizpeh and Shen. The latter is probably identical with ‘Ain Sinia, N. of Bethel. This defines the district in which it may be found; but no identification is yet possible. W. Ewing

En, eb‘er (אֶבֶר, ‘ebber; ‘Eber, in Gen; ‘Iḇĕḇĕř, ‘Obed, in Ch): (1) Occurs in the genealogies (Gen 10 21.25; 11 14 ff.) as the great-grandson of Shem and father of Pleg and Joktan. The word means “the other side,” “across,” and the form “Hebrew,” which is derived from it, is intended to denote the people or tribe who came “from the other side of the river” (i.e. the Euphrates), from Haran (Gen 11 31), whence Abraham and his dependents migrated to Canaan. (2) A Gadite (1 Ch 5 13). (3) Two Benjamites (1 Ch 8 12.23). (4) Two people, one of the Priestly portions (Neh 12 20). A C. Grant

Ebez, eb‘ez (אֶבֶז, ‘ebez, meaning unknown; ‘Iḇeḇez, ‘Rubesh; AV Abez): One of the 16 cities in Issachar (Josh 19 20). The name seems to be cognate to that of the judge Ibzan (Jgs 12 8–10). All else concerning it is conjecture.

Ebisaph, eb‘i-sa‘af: A descendant of Kohath the son of Levi (1 Ch 6 57). See Abisasaph.

Ebionism, eb‘i-ō-nis‘m, Ebionites, eb‘i-ō-nits (‘Ebioniaton, Eibination, from Ἐβιονῖτας, ebyōnī- nīm, “poor people”):

General Statement
1. Origin of the Name
   1. The Poor Ones
   2. Origin of the Name
The Ebionites were a sect of heretics frequently mentioned by the early Fathers. In regard to their opinions, as in regard to those of most early heretical sects, there is the difficulty that to a large extent we are dependent for our information on their opponents. These opponents were not generally very careful to apprehend exactly the views of those whose opinions they undertook to refute. It adds to the difficulty in the present case that there is a dubiosity as to the persons designated by the title. Sometimes, it is admitted, the name was used to designate all Jewish Christians irrespective of their opinions; at other times it denotes a sect akin to the Ebionites, ascribed a purely human origin to Our Lord. There are, however, certain works, the Clementine writings, which from statements of the Fathers may be assumed to represent the views of this sect, but as these represent views to some extent divergent, it is difficult to decide which is the truly Ebionite. There are also certain apocryphal books which present affinities with Ebionism. The quotations from the Gospel according to the Hebrews—the only gospel the Ebionites received—likewise afford means of appreciating their views. This gospel has come down to us only in isolated quotations, for the accuracy of which we have no guarantees. Finally, it has to be borne in mind that no sect can persist through centuries of changing circumstances, and not in turn undergo change.

1. Origin of the Name.—Tertullian and Epiphanius assume the sect to have received its name from a certain Ebion or Hebian. Others 1. The of the Fathers, without affirming it, use language which seems to imply the belief in a person called Ebin. This, however, is generally now regarded as a mistake. No trace of the existence of such a person is to be found. The sect in question seems to have assumed the name Ebionites, "the poor ones," from the first Beatitude (Mt 5:3), claiming to be the continuation into the new dispensation of the "poor and needy" of the Ps, e.g. 69 33; 70 5; 74 21.

It has been mooted that the sect may have had a leader who assumed the title "the poor man." Besides that we have no trace of his existence, the name would almost certainly have been treated as an Aram. word and put in the status emphaticus as Ebiona, which in Gr would have second Ebionae.

2. Origin and Name

The ordinary view of the origin of the name has the advantage of analogy in its favor. The pre-Reformation Protestants of the 12th and 13th cents. in France called themselves "the poor men" (of Lyons). The fact that the apostle James in his letter (James 1:26) was addressed as "the Father of the poor," and natural union between poverty and piety (2 5), "Did not God choose them that are poor as to the world to be rich in faith?" would confirm the Jewish Christians in their use of the name.

Some have been inclined to press unduly a play on the name of the Father of the Poor, a technical feature of the Ebionite views of this sect as to the person of Christ had led to their receiving this name from without.

II. Authorities for the Opinions of the Ebionites

1. Irenaeus, Tertullian and Hippolytus

2. Origen and Jerome

3. Epiphanius' Description

4. Justin Martyr

III. Literature of the Ebionites

1. The Gospel According to the Hebrews

2. The Clementines

3. Apocalyptic Literature

IV. History of Ebionism

1. Ebionites and Essenes

2. Organization of Ebionites

V. Evidence from Ebionism for the Doctrine of the Primitive Church

1. Christology of the Early Church

2. Gnosticism of the Early Church

Literature

The Ebionites were a sect of heretics frequently mentioned by the early Fathers. In regard to their opinions, as in regard to those of most early heretical sects, there is the difficulty that to a large extent we are dependent for our information on their opponents. These opponents were not generally very careful to apprehend exactly the views of those whose opinions they undertook to refute. It adds to the difficulty in the present case that there is a dubiosity as to the persons designated by the title. Sometimes, it is admitted, the name was used to designate all Jewish Christians irrespective of their opinions; at other times it denotes a sect akin to the Ebionites, ascribed a purely human origin to Our Lord. There are, however, certain works, the Clementine writings, which from statements of the Fathers may be assumed to represent the views of this sect, but as these represent views to some extent divergent, it is difficult to decide which is the truly Ebionite. There are also certain apocryphal books which present affinities with Ebionism. The quotations from the Gospel according to the Hebrews—the only gospel the Ebionites received—likewise afford means of appreciating their views. This gospel has come down to us only in isolated quotations, for the accuracy of which we have no guarantees. Finally, it has to be borne in mind that no sect can persist through centuries of changing circumstances, and not in turn undergo change.

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Some have been inclined to press unduly a play on the name of the Father of the Poor, a technical feature of the Ebionite views of this sect as to the person of Christ had led to their receiving this name from without.
a Christian. The heresy originated after the flight of the church to Pella. They denied the miraculous birth of Christ, and insisted that a divine influence came down upon Him as His baptism. This Divine wisdom inspired, and in a sense dwelt, in all the patriarchs and prophets. When Christ tabernacled on earth, the Ebionites regarded as that of Adam revived. This body was crucified and rose again, and a resurrection is clearly, as we have before observed (Gospel of 32:10). This imparts a materialistic view of the doctrine of the Trinity after the form of a human family. It is a note of an old geographical expression among the Ebionites. ‘He went up to the mountain’ is mentioned in the old Testament. It is only some 2,000 ft. high and behind it the mountains of the hill country of Galilee rise up to 4,000 ft., and the plateau alone, which is the top of Hermon, 10,000 ft. It is difficult to understand the Ebionite rejection of this as taught by and seen in the Baptist. Rising from the plain of Esdraelon it is prominent, but with the higher mountains behind it, it could not be overlooked. Jerome does Hippolytus, with Eclesiast: from him they learned that the head of the Jewish race was to be born, and is 24, and that the Holy Ghost had a female form of similar dimensions, only invisible. Although he connects the Ebionites with St. Paul by the Ebionites. It is exceedingly difficult to form a clear, self-consistent view of the Ebionites from the statements of Epiphanius, yet there are points in which his information is of value.

Though Justin Martyr does not name the Ebionites in his dialogue with Trypho the Jew (47), he mentions two classes of Jewish Christians: (a) those who not only themselves observe the law but would compel the gentile believers also to be circumcised and keep the whole law, and hold no communion with those who refuse to become Jews; (b) those who, observing the Mosaic law themselves, enter into communion with uncircumcised gentile believers. The former appear to be an anachronistic remnant. It may be noted that Justin does not ascribe to them any doctrinal divergence from the orthodox views. In the following ch he mentions some that denied the divinity of Our Lord, but these were Gentiles (hēmetērou génous) "of the heathen." III. Literature of the Ebionites.—One thing of importance we do owe to Epiphanius—the indication of the lit. produced by the Ebionites, from which we may get their views at first hand. This includes the Recognitions to the Hebrews, the Clementines (Homilies and Recognitions) to which we would add the Ascension of Isaiah and the Odes of Solomon. It may be remarked that this lit. appears to represent the opinion of different classes of the Ebionites more clearly than the bearing these works have on the Ebionites. The Gospel according to the Hebrews we know only through quotations. We can have no certainty that these quotations are accurate. The quotations may have been interpolated, and further the hook from which the quotations have been made has probably passed through several recensions. The discussion of the question of the relation of this book to the canonical Gospel of Mt is considered elsewhere (see Apocryphal Gospels). One thing is clear, there were at least two recensions of this gospel, one nearer to the Hebrew text and the other nearer to the Greek; the former was the Nazarene differed only by omitting the genealogy from the First Gospel of the Canon. The other was more strictly Ebionite and omitted all mention of the miraculous birth. The Ebionite reconstruction began, as Epiphanius tells us, apparently with the work of the Apostles. The assertion of Epiphanius that the Ebionites rejected the prophets is supported by a quotation from the Gospel according to the Hebrews (Recogn. ii, 12): "In the prophets, after they were anointed by the Spirit, sin was found (l. 9)," so, "Cakes of honey and oil;" cf Ex 16:31; Nu 11:8 in the account of the food of John may be due to the departure of a Gospel from the canonical form. One passage, which appears to be a denunciation of wealth in itself, is an addition of a second rich man to the text of the apocryphal singulary quoted, verse quoted from this gospel both by Origen and Jerome, deserves special notice for several reasons: "My mother, the Holy Ghost, took me by one of my hairs and bore me to the great mountain Tabor." The designation of the Holy Ghost as my maternal companion it implies a materialistic view of the doctrine of the Trinity after the form of a human family. It is a note of an old geographical expression among the Ebionites.

The Clementine lit. attributed by Epiphanius to the Ebionites is a more important source of information for their opinions. It has 2. The come down to us complete in three or Clementines four forms, the Homilies, the Recognitions, and two Epistles which, however, differ less than the two larger works. They all seem to be recensions of an earlier work which has disappeared. The foundation of all of these is a species of religious novel on which are grafted several of Peter and Jacob and Simon Magus. Clement, a young Roman orphan of rank in search of a religion, meets Barnabas, who tells him of Christ, describing Him as the "Son of God," and says that He had appeared in Judaea. To learn more about Jesus, Clement proceeds to Caesarea, where he meets Peter. He thereafter accompanies Peter to the various places the apostle pursues Simon Magus, and in course of his journeyings he meets and recognizes his father, his brother and his mother; hence the title Recognitions. It is in the discourses of Peter that the Ebionism appears. Its theology is fundamentally Jewish and Esseni. That it is Judaising is evidenced by the covert hostility to the apostle Paul. There are elements that are not those of orthodox Judaism. The Messiah is coequal, or nearly so, with the devil; in other words, the position is a modification of Parseesim (Hom., III, 5). If the discourse of Barnabas is excluded, Our Lord is always called the "Teacher" (Homilies). He is never asserted nor assumed to be Divine. Nothing is said of His miraculous birth. At the same time in the Recognitions He is regarded as not merely man. It is said He "assumed a Jewish body" (Hom., III, 27). It appears that Epiphanius says of the Ebionite idea that it was the body of Adam that the Christ appeared. The apostle Peter, who is represented as the model Christian, eats only herbs and practises frequent ablutions, quite in the manner of the Essenes. In his discourses Peter declares that the true prophet "quenches the fire of altars and represses war." These are Esseni peculiarities, but he "sanctions marriage, against Esseni as we find it in Philo and Jos. The phrase implies an opposition to some who not only did not sanction, but forbade, marriage (Hom., III, 26).

If the ignoring of the work and apostleship of St. Paul be regarded as the criterion of the Judaizers, then that is to say, the Ebionites, then in the earliest of these books to be recovered in any complete form. The writer refers to the martyrdom of Peter in Rome, in his discussion of Paul (IV, 3). The description of elders and shepherds hating one another (III, 29), "lawless elders and unjust shepherds who will ravage their sheep" (II, 24), seems a view of the church's state as it appeared to a Judaiser when the Pauline view...
Ebionism

was prevailing. Notwithstanding this not only is the Divine dignity maintained, but the doctrine of the Trinity, "They all glorified the Father of all and His beloved Son and the Holy Spirit!" (VIII, 18), is affirmed. As to the person of Christ, He descended through the successive heavens to the earth to be born (IX, 12, 8-9). The virginity of Mary and the birth of the child is born without pain, miraculously (XI, 8-14). A similar view of the birth of Christ is to be found in the Odes of Solomon (XIX, 7).

IV. History of Ebionism.—All authorities combine in asserting a close connection between the Jews and the Ebionites and the Essenes. At first sight there are serious points of difference, principally these, the Ebionites and the Essenes enjoined marriage, while the Essenes, if we may believe Philo and Jos., forbade it. This forbbid, however, appears to have been true only of the coobinities of Engedi. Moreover, some of the Judaisers, that is Ebionites, are charge with forbidden marriage (1 Tim 4 3). The Essenes in all their varieties seem to have come over with the Israelites to the Jewish state and the retreat of the church to Pella. When they joined the believers in their exile the Parsee elements began a ferment in the church and Ebionism was one of the products. This probably is the meaning of the fact that Ebionites were the first to teach the dualism of the quartines. If we may judge from the statements of Scripture and from the earliest of the non-canonical apocalypses, the Ebionites were not at first heretical in their Christology. Only after the débâcle of the ceremonial law, holding that believers of gentile descent could be received into the church only if they were first circumcised. The keen dialectic of Paul forced them from this position. The abrogation of the Law was closely connected in Paul's reasoning with the Divinity of Our Lord; consequently some of them may have felt that they could maintain their views more easily by denying His supreme Divinity and the reality of the incarnation. The phenomena of His life rendered it impossible for anyone to declare Him to be merely man. Hence the complex notion of a Divine influence—an aeon, coming down upon Him. If, however, His birth was miraculous, then the supreme greatness of our Lord; consequently they were led to deny the virgin birth.

Not till Theodotus appeared was the purely humanitarian view of Our Lord's person maintained. All the Heb. Christians, however, did not pursue the above course. A large section remained at each general stage, and to the end one portion, the Nazareans, maintained their orthodox doctrinal position, and at the same time obeyed the requirements of the Law. The dualism which is found in the Clementines is an endeavor to explain the power of evil in the world, and the function of Satan. The Clementines confirm the statement of the Fathers that the Ebionites read only the Gospel of Mt, for there are more quotations from Mt than from all the other books of the NT put together. These quotations are, however, all from chapters after the 3d. There are, it is to be noted, several unmistakable quotations from the Fourth Gospel. The Ebionites, noticed above, there is an avoidance of attributing Divinity to Our Lord. He is the Teacher, the Prophet; only in the discourse ascribed to Barabbas He called the Son of God. This, we are aware, is the reverse of the ordinarily received idea of the historic succession of beliefs. It is thought that the belief in the purely orthodox nature of Our Lord's birth, these Jewish believers gradually become Ebionites, and the Ebionites were regarded as a Divine person, the Divine Logos made flesh by miraculous conception and birth. The abstract and remote conception of this divinity is not denied, but we do say that what evidence we have tends in the direction. The quotations from the Clementines to Ebionism in the Epistle of Jts. is intended to appeal to the poor, the little pinnace given to the Divinity of Our Lord, the distinct manner of salvation, the actual source of Ebionist influence is not stated in this place. Dr. Schwegler, followed in more recent times by Dr. Camp-
doctrines of the Trinity, and their holding it is an evidence that the church at large held it, not of course in that definiteness it assumed later, but essentially.

To some extent the same may be said in regard to the Pauline doctrine of redemption. It is to be observed that both writers, he of the *Homilies* as well as the writer of the *Recognitions*, dislike and ignore Paul, even if they do not attempt to pillory him under the image of Simon Magus, as many have thought that they do. What, however, is also to be observed, is that they do not venture to denounce him by name. Paul and his teachings must have been, in the early part of the 2d cent., held in such deep reverence that no one could hope to destroy them by direct assault; the only hope was a flank attack. This reverence for Paul implies the reception of all he taught. All the specially Pauline doctrines of original sin, of redemption through the atonement: *Asc. Ixx; Odes of Solomon.*


J. E. H. THOMSON

**EBONITES, GOSPEL OF THE.** See Aposthaphial Gospels; Ebionism.

**EBONY,** *eb'ô-ni* (אֵבָנִי, *ebhání;* AV wrongly, *Hebron*). A town in the territory of Asher (Josh 19 28). Probably we should read here *Abdon,* as in Josh 21 30; 1 Ch 6 74, the substitution of ג for ג being a common copyist's error. See *Abdon.*

**EBRONAH, *eb-brô'nah:* In AV (Nu 33 34.35) for *Abbonah,* which see.

**ECANUS, *ē-kā'nus: RV Ethanus (q.v.**

**ECBATANA, ek-bat'a-na (Ezr 6 2 m).** See Achmetha.

**ECCE HOMO, ek'se hô'mo* (ἐκείνος ὁ ἀνθρώπος, *iēhô ὁ ἄνθρωπος,* "Behold, the man!") In 19 5): Pilate's statement regarding Jesus during His trial. While the significance of this statement is somewhat debatable, yet there is little doubt, as judged from his attitude and statement immediately following, that Pilate was endeavoring to appeal to the acusers' sympathies and to point out to them the main features of Jesus. The ordinary punctuation which places an exclamation point after "Behold" and a period after "the man" is evidently incorrect if the grammatical structure in the Gr is to be observed, which gives to the second and third words the nominative form, and which therefore admits of a mild exclamation, and therefore of the emphasis upon "the man." Some, however, hold the contrary view and maintain that the utterance was made in a spirit of contempt and ridicule, as much as to say, "Behold here a mere man." See esp. on this view Marcus Dods in *Expositor's Gr Test.* It would seem, however, that the former of the two views would be sustained by the chief facts in the case.

WALTER G. CLEFFINGER

**ECCELIASIASTS, e-kle'i-ziz'as-tès, or THE PREACHER (公网, *kôhleth;* Ἐκκλησιαιστὴς, perhaps "member of assembly"); see below):**

1. Structure of the Book
2. The Contents
3. Composite Authorship
4. Kohelet
5. "King in Jerusalem"
6. Date and Authorship
7. Linguistic Peculiarities
8. Certain Inconclusive Arguments
9. Canonically
10. Literature

**E. W. G. MASTERMAN**
Reading this book one soon becomes aware that it is a discussion of certain difficult problems of life. It begins with a title which is not misleading:

1. Structure (1:1), followed by a preface (vs 2–11).

2. Of the Book It has a formal conclusion (13:8–13). Between the preface and the conclusion the book of the book is made up of materials of two kinds—first a series of "I" sections, sections uttered in the 1st person, a record of a personal experience; and second, an alternating series of gnomic sections, sections made up of proverbs (say 5:6,9–12; 6:1–12; 7:1–14,16–22; 8:1–8; 9:7–10; 10:1–4; 11:22,23). These two sections are called the "thou" sections, as most of them have the pronoun of the 2nd person. The idea of the vanity of all things characterizes the record of experience, but it also appears in the "thou" sections (e.g. 9:9). On the other hand, the proverb element is not wholly lacking in the "I" sections (e.g. 4:1–3).

In the preface the speaker lays down the proposition that all things are unreal, and that the results of human effort are illusive (1:23). The same holds in regard to all human study and thinking (vs 8–11). The speaker shows familiarity with the phenomena which we think of as those of natural law, the persistence of things, but he thinks of them in the main as monotonously limiting human experience. Nothing is new. All effort of nature or of man is the doing again of something which has already been done.

After the preface the speaker introduces himself, and recounts his experiences. At the outset he had a noble ambition for wisdom and discipline, but all he attained to was unreason and perplexity of mind (vs 12–18). This is equally the meaning of the text, whether the wind, the streams, are alike the repetition of an unending round (vs 4–7). Finding no adequate satisfaction in the pursuits of the scholar and thinker, taken by themselves, he seeks to combine these with the pursuit of agreeable sensations—alle those which come from luxury and those which come from activity and enterprise and achievement (2:1–12). No one could make the shape of the abyss any experiment, but again he only attains to unreason and perplexity of spirit. He says to himself that at least it is in itself profitable to be a wise man rather than a fool, but his comfort is impaired by the fact that both alike are mortal (vs 13–17). He finds little reassurance in the idea of laboring for the benefit of posterity; posterity is often not worthy (vs 18–21). One may toil unremittingly, but what is the use (vs 22:23)?

He does not find himself helped by bringing God into the problem. If God is good for a man that he should eat and drink and make his soul see good in his toil (vs 24–26, as most naturally translated), even if he thinks of it as the gift of God; for how can one be sure that the gift of God is anything but love from human life? It was just to dismiss lightly the idea of God as a factor in the problem. It is true that there is a time for everything, and that everything is "beautiful in its time." It is also true that ideas of infinity are in men's minds, ideas which are not lost, and which are not fully comprehended (3:1–18). Here are tokens of God, who has established an infinite order. If we understood His ways better, that might unravel our perplexities. And if God is, immortality may be, and the solution of our problems may lie in that direction. For a man is not lazy and not toil; the moment the sleeper were coming out into the light, but doubt resumes its hold upon him. He asks himself, "Who knoweth?" and he settles back into the darkness. He has no sure answer, or even way to "eat and drink, and make his soul enjoy good" is not worth while; and now he reaches the conclusion that, unsatisfactory as this is, there is nothing better (vs 19–22).

And so the record of experiences continues, hopeful passages alternating with pessimistic passages. After a while the agnosticism and pessimism recede somewhat, and the hopeful passages become more positive. Even though "the poor man's wisdom is despised, and his words, as the humane and wise heard in quiet are better than the cry of him that ruelit among fools" (9:17). He says "Surely I know that it shall be well with them that fear God" (8:12), no matter how strongly appearances may indicate the contrary.

The gnomic sections are mostly free from agnosticism and pessimism. The book as a whole sums itself up in the conclusion, "Fear God, and keep his commandments" (12:15).

Of course the agnostic and pessimistic utterances in Eccle are to be regarded as the presentation of one side of an argument. Disconnect them and they are no part of the moral and religious teaching of the book, except in an indirect way. At no point should we look to this book for a real and genuine doubt in regard to God or moral obligation. He delineates for us a soul in the toils of mental and spiritual conflict. It is a delineation which may serve for warning, and which is in other ways wholesome and instructive; and in the outcome of it, it is full of encouragement.

In some passages the speaker in Eccle has in mind the solution of the problems of life which we are accustomed to call Epicurean (e.g. 5:18–20; 7:16; 8:15; 11:24)—the consistent in avoiding extremes, and in getting from life as many agreeable sensations as possible; but it is not correct to say that he advocates this philosophy. He rather presents it as an alternative.

His conclusion is the important part of his reasoning. All things are vanity. Everything passes away. Yet (he says) it is better to read and use good words than bad words. Therefore because the Great Teacher is wise, he ever teaches the people knowledge, and in so doing he ever seeks good words, vanities, and vaunting of spirit' or "vanity and a striving after wind" ("emptiness, and struggling for breath"), though the first of these two tr's is the better grounded.

3. Compositional Authorship?

Partitional hypotheses can easily be offered, and perhaps there is no great mystery, that there be in this book three points of views which cannot be accounted for by the hypothesis that we have here just the work of one author, who sometimes quotes proverbial utterances, either his own or those of other men. As proving the intention of the book three points of view present themselves. First, in some cases (e.g. 1:40b–16) the experience matter and the gnomic matter are closely combined in sense and in grammatical construction. Second, it is possible to interpret all the gnomic sections of the author's serious argument. Third, if so we interpret them the book is a unit, the argument moving forward co-
tinuously out of the speculative into the practical, and out of the darkness into the light.

The speaker in Eccl calls himself 'Kôheleth' (1.1, 2.12 and other places), rendered "the Preacher" in the EV. The word does not occur 4. Koheleth elsewhere, although it is from a stem which is in common use. Apparently it has been coined for a purpose by the author of Eccl. In form it is a fem. participle, though it denotes a man. This is best explained as a case of the use of an abstract expression for a concrete, as when English say: "Your Honor," "Your Majesty." The other words of the stem are used of people gathering in assemblies, and the current explanation is to the effect that Kôheleth is a person who draws an audience whom he may address. To this there are two objections: First, the participle is intransitive; its natural implication is that of a person who participates in an assembly, not of one who causes the participants to assemble. Second, the assembly distinctively indicated by the words of this stem is the official assembly for the transac- tion of business, not some other social or religious assembly. On this basis Kôheleth seems to mean citizenship, or concretely, a citizen—a citizen of such respectability that he is entitled to participate in public assemblies. It is in the character of citizen-king that the speaker in Eccl relates his experiences and presents his ideas.

This word for "assembly" and its cognates are in the Gr often tras by ekklēsea and its cognates (e.g. Dt 4 10; 9 10; Jgs 20 2; 21 5-8). So we are not surprised to find Kôheleth rendered by the Gr Ekklesiastes, and this Latinized into Ecclesiastes.

The speaker in Eccl speaks not only in the character of Koheleth, but in that of "the son of David, king in Jerusalem" (1 1). So far as the "king in Jerusalem" question might be either Solomon or any other king of the dynasty, or might be a composite or an ideal king. He is represented (1 12—2 11) as "king over Israel," and as distinguished for wisdom, for his luxuries, for his great enterprises in building and in business. These marks fit Solomon better than any other king of the dynasty, unless possibly Uzziah. Possibly it is not absurd to apply to Solomon even the phrase "all that Israel saw of the works of the fingers of his hands" (1 16; 2 7.9; of 1 Ch 29 25; 1 K 3 12; 2 Ch 1 12). It is safer, however, to use an alternative statement. The speaker in Eccl is either Solomon or some other actual or composite or ideal king of the dynasty of David.

If it were agreed that Solomon is the citizen king who, in Eccl, is represented as speaking, that would not be the same thing as agreeing that

5. Date and Solomon is the author of the book. Authorship

No one thinks that Sir Galahad is the author of Tennyson's poem of that name. Koheleth the king is the character into whose mouth the author of Ecclesiastes puts the utterances which he wishes to present, but it does not follow that the author is himself Koheleth.

The statement is often made that Jewish tradition attributes the writing of Eccl to Solomon; but can anyone cite any relatively early tradition to this effect? Is this alleged tradition anything else than the confusing of the author with the character whom he has depicted? The well-known words in Bāḇbāḏ Balthēḏ attributes Eccl to "Hezekiah and his company," not to Solomon. And the tradition which is represented by the order in which the books occur in the Heb Bibles seems to place it still later. Some of the facts which in this tradition are to be noted: First, it classes Eccl with the 5 miscellaneous books (Cant, Ruth, Lam, Eccl, Est) known as the five neḥillōth, the five Rolls. Second, in the count of books which makes the number 22 or 24 it classes Eccl as one of the last 5 books (Eccl, Est, Dan, Ezr-Neh, 1 and 2 Ch). That the men who made this arrangement regarded the books of this group as the latest in the Bible is a natural inference.

This agrees with the internal marks which constitute the principal evidence we have on this point. The grammatical character and the vocabulary of Eccl are exceptionally peculiar, and they strongly indicate that the book was written in the same period with these other latest books of the OT. The true date is not much earlier or later than 400 BC (see Chronicles), though many place it a cent. or a cent. and a half later. Details concerning these phenomena may be found in Driver's Introduction or other Introductions, or in commentaries. Only a few of the points will be given here, with barely enough illustrative instances to render the points intelligible.

In Eccl the syntax of the vb. is peculiar. The imperfect with was almost the only form of the ordinary Heb narrative tense, occurs—for example, "And I applied my heart" (1 17)—but it is rare. The narrator habitually uses the perfect with waw (e.g. 1 13; 2 11.12.14.15 bis. 17). In any Eng. book we should find it very nearly always that he were in the habit of using the progressive form of the vb. instead of the ordinary form—if instead of saying "And I applied my heart" he should say "And I was applying my heart," "And I was looking on all the works," "And I was turning" (1 13; 2 11.12), and so on. Another marked peculiarity is the frequent repeating of the pronoun along with the vb.: "I said in my heart, even I; And I was hating, even I, all my labor" (2 1.18 and con- tinually). The phrase "I said in my heart" is com- monly found in Eccl as compared with other parts of the Heb Bible (e.g. 4 2). The abbreviated form of the relative pronoun is much used instead of the full form, and in both forms the pronoun is used disproportionately often as a conjunction. In these and many similar phenomena the Heb of Eccl is affiliated with that of the later times.

The vocabulary presents phenomena that have the same bearing. Words of the stem tāḵan appear in Eccl (1 16; 4 12; Jer 12 2; Er 9 8; Ezk 24 5; 4 56), and not elsewhere in the Bible; they are frequent in the Talm. Words of the stem zāman (3 1) are used only in Eccl, Ezr, Neh, DnI, Est. Words of the stem shāḏāḏ, the stem whence comes the word "sultan," are frequent in Eccl—words which are used elsewhere only in the avowedly post-exilic books and in Gen 42 6, though a different word of this stem appears in the history of the time of David. Only in Eccl and Est are found the vb. kāḏēr, "to be correct" (whence the modern Jew- "kasher") and its derivative kāḇeḇāḏon. The Pers word parāḏ, "park" (2 5), occurs elsewhere only in Neh and Cant, and the Pers word pāḏāḏom, "official decision" or "record" (8 11), only in Est 1 20, and in the Aram. parts of Ezr and DnI. Eccl also abounds in late words formed from earlier stems, for example, ṣēḵēl and ṣēḵēlith, "folly" (10 6; 2 3, et al.; or mēḏānāḏ, "province" (5 8), frequent in the latest books, but elsewhere found only in one passage in 1 K (20 14.15.17.19). Esp. common are new derivatives that end in -āḏēm, for example, yēḇēn, "profit"; ṣīḇān, "travail"; ṣēḇēn, "that which is missing"; ṭeḇēn, "vexation" (1 3.13.15.17 and often). To these add instances of old words used in new meanings, and the various other groups of phenomena which can be grouped in such cases. No parts of the book are free from them.

The arguments for a later date than that which has been assigned are inconclusive. The Heb of
Ecclesiastes

Ecclesias tes

Eden

Edward, ə-dēr. See Eden.

Edians, ed′i-as. See IEdians.

Edinun, ed′i-on (B, 'Eṣṣwovē, Eddēnions, A, 'Eśwō, Eddinōs): One of the “holy singers”) at Josiah’s Passover (1 Esd 1 15). AV reads here Jeduthun, the corresponding name in the passage (2 Ch 35 15).

Eden, ed′on (ʾē-dān, “delight”); ’Edēn, “delight”; ’Eḏēp, ’Eḏeːm) (1) The land in which “Jeh God planted a garden,” where upon his creation “he put the man whom he had formed” (Gen 2 8). In the Assyrian inscriptions ’Ednu (Accadian Ṣēnu) means “plain” and it is from this that the Bib. word is probably derived. Following are the references to Eden in the Bible, aside from those in Gen 2 and 3: Gen 4 16; Isa 51 3; Ezek 28 13; 31 19; Jer 22 14; 35 5; Joel 2 3. The Garden of Eden is said to be “eastward, in Eden” (Gen 2 8): where the vegetation was luxurious (2 9) and the fig tree indigenous (3 7), and where it was watered by irrigation. All kinds of animals, including cattle, were found there (2 19-20). Moreover the climate was such that clothing was not needed for warmth. It is not surprising, therefore, that the pl. of the word has the meaning “delights,” and that Eden has been supposed to mean “the land of delights,” and that the word became a synonym for Paradise.

The location of Eden is in part to be determined from the description already given. It must be where there is a climate adapted to the production of fruit trees and of animals capable of domestication, and in general to the existence of man in his primitive condition. In particular, its location is supposed to be determined by the statements regarding the rivers coursing through it and surrounding it. This is the river “hākên” (Gen 2 10) which was parted and became four heads (“ro’shīm”), a word which (Jgs 8 16; Job 1 17) designates main detached branches into which an army is divided, and therefore would more properly signify branches than heads, permitting Joe and his leaders to intercept the river as it debouched into the ocean, which the Greeks was spoken of as the river “hōkēnandos” surrounding the world. According to Jos, the Ganges, the Tigris, the Euphrates and the Nile are the four rivers, being but branches of this one river. Moreover it is contended by some, with much show of reason, that the word prāḥ tāʾ Euphrates is a more general term, signifying “the broad” or “deep” river, and so may here refer to some other stream than the Euphrates, possibly to a river in some other region whose name is perpetuated in the present Euphrates, as “the Thames” of New England perpetuates the memory of the Thames of Old England. In ancient times there was a river Phrath in Persia, and perhaps two. It is doubtful whether the phrase “eastward, in Eden” refers to the position with reference to the writer or simply with reference to Eden itself. So far as that phrase is concerned, therefore, speculation is left free to range over the whole earth, and this it has done. Columbus and the sea-charts of the age put the mouth of the Orinoco surmised that its waters came down from the Garden of Eden. It is fair to say, however, that he supposed himself to be upon the E. coast of Asia, and the traditions of its location somewhere in Central Asia are numerous and persistent. Naturalists have, with Quatrefages, pretty generally fixed
upon the portion of Central Asia stretching E. from the Pamir, often referred to as the roof of the world, and from which flow four great rivers—the Indus, the Tarim, the Sur Daria (Jaxartes), and the Amu Daria (Oxus)—as the original cradle of mankind. This conclusion has been arrived at from the fact that at the present time the three fundamental types of the races of mankind are grouped about this region. The Negro races are, indeed, in general far removed from the location, but still fragments of them both pure and mixed are found in various localities both in the interior and on the seashore and adjacent islands where they would naturally radiate from this center, while the yellow and the white races here meet at the present time in close contact. In the words of Quatrefages, "No other region of the globe presents a similar union of extreme human types distributed round a common center" (The Human Species, 176).

Philology, also, points to this same conclusion. On the E. are the monosyllabic languages, on the N. the polysyllabic or agglutinative languages, of the W. and S. the inflectional or Aryan languages, of which the Sanskrit is an example, being closely allied to nearly all the languages of Europe. Moreover, it is to this center that we trace the origin of nearly all the domesticated animals. Naturally, therefore, the same high authority writes, "There we are inclined to say the first human beings appeared and multiplied till the population flowed as from a bowl and spread themselves in waves by the migration of men and animals. Naturally, therefore, the same high authority writes, "We are inclined to say the first human beings appeared and multiplied till the population flowed as from a bowl and spread themselves in waves by the migration of man and animals." But it should be noted that if, as we believe, there was a universal destruction of antediluvian man, the center of dispersion had to be in the midst of the inhabited countries because we would be that from the time of Noah, and so would not refer to the Eden from which Adam and Eve were driven. The same may be said of Hazzekel's theory that man originated in a submerged continent within the area of the Indian Ocean.

Dr. William F. Warren has with prodigious learning attempted to show that the original Eden was at the North Pole, a theory which has been rejected by nearly every student of the question, and which, in the writer's opinion, is certainly conclusive, for it certainly is true that in preglacial times a warm climate surrounded the North Pole in all the lands which have been explored. In North America, Siberia, and Spitsbergen abundant remains of fossil plants show that during the middle of the Tertiary period the whole circumpolar region was characterized by a climate similar to that prevailing at the present time in Southern Europe, Japan, and the southern United States (see Asa Gray's lectures on "Forest Geography and Archaology" in the American Journal of Science, CXVI, 85–94, 183–96, and Wright, Ice Age in North America, 5th ed., ch. xvii). But as the latest discoveries have shown that there is no land within several hundred miles of the North Pole, Dr. Warren's theory, if maintained at all, will have to be modified so as to place Eden at a considerable distance from the actual pole. Furthermore, his theory would involve the destruction of "Tertiary man," and thus extend his chronology to an incredible extent, even though with Professor Green (see Antediluvians) we are permitted to consider the genealogical table of Gen 5 as sufficiently elastic to accommodate itself to any facts which may be discovered.

Much also has been said in favor of identifying Eden with Armenia, for it is here that the Tigris and Euphrates have their origin, while two others, the Aras (Araxes) emptying into the Caspian Sea and the Choruk (thought by some to be the Phasis) emptying into the Black Sea, would represent the Giron and the Pishon. Havilah would then be identified with Colchis, famous for its golden sands. But Cush is difficult to find in that region; while these four rivers could by no possibility be regarded as branches of one parent stream.

Two theories locate Eden in the Euphrates valley. Of these the first would place it near the head of the Pers Gulf where the Euphrates after their junction form the Tigris and Euphrates after their junction form the Tigris beneath the name of the Shatt el-Arab which bifurcates into the Euphrates and the western arm before reaching the Gulf. Calvin considered the Pishon to be the eastern arm and the Giron the western arm. Other more recent authorities modify the theory by supposing that Giron and Pishon are represented by the Karun and the Kerka River which comes into the Shatt el-Arab from the east. The most plausible objection to this theory is that the Bib. account represents all these branches as down stream from the main river, whereas this theory supposes them to rise upstream. This objection has been ingeniously met by calling attention to the fact that 2000 years before Christ the Pers Gulf extended up as far as Eridu, 100 miles above the present mouth of the river, and this ancient land entered the head of the Gulf through separate channels, the enormous amount of silt brought down by the streams having converted so much of the valley into dry land. In consequence of the tides which extend up to the head of the Gulf, the current of all these streams would be turned up stream periodically, and so account for the Bib. statement. In this case the river (nâdâr) would be represented by the Pers Gulf itself, which was indeed called by the Hebrews a marâmâr, "the bitter river." This theory is further supported by the fact that according to the cuneiform inscriptions Eridu was reputed to have in its neighborhood a garden, "a holy place," in which there grew a sacred palm tree. This "tree of life" appears frequently upon the inscriptions with two guardian spirits standing on either side.

The other theory, advocated with great ability by Friedrich Delitzsch, places its seat of ancient Babylon, where the Tigris and Euphrates approach to within a short distance of one another and where the country is intersected by numerous irrigating streams which put off from the Euphrates and Tigris and flow into the sea. The latter level is here considerably lower than that of the Euphrates—the situation being somewhat such as it is at New Orleans where the Mississippi River puts off numerous streams which empty into Lake Pontchartrain. Delitzsch supposes the Shatt el-Nahr, which flows eastward into the Tigris, to be the Giron, and the Pallacap, flowing on the W. side of the Euphrates through a region producing gold, to be the Pishon. The chief difficulties attending this theory pertain to the Choruk, which runs down to the Persian Gulf with the Pallacap, and the location of Havilah on its banks. There is difficulty, also, in all these theories in the identification of Cush (Ethiopia), later associated with the country from which the Nile emerged after giving countenance to the belief of Jos and many others that that river represented the Giron. If we are compelled to choose between these theories it would seem that the one which locates Eden near the head of the Pers Gulf combines the greater number of probabilities of every kind.

(2) A Levite of the time of Hezekiah (2 Ch 29:12; 31:15).


George Frederick Wright
***EDEN***

EDEN, HOUSE OF. See AVEN; BETH-EDEN; CHILDREN OF EDEN.

EDER, e’dër ( Mater card. ’Ather, “flock”):
(1) One of the “uttermost cities” of Judah in the Negeb (“South”) near the border of Edom (Josh 15 21), possibly Kh. el ’Adar, 5 miles S. of Gaza, but probably this is too far west.
(2) Edor (AV Eden) or better Migdal Eder, שדייה, migdal ’Edher, “the tower of the flock!”; פדeah, Gäder. After Rachel died and was buried “in the way to Ephrath (the same is Bethlehem) . . . Israel journeyed, and spread his tent beyond the tower of Eden” (Gen 35 19). In ver 21 he is described as proceeding to Hebron. This “tower of the flock,” which may have been only a tower and no town, must therefore be looked for between Bethlehem and Hebron. Jerome says that it was one Rom mile from Bethlehem. In the LXX, however, vs 16 and 21 are transposed, which suggests that there may have been a tradition that Migdal Eder was between Bethel and Bethlehem. There must have been many such towers for guarding flocks against robbers. Cf “tower of the watchman” (2 K 18 8, etc.). The phrase “Migdal Eden” occurs in Mic 4 8 where Jerus is compared to such a tower.

E. W. G. MASTERMAN

EDER, e’dër ( נ’דיה, ’Edhër, “flock”):
(1) A Merarite Levite in the days of David (1 Ch 23 23; 23 24); son of Mushli.
(2) A Benjamite (1 Ch 8 16, AV “Ader”).

EDES, e’dēs: RV EDOS (q.v.).

EDGE, ej: Very frequently occurs in the phrase “the edge of the sword” (Josh 10 28, etc.) from the Heb יד, peh, “lip,” or יד, ’šaphāh, “lip.” Ex 28 7 and 39 4 read “ends,” from יד, kāḏāh, “end” (AV “edge”), and Josh 13 27 has “uttermost part” for the same Heb word (AV “edge”). In Jer 31 29 and Ezek 18 2, “The children’s teeth are set on edge” ( יד, kāḏāh, “to be blunt”), i.e. set hard one against another.

EDIFICATION, edi-fi-kā‘shun, EDIFY, ed-fi: The Gr words ἐκσκαταί, ὀικοδομέω, “to build,” stem from the act of building, and are used both lit. and fig. in the NT: “edify,” “edifying,” “edification,” are the tr of AV in some 20 passages, all in the fig. sense of the promotion of growth in Christian character. RV in 2 Cor 10 8; 13 10; Eph 4 12,16; 1 Thess 5 11 renders “build up,” “build up,” “making the force of the figure clearer to the Eng. reader. In 1 Tim 1 4 the Gr text followed by RV has ἐκκατάνωσις, ὀικοδομή, “dispensation,” instead of ἐκσκατάσσω, ὀικοδομέω, “edifying” (AV).

F. K. FAHR

EDNA, ed’na ( ידוה, Edna): Wife of Raguel and mother of Sarah who married Tobias (Tob 7 2, etc. 10 12; 11 1). E. in Heb means “pleasure” and corresponds to Lat Anna.

EDOM, e’duhn, EDOMITES, e’duhn-its ( ידומ, ’Edom, “red”;
(2) ?שאעם, ?שאום, Edom): The boundaries of Edom may be traced with some approach to accuracy. On the E. of the northern border ran from the Dead Sea, and was marked by Wady el-Karadī, or Wady el-Haṣā. On the E. it marched with the desert. The southern border ran by Elath and Ezion-geber (Dt 2 8). On the W. of

the 'Arabah the north boundary of Edom is determined by the south border of Israel, as indicated in Nu 34 3 f: a line running from the Salt Sea southward of the Ascent of Akarabbin to Zin and Kadesh-barnath. This last, we are told, lay in the “uttermost” of the border of Edom (Nu 20 16). The line may be generally indicated by the course of Wādy el-Fikrah. How much of the uplands W. of the 'Arabah southward to the Gulf of 'Akbab was included in Edom it is impossible to say.

The land thus indicated varies greatly in character and features. S. of the Dead Sea in the bottom of the valley we have first the stretch of salt marsh land called eser and Sebbah; then, beyond the line of white Features cliffs that crosses the valley diagonally from N.W. to S.E., a broad depression strewed with stones and sandhills, the débris of an old sea bottom, rises gradually, and 60 miles to the S. reaches a height of about 700 ft. above the level of the Red Sea, 2,000 ft. above that of the Dead Sea. From this point it sinks until it reaches the shore of the Gulf of 'Akbab, 45 miles farther S. The whole depression is known today as Wādy el-l'Arabah (cf Heb ḫā-‘arabāh, Dt 2 8 RV, etc.). On either side the mountains rise steeply from the valley, their edges curved and the deep wadys that break down from the interior (see ARABAH). The northern part of the plateau on the W. forms the spacious grazing ground of the 'Azāzimeh Arabs. The mountains rise to a height of from about 1,500 ft. to a little over 2,000 ft. This district was traversed by the ancient caravan road to South Pal; and along the eastern side traces of the former civilization are still to be seen. The desert region to the S. is higher, reaching to as much as 3,600 ft. The mountain range E. of the 'Arabah is generally higher in the S. than in the N. Jebel Harān, beside Petra, is 4,780 ft. above sea-level; while E. of 'Akbab, Jebel el-Ḥismā may be as much as 5,900 ft. in height. Limestone, porphyry and Nubian sandstone are the prevailing formation; but volcanic rocks are also found. The range consists mainly of rough rocky heights with many almost inaccessible peaks separated by deep gorges. But there are also breadths of fertile land where wheat, grapes, figs, dates, and olives are cultivated with advantage. The northern district is known today by the name el-Jebāl, corresponding to the ancient Gebal. Seir is the name applied to the eastern range in Gen 36 8; Dt 2 1; 2 Ch 20 23. It is likely that it was used both in the rans. and the N.T. Seira, however, is used for the western highlands in Dt 33 2. This seems to be its meaning also in Jgs 5 4, where it appears as the equivalent of “the field of Edom.” With this same phrase, however, in Gen 32 3 it may still apply to the eastern range. See illustration under DESERT.

The name Edom, “red,” may have been derived from the red sandstone cliffs characteristic of the country. It was applied to Esau because of the color of his skin (Gen 25 25), or from the color of the potage for which he sold his birthright (ver 30). In Gen 36 8 Edom is equated with Edom as dwelling in Mt. Seir; and he is described as the father of Edom (ver 9, Heb). The name however is probably much older. It may be traced in the records of the Twelfth Dynasty in Egypt. In the Am Tab (Brit Mus No. 64) Uduum, or Edom, is named; and in Assyrian inscriptions the name Uduum occurs of a city, and the latter may have been named from the former: this again may have been derived from a deity, Edom, who may be traced in such a name as Obed-edom (2 S 6 10).

The children of Edom are said to have “destroyed” the Horites who dwelt in Seir before them (Gen 14

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3. Origin of Name
EDOM, Edomites

Education

6; Dt 2 22). This only means that the Horites were subdued. Esau married the daughter of Naah, a Horite (Gen 36 20—in ver 2 he is called a Hivite); and the lists in this chapter show that races intermingled. The Horite government was in the hands of "dukes" (Gen 36 29 f., RV "chiefs"). They were succeeded by dukes of the house of Esau (vs 40 f.). This form of government gave way to that of an elective monarchy (vs 31 f.), and this had existed some time before Israel left the wilderness. Then reigning king would not permit Israel to pass through the land (Nu 20 14 ff.; 21 4). Israel was forbidden to "abhor an Edomite," on the ground that he was a brother; and children of the third generation might enter the assembly of the Lord (Dt 23 7 f.). War with Edom was out of the question.

Some thirty years after the Exodus, Ramesses III "smote the people of Seir." The Israelites could not have been far off. We first hear of war between Israel and Edom under Saul (1 S 14 47). David prosecuted the war with terrific force, slaughtering 18,000 Edomites (so read instead of "Syrians") in the Valley of Salt (2 S 8 13 f.)—so seldom for six months in the country, which wasarrisoned by Israelites, "until he had cut off every male in Edom" (1 K 11 15 f.). Hadad of the blood royal of Edom escaped to Egypt, and later became a source of trouble to Solomon (vs 14 f.25). The conquest of Edom opened to Israel the ports of the Red Sea, then the Edomites of Solomon and Jehoshaphat set out. In Jehoshaphat's time the king is called a "deputy" (22 47). Its king acknowledged the supremacy of Judah (2 K 3 9, etc.). Under Jehoram of Jehoshaphat, Edom revolted. Jehoram defeated them at Zair, but was unable to quell the rebellion (8 20 f.). Amaziah invaded the country, slew 10,000 in the Valley of Salt, and took Sela which he named Joktheel (14 7). Uzziah restored the Edomite port of Elath (14 22). In the Syrian war Rezin regained Elath for Syria, and cast out the Jews. It was then permanently occupied by Syrians—here also probably we should read Edomites (16 6). From the cuneiform inscription we learn that when Tiglath-pileser subdued Rezin, among the kings from whom he received homage at Damascus was Qaus-malaka of Edom (736 BC). Later Malik-rim paid homage to Senacherib. To Ezarhaddon also they were compelled to pay it. They were driven away no doubt—else they could to Nebuchadnezzar, and exulted in the destruction of Judah, stirring the bitterest indignation in the hearts of the Jews (Lam 4 21; Ezk 25 12; 35 3 f.; Ob vs 10 f.). The Edomites pressed into the new empty lands in the S. of Judah. In 300 BC Mt. Seir with its capital Petra fell into the hands of the Nabataeans. West of the 'Arabah the country they occupied came to be known by the Gr name Idumaea, and the people

5. Idumaeans in Idumaea. Hebron, their chief city, was taken by Judas Maccabaeus in 165 BC (1 Mac 4 29.61; 5 65). In 126 BC the country was subdued by John Hyrcanus, who compelled the people to become Jews and to submit to circumcision. Antipater, governor of Idumaea, was made procurator of Judaeans and Galileans, and Julius Caesar. He paved the way to the throne for his son Herod the Great. With the fall of Judah under the Romans, Idumaea disappears from history.

The names of several Edomite deities are known: Hadad, Qaus, Koze, and, possibly, Edom; but of the religion of Edom we are without information. The language differed little from Heb.

W. EWING

EDOS, e'dos (H8165, Edosat; AV Edes): One who agreed to put away his foreign wife (1 Ead 9 35); called Iddo, AV "Jadan," in Ezr 10 43.

EDREI, e'dre'i (H7690, 'edhre'i; 'Epdavv, Edr'dein): (1) One of the cities of Og, not far from Ashtaroth, where the power of his kingdom received its death-blow from the invading Israelites (Josh 12 4; Nu 21 33 f., etc.). It seems to mark the western limit of Bashan and ammonite lands on the E. (Dt 3 10). It was given to Machir, son of Manasseh (Josh 13 31). Onom places it 24 Rom miles from Bostra. The most probable identification is with Der'ah, a town of between 4,000 and 5,000 inhabitants, on the southern lip of Wady Zeidah, about 29 miles as the crow flies E. of the Sea of Galilee. It is the center of an exceedingly fruitful district. The accumulated rubbish in the town covers many remains of antiquity. It is, however, chiefly remarkable for the extraordinary subterranean city, as yet only partially explored, cut in the rock under the town. This is certainly very ancient, and was doubtless used by the inhabitants as a refuge in times of stress and peril. For a description see Schumacher, Across the Jordan, p 131. (2) A place not identified, between Kadesh and En-hazor (Josh 19 37).

W. EWING

EDUCATION, e'd-à-k'eshun:

I. Education Defined

II. Education in Early Israel

1. Nomadic and Agricultural Periods

2. The Monarchical Period

3. Deuteronomical Legislation

4. Reading and Writing

III. Education in Later Israel

1. Educational Significance of the Prophets

2. The Teaching of the Law

3. Wise Men or Sages

4. The Book of Proverbs

5. Scribers and Levites

6. Greek and Roman Influences

IV. Education in New Testament Times

1. Subject Matter of Instruction

2. Method and Aims

3. Valuable Results of Jewish Education

4. The Preeminence of Jesus as a Teacher

5. Educational Work of the Early Disciples

Literature

I. Education Defined.—By education we understand the sum total of those processes whereby society transmits from one generation to the next its accumulated social, intellectual and religious experience and tradition. In part these processes are formal and incidental, arising from participation in certain forms of social life and activity which exist on their own account and not for the sake of their educative influence upon the rising generation. The more formal educative processes are designed (1) to give the immature members of society a mastery over the symbols and technique of civilization, including language (reading and writing), the arts, the sciences, and religion, and (2) to enlarge the fund of individual and community knowledge beyond the measure furnished by the direct activities of the immediate environment (cf Dewey, art. on "Education" in Monroe's CE; cf Butler, M.).

Religious education among ancient and modern peoples alike reveals clearly this twofold aspect of all education. On its formal side it consists in the transmission of religious ideas and experience by means of the reciprocal processes of imitation and example. Each generation is thus perpetually participating in the religious activities and ceremonies of the social group, imbibing as it were the spirit and ideals of the preceding generation as these are modified by the particular economic and industrial conditions under which the entire process takes place. Formal religious education begins with the
conscious and systematic effort on the part of the mature members of a social group (tribe, nation, or religious fellowship) to initiate the immature members to the solemnities of life, to patient training, or both, into the mysteries and high privileges of their own religious fellowship and experience. As regards both the content and form of this instruction, these will in every case be determined by the type and stage of civilization reflected in the life, occupations, habits and customs of the people. Among primitive races educational method is simpler and the content of formal instruction less differentiated than on higher culture levels (Ames, _ETH_). All education is as first religious in the sense that religious motives and ideas predominate in the educational efforts of all primitive peoples. The degree to which religion continues predominant in the educational system of a progressive nation depends upon the vitality of its religion and upon the measure of efficiency and success with which from the first that religion is instilled into the very bone and sinew of each succeeding generation. Here lies the explanation of the religious-educational character of the nation's life, and here, too, the secret of Israel's incomparable influence upon the religious and educational development of the world. The religion of Israel was a vital religion and it was a teaching religion (Kont, _GTJC_).

II. Education in Early Israel (from Patriarchal Times) Through social and national development the Hebrews passed through several clearly marked cultural stages which it is important to note in connection with their educational history. At the earliest point at which the OT gives us any knowledge of them, they, like their ancestors, were nomads and shepherds. Their chief interest centered in the flocks and herds from which they gained a livelihood, and in the simple, useful arts that seem gradually to have become hereditary in certain families. With the settlement of the Hebrew tribes in Palestine and their closer contact with Canaanitish culture, a more established agricultural life with resulting changes in social and religious institutions gradually superseded the nomadic stage of culture. A permanent dwelling-place made possible, as the condition of warfare of gradual conquest made necessary, a closer federation of the tribes, which ultimately resulted in the establishment of the monarchy under David (W. R. Smith, RS; Davidson, _HE_).

In those two cultures, both the nomadic and the agricultural, there was no distinct separation between the spheres of 1. Nomadic religion and ordinary life. The relation of the people to Yahweh was conceived by them in simple fashion as filial obedience and loyalty, and on Yahweh's part reciprocal parental care over them as His people. The family was the social unit and its head the patriarch, home and family, authority and leadership. The tribal head or patriarch in turn combined in himself the functions which later were differentiated into those of priest and prophet and king. Education was a matter of purely domestic interest and concern. The home was the only school and the parents the only teachers. But there was real instruction, all of which, moreover, was given in a spirit of devout religious earnestness and of reverence for the common religious ceremonies and beliefs, no matter to what the scholar was the elementary task of husbandry or of some useful art, or whether it was the sacred history and traditions of the tribe, or the actual performance of its religious rites. According to Jos (Ant. IV, viii. 12) Moses himself has commanded: "All boys are to learn the most important parts of the law since such knowledge is most valuable and the source of happiness"; and again he commanded (Apion, II, 25) to teach them the rudiments of learning (reading and writing) together with the laws and ceremonies, so that they might not transgress or seem ignorant of the laws of their ancestors, but rather emulate their example. Certain it is that the earliest legislation, including the Decalogue, emphasized parental authority and their claims on the reverence of their children: "Honour thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee" (Ex 20:12); "And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death" (Ex 21:15-17); while every father was exhorted to explain to his son the origin and significance of the great Passover ceremony with its feast of unleavened bread: "And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt" (Ex 13:8).

The period of conquest and settlement developed leaders who not only led the allied tribes in battle, but served as judges between their people. They were the "rulers of the city and commercial life" (Ames, _PEE_, 174 f.). The establishment of the kingdom and the beginning of that "medical" religious life were accompanied by more radical cultural changes, including the differentiation of religious from other social institutions, the organization of the priesthood, and the rise and development of prophecy. Elijah, the Tishbite, Amos, the herdsman from Tekoa, Isaiah, the son of Amoz, were all champions of a simple faith and ancient religious ideals as over against the worldly-wise diplomacy and sensuous idolatry of the surrounding nations. Under the monarchy also a new religious symbolism developed. Yahweh was thought of as a king in whose hands actually lay the supreme guidance of the state: "Accordingly the organization of the state included provision for consulting His will and obtaining His direction in the affairs of State" (W. R. Smith, _RS_, 30). Under the teaching of the prophets the ideal of personal and civic righteousness was moved to the very forefront of Hebrew religious thought, while the prophetic ideal of the future was that of a time when "the earth shall be full of the knowledge of Jehovah as the waters cover the sea" (Isa 11:9), when all "from the least of them unto the greatest of them" shall know him (Jer 31:34). Concerning the so-called "schools of the prophets", which, in the days of Elija, were also religious societies, Jericho and Gilgal (2 K 2:35; 4:38 f.), and probably in other places, it should be noted that these were associations or brotherhoods established for the purpose of mutual edification rather than education. The Bible does not use the word "schools" to designate those fraternities. Nevertheless we cannot conceive of the element of religious training as being entirely absent.

Shortly before the Bab captivity King Josiah gave official sanction and sanction to the teachings of the prophets, while the Deuteronomic legislation of the same period strongly emphasized the responsibility of parents for the religious and moral education of their children. Concerning the words of the law Israel is admonished: "Thou shalt teach them diligently
unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; (De 6:7)

For the benefit of children as well as adults the law was to be written "upon the door-posts" and "gates" (De 6:9; 11:11). For the benefit of Levites, who were the guardians of the law, the priestly leaders intrusted them with the teaching of the law (Dt 33:10). For the benefit of Israel as a whole the law was given to the children of Israel: ... Hear O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them." (De 6:20).

"For the commandment is a lamp: and the law is light; And reproofs of instruction is the way of life." (Pr 6:23)

4. Reading and Writing

With the development and reorganization of the ritual, priests and Levites, as the guardians of the law, were the principal instructors of the people, while parents remained in charge of the training of the children. In the families of the aristocracy the place of the parents was sometimes taken by tutors, as appears from the case of the infant Solomon, whose training seems to have been intrusted to the prophet Nathan (2 S 12:25). There is no way of determining to what extent the common people were able to read and write. Our judgment that these rudiments of formal education in the modern sense were not restricted to the higher classes is based upon such passages as Isa 29:11,12, which distinguishes between the man who "is learned" (lit. "knoweth letters") and the one who is "not learned," and Isa 10:19, referring to the ability of a child "to write," taken together with such facts as that the literary prophets Amos and Micah sprang from the ranks of the common people, and that "the workman who excavated the tunnel from the Virgin's Spring to the Pool of Siloam carved in the rock the manner of their work" (Kennedy in HDB).

It should be added that the later Jewish tradition, reflected in the Targums and Midrash, which represents both public, elementary and college education as highly developed even in patriarchal times, is generally regarded as altogether unworthy.

III. Education in Later Israel (from the Exile to the Birth of Christ).—The national disaster that befell the Heb people in the downfall of Jerusalem and the Maccabees was not without its compensating, purifying and stimulating influence upon the religious and educational development of the nation. Under the pressure of adverse external circumstances the only source of comfort for the exiled people was in the law and covenant of Yahweh, while the shattering of all hope of immediate national greatness turned the thought and attention of the religious leaders away from the present toward the future. Two types of Messianic expectation characterized the religious development of the exilic period. The first is the priestly, material hope, return, redemption and restoration which had been the prophecies of Ezekiel. The exiled tribes are to return again to Jerusalem; the temple is to be restored, its ritual and worship purified and exalted, the priestly ordinance and service elaborated. The second is the theocentric and idealized Messianic expectation of the Second Isaiah, based on teachings of the earlier prophets. For the greatest of Heb prophets Yahweh is the only God, and the God of all nations as well as of Israel. For him Israel is Yahweh's servant, His instrument for revealing himself to other nations, who, when they witness the redemption of Israel, will bow down to Yahweh and acknowledge His rule. "Thus the trials of the nation lead to a comprehensive universalism within which the suffering Israel gains an elevated and ennobling explanation." (Ames, PRE, 155). In the prophetic vision of Ezekiel we must seek the inspiration for the later development of Jewish ritual, as well as the basis of those eschatological hopes and expectations which find their fuller expression in the apocalypse of the Apocalyptic period.

1. Educational Significance of the Prophets

The theological and religious leaders of the exilic period were the religious leaders of the nation. In advance of their age they were the heralds of Divine truth; the watchmen on the mountain tops whose clear voice turned the nation away from the false and worldly religious teachings and principles they impressed upon the consciousness of their own and succeeding generations, thereby giving to future teachers of their race the essence of their message, and preparing the way for the larger and fuller interpretation of religion and life contained in the teachings of Jesus. The immediate influence of their teaching is explained in part by the variety and effectiveness of their teaching method, their marvelous simplicity and directness of speech, their dramatic emphasis upon essentials and their intelligent appreciation of social conditions and problems about them.

The immediate bond of union, as well as the textbook and program of religious instruction, during the period of the Exile, was the Book of the Law. When in 458 BC a company of exiles returned to the land, they brought with them the books of the Law, the Prophets, the Psalms and the Psalms of the Targums and the Greek versions of the Hebrew Bible. The Book of the Law, the Pentateuch, and the Prophets were the books which were read and studied in the schools and colleges of the Jewish nation.

2. The Book of the Law

Subsequently, the Book of the Law, or the Torah, was the book which the exiles carried with them to the land of Babylon. When in 458 BC a company of exiles returned to the land, they brought with them the books of the Law, the Prophets, the Psalms and the Psalms of the Targums and the Greek versions of the Hebrew Bible. The Book of the Law, the Pentateuch, and the Prophets were the books which were read and studied in the schools and colleges of the Jewish nation.

3. Wise Men or Sages

The term "sages" or "rabbis" is used to designate the wise men and scribes of the later post-exilic times who were to be regarded as one and the same class, as an increasing number of scholars are inclined to believe, or thought of as distinct classes, the wise men and the scribes. The term "sages" or "rabbis" is used to designate the wise men and scribes of the later post-exilic times as well as those of the preceding period. The term "rabbis" is used to designate the wise men and scribes of the later post-exilic times as well as those of the preceding period.
both in Israel and among other nations of the East. As illustrations of their appearance in preexilic OT history may be cited the references in 2 S 14 1–20; 1 K 4 32; Isa 20 10. It is no lesser personage than King Solomon who, both by his contemporaries and later generations as well, was regarded as the representative of this earlier group of teachers who uttered their wisdom in the form of clever, epigrammatic proverbs and shrewd sayings. The climax of Wisdom-teaching belongs, however, to the later post-exilic period. Of the wise men of this later day an excellent description is given for us in the Book of Eccles (39 3.4.8.10; cf 1 1–11):

"He seeks out the hidden meaning of proverbs, And is conversant with the subtleties of parables, He serves among great men, And appears before him who rules; He travels through the land of strange nations; For he hath tried good things and evil among men.

He shows forth the instruction which he has been taught, And glories in the law of the covenant of the Lord.

Nations shall declare his wisdom, And the congregation shall tell out his praise."

Of the pedagogic experience, wisdom and learning of these sages, the Book of Prov forms the Bib. repository. Aside from the Torah it is the oldest book of education. The wise men conscious of life itself as a discipline. Parents are the natural instructors of their children:

"My son, hear the instruction of thy father, And forsake not the law of thy mother."—Prov 1 8.

(Cf 4 1–4 f; 6 20; 13 1.) The substance of such parental teaching is to be the "wisdom of Yahweh" which "is the beginning of wisdom"; and fidelity in the performance of this parental obligation has the promise of success:

"Train up a child in the way he should go, And even when he is old he will not depart from it."—Prov 22 6.

In their training of children, parents are to observe sternness, not hesitating to apply the rod of correction, when needed (cf 23 13.14), yet doing so with discretion, since wise reproof is better than "a hundred stripes" (17 10). Following the home training there is provision for further instruction at the hands of professional teachers for all who would really obtain unto "wisdom" and who can afford the time and expense of such special training. The teachers are none other than the wise men or sages whose words "heard in quiet" (Ecc 9 17) are "as goads, and as nails well fastened" (12 11). Their precepts teach diligence (Prov 6 6–11), chastity (7 5), charity (16 21), truthfulness (17 7) and temperance (21 17; 22 20.21.29–31); for the aim of all Wisdom-teaching is none other than

"To give prudence to the simple, To the young man knowledge and discretion: That the wise man may hear, and increase in learning; And that the man of understanding may attain unto sound counsels."—Prov 1 4.5.

The ἥθρωμα or "men of book learning" were editors and interpreters as well as scribes or copyists of ancient and current writings. As such they did not become prominent until the wise men, as such, stepped into the background, nor until the exigencies of the situation demanded more teachers and teaching than the ranks of priests and Levites, charged with religious duties, could supply. Ezra (cf 1 Macc 8 11; Neh 8 1 f), concerning whom we read that he "set his heart to seek the law of Jeh, and to do it, and to teach in Israel statutes and ordinances" (Ezr 7 10). Likewise the Levites often appear as teachers of the law, and we must think of the development of scribes (scribism) as a distinct profession as proceeding very gradually. The same is true of the characteristic Jewish religious-educational institution, the synagogue, the origin and development of which fell within this same general period (cf SYNAGOGUE). The pupils of the ἥθρωμα were the Pharisees (πρόσκειται or "separatists") who during the Maccabean period came to be distinguished from the priestly party or Sadducees.

The conquest of Persia by Alexander (332 BC) marks the rise of Gr influence in Pal. Alexander himself visited Pal and perhaps Jerusalem, and the Roman Jews and granted to them the privilege of self-government, and the maintenance of their own social and religious customs, both at home and in Alexandria, the new center of Gr learning, in the founding of which many Jews participated (see ALEXANDRIA). During the succeeding dynasty of the Ptolemies, the Gr and Gr culture penetrated to the very heart of Judaism at Jerusalem, and threatened the overthrow of Jewish social and religious institutions. The Maccabean revolt under Antiochus Epiphanes (174–164 BC) served to reestablish the temple ritual during the early part of the Maccabean period (161–63 BC) were the natural reaction against the attempt of the Seleucidae forcibly to substitute the Gr gymnasium and theater for the Jewish synagogue and temple (cf 1 Macc 1, 33; 6 20; 13 13 and 2 Macc 4–10). The end of the Maccabean period found Pharisaism and strict Jewish orthodoxy in the ascendency with such Hellenic tendencies as had found permanent lodgment in the life of the Jewish community were driven out of the aristocratic Sadducees. The establishment of Rom authority in Pal (63 BC) introduced a new determining element into the environmental conditions under which Judaism was to attain its final distinguishing characteristics. The genius of the Romans was practical, legalistic and institutional. As organizers and administrators they were preeminent. But their religion never inspired to any exalted view of life, and education to them meant always the life of a practical life of religious duties. Hence the influence of Rom authority upon Judaism was favorable to the development of a narrow individualistic Pharisaism, rather than to the fostering of Gr idealism and universalism. With the destruction of Jerusalem by Titus in 70 AD more than a cent. later (70 AD) and the cessation of the temple worship, the Sadducees as a class disappeared from Judaism, which has ever since been represented by the Pharisees devoted to the study of the law. Outside of Jerusalem and Pal, meanwhile, the Jewish communities at Alexandria and elsewhere were much more hospitable to Gr culture and learning, at the same time exercising a reciprocal, modifying influence upon Gr thought. It was, however, through its influence upon early Christian theology and education that the Hellenistic philosophy of the Alexandrian school left its deeper impress upon the substance and method of later Christian education.

IV. Education in New Testament Times (from the birth of Christ to the end of the 1st cent.)—

Elementary schools: Jewish education in the time of Christ was of the orthodox traditional type and in the hands of scribes, Pharisees and learned rabbis. The home was still the chief institution for the dispensation of instruction in Pal. Although synagogues, with attached schools for the young, were to be found in every important Jewish community. Public elementary schools, other than
those connected with the synagogues, were of slower growth and do not seem to have been common until, some time after Joshua ben Gamala, high priest from 63–65 AD, ordered that teachers be appointed in every province and city to instruct children having attained the age of 6–7 years. In the synagogue schools the tannaim, or attendant, not infrequently served as schoolmaster (cf. School; Schoolmaster).

As in earlier times the Torah, connoting now the sacred OT writings as a whole, though with emphaticasis still upon the law, furnished the material for instruction. To this were added, in the secondary schools of the rabbis, the illustrative and rabbinical interpretation of the law (the haggadah) and its applications (the halakhah). Together the haggadah and halakhah furnish the content of the Talmuds, as the voluminous collections of orthodox Jewish teachings of later centuries, came to be called.

As regards teaching method the scribes and rabbis of NT times did not improve much upon the practice of the sōphrēn and sages of earlier centuries. Memorization, the exact transcription of the master's teaching, rather than general knowledge or culture, was the main objective. Since the voice of prophecy had become silent and the canon of revealed truth was considered closed, the intellectual mastery and interpretation of this sacred revelation of the past was the only aim that education on its intellectual side could have. On its practical side it sought, as formerly, the inculcation of habits of strict ritualistic observance—obedience to the letter of the law as a condition of association and fellowship with the selected company of true Israelites to which scribes and Pharisees considered themselves to belong. The success with which the teaching of the scribes and rabbis were accompanied is an evidence of their devotion to their work, and more still of the psychological insight manifested by them in utilizing every subtle means and method for securing and holding the attention of pupils. It was the cultured and learned scribes and rabbis who were they, or the trained and obedient servants of an educational ideal. The defects in their work were largely the defects in that ideal. Their theory and philosophy of education were narrow. "Their eyes were turned inward by its imperfection, rather than the present and future." They failed to distinguish clearly the gold from the dross in their inherited teachings, or to adapt these to the vital urgent needs of the common people. In its struggle against foreign and foreign cults and foreign culture, Judaism had increased itself in a shell of stereotyped orthodoxy, the attempt to adapt which to new conditions and to a constantly changing social order resulted in an insincere and shallow casuistry of which the fantastic conglomeration mass of Talmudic wisdom of the 4th and 6th centuries is the lasting memorial.

Nevertheless, "Jewish education, though defective both in matter and in method, and tending to fetter rather than to free the mind, was a distinct advance, and a source of much moral and intellectual benefit to the people." To these four points of excellence enumerated by Davidson (HE, 80) must be added a fifth which, briefly stated, is this: (5) Jewish education by its consistent teaching of lofty monotheism, and its emphasis, sometimes incidental and sometimes outstanding, upon righteousness and holiness of life as a condition of participation in a future Messianic kingdom, prepared the way for the Christian view of God and the world, set forth in its original distinctness of outline and incomparable simplicity in the teachings of Jesus.

Jesus was more than a teacher; but He was a teacher first. To His contemporaries He appeared as a Jewish rabbi of exceptional influence and personality. He used the pre-eminence of teaching method to forge the link between Jesus as a rabbi and the Rabbi, a teacher group of chosen disciples (learners) whom He trained and taught more explicitly with a view to perpetuating through them His own influence and work. His followers called Him Rabbi, and the scribes and Pharisees conceded His popularity and power. He taught, as did the rabbis of His time, in the temple courts, in the synagogue, in private, and on the public highway as the exigency of the case demanded. His textbook, so far as He used any, was the same as theirs; His form of speech (parable and connected discourse), manner of life, and methods of instruction were theirs. Yet into His message and method He put a new note of challenge, of authority that was new and inspired confidence. Breaking with the traditions of the past He substituted for devotion to the letter of the law an interest in men, with boundless sympathy for their misfortune, abiding faith in their worth and high destiny and earnest solicitude for their regeneration and perfection. To say that Jesus was the world's greatest and foremost example as a teacher is to state a fact borne out by every inquiry, test and comparison that modern educational science can apply to the work and influence of its great creative geniuses of the past. Where His contemporaries and even His own followers saw only "as in a glass, darkly," He saw clearly; and His view of God and the world, or future He saw and high destiny, has come down through the ages as a Divine revelation vouchsafed the world in Him. Viewed from the intellectual side, it was the life philosophy of Jesus that made His teachings imperishable; esthetically, it was the character, their monomania, of His message that drew the multitudes to Him; judged from the standpoint of will, it was the example of His life, its purpose, its purity, its helpfulness, that caused men to follow Him; and tested by the standard of its success in fitting the doctrine, the ideal and the example of the human brotherliness and Divine sonship, that made Jesus the pattern of the great teachers of mankind in every age and generation. With a keen, penetrating insight into the ultimate meaning of life, He reached out, as it were, over the conflicting opinions of men and the mingling social and cultural currents of His time backward to the fundamental truths uttered by the ancient prophets of His race and forward to the ultimate goal of the race. Then with simple directness of speech He addressed Himself to the consciences and wills of men, setting before them the ideal of the higher life, and with infinite patience sought to lift them to the plane of fellowship with Himself in thought and action.

It remained for the disciples of Jesus to perpetuate His teaching ministry and to organize the new forces making for human betterment.

6. Educational Work of the Early Disciples

Paul, among the needly Gentiles (Gal 1:16; 2:7; 1 Tim 2:7). As regards a division of labor in the apostolic church, we read
of apostles, prophets, evangelists, pastors and teachers (1 Cor 12:28; Eph 4:11). The apostles were the itinerant leaders and missionaries of the entire church. Their work was largely that of teaching, Paul insisting on calling himself a teacher as well as an apostle (Gal 2:13; Col 1:11). The prophets were men with a special message like that of Agabus (Acts 21:10.11). The evangelists were itinerant preachers, as was Philip (8:40), while the pastors, also called bishops, had permanent charge of individual churches. The professional teachers included both laymen and those ordained by the laying on of hands. Their work was regarded with highest honor in the church and community. In contrast with the itinerant church officers, apostles and evangelists, they, like the pastors, resided permanently in local communities. With this class the author of the Epistle of Jasp identifies himself, and there can be little doubt that the epistle which he wrote reflects both the content and form of the instruction which these earliest Christian teachers gave to their pupils. Before the close of the 1st century the religious educational work of the church had been organized into a more systematic form, out of which there developed gradually the catechumenate of the early post-apostolic period (see Catechesis). In the Did., or Teachings of the Apostles, there has been reserved for us a textbook of religious instruction from this earlier period (Kent, GTJ). Necessarily, the entire missionary and educational work of the apostles, evangelists and teachers, and throughout this earliest period of church history we must think of the work of apostles, evangelists and pastors, as well as that of professional teachers, as including a certain amount of systematic religious instruction besides further Pedagogy; School; Teacher; Tutor.


H. H. MEYER

EDUTH, eduth (ęk 더), "testimony," a technical term for the Ten Commandments or for the Law: In Ps 60 title, "set to Shoshan Eduth" (lit. "a lily [is the testimony]"); 99 title, "set to Shoahmanna Eduth" (lit. "lilies [is the testimony]"); 149 title, "set to Shoshan Eduth" (lit. "lilies [is the testimony]"). The Heb words appear to be intended to designate a melody by the first few words ordinarily associated with it. See PSALMS.

EFFECT, efekt, EFFECTUAL, efekti'al: In the OT, RV renders "fulfilment" for "effect" in Ezk 12:23 (Heb dabbah, "matter"); and in Jer 48:30 "His boastings have wrought nothing" for the vager "effect" of AV. The word "effect" is occasionally used for "cause" or "do" in the "make of none effect" occurs repeatedly—"as the tr of Ak avrbō, "render void" (Mt 15:6; Mk 7:13); of katargēo, "annul" (Rom 3:3 [AV "make without effect"]); 14; Gal 3:17); and of kenō, "make empty" (1 Cor 1:17). RV renders "make of none effect" in Rom 3:3; Gal 3:17; "make void" in the other cases, with no apparent reason for the lack of uniformity. Gr energeō is the opposite in meaning of katar-level above. Its derivative energeia, "effectual," is rendered "effectual" by EV in 1 Cor 15:20; Phil 2:6. RV dispenses with "effectual," referring to"effectually," in the other cases where AV has used these words as auxiliary in the tr of energeio or of energeia, "working" (2 Cor 1:6; Gal 2:8; Eph 3:7; 4:16; 1 Thess 2:3; Jas 5:10). F. K. FARR

EGLAH, eg'lah (אֶלֶה, 'ela, "heifer"): Wife of David and mother of Ithream (2 S 5:5 [1 Ch 3:3]).

EGLAIM, eg'laim (אֶלֶּה אי, 'egalaim; 'Ayla, Agilem): A place named in Isa 15:8, possibly in the S. of Moab. Onom identifies it with Agillium, a village 8 Rom.miles S. of Areopolis. It cannot now be identified.

EGLATH-SHELISHIYAH, eg-lath-shel-i-sh'yah (אֶלֶּת שלishi-야, "eghlah shlihishtiyah"): Found in Isa 15:5; Jer 48:34 (Heb) in oracles against Moab. AV tr* "an heifer of three years old," RV takes it as the name of a place, but AV's "a heifer three years old," see to LX. In the former case strong and unconquered cities, Zoar and Horonaim, are compared to the heifer not yet broken to the yoke. Such use of "heifer" is not infrequent (cf Jer 46:20; Hos 10:11, etc.). The majority of scholars, however, take it as a place-name of one word, as the "third Eglath," as if there were three towns of that name. No probable identification has been suggested.

W. EWING

EGLON, eg'lon (אֶלָל, 'elal, "circle"): A king of Moab in the period of the Judges who, in alliance with Ammon and Amanee, overcame Israel and made Jericho his capital, presumably driven across the Jordan by the turmoil in his own kingdom which at that time was probably being used as a battle ground by Edom and the desert tribes (cf Gen 36:35). After 18 years of servitude the children of Israel were delivered by Ehud the Benjamite, who like so many other Benjamites (cf Jgs 20:16) was left-handed. Under the pretext of carrying a present to the tyrant, he secured a private interview
and assassinated him with a two-edged sword which he had carried concealed on his right side (Jgs 3:19-22). Ehud made his escape, rallied the children of Israel about him, and returned to conquer the Moabites (Jgs 3:30). ELLA DAVIS ISAACS

EGLON, ev·glohn (אֶגלּון, 'egholôn; Ἐγλών, Egolôn): A royal Canaanite city whose king joined the league headed by Adoni-zedek of Jerusalem against the Gibeonites, which suffered overwhelming defeat at the hands of Joshua (Josh 10). Joshua passed from Libnah to Lachish, and from Lachish to Eglon on his way to Hebron (vs 31 ff). It was in the Shephelah of Judah (15:39). The name seems to be preserved in that of Khirbet Ajlân, about 10 miles W. of Beit Jibrîn. Professor Petrie, however, thinks that the site of Tell Nejâleh better suits the requirements. While Khirbet Ajlân is a comparatively modern site, the city at Tell Nejâleh must have been contemporary with that at Tell el-Hesy (Lachish). It lies fully three miles S.E. of Tell el-Hesy. W. EWING

EGYPT, ij•pt:

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LITERATURE

Egypt (אֶיגֶרּוּ, mîráyôn; Ἐγύπτος, hê Águptoös): Usually supposed to represent the dual of Mir, referring to “the two lands,” as the Egyptians called their country. This dualism, however, has been discredited.

I. THE COUNTRY—Though Egypt is one of the earliest countries in recorded history, and as regards its continuous civilization, yet it is a late country in its geological history and in its occupation by a settled race. The whole land up to Silsileh is a thick mass of Eocene limestone, with later marls over that in the lower districts. It has been elevated on the E., up to the mountains of igneous rocks many thousand ft. high toward the Red Sea. It has been depressed on the W., down to the Fayum and the outer level. This strain resulted in a deep fault from N. to S. for so many hundreds of miles up from the Mediterranean. This fault left its eastern side about 200 ft. above its western, and into it there came the drainage of the plateau poured, widening it out so as to form the Nile valley, as the permanent drain of Northeast Africa. The access of water to the rift seems to have caused the basalt outflows, which are seen as black columnar basalt S. of the Fayum, and brown massive basalt at Khankaï, N. of Cairo.

The gouging out of the Nile valley by rainfall must have continued when the land was 300 ft. higher than at present, as is shown by the Nile Valley sands. It was covered with silt beds; and the filling up of the tributary valleys—as at Thebes—by deep deposits, through which the subsequent stream beds have been scoured out. The land still had the Nile source 30 ft. higher than it is now within the human period, as seen by the worked flints in high gravel beds above the Nile plain. The distribution of land and water was very different from that at present when the land was only 100 ft. lower than now. Such a change would make the valley an estuary up to S. of the Fayum, would submerge much of the western desert, and would unite the Gulf of Suez and the Mediterranean. Such differences would entirely alter the conditions of animal life by sea and land. And as the human period began when the water was considerably higher, the conditions of climate and of life must have greatly changed in the earlier ages of man’s occupation.

The earliest human remains belonging to the present condition of the country were Palaeolithic flints found in the side valleys.

3. Earliest at the present level of the Nile. As Human these are perfectly fresh, and not rolled Remains or altered, they show that palaeolithic man lived in Egypt in present conditions. The close of this palaeolithic age of hunters, and the beginning of a settled population of cultivators, cannot have been before the drying up of the climate, which by depriving the Nile of tributary streams, enabled it to subside lower, and have been deposited and formed a basis for agriculture. From the known rate of deposit, and depth of mud soil, this change took place about 10,000 years ago. As the recorded history of the country extends 7,500 years, and we know of two prehistoric ages before that, it is pretty well fixed that the disappearance of palaeolithic man, and the beginning of the continuous civilization must have been about 9,000 to 10,000 years ago. For the continuation of this subject see the section on “History” below.

The climate of Egypt is unique in the world. So far as solar heat determines it, the condition is tropical; for, though just N. of the tropic which lies at the boundary of Egypt and Nubia, the cloudless condition of the climate of this latitude is at once a peculiar advantage and disadvantage. The rainlessness and dry air give the same facility of living that is found in deserts, where shelter is only
needed for temperature and not for wet; while the inundation provides abundant moisture for the richest crops.

The primitive condition—only recently changed—of the crops being all raised during five cool months from November to April, and

5. Condition of Life  

the inundation covering the land during all the hot weather, left the population free from labor during the enervating season, and only required their energies when work was possible under favorable conditions. At the same time it gave a great opportunity for monumental work, as any amount of labor could be drawn upon without the smallest reduction in the produce of the country. The great structures which covered the land gave training and organization to the people, without being any drain upon the welfare of the country. The inundation covering the plain also provided the easiest transport for great masses from the quarries at the time when labor was abundant. Thus—the climatic conditions were all in favor of a great civilization, and aided its production of monuments.

The whole mass of the country being of limestone, and much of it of the finest quality, provided material for construction at every point. In the south, sandstone and granite were also at hand upon the great waterway.

The Nile is the great factor which makes life possible in Northeast Africa, and without it Egypt would only be a desolate corner of the

6. The Nile Sahara. The course of the essentially different streams takes place at Khartum. The White or light Nile comes from the great plains of the Sudan, while the Blue or dark Nile descends from the mountains of Abyssinia. The Sudan Nile is not affected by the floods, and the sudd vegetation, so that it carries little mud; the Abyssinian Nile, by its rapid course, brings down all the soil which is deposited in Egypt, and which forms the basis for cultivation. The Sudan to Aswan, and about 6 days from Aswan to Cairo, or 80 to 90 miles a day, which shows a flow of 3 to 3½ miles an hour when in flood.

The fauna has undergone great changes during the human period. At the close of the prehistoric age, the hippopotamus came to Egypt, as elephant, wild ox, lion, leopard, stag.

7. Fauna  

long-necked gazelle and great dogs, none of which are found in the historic period. During historic times various kinds of antelopes have been exterminated, the hippopotamus was driven out of the Delta during Rom times, and the crocodile was cleared out of Upper Egypt and Nubia in the last century. Cranes and other birds shown on early sculptures are now unknown in the country. The animals still surviving are the wolf, jackal, hyena, dogs, ichneumon, jerboas, rats, mice, lizards (up to 4 ft. long) and snakes, besides a great variety of birds, admirably figured by Whymper, Birds of Egypt. Of tamed animals, the ox, sheep, goat and donkey are ancient; the cat and horse were brought in about 2000 BC, the camel was not commonly known till 200 AD, and the buffalo was brought to Egypt and Italy in the Middle Ages.

The cultivated plants of Egypt were numerous. In ancient times we find the maize (durrah), wheat, barley and lentil; the vine, currant, date palm, dun palm, fig, olive and pomegranate; the onion, garlic, cucumber, melon and radish; the sorghum, sycamore and tamarisk; the flax, henna and clover; and for ornamentation, the lote, cornflower and many others. The extension of commerce brought in by the Gr period, the bean, pea, sesame, lupin, helibeh, colocasia and sugar-cane; also the peach, walnut, castor-oil and pear. In the Rom and Arab. ages came in the chia, cotton, rice, indigo, orange and lemon. In recent times have come the cactus, aloe, tomato, Indian corn, leekbeak acaia and beetroot. Many European flowering and ornamental plants were also used in Egypt by the Greeks, and brought in later by the Arabs.

The original race in Egypt seems to have been of the steatopygous type now only found in South Africa. Figures of this race are known in the caves of France, in Malta, and in Somaliland. As this race was still known in Egypt at the beginning of the neolithic civilization, and is there represented only by female figures in the graves, it seems that it was being exterminated by the newcomer and that the women were taken as slaves.

The neolithic race of Egypt was apparently of the Libyan stock. There seems to have been a single type of the Amorites in Syria, the prehistoric Egyptians and the Libyans; this race had a high, well-filled head, long nose slightly aquiline, and short beard; the profile was upright and not prognathous, the hair was wavy brown. It was a better type than the present south Europeans, of a very capable and intelligent appearance. From the objects found and the religious legends, it seems that this race was subdued by an eastern, and probably Arabian race, in the prehistoric age.

8. The Flora  

9. The Prehistoric Races

Nile rises only 6 ft. from April to November; while the Abyssinian Nile rises 26 ft. from April to August. The latter makes the rise of the inundation, while the Sudan Nile maintains the level into the winter. In Egypt itself the unchecked Nile at Aswan rises 25 ft. from the end of May to the beginning of September; while at Cairo, where modified by the irrigation system, it rises 16 ft. from May to the end of September. It was usually drained off the land by the beginning of November, and cultivation was begun. The whole cultivable land of Egypt is but the dried-up bed of the great river, which fills its ancient limits during a third of the year. The time taken by a flush of water to come down the Nile is about 15 days from 400 miles above Khartum. 

First Cataract of the Nile.
Dynasties were Berber in origin. The XIXth Dynasty was largely Sem from Syria. The XXII Dynasty was headed by an eastern adventurer Sheshonq, or Shoshma, "the man of Susa." The XXVIIIth Dynasty was Libyan. The Greeks then poured into the Delta and the Fayum, and Hellenized Egypt. The Roman made but little change in the population; but during his rule the Arab began to enter the eastern side, and by 641 AD the Arab conquest swept the land, and brought in a large part—perhaps the majority—of the ancestors of the present inhabitants. After 3 cents. the Tunisians—the old Libyans—conquered Egypt again. The later administrations by Syrians, Circassians, Turks and others probably made no change in the general population. The economic changes of the past cent. have brought in Greeks, Italians and other foreigners to the large towns; but all these only amount to an eighthith of the population. The Copts are the descendants of the very mixed Egyptians of Rom age, kept separate from the Arab invaders by their Christianity. They are mainly in Upper Egypt, where some villages are entirely Coptic, and are distinguished by their superior cleanliness, regularity, and the freedom of the women from unwholesome seclusion. The Copts, though only a fifteenth of the population, have always had a large share of official posts, owing to their intelligence and ability above that of the Muslims. In dealing with the history, we here follow the dating which was believed and followed by the Egyptians themselves. All the monuments remains agree with this, so far as they can be dated; and the various arbitrary reductions that have been made on some periods are solely due to some critics preferring their internal sense to all the external facts. For the details involved in the chronology, see Historical Studies, II (British School of Archaeology in Egypt). The general outline of the periods is given here, and the detailed view of the connection with OT history is treated in later sections.

1. 1st and 2nd Ages: Prehistoric. Any arbitrary reductions that have been made on some periods are solely due to some critics preferring their internal sense to all the external facts. For the details involved in the chronology, see Historical Studies, II (British School of Archaeology in Egypt). The general outline of the periods is given here, and the detailed view of the connection with OT history is treated in later sections.

2. 3rd Age: 2d Dynasty. The prehistoric age begins probably about 5000 BC, as soon as there was a sufficient amount of Nile deposit to attract a settled population. The desert river valley of Egypt was probably one of the last haunts of steatopygous palaeolithic man of the Bushman type. So soon as there was an opening for a pastoral or agricultural people, he was forced away by settlers from Libya. These settlers were clad in goatskins, and made a small amount of pottery by hand; they knew also of small quantities of copper, but mostly used flint, of which they gradually developed the finest working known in any age. They rapidly advanced in civilization. Their pottery of red polished ware was decorated with white clay patterns, exactly like the pottery still made in the mountains of Algeria. The forms of it were very varied and exquisitely regular, although made without the wheel. Their hardstone vessels are finer than any of those of the historic ages. They adopted spinning, weaving and woodworking. Upon these people came in others probably from the E., who brought in the use of the Arab face-veil, the belief in amulets, and the Pers lapis lazuli. Most of the previous forms of pottery disappear, and nearly all the productions are greatly altered. Copper occurs. Copper, gold, silver and lead were also known. Helopolis was probably a center of rule. About 5000 BC a new people came in with the elements of the art of writing, and a strong political ability of organizing. Before 5500 BC they had established kings at Abydos in Upper Egypt, and for 3 cents. they gradually increased their power. On the carved slates which they have left, the standards of the allied tribes are represented; the earliest in style are from the XIXth Dynasty, and the lastest bears the standard of Letopolis, and shows the conquest of the Fayum, or perhaps one of the coast lakes. This last is of the first king of the Ist Dynasty, Mentu, the art from an almost barbarous state to its highest 3. 4th Age: 3rd Dynasty. The conquest of all Egypt is marked by the beginning of the series of numbered dynasties beginning with Men, at about 5550 BC. The civilization rapidly advanced. The art was at its best under the third king, Zer, and thence steadily declined. Writing was still hieroglyphic under Men, but became more syllabic and phonetic toward the end of the dynasty. The work in hardstone was at its height in the vases of the early part of the Ist Dynasty, when an immense variety of beautiful stones appear. It greatly fell off on reaching the IId Dynasty. The tombs were all of timber, built in large pits in the ground.

4. 5th Age: 4th Dynasty. The IId Dynasty fell about 4900 BC, and a new people, called, and are distinguished by their superior cleanliness, regularity, and the freedom of the women from unwholesome seclusion. The Copts, though only a fifteenth of the population, have always had a large share of official posts, owing to their intelligence and ability above that of the Muslims. In dealing with the history, we here follow the dating which was believed and followed by the Egyptians themselves. All the monuments remains agree with this, so far as they can be dated; and the various arbitrary reductions that have been made on some periods are solely due to some critics preferring their internal sense to all the external facts. For the details involved in the chronology, see Historical Studies, II (British School of Archaeology in Egypt). The general outline of the periods is given here, and the detailed view of the connection with OT history is treated in later sections.

5. 6th Age: 5th to 6th Dynasty. The 5th Age: By about 4050 BC, the decline of Egypt allowed of fresh people press in from the N., probably connected with Crete. There are few traces of these invaders; a curious class of barbaric barbels used as seals are their commonest remains. Probably the so-called "Hylas sphinxes" and statues are of these people, and belong to the time of their attaining power in Egypt. By 5550 BC, the art developed into the great ages of the IId to the Xth Dynasties which lasted about 2 cent. The work is more scholastic and less natural than before; but it is very beautiful and of splendid accuracy. The exquisite jewelry of Dahshur is of this age. After some centuries of decay this civilization passed away.

6. 7th Age: The Sem tribes had long been filtering into Egypt, and Bab Semites even ruled the land Great Pyramid of Khufu.
until the great migration of the Hyksos took place about 2700 BC. These tribes were ruled by kings entitled “princes of the desert,” like

5. 6th Age: The Sem Absha, or Abishai, shown in the tomb of Beni-hasan, as coming to Egypt by 1700 BC the Berbers who had adopted the Egypt civilization pressed down from the S., and ejected the Hyksos rule. This opened the most flourishing period of Egypt history, the XVIIIth Dynasty, 1587–1298 BC. The profusion of painted tombs at Thebes, which were copied and popularized by Gardiner Wilkinson, has made the life of this period very familiar to us. The immense temples of Karnak and of Luxor, and the finest of the Tombs of the Kings have impressed us with the royal magnificence of this age. The names of Sheeshang I (Shishak) in 952 BC, the founder of the XXIIId Dynasty. His successors gradually decayed till the fall of the XXIIIId Dynasty in 721 BC. The Ethiopian XXVth Dynasty then held Egypt as a province of Ethiopia, down to 664 BC.

6. 7th Age—It is hard to say when the next age began—perhaps with the Ethiopians; but it rose to importance with the XXVIth Dynasty.

6. 7th Age: under Psamtek (Psammitichos I), 664–610 BC, and continued under the well-known names of Neoh, Hophra and Amasis until overthrown by the Persians in 525 BC. From 405 to 342 the Egyptians were independent; then the Persians again crushed them, and in 332 they fell into the hands of the Macedonians by the conquest of Alexander.

Obelisk of Thothmes I.

Thothmes I and III, of the great queen Hatshepsent, of the magnificent Amenhotep III, and of the monotheist reformer Akhenaton are among those best known in the history. Their foreign connections we shall notice later.

The XIXth and XXth Dynasties were a period of continual degradation from the XVIIIth. Even in the best work of the 6th Age there is hardly ever the real solidity and perfection which is seen in that of the 4th or 5th Ages. But under the Ramessides cheap effects and showy imitations were the regular system. The great Rameses II was a great advertiser, but inferior in power to half a dozen kings of the previous dynasty. In the XXth Dynasty one of the royal daughters married the high priest of Amen at Thebes; and on the unexpected death of the young Rameses V, the throne reverted to his uncle Rameses VI, whose daughter then became the heiress, and her descendants, the high priests of Amen, became the rightful rulers. This priestly rule at Thebes, beginning in 1102 BC, was balanced by a purely secular rule of the north at Tanis (Zoan). These lasted until the rise of

The Macedonian Age of the Ptolemies was one of the richest and most brilliant at its start, but soon faded under bad rulers till it fell hopelessly to pieces and succumbed to the Rom subjection in 30 BC. From that time Egypt was ground by taxation, and steadily impoverished. By 300 AD it was too poor to keep even a copper currency in circulation, and barter became general. Public monuments entirely ceased to be erected, and Decius in 250 AD is the last ruler whose name was written in the old hieroglyphs, which were thenceforward totally forgotten. After three more cents. of increasing degradation and misery, the Arab invasion burst upon the land, and a few thousand men rode through it and cleared out the remaining effete garrisons of the empire in 641 AD.

8. 8th Age—The Arab invasion found the country exhausted and helpless; repeated waves of tribes poured in, and for a generation or two

7. 9th Age: there was no chance of a settlement.

Arabic Gradually the majority of the inhabitants were pressed into Islam, and by about 800 AD a strong government was established
from Bagdad, and Egypt rapidly advanced. In place of being the most impoverished country it became the richest land of the Mediterranean. The great period of mediaeval Egypt was under the guidance of the Medici civilization, 800–969 AD. The Tunisian dominion of the Fatimides, 969–1171, was less successful. Occasionally strong rulers arose, such as Salah-el-Din (Saladin), but the age of the Mamelukes, 1250–1577, was one of steady decline. Under the Turkish dominion, 1517, Egypt was split up into many half-independent counties, whose rulers began by yielding tribute, but relaxed into ignoring the Caliphate and living in continual internal feuds. In 1771 Aly Bey, a slave, succeeded in conquering Syria. The French and British quarrel left Muhammad Aly to rise supreme, and to guide Egypt for over 40 years. Again Egypt conquered Syria, 1831–39, but was compelled by Europe to retreat. The opening of the Suez Canal (1869) necessarily led to the subjection of Egypt to European direction.

The foreign connections of Egypt have been brought to light only during the last 20 years. In place of supposing that Egypt was isolated until the Greco-conquest, we now see that it was in the closest commercial connections with the rest of the world throughout its history. We have already noted the influences which entered by conquest. During the periods of high civilization in Egypt, foreign connections came into notice by exploration and by trade. The lazuli of Persia was imported in the prehistoric age, as well as the emery of Smyrna. In the Ist Dynasty, Egypt conquered and held Sinaï for the sake of the turquoise mines. In the IIInd Dynasty, large fleets of ships were built, some as much as 150 ft. long; and the presence of much pottery imported from Crete and the north, even before the palace, to a Mediterranean trade. In the Vth Dynasty, King Unas had relations with Syria. From the Xith Dynasty comes the detailed account of the life of an Egyptian in Pal (Sanchat); and Cretan pottery of this age is found translated in Egypt.

III. Old Testament Connections.—The Hyksos invasion unified the rule of Syria and Egypt, and Syrian pottery is often found in Egypt.

1. Semitic of this age. The return of the wave, Connections when Egypt drove out the Hyksos, and established the line of the Pharaohs, the greatest expansion of Egypt. Tahutmes I set up his statue on the Euphrates, and all Syria was in his hands. Tahutmes III repeatedly raided Syria, bringing back plunder and captives year by year throughout most of his reign. The number of Syrian artists and of Syrian women brought into Egypt largely changed the style of art and the standard of beauty. Amenhotep III held all Syria in peace, and recorded his triumphs at the Euphrates on the walls of the temple of Soleb far up in Nubia. His monotheist son, Amenhotep IV, took the name of Akhenaton, "the glory of the sun's disc," and established the worship of the radiant sun as the Aton, or Adon of Syria. The cuneiform letters from Tell el-Amarna place all this age before us in detail. There are some from the kings of the Amor- rites and Hittites, from Naharin and even Babylonia, to the great sacerdum Amenhotep III. There is also the long series describing the gradual loss of Syria under Akhenaton, as written by the governors and chiefs, of the various towns. The main letters are summarized in the Students' History of Egypt, II, and full abstracts of all the letters are in Syria and Egypt, arranged in historical order.

2. Early conquest, of Egypt was kept uneasy by Seti I and his son Ramses II, but they only held about a third of the extent which formerly belonged to Amenhotep III. Mer-
Abimelech was Phichol, the Egyp name Pa-khal, "the Syrian," showing that the Gerarites were not Syrians.

The history of Joseph rising to importance as a capable slave is perfectly natural in Egypt at that time, and equally so in later periods down to 4. Joseph own days. That this occurred during the Hyksos period is shown by the title given to Joseph—Abrēkh (ābrēkhk) (Gen 41 43) which is Abarākē, the high Bab title. The names Zaphnath-panehak, Asenath, and Potipherah have been variously equated in Egyptian, Naville seeing forms of the XVIIth Dynasty in them, but Spiegelberg, with more probability, seeing types of names of the XXIId Dynasty or later. The names are most likely an expansion of the original document: but there is not a single feature or incident in the relations of Joseph to the Egyptians which is at all improbable from the history and civilisation that we know. See Joseph.

The descent into Egypt and sojourn there are what might be expected of any Sem tribe at this time. The allocation in Goshen (Gen 47 27) to the eastern border of the Delta, at the mouth of the Wady Tumilat, and was a district isolated from the general Egypt population. The whole of Goshen is not more than 100 sq. miles, being bounded by the deserts, and by the large Egypt city of Budeatis on the W. The accounts of the embalming for 40 days and mourning for 70 days (Gen 50 3), and putting in a coffin (Gen 50 26) are exact. The 70 days' mourning existed both in the Ist Dynasty and in the XXth.

The oppression in Egypt began with a new king that knew not Joseph. This can hardly be other than the rise of the Berber conquerors. 6. The Op-pressors who took the Delta from the Hyksos at the beginning of the XVIIth Dynasty, about 1552 BC, and expelled the Hyksos into Syria. It could not be later than this as the period of oppression in Egypt is stated at 4 cents. (Gen 16 13; Acts 7 6), and the Exodus cannot be later than about 1220 BC, which leaves 360 years for the oppression. Also this length of oppression bars any much earlier date for the Exodus. The 360 years of oppression from 430 of the

The store cities Pitom and Raamases are the sites Tell el-Ma‘akhula and Tell Rotāb in the Wady Tumilat, both built by Rameses II as frontier defences. It is evident then that the serving with rigor was under 7. The Historic Position that king, probably in the early part of his long reign of 67 years (1500-1234 BC), when he was actively campaigning in Pal. This is shown in the narrative, for Moses was not yet born when the rigour began (Ex 1; 2 2), and he grew up, slew an Egyptian, and then lived long in Midian before the king of Egypt died, perhaps 40 or 50 years after the rigorous servitude began, for he is represented as being 80 at the time of the Exodus (Dt 34 7). These numbers are probably not precise, but as a whole they agree well enough with Egyp history. After the king died, Moses returned to Egypt, and began moving to get his kin away to the eastern deserts, with which he had been well acquainted in his exile from Egypt. A harsher servitude ensues, which might be expected from the most rigorous reign of a monarch over the slackness of the old age of Rameses. The campaign of Merenptah against Israel and other people in Pal would not make him any less severe in his treatment of Semites in Egypt.

The plagues are in the order of usual seasonal troubles in Egypt from the red unwholesome Nile in June, through the Plagues frogs, insects, hail and rain, locusts, and sandstorms in March. The death of the firstborn was in April at the Passover.

The date of the Exodus is indicated as being about 1200 BC, by the 4 cents. of oppression, and by the names of the land and the city 9. Date of Raamasses (Gen 47 4; of Ex 1 11). The Exodus The historical limit is that the Egyptians were incessantly not of the Pal domination to 1194 BC, and then abandoned it till the invasion of Shishak. As there is no trace of these Egypt invasions during all the ups and downs of the age of the Judges, it seems impossible to suppose the Israelites entered Canaan till after 1194 BC. The setting back of the Exodus much earlier has arisen from taking three simultaneous histories of the Judges as consecutive, as we shall notice farther on. The facts stated above, and the length of all three lines of the priestly genealogies, agree completely with the Egyp history in putting the Exodus at about 1220 BC, and the entry into Canaan about 1180 BC.

The route of the Exodus was first a concentration at Raamasses or Tell Rotāb, in the Wady Tumilat, followed by a march to Succoth, a general name for the region of Bedawy booths; from there to Elam in the edge of the wilderness. 10. Route about the modern Kissāb. Then they of the turned and encamped before Pi-hiābruth, the Egyp Pa-hakerty, a serapeum. Thus turning S. to the W. of the Red Sea (which then extended up to Tell el-Ma‘akhula), they had a Midget tower behind them and Baal-lephan opposite to them. They were thus "entangled in the land. Then the strong east wind boiled the shallows, and made a wall of water, and went across the half lake and return to the opposite shore. They then went "three days in the wilderness," the three days' route without water to Marah, the bitter spring of Hawara, and immediately beyond reached Elam, which records entrance with the Wady Tumilat, and as they encamped by the Red Sea. All of this account exactly agrees with the traditional route down the W. of the Sinaitic peninsula; it will not agree with any other route, and there is no reason to look for any different location of the march. See Exodus.

The numbers of the Israelites have long been a difficulty. On the one hand are the census lists (Nu 1, 2 and others) with their summaries of 600,000 men besides children and a mixed multitude of 32, 37, 38; 38, 33, 34; 12, 37, 38; 33, 37, 38. On the other hand there are the exact numbers of enlisting of soldiers 40,000 men. It is, therefore, to be thought that 40,000 armed men entered Canaan with Joshua (Jos 4 13), and the 36,000 who went against Midian (Jos 7 3). Besides these, there are the general considerations

Statue of Rameses II at Luqor.
writing. The statements, such as “Rouhen, 46,500,” the original list would be 46 ‘thousands’ or ‘families.’ Hence a census of 46 tents, 500 people would be ambiguous, and a later compiler might well take it as 46,500. In this way the whole census of 90 tents, 5,550 people, would be misread as 663,550 people. The checks on this are, that the number per tent should be reasonable in all cases, that the hundreds should not fluctuate more than the tents between the first and last census, and that the total should correspond to the known populations of Goshen and of Sina, these requirements all agree with the reading of the lists. The other details beyond the Egyptian period are dealt with in the Egypt and Israel, 45, 55. See Exodus, IV.

Two points need notice here as incidentally bearing on the Egypt connections: (1) the Israelites in the great famine before the Exodus, indicated by the peculiar use of the word ‘island’ in Canaan (12) Israel. Merenptah triumphing over them there before 1230 BC, and the raids during the Egyptian residence (1 Ch 7 21); (2) the triple history of the Judges, west, north, and east, each totaling to 120 years, in accord with the length of the four priestly genealogies (1 Ch 6 4-8 22-28,33-35,39-43,44-47), and showing that the dates are about 1220 BC the Exodus, 1180 BC the entry to Canaan, 1150 BC the beginning of Judges, 1050 BC Saul (Egypt and Israel, 52-55).

The connections with the monarchy soon begin; David and Joab attacked Edom (2 8 14), and Hadad, the young king, was carried off by his servants to Egypt for safety.

13. Hadad ob 15 16

Hadad was married to the Egypt queen’s sister when he grew up, probably in the reign of Pasekhbani II.

The Pharaoh whose daughter was married to Solomon must have been the same Pasekhbani; he reigned from 987–952 BC, and the marriage was about 970 in the middle of his reign. Another daughter of Pasekhbani was Karamat, who was the wife of Shishak. Thus Solomon and Shishak married two sisters, and their aunt was queen of Edom. This throws light on the politics of the kingdoms. Probably Solomon had some child by Pharaoh’s daughter, and the Egyptians would expect that to be the heir. Shishak’s invasion, on the death of Solomon, was perhaps based upon the right of a nephew to the throne of Judah.

The invasion of Shishak (Egypt, Sheshenq) took place probably at the end of his reign. His troops were Lihim (Libyans), Sukkim (men of the families), and Amalekites.

15. Shishak of Succoth, the east border and Kushim (Ethiopians). The account of the war is on the side of the great fore-court at Karnak, which shows long lists of places in Judah, agreeing with the subjugation recorded in 1 K 14 25,26, and 2 Ch 12 2–4.

Zerah, or Usarkon, was the next king of Egypt, the son of Karamat, Solomon’s sister-in-law. He invaded Judah unsuccessfully in 930 BC (1 Ch 14 9; 2 Ch 15 8). A statue of the Nile, dedicated by him, and naming his descent from Karamat and Pasekhbani, is in the British Museum.

After a couple of cents, the Ethiopian kings intervened. Shabaka was appointed viceroy of Egypt by his father Piankhy, and is described by the Assyrians as Sibe, commander-in-chief of Muzri, and by the Hebrews as Shemiram, or So, king of Egypt (2 K 17 4). Tirhakah next appears as a viceroy, and Hezekiah was warned against trusting to him (2 K 19 9). These two kings touch on Jewish history during their viceregalities, before their full reigns began. Necho next touches on Judah in his raid to Car
cenamiah in 609 BC, when he slew Josiah for opposing him (2 K 23 29,30; 2 Ch 35 20–24).

After the taking of Jerus, for fear of vengeance for the usurpation of Ismael (2 K 25 25,36; Jer 40 41, 42), the royal body was exiled to the frontier fortress of Egypt, 18. Ta
apanes Tartan, Tahapshes, Thadphnes, Gr Daphna, mod. Defennah, about 10 miles W. of the present Suez Canal. The brick pavement in front of the entrance to the fortress there, in which Jeremiah hid the stones, has been uncovered and the fortress completely planned. It was occupied by Greeks, who there brought Gr words and things into contact with the traveling Jews for a couple of generations before the fall of Jerus.

The prophecy that Hophra would be delivered to them that sought his life (Jer 44 30) was fulfilled, as he was kept captive by his successor, Hophra of Amasis, for 3 years, and after a brief attempt at liberty, he was strangled.

The account of the Jews settled in Egypt (Jer 44) is singularly illustrated by the Aram. Jewish papyri found at Syene (Aswan). These show the use of Aram. and of oaths by Yahu, as stated of 5 cities in Egypt (Isa 19 18). The colony of 12,000 was unable to do, though not rich; they were house-

20. The Jews at Syene

Syene was the chief town in the southern province of the province of the temple of Yahu filled the space between two roads.
Egypt

and faced upon 3 houses, implying a building about 60 or 70 ft. wide. It was built of hewn stone, with stone columns, 7 gates, and a cedar roof. It was destroyed in 410, after lasting from before Cambyses in 525 BC, and a petition for rebuilding it was presented to Darius.

The most flourishing period of the Jews in Egypt was when Oniah IV, the son of the righteous high priest Oniah, was driven from Jerusalem by the abolition of Jewish worship and ordinances at Syene, a woman named 'Shemiramoth'. In 170 BC he fled to Egypt, and there established a new Jewish temple with a high priest and sacrifices as being the only way to maintain the Jewish worship. Oniah IV was a valiant man, general to queen Cleopatra I; and he offered to form the Jewish community into a frontier guard on the E. of Egypt, hating the Syrians to the uttermost, if the Jews might form their own community. They so dominated the eastern Delta that troops of Caesar could not pass from Syria to Alexandria without their assent. The new Jew was 20 miles N. of Cairo, a site now known as Tell el-Yehudiyeh. The great mound of the temple still remains there, with the Passover ovens beneath it, and part of the massive stones transported from it by the Greeks. Titus took Jerusalem; and it was only when the Zealots tried to make it a center of insurrection, that at last it was closed and fell into decay. Jos is the original authority for this history (see Egypt and Israel, 97-110).

The Jew in Egypt followed a very different development from the Bab Jew, and this Egyptian type largely influenced Christianity. In the colossus at Syene the last 'Yahveh' had no objection to swearing by the Egyptian goddess Sethi when making an Egyptian contract; and in Jer 44 15-19, the Jews boasted of their heathen worship in Egypt. Oniah had no scruple in establishing a temple and sacrifices apart from Jerusalem, without any of the particularism of the Macedonian zealots. Philo at Alexandria labored all his life for the union of Jewish thought with Gr philosophy. The Hermetic books show how, from 300 BC, religious thought was developing under celetic influence of Egyptian, Jewish, Pers, Indian and Gr beliefs, and producing the tenets about the second God, the Eternal Son, who was the Logos, and the types of Conversion, as the Divine Ray, the New Birth, and the baptismus. For the liturgy of Amenhotep IV, 200-100 BC, provided the basis of thought and simile on which the Pauline Epistles were built. The great wreck in the history of the church came when it escaped from the Bab-Jewish formalism of the Captivity, which ruled at Jerusalem, and grew into the wider range of ideas of the Alexandrian Jews. These ideas had been preserved in Egypt from the days of the monarchy, and had developed a great body of religious thought and phraseology from their eclectic connections. The ideas of Christianity with Egypt are outside our scope, but some of them will be found in Egypt and Israel, 124-41.

The Egyptian cities, places and peoples named in the Of may briefly be noted. Aven (Ezk 30 17) or On (Gen 41 45) is the 'As-set Egyptian, was "the great seer," one of the greatest of the religious officials. The schools of Heliopolis were celebrated, and it is seen to have always been a center of learning. The site is now marked by the great inclosure of the temple, and one obelisk of Senusert (XXIst Dynasty). It was here that the Egyptian kings had their installation to come and bathe in the lake in which the sun bathes daily, the 'Aneinah-Setaen, or "Lake of the Sun" of the Arabs, connected with the fresh spring here which Christian tradition attributes to the visit of the Virgin and Child. The great sycamore tree here is the successor of that under which the Virgin is said to have rested.

Baal-Zephon was a shrine on the eastern site of the head of the Red Sea, a little north of Ras-Mallayeh; notrace is now known of it (Ex 14 2).

Cushim or Ethiopians were a part of the Egyptian army of Shishak and of Onarkon (2 Ch 12 3-18).

The army was in 4 brigades, that of Pthah of Memphis, central Egypt; that of Amen of Thebes, Southern Egypt and Ethiopia; that of Set of the eastern frontier (Sukkim); and that of Ra, Heliopolis and the Delta.

Goshen was a fertile district at the west end of the Wady Tumilat, 40 to 50 miles N.E. of Cairo. It was founded by the desert of the N. and S.E. and by the city of Bubastis on the W. Its area was not over 100 sq. miles; it formerly supported 4,000 Bedawin and now about 12,000 cultivators.

Libyn, the Libyans who formed part of the Egyptian army as light-armed archers, from very early times.

Mopol is the name of any tower, familiar also as Magdala. It was applied to some watchtower on the W. of the Red Sea, probably on the high land above the Suez canal.

No is Thebes, in Assy Nia, from the Egyptian Nu, "the city." This was the capital of the XIth Dynasty, and of the XVIIth-XXIst Dynasties.

Owing to the buildings being of sandstone, which is not of much build for reworking, they have largely remained since the desolation of the city under Ptolemy X. The principal divisions of the site are: (1) Karnak, with the temple of the XIth Dynasty, built over by all the successive kings of the XXIst Dynasty, and enlarged by Seti I and Rameses II, and by Shishak, Tirhakah, and the Ptolemies. The whole temple of Amen and its subsidiary temples form the largest mass of ruins that is known. (2) Luxor, the capital of the XVIIIth Dynasty. The temple in fair condition is that of Rameses III, which is left because no later king required its material for building. (3) The funerary temples, bordering the western shore of the kings of the XVIIIth to XXth Dynasties. These have mostly been destroyed, by the unscrupulous quarrying done by each king over the next succeeding, and the tombs of the kings remaining in fair condition is that of Rameses III, which is left because no later king required its material for building. (4) The great cemetery, ranging from the splendid rock halls of the Tombs of the Kings, covered with paintings, down to the humblest graves. For any detailed account see either Badeker's or Murray's Guides, or Weigall's Guide to Antiquities.

Norus, the Egyptian Men-nofer, Gr Memphis, now Mitrekh, 12 miles S. of Cairo. This was the capital from the foundation at the beginning of the dynasties. Thebes and Alexandria shared its importance, but it was the seat of government down to the Arab invasion. In Rom times it was as large as London N. of the Thames. The outlying parts are now all buried by the rise of the soil, but more than a mile length of ruins yet remains, which are now being regularly worked over by the British School. The heart of the city is the great metropolitan temple of its high priest, was "the great seer," one of the greatest of the religious officials. The schools of Heliopolis were celebrated, and it seems to have always been a center of learning. The site is now marked by the great inclosure of the temple, and one obelisk of
been located, as well as the foreign quarter containing early Gr pottery and the temple of Proteus named by Herodotus (see Memphite I, II, III). The name is the ancient name for Upper Egypt in the prophets. "It is the Egypt of the earth," to be added there, "the great land." Fитесети is the Egypt Pa-Bast, Gr Bubastis, at the eastern side of the Delta, the city of the cat-headed goddess Bast. The ruins are still large, and the temple site has been excavated, producing sculptures from the IVth Dynasty onward.

Pythom is the Egypt Pa-Tum, the city of the Sungod Tum or Atmu, who was worshipped on the E. of the Delta. The site has remains of the fortress of Rameses II, built by the Israelites, and is now known as Tell el-Maskhuta, 11 miles W. of Ismailia.

RAAMESES is the other city built by the Israelites, now Tell Rotab, 20 miles W. of Ismailia. A walled camp existed here from early times, and the temple of Rameses was built on the top of the older ruins. A large part of the temple front is now at Philadelphia, excavated by the British School.

Sin is the Gr Pelusium, Assyr Siuru, Arab, Tнik, now some desolate mounds at the extreme E. coast of Egypt.

Sokarn was the district of "booths," the eastern part of the Wady Tumilat. It was written in Egypt Thuku and abbreviated to Thu in which form it appears as a Rom name. The people of Sucroth were Sukkim, named in the army of Shishak (2 Ch 12:12).

SYENE, Heb Sуwнх, mod. Aswan, the southern border town of Egypt at the Cataract. The greater part of the old town was on the island of Elephantine. There the Jewish papyri were found, and that was partly a Jewish settlement with the temple of Yahu. The town on the eastern bank — the present Aswan — was of less importance.

TAMPHERES, ТЕРЕПНЕЕВ, Gr Daphnae, Arab, Tell Денен. This was the first station on the Syrian road which touched the Nile canals, about 10 miles W. of Kantara on the Suez Canal. It seems to have been founded by Psammeticus about 664 BC, to hold his Gr mercenaries. The fort, built by him, abounded in Gr pottery, and was finally desolated about 666 BC; as described by Herodotus. The fort and camp have been excavated; and the pavement described by Jeremiah (ch 43), as opposite to the entrance, has been identified.

ZоAN, Gr Ταυσ, Arab, Sаn, is about 26 miles from the Suez Canal, and a literary work from before the coast. The ruins of the temple are surrounded by the wall of Pasebakhanu, 80 ft. thick of brickwork, and a ring of town ruins rises high around it. The temple was built in the IVth Dynasty, adorned with many statues in the XIIth and XIIIth Dynasties, and under Rameses II had many large granite obelisks and statues, esp. one colossal of the king in red granite about 90 ft. high. It is probable that the Pharaoh lived here at the time of the Exodus.

IV. The Common Language. — W. the outlines of the civilization of the Egyptians. The language had primitive relations with the Sem and the Libyan. Perhaps one common stock has separated into three languages—Sem, Egypt and Libyan. But though some basic words and grammar are in common, all the bulk of the words of daily life were entirely different in the three, and no one could be said to be derived from the other, Egyptian, so far as we can see, is a separate language without any connection as close as that between the Indo-European group. From its proximity to Syria, Sem loan words were often introduced, and became common in the XVIIIth Dynasty and fashionable in the XIXth. The language continually altered, and in later periods especially. Coptic is as different from it as Italian is from Latin.

The writing was at first ideographic, using a symbol for each word. Gradually, signs were used phonetically; but the symbol, or some emblem of the idea of the thing represented, was added to it, now called a determinative. From syllabic signs purely alphabetic signs were produced by clipping and decay, so that by 1000 to 500 BC the writing was almost alphabetic. After that it became modified by the influence of the short Gr alphabet, until by 200 AD it was expressed in Gr letters with a few extra signs. The actual signs used were elaborate pictures of the objects in the early times, and even down to the later periods very detailed signs were carved for monumental purposes. But as early as the I st Dynasty a very much simplified current hand had been started, and during the pyramid period this became hardly recognizable from the original forms. Later on this current hand, or hieratic, is a study by itself and was written much more fully than the hieroglyphs on monuments, as its forms were so corrupt that an ample spelling was needed to identify the word. By about 800 BC begins a much shortened set of signs, still more remote from their origins, known as demotic, which is about the popular writing till Rom times. On public decrees the hieroglyphic and demotic are both given, showing that a knowledge of one was useless for reading the other, and that they were separate studies.

The literature begins during the pyramid period, before 4000 BC, with biographies and collections of maxims for conduct; these show well-regulated society, and would benefit any modern community in which they were read. In the XIIth Dynasty tales appear, occupied with magic and foreign travel and wonders. A long poem in praise of the king shows very regular versification and system, of the type of Ps 136, the refrain differing in each stanza and being probably repeated in chorus, while the independent lines were sung by the leader. In the XVIIIth Dynasty, tales of character begin to develop and show much skill, long annals were recorded, and in the XIXth Dynasty there is an elaborate battle poem describing the valor of Rameses II. At about 700 BC there is a considerable tale which describes the quarrels of the rival chiefs, and the great fight regulated like a tournament by which the differences were settled. Such are the principal literary works from before the time of the Exile.

The religion of Egypt is an enormous subject, and that by which Egypt is perhaps most known. Here we can only give an outline of the growth and subdivisions of it. There was never any one religion in Egypt during historic times. There were at least four religions, all incompatible, and all believed in at once in varying degrees. The different religions can be seen apart by their incongruity in the story of the future life.

(1) The dead wandered about the cemetery seeking food, and were partly fed by the goddess in the sycamore tree. They therefore needed to have plates of food and jars of water in the tomb, and provided perpetually by their descendents in front of the doorway to the grave. The deceased is represented as looking out over this doorway in one case. Here came in the great principle of substitution. For the food, substitute its image which cannot decay, and the carved table of offerings results. For the farmead of animals, substitute its carved image on the wall and the animal sculptures result. For the life of the family, substitute their carved figures doing all that was wanted, sacrificing and eating, and the funerary result.

For the house, substitute a model upon the wall or in the tomb. The doors and the pottery soul-houses appear with their
ANCIENT EGYPTIAN PAINTINGS ON CLOTH
furniture and provisions. For the servants, put their figures doing household work, and their service is eternal. For the master himself, put the most lifelike image that can be made, and his soul will occupy that as a restful home fitted for it. This principle is still believed in. Funeral offerings of food are still put even in Muslim graves, and a woman will visit a grave, and, removing a tile, will talk through a hole to her dead husband.

(2) The dead went to the kingdom of Osiris, to which only the good were admitted, while the evil were rejected, and consumed either by monsters or by fire. This heavenly kingdom was a complete duplicate of the earthly life. They planted and reaped, sported and played. And as the Egyptian felicity consisted in making others work for them, so each man was provided with a retinue of serfs to cultivate the land for him. These ushabti figures in later times usually number 400, and often 1 in 10 of them is clad as an overseer. A special chapter of the Book of the Dead is to be recited to animate them, and this, more or less abbreviated, is often inscribed upon the figure.

(3) The dead joined the company of the immortal gods, who float on the heavenly ocean in the boat of the sun. With them they have to face the terrors of the hours of the night when the sun goes through the dark chambers. Night charisms are needed for safety in this passage, and these form a large part of the funerary texts, esp. on the Tombs of the Kings in the XVIIth–XXlst Dynasties. To reach the boat of the sun a boat must be provided in the tomb, with its sails and oars seen in figures. Such are frequent from the Vth–XIIth Dynasties.

(4) The dead were carried off by the Hathor cow, or a bull, to wait for a bodily resurrection. In order to preserve the body for some life after the soul has left it, mummification was practiced by an appropriate amulet; hence dozens of different amulets were placed on the body, esp. from about 600–400 BC.

Now it will be seen that each of these beliefs contradicts the other three, and they represent, therefore, different religious origins.

The mythology is similarly diverse, and was unified by uniting analogous gods. Hence when we see the compounds such as Pta-Hor, Amon-Ra, or Osiris-Khentamenti, it is clear that each god of the compound belongs to a different religion, like Pallas-Athene or Zeus-Labrandeus, in Gr compounds. So far as we can at present see, these gods linked with each of the beliefs about the soul are as follows:

1. The soul in the tombs and cemetery.—With this belief belong the animal gods, which form the earliest stratum of the religion; also Sokar the god of Silence and Mirt Sokar, the "Lover of Silence," as the gods of the dead. With this was allied a belief in the soul sometimes going to the west, and hence Khentamenti, a jackal-headed god, "he who is in the west," became the god of the dead.

2. The soul in the heavenly kingdom.—Osiris is the lord of this kingdom, Isis his sister-wife, Horus their son, Nebhet (Nephthys) the sister of Isis, and Set her husband. Set also was regarded as coequal with Horus. This whole mythology results probably from the fusion of tribes who were originally monotheistic, and who each worshipped one of these deities. It is certain that the later parts of this mythology are tribal history, regarded as the victories and defeats of the gods whom the tribes worshipped.

3. The soul in the sun-boat.—Ra was the Sun-god, and in other forms worshipped as Khepera and Atmu. The other cosmic gods of the same group are Nut, the heaven, and her husband Geb, the earth; Shu, space, and his sister Tefnut. Anher the Sky-god belongs to Upper Egypt.

(4) The dead promised with amulets preserved for a future life.—Probably to this group belong the gods of principles, Hator the female principle; Min the male principle; Ptah the architect and creator of the universe; his spouse Maat, abstract truth and justice. Foreign gods frequently appear also in Egypt, mostly from Syria. Two importations were of great effect. Aton the radiant energy

6. Foreign of the sun, the Adon or "lord," Adonis, was introduced about the Vth Century B.C., and all the other gods were proscribed. It was a strictly rational and scientific religion, attributing all life and power to the action of the sun's rays; but it only lasted 20 years in Egypt, and then vanished.

The other important worship was that of Zeus Sarapis. The Zeus statue is said to have been imported from Sinai by Ptolemy I, but the Sarapis was the god of Memphis, Osarhapi, the Osiris form of the Hapi bull. The Egyptian worshipped his old gods; the Greek was satisfied with the new god, and both were united in adoring Zeus Sarapis. The temples and ritual are too wide a subject to touch in our present space; but the essential principle was that of providing a banquet for the god, and feasting in his temple, not with the usual sacrificial sacrifice or burnt offering, which is Semitic.

The laws are but little known until the late Gr accounts. Marriage was usual with a sister, but this may have been with a half-sister, the sons the Grs.

8. Character and careless—as at present. Firmness, decision and fortitude were held up as the leading virtues. The structure of society, the arts and the industries are outside of the scope of this article.

For differing views on chronology and sites, see arts. EXODUS; WANDERING; PTOLEMAIS; EGYPT; and on individual kings, etc. arts. under their names, and EGYPTIAN RELIGION.

LITERATURE—Works in Eng., that are the most accessible, are stated in preference to foreign works, the references to which will be seen in the books stated below.
EGYPT, BROOK (RIVER, STREAM) OF. See Brook of Egypt.

EGYPTIAN KINGS (LATER). See PHARAON HOPHRA; Necho; Shishak; Egypt, III.

EGYPTIAN, ē-jāph-ān, THE (ē 'Ajiq̄tōs, ko Aiqap̄tios): Mentioned in Acts 21 38, by Claudius Lysias as having “before these days stirred up to sedition and led out into the wilderness the four thousand men of the Ascalonian (q.v.). Reference to this Egyptian is the suppression of his rebellion by the procurator Felix is likewise found in Jos (Ant, X, xv, vii, 6; BJ, II, xiii, 5).

EGYPTIAN VERSIONS, vār'ahuns. See Coptic Versions.

EGYPTIANS, GOSPEL ACCORDING TO THE. See APOCYPHAL GOSPELS.

EHI, ē-hē (ēhē; 'ēhē): Apparently a contracted form (Gen 46 21). See AHIRAM.

EHUD, ē-hōd (ē-hōd, 'ēhōd, “united,” “strong”): A Benjaminite, son of Gera, deliverer of Israel from oppression by Moab (Jgs 3 15–30). Gaining access alone to the presence of King Edom under pretence of a secret errand connected with the payment of Israel’s tribute, Ehud, a left-handed man, drew the sword he had concealed upon his right side, and thrust the king through. He locked the doors of the upper chamber after him, made his escape, and with the Israelites overcame Moab at the fords of the Jordan, slaying some 10,000. Ehud’s name occurs again in the Benjamite genealogy (1 Ch 7 10).

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EITHER, ē-thēr, ē-thēr: Often in the sense still common, “one or the other” (1 Ch 21 21; Mt 6 24, etc.), but also in the obs sense of “both” or “each” (Lev 10 1; 1 K 7 15; Jn 19 18; Rev 22 2), or in place of (RV) “or” (Lk 6 42; 15 8; Phil 3 12; Jas 3 13).

EKER, ē-kēr (ē-kēr, ē-kēr, “root”): A Jemnehelite (1 Ch 2 27).

EKREBEL, ek-ē-re-bel (Ekrebel, Ekrebēl): Appears only in Jdh 7 18. It lay on the brook Mochmur, near Qdoth. It is identical with Akrebel, one of which Onom speaks as the capital of the district of Akrabattine. It corresponds to the mod. Akrebeh, 8 miles S.E. of Nablus.

EKRON, ek-ōrōn, EKRONITE, ek-ōrōn-īt (ē-kōrōn, ‘ē-kōrōn, “migration,” “rooting out”; ‘ē-kōrōn, ‘ē-kōrōn): The most northerly of the chief cities of the Philistines. It was not subdued by Joshua (13 3) but was allotted, in the division of the land, first to Judah and then to Dan (16 11.45.46; 19 43). It was taken by Judah (Jgs 1 18). The people of E. are prominent in the story of the ark in the land of the Philistines. It was there they who proposed to have it sent back to Israel (1 8 5; 16 10). After the defeat of the Philistines, when David killed Goliath, the Israelites pursued them to the gates of E., which was evidently the nearest walled town in which the fugitives could take refuge (17 52). It was the seat of the worship of the god Baalzebub, as appears in the account of the sickness and death of Hezekiah (2 K 1 2). When Hezekiah was 36 years old, it is included among other cities in the denunciations of Amos (1 8) and of Jeremiah (25 20). Zephaniah declares that it shall be rooted up (2 4), and Zechariah speaks of its consternation at the fall of Tyre (9 7–8). From the Amorite records we learn that it revolted against Sennacherib and expelled Padi, the governor he had placed over it, and sent him to Hezekiah, at Jerusalem, for safe keeping. Sennacherib marched against it and E. called in the aid of the king of Assyria. Formerly supposed to be Egypt but now regarded by some scholars as a district of Northwestern Arabia. Sennacherib raised the siege of E. to defeat this army, which he did at Eltekeh, and then returned and took the city by storm and put to death the leaders of the revolt and carried their adherents into captivity. He then compelled Hezekiah to restore Padi, who was once more made governor. This affair led to the famous attack of Sennacherib on Hezekiah and Jerusalem (Rawl., Anc. Mon., I, 159). E. is mentioned in 1 Mac 10 59 as being given by Alexander Balas to Jonathan Maccabaeus, and it appears in the accounts of the first Crusade.

Ekonite: An inhabitant of Ekron, used in pl. in Josh 13 3 and I S 5 10.

EL. See God, Names of.

ELA, ē-lā (ē-lā; ālā, “root”): 1) Same as El (Ezr 10 26).

2) Father of Shimei (1 K 4 18, AV “Elah”). See Elah.

ELADAH, ē-lā-da. See Eledah.

ELAH, ē-lāh (ē-lāh, “root” or “terebinth”): (1) A “duke” or “sheik” (head of a clan, RV “chief”) of Edom (Gen 36 41).

(2) Shimei-ben-Elah, Solomon’s commissary in Benjamin (1 K 4 18 AV).

(3) A son of Caleb the son of Jephunneh (1 Ch 4 15).

(4) Father of Hoshea, last king of Israel (2 K 15 30; 17 1).

(5) A Benjamite, son of Uzzzi, one of the chiefs of the tribes when the country was settled (1 Ch 9 8).

(6) King of Israel. See next article.

ELAH, ē-la. Son of Baasha, fourth king of Israel (1 K 6 1–4). He reigned two years, 888–887 BC. The statement that he came to the throne in the 26th year of Asa, reigned two years, and died in the 27th year of Asa, illustrates the Hebrew method of synchronizing the reigns of the kings of Israel and Judah (cf 1 K 15 33; 16 8). Elah appears to have been a debauchee. While he was drunk, the prophet Jehu passed in the house of Azariah, his chamberlain, Zimri, one of his military leaders, conspired against him and murdered him. According to Jos (VIII, xii, 4) he took advantage of the absence of the army, which was at Gibbethon, to kill Elah. The exhortation of the royal family followed the murder of the king. Baasha’s dynasty had its origin in a murder and it ended in a murder. The government had no stability. These revolutions illustrate the truth that “the sword which the sword shall perish with the sword.”

S. K. MOSIMAN

ELAH, VALE OF (ē-lāh, ‘ēlāh, “valley of the terebinth”; ‘ēlāh, ‘ēlāh, “valley of the terebinth”; ‘ēlāh, ‘ēlāh; ‘ēlāh, ‘ēlāh, “valley of the terebinth”), or part of it. This is the southernmost of the great valleys which cut through the Shephelah. Commencing near Hebron, close to Beit Sūr, it descends under the name Wady es Sūr in a more or less northerly direction until near Beit Netifīt where it turns abruptly west and receives the name Wady es Sūr. Here it is joined by the Wady en Najd, coming from the N, and from the E. by the Wady el-Fain, down which descends an ancient road from Bethlhem. Where all these
valleys coalesce the Wady es Sunt expands into a wide and level bottom, half a mile across. On a steep hill to the southern side and a little S.E. of the wide expanse is Kh. esh-Shuweikeh, the site of Sococ. That the great events of 1 S 17 2 took place here there can be no doubt; the Philis ranged themselves on the southern hills; the Israelites to the N. or N.E. Upon the wide level valley the context with Goliath occurred. The exact position of Saul's forces may be a matter of speculation, but the late Principal Miller of Madras, who made a special study of the locality (Leaves of All Lands, ch. 7), considered that the little valley ascending N.E. from Wady es Sunt to Beit Netfy was probably the actual Vale of Elah and that here the Israelites had their fortifications. His elucidation of the whole story is most convincing.

E. W. G. Masterman

ELAM, el'am (אֶלֶם, 'Elam):
1. A son of Shem (Gen 10 22; 1 Ch 1 17; see ELAMITES).
2. A Benjamite (1 Ch 8 24).
3. A king of the Sinaitic desert (1 Ch 26 3).
4. Heads of families in the return (Ezr 2 7; Neh 7 12; Ezr 2 31; Neh 7 34; Ezr 8 7; 10 23).
5. A chief of the people (Neh 10 14).
6. A priest (Neh 12 12).

2. Surface Configuration
3. Mountain Ranges
4. Rivers
5. Climate
6. Vegetation
7. History
8. The Population
9. The Principal Cities
10. Apiril and the "Bandit Nations"
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12. History
(1) The Earliest Period
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(4) Elam Becomes Preponderant 2290 Years BC
(5) The Extension of Elamite Authority Westward
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(7) The Chaldeans and the Kuru-galzu Dynasty
(8) Elam Again Suppressed
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(9) The Conflict between Elam and Assyria
(10) Sennacherib against Chaldaea and Elam
(11) Assyrian Friendship and Elamite Ingenuity
(12) Teumman and the Elamite Seed-Royal. Assyrian
(13) Elamite Ingratitude and Treachery
(14) Elam's Further Changes of Rulers
(15) King Tannari's Treachery
(16) Domition Passes from Assyria
(17) The Later State of Elam
13. Elamite Religion
14. Elam's Importance. Her Literature
15. Art during the 1st and 2d Prehistoric Periods
16. Art in the Archetic Period. That of the Viceroy, and That of the King
17. Temperament of the Inhabitants of Elam

LITERATURE

A well-known tract, partly mountainous, whose western boundary, starting on the N.E. side of the Pers Gulf, practically followed the course of the lower Tigria. It was geographical bounded on the N. by Media, on the Position E. by Persia and on the W. by Baby-lon and Niasia. The Assyro-Babylonians called it the tract Elam, expressed ideographically by the Sumnerian characters for Nimma or Numma, which seems to have been its name in that language. As Numma or Elam apparently means "height," or the like, these names were probably applied to account of the mountainous nature. Another name by which it was known in early times was Ashshan, for Anshan or Anzan (Anshan), one of its ancient cities. The great capital of the tract, however, was Susa (Shushan), whence its Gr name of Susiana, interchanging with Elam, from the Sem Elam.

Elam consisted of a plain occupying a depression in the mountains of Iran or Persia. Of this the smaller part—which, however, was also the most ancient historically—lay between the Pusht-e-Kuh on the Persia, the Lur mountains on the N., the Bakhtiari hills to the E. and S.E., and the hills of Ahwaz to the S. The larger plain has as its northern boundary these same Ahwaz hills, and reaches to the sea on the S.

The Pusht-e-Kuh mountains are a series of very high parallel ranges described as "a veritable wall" between Mesopotamia and the elevated depression of the Kerkha. Its principal peak is in the Kebir-Kuh (2,500 meters = 8,200 ft.)—a difficult range of surprising regularity. The valleys on the S.W. slope belong properly to Babylonia, and could not be invaded by that side with ease. In the Kebir-Kuh the country is well protected not only against Mesopotamia, on the W., but also against Persia on the E. The nomad Lurs of the present day are practically independent of Persia. The mountain ranges of Luristan incline in height as one approaches the Pers plain, the loftiest summits of the principal range attaining a height of 5,000 meters (= 16,400 ft.).

From these mountain ranges descend larger rivers which flow through the high Elam to the sea. The Kerkha (Gamass-dub) rises in the Pers plain near Nehavend, and is practically a torrent until it reaches Susa, below which it becomes less rapid, and loses itself in the Hwazeh marshes. The Ab-e-Diz, a river with greater volume of water, is formed by the uniting of two streams above Dizful. It is so violent that it carries down boulders and even tree-trunks from the mountains, and after a winding course joins the Kuran at Kut-e-Bende-Kir. The Bellad-Rud, between the Ab-e-Diz and the Kerkha, rises in the mountains of Luristan, and varies greatly as to its volume, being sometimes a mere brook, and at others a large river. The Kuran, with which a number of smaller streams unite, rises in the Bakhtiari mountains. After receiving the Ab-e-Diz and the Bellad-Rud at Kut-e-Bende-Kir, it becomes an important waterway, navigable as far as Shuster. This is identified with the Bib. Ula (Assyr Ulâ, classical Evacil), Anciently it is itself itself into the Pers Gulf, which in past cents. extended much farther inland than now, at present joins the Shatt-el-Arab at Mohammernah.

The climate is a variable one. Between November 1 and 15 the rains begin, with S.E. and S. winds, and the mountains are covered with snow. In January and February there are violent storms, and the night brings 8° or 10° of frost. Spring begins at the end of February, and vegetation advances so rapidly that harvest takes place about the end of April. The wind then turns S. and S.W., bringing with it a heat rising sometimes to 140° F., destroying all the verdure of the country. Notwithstanding the rigors of the climate, however, it was anciently a well-populated district, and exceedingly fruitful, as now. That the district of Arabistan is poor and barren is due to the carelessness and improvidence of the people, who, like the people of the Turkish province of Bagdad, have neglected the ancient irrigation canals which utilized the land.

The vegetation of Susiana is said not to be very varied. On the river banks are to be found willows, tamarisks and many kinds of acacias. Apparently there are no forests—the sacred groves referred
to by Aššur-bani-āpil are thought by De Morgan to have been artificial plantations. Oranges and lemons, which are at present cultivated there, are late importations. The date palm has been brought from the banks of the Shatt al Arab and the pomegranate and other fruit trees from the Iranian plain. Wheat and barley, sown in October and November, are harvested in April. Sorghum remains in the ground all through the dry season, and is watered artificially until October, and put in November. Castor beans, indigo, lentils, haricots, etc., are less cultivated.

The fauna is said at present to be less numerous than formerly. It contains species both of central Asia, Europe, and, to a certain extent, Africa. The elephant, wild ass, wild ox and ostrich are no longer to be found on the Chaldean-Elamite plain, but a few examples of the lion still exist there. Bears, panthers, wild boars, wolves, wild cats, foxes, jackals, and several species of wild dogs, however, still exist. Numbers of porcupines inhabit the brushwood by the rivers and marshes. Among the birds which do not leave the country are the eagle, vulture, falcon, raven, francolin, jay, sparrow, gurnard, wagtail, bustard, sparrows, turtle dove, and numerous brilliantly colored waders. The winter birds of passage are the pelican, stork, crane, cormorant, sea gull, many species of wild duck, the wild goose, bustard, woodcock, snipe, pigeon, turtledove, and numerous brilliantly colored waders. The waterfowl, a great deal of fish, among them being the barbel, silurus, carp (sometimes of great size), and gurnards similar to those of the Nile. Some of the rivers being salt, sea fish are also to be found, and it is not rare to see sharks at Shuster, and eels in the lower Kūram by the time of Naram-Sin about 3000 BC. Nevertheless pure Semites had settled in the country at a very early date, and it is probably on account of this that Elam is called (Gen 10:22) a son of Shem—indeed, the main Semitic names found by the Fr. explorers at Susa show how strong their influence was. It was to all appearance during the 2d millennium BC that certain Kassites overran W. Mesopotamia, and settled in the northern part of Elam, which was thereafter called by the Assyrians nat Kaldi, "the land of the Cossaeans." As these people seem to have spoken an Aryan language, there was apparently no really new race introduced in consequence of their invasion.

The two principal cities were Susa or Shushan, called Susan in the native texts, and regarded as the old capital, situated on the Ulai (Kārkha); and Anzan (Aššhan, Anshan), more to the S.W. This latter was the capital of Cyrus the Great and his immediate predecessors, the tract having been conquered apparently by Sīpiš (Tētespas), his ancestor, at the end of the 6th cent. BC. Susa, an important commercial center in the 3d millennium BC, became again one of the three capitals of the Achaemenian empire during the rule of the Achaemenians.

From the inscriptions of Mal-Amir, to the E., we learn that that was the place of another kingdom called Apirti, the land of the Apshares of Ezra 4:9. In the 2d (so-called Median or Scythian version of the late Pers inscriptions this name is given as Ḥapiri, Ḥalpiri, and Ḥaltupiri, and appears as the equivalent of the Bab Elammat (Elamtu) or Elam without the nominative ending. In the Fāravahār, the Pers rendition of the Elam, Khuzi-Naor, ElamITES Nations" whence the modern Hūz or Khuisstan. This implies that the kings of Apirti at one time held dominion over Susa, and perhaps the whole of Elam. Strabo (xi.13,5,6) quoting Nearchus speaking of "a land named Elam who occupied the mountains E. of the Euphrates— the Amardians or Mardians on the Pers border, the Oxians, and Elymeans on the borders of Persia and Susa, and the Cossaeans (Kassites) by the Medes. The Aryanians would seem to have been the Apirti (Ḥapiri), the Oxians were probably from (Hūwaza) while the Elymeans (cf I Macc 6:1) were the Elamites. Among the tribes who made the history of the country, therefore, were probably the Oxians, who seem not to be mentioned in the early inscriptions.

The dialects of Susa, the second Achaemenian VSS, and of Apirti, differ but slightly from each other. They are variants of an agglutinating tongue, not related to any other known language. The statement in Gen 10:22, therefore, applies only to the Semitic section of the population, as it is unlikely that the people speaking Apirtian could be described as "sons of Shem."  

11. The Languages of Elam

The earliest period—Beginning with the semimythical period, we have the story of the fight of the Bab hero Gilgamesh with the Elamite Kārūm kal-Rujiuratir, who was defeated by the hero and his helper Enki-di, and beheaded. The earliest really historical reference to the Elamites as the foes of Babylon, however, is apparently contained in a letter from the priest Lu-enna to the priest Ënu-tari announcing that the Elamites had invaded Lagāš and carried off considerable booty. The writer, however, had attacked the Elamites, and taken plunder from them in his turn. As there seems to be a reference to division of spoil, this is an excellent parallel to the Elamite expedition, made in alliance with the Babylonians, against the cities of the plain (Gen 14).

2) Sargon of Agade and his successors.—Sargon of Agade, early in his reign, attacked the Elamites, but apparently Elam only fell to the conquerors of the Babylonians during the time of Naram-Sin, his son, who is seemingly shown leading his troops in that region on the splendid stele bearing his name that was found at Susa. Elam apparently regained its independence, however, during the time of Urwūšu, king of Kiš, who invaded the country, and brought back considerable spoil. One of the chiefs of Susa about this time was Simbi-tēbak. Chaldaean domination, however, did not last long. Dungi, king of Ur of the Chaldees, about 2500 BC, invaded the country accompanied by his vassal Gudea, viceroy of Lagāš. Dungi has left evidences of his conquests in the buildings which he erected at Susa, but the principal buildings of this period were constructed by Ba-ša-šušinak, son of Simbi-tēbak, viceroy of Susa and potentate in Elam. He built a temple to Šugur, the gate of Šušinak, and dug the Sītu canal. He was evidently one of the great rulers of the land.

3) The vexatious of the kings of Ur.—Somewhat later came Išatdū, his son Kal-Ruhurarrār, and his grandson Išatdū II, who in turn occupied the throne during the time of Bār-Sin, king of Ur. Elam
was at this time still under Bab sovereignty, which continued under his successor, Gimil-Sin, who also built at Susa, his vassal being Ebari-kin-Daddu, viceroy of Susa. Gimil-Sin was succeeded by his son Ibi-Sin as overlord in Elam, who invaded and devastated the country, probably to suppress a revolt. There was apparently no ill-will between the two nations, however, for the viceroy of Susa is said to have married a daughter of Ibi-Sin. Another and possibly later viceroy seems to have married Mekubi, daughter of Billaama, viceroy of Anunnak, who, as Elamite princess, erected buildings at Susa.

(4) Elam becomes predominant 2280 BC.—It was probably shortly after this that Kudur-Nabûjunte threw off the Sem yoke, and, invading Babylonia, brought back much spoil to Elam. The date indicated for this ruler by the inscriptions of Assurban-apil is 2280 BC. The positions of the rulers of Elam and Babylonia were now changed, and the kings of Babylon had to acknowledge Elamite suzerainty. As Elamite and Bab sovereign, Kudur-Nabûjunte intrusted Susa to a feudalatory ruler, and among the viceroys who governed Elam may be mentioned Sirukdu', who constructed at Susa, and Tmitt-Agum, his sister's son, who built in that city the temple to Isme-karaś, "for the health of Kutir-Nabûjunte and his family." After passing to other rulers, the government of Susa fell to Ebari, father of Silpaša, during whose reign Sitti-Siljak ruled in Babylonia. Nur-Addi and Rim-Anum, kings of Larsa (Elassar), were his vassals.

(5) The extension of Elamite authority westward.—Attapaššu (or Attahušu), Silpaša's sister's son, then became 'shepherd of Susa.' Among the temples which he built was one dedicated to the goddess Narute, and he erected a bridge near his residence. Kudur-mabuk, son of Sitti-Siljak, was at this time adda ("father," probably meaning protector) of Euffin-Balu and the W.-Amurrû, the land of the Amorites, whither marched Chedorlaomer and Amraphel, with their allies, in the time of Abraham (Gen 14). Kudur-mabuk of Larsa was succeeded by his son Eri-Aku (probably the Iri-Agu of Larsa of the Elamite texts), and if he be really, as some probable, the Amsu of Gen 14:19, then this is also the period when Chedorlaomer ruled in Elam. The strange thing, however, is, that the name of this last does not occur in any recognizable form, unless it be the Kudurugaljam of certain half-legendary inscriptions (see CONOR-

LAOMER). The Elamite line in Larsa was continued after the death of Eri-Aku by Rim-Sin, his brother, who succeeded him.

(6) Babylonia again supreme.—What the history of Elam during this period was to be discovered, but Ammurapi, who, as Biliaam, succeeded Amraphel of Gen 14:19, seems to have invaded the country in his 30th year. In his 31st he defeated Rim-Sin of Larsa, following this up, in his 32d, by overthrowing the army of Anunnak. All these successes in Elam and its dependencies probably made the kingdom of Babylon supreme in the land. But more details bearing upon this period are needed. It is thought probable that the Elamite king Sadi(?) or Taki(?) came into conflict with, and was defeated by, Ammi-sun-erit, the 4th descendant from Hammurabi, who reigned about 1890 BC. Apparently the Elamite ruler had tried to regain his independence, but failed.

(7) Hurbatil's challenge to Kuttu-palzu.—Omitting the names of rulers concerning whom but little or nothing is known, we come to the reign of Untaš-Gal, patron of the arts. Numerous temples were built by him, and sanctuaries at Susa dedicated. He has left a magnificent bronze statue representing his queen Naruš-Ašu. He seems to have been overthrown by Untaš-Gal, of a more legitimate line, who was likewise a builder of temples. After the apparently short reign of Kidin-Ḫturu came that of Hurbatil (Hurbatil), who, desiring to throw off the Babylonian yoke, challenged Kuttu-palzu, king of Babylon, to battle at Dür-Dungi. The challenge was accepted, with disastrous results, for Hurbatil was captured by the Bab king at the place named. This, however, did not put an end to the strife, and in the end Kidin-Ḫturuššu was victorious over Béla-nadin-šum, king of Babylon, about 1180 BC.

(8) Elam again supreme.—Later came the military exploits of Sutruk-Nabûjunte, who invaded Babylonia, slew the king Zagaš-sum-idlišu, and helped by his son Kutir-Nabûjunte. He threw off the Babylonian yoke and took away the stele of Naram-Sin, the code of Hammurabi, and several other monuments, which were carefully preserved at Susa. He also defeated the king of Anunnak. It is this collection of spoils which has contributed to make the success of the Fr. excavations at Susa what it is.

(9) Elam again defeated, but recovers.—The war between Babylonia and Elam recorded for the reign of Nebuchadrezzar 1 (c 1020 BC) probably took place, according to Schöbel, during the reign of Ši-šina-hamurā-Lagamar. The Elamite king was defeated on the banks of the Ulai, Elam was ravaged, and much spoil taken. The principal city called Namur was detached from Susian territory and reunited to the domain of Babylonia. Apparently the Elamites now turned their attention to regaining their military prestige, the result being that an Elamite king occupied the Bab throne from 939 to 934 BC. The history of this period has still to be discovered, but the Babylonians apparently soon shook off the yoke. About this time, however, that another power—Assyria—appeared on the scene, and took the field—not only against Babylon, but also on the borders of Elam. An Elamite contemporary of Nabonasser of Babylon was Bubhanagis, 742 BC.

(10) The conflict between Elam and Assyria.—At this time, however, the Assyrians became dominant in Babylonia (see Tiglath-Pileser and
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Shalmaneser), but it was probably not until the reign of Sargon of Assyria (see SARGON) that Elam came into conflict with Assyria. Merodach-baladan, a pretendant to the throne of Babylon, made common cause with Humbaniñas, who fought with the Assyrian army at Dēr. Naturally the Assyrians claim the victory, but the Babylonians say that they were defeated. After the death of Humbaniñas, his successor, Šutur-Nabānī or Ištar-hundu (Bab), still befriended Merodach-baladan, and advanced to his help. Sargon first attacked the Chaldaeans and defeated them at Dūr-Āššur, and, entering Elam, stormed and captured the cities of the land. The Elamite king took refuge in the mountains, and Merodach-baladan had to resist the Assyrians unaided.

gance, for Sennacherib invaded and ravaged the country from Rab to Bit-Burnaki. Apparently the Elamites had expected their new ruler, Kudurru (Kudur-Nabūnī), to save them from the reprisals of the Assyrians, but as he had failed to do this, he, in his turn, was deposed and killed after a reign of 10 months. The new king of Elam was Ummannānu, who espoused the cause of Mušēzib-Marduk, the new king of Babylon, and gathering a force of Babylonians and Elamites at Ḫalûf, fought a battle there, in which the Babylonians record success for the allies. Sennacherib, however, himself claims the victory, and describes with great wealth of detail the horrors of the fight. Next year (689 BC) Sennacherib marched into Babylon to complete the work, and Mušēzib-Marduk, having been captured, was sent prisoner to Assyria. Umman-

The Installation of Ummanīgas.

(11) Sennacherib against Chaldaea and Elam.—As Sargon had his attention fully occupied elsewhere, he made no attempt to follow up his success, and it seems not to have been until the reign of Sennacherib that any serious invasion of the country on the part of the Assyrians was made. In 697 BC that king marched again against Merodach-baladan, who had taken refuge at Nāqulu and other places on the Elamite side of the then elongated Pers Gulf. Here the Chaldaeans, with their Elamite allies, were defeated, and the Elamite cities plundered and destroyed. Hālulu, king of Elam, on the retirement of the Assyrian troops, invaded Babylonia as being part of the territories of the Assyrian king, and having captured Aššur-nadin-šum, Sennacherib's son, who had ruled in Babylon 6 years, carried him off to Elam, setting Nergal-ūṣezīr on the throne of Babylonia. On the arrival of the Assyrian avenging host in Babylonia, Nergal-ūṣezīr fled to Elam, but was captured near Niffer. The Elamites were evidently very dissatisfied with their king—possibly owing to his policy—and killed him in a revolt after a reign of six years. This action on the part of the Elamites, however, did not save the people from Assyrian

(12) Assyrian friendship and Elamite ingratitude. —Friendship with Assyria was a complete reversal of Elamite policy, and to all appearance peace, though probably unpopular, persisted between the two countries for several years. Humba-haldāšu's two brothers revolted against him and assassinated him, and Urtaku, one of the murderers, took the Elamite throne. Not daring to be openly hostile to Assyria, however, he sent his brother Ta-umman to intrigue in Chaldaea in favor of a man named Nahūšallim, but the Chaldaean chiefs answered that Na'id-Marduk, their lord, lived, and they were the servants of the king of Assyria. Also, during a
famine in Elam, certain Elamite tribes migrated into Assyria to escape the scarcity, and were kindly treated by Assür-bani-āpil, who had succeeded his father on the Assyrian throne. Notwithstanding this, however, Urtaku invaded BABYLONIA as ally of certain Chaldaean tribes. Overlaid by the Assyrian army, he fought with them near his own border, but was defeated and fled. He died prematurely (by his own hand) the same year, and was succeeded by his brother Te-umman (Tepti-Humah).

(13) Te-umman and the Elamite seed-royal; Assyr's triumph._—This king, who is described by Assür-bani-āpil as being in the likeness of an evil spirit, immediately set to work to secure the death of all the sons of Urtaku and Umman-aldās, (Jumab-Haldāšu II), his brother; and these princes, five in number, with 60 of the royal seed of Elam, fled and sought refuge with the Assyrian king. Te-umman immediately sent two messengers to Assür-bani-āpil demanding the surrender of the fugitives. This was refused, and war broke out between the two countries immediately after. The Assyrians came up with the Elamites at Dēr, but Te-umman feared to join issue there, and, retreating, took up a strong position near his capital, Susa, with his front protected by the river Ulai. Defections from his army now so weakened the forces of Te-umman that he endeavored to treat with Assür-bani-āpil, who naturally refused to listen to terms, and ordered his troops to attack. The defeat of the Elamites was a foregone conclusion, and Te-umman perished, with his son, in the thick of the battle, as is dramatically depicted by the sculptors of Assür-bani-āpil in the bas-reliefs which adorned the walls of his palace. An Assyrian general was now sent to Susa with Umman-īgās, the prince chosen to succeed Te-umman, and he was proclaimed while the bodies of the fallen Elamites covered the battlefield, and the waters of the Ulai carried others down to the place of its outflow. Tammuritu, the new king's youngest brother, was at the same time made king of Hitāšu, in the mountain region. In the triumphal procession at Nineveh which took place on the Assyrian army's return, the head of Te-umman and his son Tamritu figured, the former hanging from the neck of Dunanu, king of Gamбуḫu, and the latter from the neck of Samgum, Dunanu's brother.

(14) Elamite ingratitude and treachery.—For a time there was peace in Elam, but soon the discontent of Šamaš-sum-ukín, king of Babylon, Assūr-bani-āpil's brother, sought to break it. Urged by him, Umman-īgās forgot the benefits which he had received at the hands of Assūr-bani-āpil, and sent an army into Babylonia under the command of Undas, son of Te-umman, telling him to avenge upon Assyria the killing of his father. Notwithstanding the great strength of the allied army, they did not succeed in making headway against the Assyrians. Tammuritu, nephew of Umman-īgās, after the defeat of the Elamite forces in Chaldaea, revolted against him, and having defeated him, cut off his head, and took the crown. Šamaš-šum-ukín immediately turned his attention to the new ruler, and induced him by fresh presents to come likewise to his aid.

Tammuritu therefore marched at the head of an army into Babylonia, but in his absence Indabigaš, one of his servants, headed a revolt against him, and proclaimed himself king in Susa. In the battle which ensued between the two pretenders, Tammuritu was defeated, and fled to the seacoast with a part of the Elamite royal family. He ultimately embarked in a ship on the Pers Gulf with the intention of escaping, but was wrecked, and gave himself up to an Assyrian officer, who sent him to Assyrria.

(15) Elam's further changes of rulers._—Indabigaš, the new Elamite king, now sent an embassy to make peace with Assūr-bani-āpil, who at once demanded the surrender of Nabē-bel-šumi, son of Merodachi-baladian, and the Assyrians whom he had enticed and taken with him. Before this demand could reach Indabigaš, however, his people had revolted against him and put him to death, and Umman-aldāšu, son of Attametu, sat on the throne, after defeating Indabigaš on the banks of the Hitūšu. The same demand was made to Umman-aldāšu as had been made to Indabigaš, but Nabē-bel-šumi, not wishing to fall into the hands of the Assyrians, called on his armor-bearer to dispatch him, and the two ran each other through with their swords.

(16) King Tammuritu's treachery._—Nevertheless Assūr-bani-āpil decided to replace Tammuritu, the former Elamite king, on the throne, and to this end invaded Elam. The Assyrians were, as usual, successful, and on learning this, Umman-aldāšu fled to the mountains. Entering Susa, Tammuritu was once more proclaimed king of Elam, he, in return, promising to regard Assūr-bani-āpil as his lord, and to pay tribute. No sooner had the Assyrian army departed, than the new king of Elam began to plot against the power which had raised him. To all appearance his intentions to revolt were reported to the Assyrian king, who at once sent an army and plundered the country, and Tammuritu again fell into Assūr-bani-āpil's hands. Umman-aldāšu now returned and resumed the government. Unwilling to regard his former efforts as fruitless, the Assyrian king decided to finally subdue the land, and to this end invaded it, the pretext being that the Elamites refused to deliver up the image of the goddess Nānāš, which had been carried off from Ewhē 1,633 years before, in the time of Kudur-Nabûhunte (see [4] above). The two armies faced each other on the
banks of the Jiftie, and after an attack in which the Assyrians were at a disadvantage, the Elamites gave way, and Umman-alids fled to the mountains. According to the Assyrian king's record, an enormous booty was taken, including many sacred and ancient royal statues preserved at Susa. The image of Ninlil was restored to the shrine at Eresh with great rejoicing. In the triumphal celebrations at Nineveh, Tammaritu was one of the captive kings who drew the Assyrian chariot to the temple of Ištar, when he rendered the goddess thanks for his victory.

(17) Dominion passes from Assyria.—To all appearance Elam now became a province of the Assyrian empire, though not for long, as this collapsed in the year 606 BC, and the center of government was shifted to Babylon, under Nabopolassar, who became its ruler. Nebuchadrezzar (604), Evil-merodach (561), Neriglissar (559), and Nabonidus (555-538 BC), were successively masters of Elam.

The mention of the kings of Elam in Jer 25-26, however, suggests that the old states of the country were yet recognized as independent, though 49:35-39 prophesies the dismemberment of the country, and the destruction of its king and princes. This is thought to refer to the annexation of the country by Tishops, and its passing, through his grandson Cyrus, to Cambyses. The Great Kuraš, or Susinak, was all who wereTans of Anzan—to Darius Hystaspis. In Isa 21:2 it is apparently the later Cyrus who is referred to when Elam, with Media, is called upon to “go up” to the siege of Babylon.

(18) The later state of Elam.—After Cyrus, the history of Elam was that of Persia, of which it henceforth formed a part. In all probability, however, the Elamites were as warlike and as intractable as ever. During the reign of the little-known Kharacensian king, Arpāšēn, they made incursions into Babylonia, one of the opponents of this king's generals being Ptit, “the enemy, the Elamite”—a phrase of old standing, apparently. Elam, to its whole extent, was smitten with the sword, and Ptit (was slain or captured). One of the cities which they attacked was Apamea, probably that on the Sellas river. Acts 2:9 implies that the old language of Elam was still in use, and the Elamites were still recognized as a nationality, as late as the 1st cent. of our era.

Owing to the many Semites in Elam, and the nearness of the Arab states, Bab deities—Anu and Anat, Enil and Ninlil, Merodach and Tammuz—were largely worshipped (see BABYLON, babylonia). The chief deity of the non-Semitic pantheon seems to have been Inšinnak, the patron-deity of Susa, identified with Ninlil, the son of Enil, by the Babylonians, who quote also other names applied to him—Lajuratil, Simeš, Ashana, Susinnak, and Dughak. Merodach seems to have been represented by the Sumerian character Gal, “great,” and Zēr-pantu was apparently called Nin-sî in Elam. Ištar was known as Šan. Lagamar, Lagamar, or Lagamal, was apparently identifed with the Bab Lagamal, one of the gods of Dalaim near Babylon—his name is generally regarded as forming part of the name CHEDEKLAMEGH (q.v.). Naḫhunte, Naḫunte, or (Bab) Nanhundii was the Bab sun-god Sumas; Kuzidami was the W. Sem. Hadad, also known by his Mitannian (Hittite) name, of Telpii, Rumina, Human, or Umman (Assyr.), “the god of the land,” “the king,” was possibly regarded as the Bab Merodach. The currency of Bab myths in Elam is suggested by the name of the goddess Belalaa, possibly the Bab Belili, sister of Tammuz. The word for “god” in Elamite was not explained by the Babylonians as one of the names of Enil, implying that the Elamites regarded him as “the god” by divine right. Of their deities, six (one of them being Lagamar) were worshipped only by Elamite kings. Elam had temples and temple-towers similar to those in Babylonia, as well as sacred groves, wherein no stranger penetrated. (See ERE, s.v. “Elamites.”)

The rediscovery of the history of Elam is one of the most noteworthy things of modern research. It has revealed to us the wonderful development which that kingdom had attained in art and lit. Nevertheless, the country had adopted the cuneiform method of writing, and possessed also another script, seemingly of more ancient date. As both Sem Bab and Susian (Anzanite) were spoken in the country, numerous documents in both languages have been found, mostly historical, or of the nature of dedications, some of which are inscribed on objects presented to temples. There are also a number of archaic tablets of the nature of accounts, written in a peculiar cuneiform character. The cylinder-seals are either inscribed with dedications, or with the name of the owner, his father, and the god whom he worshipped, as in Babylonia. Of other lit. there are but mere traces—an excorium against mosquitos shows the desire of the people to rid themselves of the discomforts of this life. Contracts testify to the existence of laws, but the laws themselves have yet to be discovered. The stele of Hammurabi, which was found at Susa, did not belong to Elamite lit., but to that of Babylonia.

Elamite art during the first period was naturally rude, and it is doubtful whether metals were then used, as no traces of them were found. Art during the 1st and 2d millennium BC was extreme delicacy, and very elegant. Prehistoric Periods The second period is described as being less artistic than the first. The pottery is more ordinary, and also more roughly made, though better ware also exists. Painted ornamentation is found. Vessels of white or pink limestone, some of them very large, occur, but alabaster is exceedingly rare. There is no indication of writing at this period, but rudely engraved seals, with animal forms, are found. The buildings were of crude brick or piled-up earth, though baked brick was sometimes used. A change seems to have taken place in the conditions of life at the end of this period, implying invasion by a more civilized race.
The indications of invasion during the second prehistoric period are confirmed, according to M. Jocquier, by what is found in the layer of the archaic period, which succeeded the Pre-Persian. The preserved clay tablets, some of which have impressions of certain sacred trees, are good and varied. Some have the form of the duck, the wild boar, and other animals. During the period of the iskak and viceroy, fine sculptures in low relief occur—the scorpion-man and the sacred tree, military prisoners with their guard, siege-operations and the dead on the battlefield; and as examples of work in the round, ivory and alabaster statuettes. Later on, during the time of the kings of Elam and Susa, the objects of art increase in number, though large objects in the round are rare. Noteworthy are the statuettes and statues in bronze, the former being very numerous. The largest production of this kind is the almost life-size statue of queen Napat-Asu, consort of Untash-Gal, which, however, is unfortunately headless. It is a remarkable piece of work, and has great artistic merit.

In all probability Elam was much hindered in her material and intellectual development by the intractable and warlike nature of her conquerors—indeed, the history of the country, as far as it is known, is a record of strife and conflict, and the temperament indicated by the ancient records seems to have been inherited by the wild tribes which occupy the more inaccessible districts. What conduced to quarrels and conflicts in ancient times was the law of succession, for the Elamite kings were not generally succeeded by their eldest sons, but by their brothers (see ELSABA). The inhabitants of the towns at the present time in all probability do not differ in any essential respect from those of Persia in general, and among them there is probably no great deal of ancient Elamite blood, though the Elamite type is met with, and probably occurs, in consequence of frequent mingling, in various parts of modern Persia.

Literature.—For the most complete account of the discoveries in Elam, see Mémoires de la délégation en Perse, 2nd ed., published in Paris, 1846, 1st ed. 1838; and Histoire et travaux de la délégation en Perse, all under the editorship of J. de Morgan, and written by De Morgan, V. Scheil, G. Lepsius, G. Jóquier, etc.; also W. K. Loftus, Chaldea and Susiana, 1867.

T. G. Pinches

ELASA, el-a-sa (Aa셔드, Alassian; AV Elasa, el-ē-a-sa): The place where Judas pitched his camp before the battle in which he was overwhelmed and slain (1 Mace 9 5). It probably corresponds to the modern Khirbet el-Asad, between the two Beth-horons.

ELSAB, el-a-sa (תִּשְׁאַּב, 'el-ASH, "God has made")

(1) An Israelite who had married a foreign wife (Ex 21 22).

(2) A son of Shaphan, by whom, with Gemariah, King Zedekiah sent a message to Babylon (Jer 29 3). See ELASA.

ELATH, 'eloth, or ELOTH, 'eloth (אֵלֶּחֶת, 'eloth, גָּלוּת, 'galoth; ADON, Ailôn [Dt 2 8], ADAB, Ailâth [2 K 16 8]): A seaport on the Red Sea in the territory of Edom. It is named along with Ezion-geber in the account of Israel's journey round the land of Edom (Dt 2 8). It appears as Allath, and Ailôn in the LXX, and in Jos as Ilanias (Ant, vi, 4), while Onom has AILÄH, Ailam. From this we may gather that the Aram. İlan or İlân was in use as well as the Heb 'eloth or 'eloth. The name, "grove," was doubtless originally derived from that presence (16 7). It may be identical with El Paran of Gen 14 6, and Elah of Gen 36 41. When David conquered Edom, Elath passed into the hands of Israel (2 S 8 14). It was a position of great importance in connection with the trade with South Arabia. Here the merchant fleets of Solomon and Jehoshaphat were fitted out, and hence they sailed (1 K 9 26; 2 Ch 8 17; 1 K 22 48). In the reign of Jehoram, son of Jehoshaphat, Edom shook off the hand of Judah (2 K 8 20), but under Amaziah and Uzziah it was again subdued (21 7 10 22). Finally it was taken from Azah by Rezin, king of Syria. The Jews were driven out and the Syrians (Edomites?) took permanent possession (16 6). It is identical with the modern Aṣaba, at the head of the gulf of that name. W. Ewing

ELBERTH, el-bē'rīth (Jgs 9 46). See ISILAHR.

EL-BETH-EL, el-beth'el (בֵּיתֶל, 'el bēth-'el, "God of Bethel"; BAIOTH, Baithel): By this name Jacob called the scene of his vision at Luz, when he returned from Paddan-aram (Gen 35 7).

ELCIA, el-she'-a, RV ELKIAH (q.v.).

ELDAEH, el-da'a (גֶּדֶּדָה, "God has called"): A son of Midian (Gen 25 4; 1 Ch 1 33).

ELDAD, el-dad (גֵּדָד, "God has loved")

One of the 70 elders chosen by Moses at the command of Jehovah to share "the burden of the people" (Nu 11 26 25). Eldad and his companion Medad were not present with the rest at the tent of meeting, yet the Spirit rested also upon them and they prophesied in the camp (vs 26 29).

ELDAD, el-dad, AND MODAD, mö'dad, BOOK OF: In the LXX they are called Eklad and Modad. In the AV the names are given as Eldad and Medad: meaning "God has loved" ("God loves") and "object of love" (?) . They were two of the seventy elders chosen by Moses (Nu 11 26), and while the others obeyed the summons and went to the tabernacle, these two remained at home (Nu 11 25). The nature of their prophecy is not recorded, and this naturally became a good subject for the play of the imagination. It furnished the basis for a lost work which was quoted by Hermes (V 6 3): "The Lord is near to them who return unto him, as it is written in Eldad and Medad, who prophesied to the people in the wilderness." The Pal Tg also filled in the subject of the prophecy of Eldad and Modad, and, as they have it, it related to the coming of God and Magog against Israel at the end of the days. One of the Tgs has the expression, "The Lord is near to those who are in the hour of tribulation." The authors of the Tgs were either dependent upon that work or upon a similar tradition; and the former of these views is the more probable. Lightfoot and Holtzmann think the lengthy quotation in 1 Clem 23 and 2 Clem 11 is from the Book of Eldad and Medad. The work is found in the Stichometry of Nicephorus and consists of 400 stichoi, which would make it about twice the length of the Cant. A. W. Fortune

ELDER, el-dér, IN THE OT (זָכֶן, zaken): Among primitive peoples authority naturally seems to be invested in those who by virtue of greater age
Elder in the NT

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and, consequently, experience is best fitted to govern: thus ηρευας iii.149). Later the idea of age became merged in that of dignity (I. ii.409, ii.570; Oden, Biblical Dictionary). In like manner the word πατρας came to be used among the Romans (Cic. Rep. 2.8.14). So also among the Germans authority was intrusted to those who were older; cf Tacitus Agricola. The same is true among the Arabians to the present day, the sheik being always a man of age as well as of authority.

From the first the Hebrews held this view of government, although the term “elder” came later to be used of the idea of the authority for which, at first, age was regarded necessary. Thus the office appears in both J (9th cent. BC) (Ex 3 16; 12 21; 24 1, of the elders of the Hebrews; and of the Egyptians, Gen 50 7); and E (8th cent. BC) (Ex 17 5; 18 12; 19 7 [2a]; Josh 24 31, elders of Israel, or of the people. Cf the principle of selection of heads of tens, fifties, etc, Ex 13 13 ff., seventy being selected from a previous body of elders); cf J/E (Nu 11 16.24). Seventy are also mentioned in Ex 24 1, while in Jgs 8 14 seventy-seven are mentioned, although this might be taken to include seven princes. Probably the number was not uniform.

Elder as a title continues to have place down through the times of the Judges (Jgs 8 16; 2 7[2]; cf Ruth 4 2 ff) into the kingdom. Saul asked to be honored before the elders (1 S 15 30); the elders of Bethlehem appeared before Samuel (16 4); the elders appeared before David in Hebron (2 S 17 15; 1 Ch 11 3); elders took part in the temple procession of Solomon (1 K 8 3; 2 Ch 5 4). They continued through the Pers period (Ezr 6 5.8; 6 13.4; 10 8.14) and the Maccabean period (Jdt 6 16; 7 23; 8 10; 10 6; 13 12; 1 Macc 12 35), while the NT (παπατραν, παπατραον, presbuteros, Mt 16 21; 28 47.57; Mk 8 31; Lk 9 22; Acts 4 2.53) makes frequent mention of the office.

The elders served as local magistrates, in bringing murderers to trial (Dt 19 12; 21 1 ff; Josh 20 4), punishing a disobedient son (Dt 21 19), inflicting penalty for slander (22 15), for noncompliance with the Levirate marriage law (25 7 ff), enforcing the Law (27 1), conducting the service of the sin offering, and the Law (Lev 13 1 ff). In certain passages different classes of officers are mentioned as “judges and officers” (Dt 16 18), “elders” and “officers” (31 28), “heads, tribes, elders, officers” (29 10 [Heb 9]). It is probable that both classes were elected from among the elders, and that to one class was assigned the work of judgment, and that the “officers” exercised executive functions (Schurer). In entirely Jewish communities the same men would be both officers of the community and elders of the synagogue. In this case the same men would have jurisdiction over civil and religious matters.

LITERATURE.—Schurer, GJT, § 23, esp. 175 ff (Eng. ed. II, 1. 149 ff; Bonniger, H A, 51; Deissmann, BZ 3.1, § 277); Preuschen, Griechisch-Deutsches Handwörterbuch, e.v., 958 f.

Elder in the NT (παπατραυν, παπατραουν)

(1) The word is used adjectively to denote seniority (Lk 15 25; 1 Tim 5 2).

(2) Referring to the Jewish elders of the synagogue, usually associated with the scribes and Pharisees, and NT passages cited in the previous article.

(3) It denotes certain persons appointed to hold office in the Christian church, and to exercise spiritual oversight over the flock committed to them. From the practice in Acts (14 23; 20 17) it may be inferred that the churches generally had elders appointed over them. That ‘elders’ and ‘bishops’ were in apostolic and sub-apostolic times the same, is now almost universally admitted; in all NT references their functions are identical. The most probable explanation of the difference of names is that “elder” refers mainly to the person, and “bishop” to the office; the name “elder” emphasizes what he is, while “bishop”, that is “overseer”, emphasizes what the elder or presbyter does. See Bishop; Church Government; Ministry.

A. C. Grant

ELEAD, el-e-ad (אֶלֶאָדָה, "God has testified"): An Ephraimites, slain while making a raid, by the men of Gath (1 Ch 7 21).

ELEADAH, el-e-ad-ah (AV) (אֶלֶאָדָה, "God has adorned"): An Ephraimites (1 Ch 7 20).

ELEALEH, el-e-al-eh (אֶלֶאָלָה, "God has ascended"): Lay in the country taken from Sihon and within the lot given to Reuben (Nu 32 3.37 f). “Their names being changed” seems to apply to all the towns mentioned. There is no indication of the other names. Elealeh is noticed with Heshbon in the oracles against Moab in Isa 15 10.48 34. Onom locates it one Rom mile from Heshbon. It is represented today by el-Al, a mound crowned with ruins, about a mile N. of Heshbon.

ELEASA, el-e-as-ah. See ELASA.

ELEASAH, el-e-as-ah (in Heb identical with ELASAH, which see):

(1) A descendant of Judah (1 Ch 2 39.40).
(2) A Benjamite, a descendant of Saul (1 Ch 8 37; 9 43).

ELEAZAR, el-e-az-er, el-e-as-er (אֵלֶאָזָר, "God is helper"): (1) The 3d son of Aaron by Elisheba (Ex 6 23; Nu 3 2). He married one of the daughters of Putiel, who bore him Phinehas (Ex 26 25). With his father and 3 brothers he was consecrated to the priest’s office (Ex 21 1). After the destruction of Nadab and Abihu, he occupied a more important position, and he and Ithamar “ministered in the priest’s office with the presence of Aaron their father” (Lev 10 6 f; Nu 3 4; 1 Ch 24 2 ff). He was given the oversight of the Levites and had charge of the tabernacle and all within it (Nu 3 32; 4 16). To Eleazar fell the duty of beating out for an altar covering the censers of Korah and his fellow-conspirators who had attempted to seize the priesthood (Nu 16 37.39). On the death of Aaron, Eleazar succeeded him (Nu 20 25 ff). He assisted Moses with the census after the plague in the plains of Moab (Nu 26 1 ff), and with Moses and the elders heard the petition of the daughters of Zelophehad who wished to be served as heirs to their father (Nu 27 1 ff). After the entrance into Canaan, Eleazar and Joshua gave effect to the decision arrived at by giving the daughters of Zelophehad a share in the land of Manasseh (Josh 17 4). He was priest and adviser to Joshua, the successor of Moses (Nu 27 19; 31 12 ff), whom he also assisted in partitioning Canaan among the tribes (Nu 34 17; Josh 14 1; 19 51; 21 1). He was buried in the hill (Num 26 72). "Gibeon", a son of his was his son in the hill country of Ephraim (Josh 24 33). For some reason unknown the descendants of Ithamar seem to have held the chief position among the priests from Eil till the accession of Solomon, when Abiathar was sent to them. And Zadok, the descendant of Eleazar, was appointed in his place (1 K 2 26 f). Ezra was a descendant of Zadok.
ELEAZURUS, el-ê-a-zûr'us, RV ELIASIBUS (q.v.).

ELECT, ê-lekt'. That is, “chosen,” “selected.” In the OT the word represents derivatives of "ek")(Eileas), eklektos. It means properly an object or objects of selection. This primary meaning sometimes passes into that of “eminent,” “precious,” “favored,” or “elect” to translate the original (e.g. Isa 42 1; 1 Pet 2 6). In AV “elect” (or “chosen”) is used of Israel as the race selected for special favor and to be the special vehicle of Divine purposes (so 4:4 in Apoc. Tod and Ecclus); of the great Servant of Jeh (cf Lk 23 35; the “Christ of God, his chosen”; cf: of eminent saints as Jacob, Moses, Rufus (Rom 16 13); “the lady” and her “sister” of 2 Jn; of the holy angels (1 Tim 5 21), with a possible suggestion of the lapse of otherwise good angels, and definitely in the NT; it denotes a human community, also described as believers, saints, the Israel of God; regarded as in some sense selected by Him from among men, objects of His special favor, and correspondingly called to special holiness and service. See further under Election. In the Eng. VSS “elect” is not used as a vb.: “to choose” is preferred; e.g. Mk 13 20; Eph 1 4.

HANLEY DUNELM

ELECT LADY, ê-lekt' lâ'di (êlekt'st kuri'ah, eklektê kuria; 2 Jn ver 1). In correspondence with strict grammatical usage these words of address may be tr. in three ways: “to an elect lady” (which as an address is too indefinite); or, both words being taken as proper names, “to Eklektê Kuriâ” (an improbable combination of two very rare names); or “to Eklektê, lady” (angle, “to the lady [or Madam] Eklektê.” The other translations which have been given—“to the elect lady” or “to the elect Kuriâ”—are open to objection on account of the omission of the article; but this violation of rule is perhaps not without parallel (cf 1 Pet 1 1). The translation adopted will partly depend upon whether we regard the epistle as addressed to an individual or to a community. Dr. Rendel Harris believes this question to be settled by the discovery in the papyri of numerous instances which prove that Kuriâ and Kuriâ were used by ancient letter-writers as terms of familiar endearment, applicable to brother, sister, son, wife, or intimate friend of either sex (Epiphan, March, 1901; see also Findlay, Fellows on the Life Journal, ch. III). In the light of this suggestion we should naturally translate, “to my [dear] lady Eklektê.” Grammatically, this is strongly supported by 1 Tim 1 2 and 2 Tim 1 2 (Timoth (y evlogis ... agape ... tis tis, Tim ochos patris ... agape ... ti oth (y tis, Timis beloved ... child’); and the fact that the name Eklektê has not yet been discovered, though Eklektos has, offers no grave objection. This is the tr favored by Clement of Alexander, who says of the epistle: scripta vero est ad quaedam Babyloniam nomine Electa, but scripta est auctum electionem ecclesiae sanctae (“It is written to a certain Babylonian, Electa by name; but it signifies the further election of the holy church”). It seems doubtful whether he means by the last clause that Electa is simply a personification of the church, or a real person whose name was derived from the Christian idea of election. Either way the rendering, “to the lady Electa,” is suitable, and upon the whole it seems the best. Eklektê is not an adj; but a noun. In a person is intended, it is “the lady Electa”; if a church, it is designated, not “the elect Lady,” but “the lady Elect.” The mention of “thy elect sister” in 2 Jn ver 13 does not hinder either supposition. See further Cyria; JOHN, THE EPISTLES OF.

ROBERT LAW

ELECTION, ê-lek'shun (êlekt'ê, eklohp, “choice,” “selection”):

I. THE WORD IN SCRIPTURE

II. THE MYSTEROUS ELEMENT

III. INCIDENCE UPON COMMUNITY AND INDIVIDUAL

IV. CONCEPTS AND ILLUSTRATIVE BIBLICAL LANGUAGE

V. LIMITATION OF INQUIRY HERE. SCOPE OF ELECTION

VI. PERSEVERANCE

VII. CONSIDERATIONS IN RELIEF OF THOUGHT

1. Antinomies

2. Fatalism Another Thing

3. The Moral Aspects

4. “We know in Part”

5. The Unknown Future

I. The Word in Scripture.—The word is absent from the OT, where the related Heb vb. (êlektê, bâhar) is frequent. In the NT it occurs 61 (Rom 9 11; 11 5 7 28; 1 Thess 1 4; 2 Pet 1 10). In all these places it appears to denote an act of Divine selection taking effect upon human objects so as to bring them into special and saving relations with God: a selection such as to be at once a mysterious thing, transcending human analysis of its motives (so eminently in Rom 9 11), and such as to be knowable by its objects, who are (2 Pet) exorted to “make it sure,” certain, a fact to consciousness. It is always (with one exception, Rom 9 11; see below) related to a community, and thus has close affinity with the OT teachings upon the privileged position of Israel as the chosen, selected race (see under ELECT). The objects of election in the NT are, in effect, the Israel of God, the new, regenerate race called to special privilege and special service. From one point of view, that of the external marks of Christianity, they may thus be described as the Christian community in its widest sense, the sense in which the sacramental position and the real are prima facie assumed to coincide. But from 2 Pet it is manifest that much more than this has to be said if the incidence of the word present to the writer’s mind is to be rightly felt. It is assumed there that the Christian, baptized and a worshipper, may yet need to make “sure” his “calling and election” as a fact to his consciousness. This implies conditions in the “election” which far transcend the tests of success and external circumstances.
the other passages. In Rom 9 11 the context is charged with the most urgent and even staggering challenge to submission and silence in the presence of the inscrutable. To illustrate large assertions as to the liberty and sovereignty of the Divine dealings with man, the apostle brings in Esau and Jacob, individuals, twins as yet unborn, and points to the inscrutable difference of the Divine action toward them as such. Somehow, as a matter of fact, the Eternal appears as appointing to unborn Esau a future of comparative disfavor and to Jacob of favor; a future announced to the still pregnant mother. Such discrimination is announced, says the apostle, "that the purpose of God according to election might stand." In the whole passage the gravest stress is laid upon the isolation of the "election" from the merit or demerit of its object.

III. Incidence upon Community and Individual. 
—It is observable that the same characteristic, the inscrutable, the sovereign, is attached in the OT to the "election" of a favored and privileged nation. Israel is repeatedly reminded (see e.g. Deut. 7) that the Divine call and choice of them to be the people of God has no relation to their virtues, or to their strength. The reason lies out of sight, in the Divine mind. So too "the Israel of God" (Gal 6 16) in the NT, the Christian community, "the new, peculiar people of God" (Acts 20 21), pronounced its sacredness by quite unmerited favour (e.g. Tit 3 5). And the nature of the case here leads, as it does not in the case of the natural Israel, to the thought of a Divine election of the individual, similarly inscrutable and sovereign. For the idea of the New Israel involves the thought that in every genuine member of it the provisions of the New Covenant (Jer 31 31f) are being fulfilled: the sins are remembered no more, and the law is written in the heart. The bearer of the Christian name, but not of the Christian spiritual standing and character, having "not the Spirit of Christ, is none of his" (Rom 8 9). The chosen community accordingly, not as it seems ^.extra, but as it is in its essence, is a fellowship of individuals each of whom is an object of unmerited Divine favor, taking effect in the new life. And this involves the exercise of electing mercy, e.g. 1 Pet 1 3. And consider Rom 11 4-7 (where observe the exceptional use of "the election," meaning "the election in the Divine election of what is Elect.

IV. Cognate and Illustrative Biblical Language. 
—It is obvious that the aspects of mystery which gather round the word "election" are not confined to it alone. An important class of words, such as "election," "elect," "choice," "selected," and the cognate "purpose," "gift," bears this same character; asserting or connoting, in appropriate contexts, the element of the inscrutable and sovereign in the action of the Divine will upon man, and particularly upon man, and will and action toward God. And it will be felt by careful students of the Bible in its larger and more general teachings that one deep characteristic of the Book, which with all its boundless multiplicity is yet one, is to emphasize on the side of man everything that can humble, convict, reduce to wretched silence (see for typical passages Job 40 3.4; Rom 3 19), and on the side of God everything which can bring home to man the transcendence and sovereign claims of His almighty Maker. Not as unrelated utterances, but as part of that vast whole of view and teaching, occur such passages as Eph 2 8.9 and Rom 11 33-36, and even the stern, or rather awestruck, phrases of Rom 9 20.21, where the potter and the clay are used in illustration.

V. Significations of Inquiry Here. Scope of Election. 
—We have sought thus in the simplest outline to note first the word "election" and then some related Scriptural words and principles, weighing the witness they bear to a profound mystery in the action of the Divine in the spiritual sphere. What we have thus seen leaves still unasserted what, according to Scripture, is the goal and issue of the elective act. In this art, remembering that it is part of a Bible Encyclopaedia, we attempt no account of the history of thought upon election, in the successive Christian centuries, nor again any discussion of the relation of election in Scripture to extra-Scriptural philosophies, to theories of necessity, determination, fatalism. What we attempt to do as it happens before us in the Bible. Studying it so, we find that this mysterious action of God on man has relation, in the Christian revelation, to nothing short of the salvation of the individual (and of the community of such individuals) from sin and condemnation, and the preservation of the saved to life eternal. We find this not so much in any single passage as in the main stream of Bible language and tone on the subject of the Divine selective action. But it is remarkable that the recorded thought of Our Lord if true are we find assertions of this direction which could hardly be more explicit. See John 6 37, 44.45; 10 27-29. To the writer the best summary of the Scriptural evidence, at once definite and restrained, is the language of the 17th Anglican art: "They which were made of those who were called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His Son, even Jesus Christ; they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

VI. Perseverance. —The anxious problem of PERSEVERANCE will be treated under that word. It may be enough here to say that alike what we are permitted to read as revealed, and what we may humbly apprehend as the reason of the case, tend to the reverent belief that a perseverance (rather of the Lord than of the saints) is both taught and implied. But when we ponder the nature of the subject we are amply prepared for the large range of Scriptures which on the other hand condemn and preclude, for the humble disciple, so gross a misuse of the doctrine as would let it justify one moment's presumption upon Divine mercy in the heart which is at the same time sinning against the Divine love and holiness.

VII. Considerations in Relief of Thought. —We close, in view of this last remark, with some detached notes. We acknowledge the unspeakable trial which to many devout minds the word before us has always brought.

First in place and importance is the thought that a spiritual fact like election, which belongs to the innermost purport and work of the 1. Antithesis. Eternal, necessarily leads us to a region omimics where comprehension is impossible, and where we can only reverently apprehend. The doctrine passes upward to the sphere where antinomies live and move, where we must be content to hear that there are antinomies, but which are really various aspects of infinite truth. Let us be content to know that the Divine choice is sovereign; and also that "his tender mercies are over all his works," that "He will not the death of a sinner," that "God is love." Let us relieve the tension of such submissive reliance by reverently noting how the supreme antimony meets one type of human need with its one side, and with its other another. To the "fearful saint" the Divine sovereignty in love is a sacred cordial. To the seeking penitent the Divine compassion in love opens the door of peace. To the deluded
theorist who does not love and obey, the warnings of a fall and ruin which are possible, humanly, from any spiritual height, are a merciful beacon on the rocks.

Further, we remember that election, in Scripture, is as different from the Stoic as the LXX from a foolish supposition of, e.g., the Stoics. It never appears as mechanical, or as a blind destiny.

Another thing has given us otherwise supreme proofs that He is all-good and all-kind. And it is related that, in ancient times, He has been but as a sinner. It is never presented as an arbitrary force majeure. Even in Rom 9 the "sinence" called for is as if not to say, "You are hopelessly passive in the grasp of infinite power;" but, "You, the creature, cannot judge your Maker, who must know infinitely more of cause and reason than his handiwork can know." The mystery, we may be sure, has behind it supreme right and reason, but in a region which at present at least we cannot penetrate. Again, election never appears as a violation of human will. For never in the Bible is man treated as irresponsible. In the Bible the relation of the human and Divine wills is inscrutable; the reality of both is assured.

Never is the doctrine presented apart from a moral context. It is intended manifestly to deepen man's submission to—not force, but—moral faith. In the practical experience of the soul its designed effect is to emphasize in the believer the consciousness (itself native to the true state of grace) that the whole of his salvation is due to the Divine mercy, no part of it to his merit, to his virtue, to his wisdom. In the sanctified soul, which alone, assuredly, can understand all of the mystery, the truth is designed to generate, together and in harmony, awe, thanksgiving and repose.

A necessary caution in view of the whole subject is that here, if anywhere in the regions of spiritual study, we inevitably "know in part," and in a very limited part. The treatment of election has at times in Christian history been carried on as if, less by the light of revelation than by logical process, we could tabulate or map the whole subject. Where this has been done, and where at the same time, under a sort of mental rather than spiritual fascination, election has been placed in the foreground of the system of religious thought, and allowed to dominate the rest, the truth (to say the least) too often has been distorted into an error. The Divine character has been beclouded in its beauty. Sovereignty has been divorced from love, and so defaced into an arbitrary fiat, which has for its only reason the assertion of omnipotence. Thus the grievous wrong has been done of aληθευό τις λέγων περι του Θεου, "defamation of God." For example, the revelation of a positive Divine selection has been made by inference to teach a corresponding rejection ruthless and terrible, as if the Eternal Love were ever by any possibility reject or crush even the faintest aspiration of the created spirit toward God. For such a thought not even the dark words of Rom 9 18 give Scriptural excuse. The case there in hand, Pharaoh's, is anything but a rational power of a human will in conflict with God and right. Once more, the subject is one as to which we must on principle be content with knowledge so fragmentary that its parts may seem contradictory in our present imperfect light. The one thing we may be sure of is that the veil is being lifted, and nothing can be hidden there which will really contradict the supreme and ruling truth that God is love.

Finally, let us from another side remember that here, as always in the things of the Spirit, "we know in part." The chosen multitude are the "sovereignly called, justified, glorified" (Rom 8 29.30). But Future is for that purpose in God's purpose for an end terminating in themselves. They are saved, and kept, and raised to the perfect state, for the service of their Lord. And not till the cloud is lifted from the unseen life can we possibly know what that service under eternal conditions will be. The law of the God of the universe, however, may well have been known to Ezekiel (E B s.v.). See also  Stones, Precious: Buying, IV.

**EL-ELOH-YE-ISRAEL**

el-eh-loh-ye-‘el, el-‘el“he-‘is-ra-el, el-‘el“he-‘is-ra-el, el‘i-r’el (from el, ‘el, "God," the God of Israel" in ARVm and AVm). Found only in Gen 33 20 as the name given to the altar erected at Shechem by Jacob, henceforth known as Israel, on the parcel of ground purchased by him from the inhabitants of Shechem, his first encampment of length and importance since the return to Canaan from the land of Ammon (Gen 33). This unusual combination of names has given occasion for much speculation and for various text emendations. Already the LXX sought to meet the difficulty by reading ουα-γείρα dol ‘el ‘el‘hē yārā‘el, and he called upon the God of Israel," instead of the use of the l bēr ‘el ‘el of MT, "and he called it El" etc. Wellhausen, followed by Dillmann, Driver and others, changes "altar" to "pillar," because the Heb. verb, הָקִיד, is used with הָקִיד, "pillar," in Gen 34 14-20, so making this religious act a parallel to that at Bethel. But Dittach, New Comm. on Gen, properly rejects this purely fanciful change, and understands the compound name as the altar’s inscription. Dillmann well suggests that "altar" or "pillar" is supplied, reading thus: "called it the altar of El, the God of Israel." The peculiar phrase is best and most readily understood in its close connection with the struggle at Peniel, recounted in Gen 32. Being victorious in that struggle, Jacob received the new name "Israel"; and to his first altar in Peniel he gave that name of God which appeared in his own new name, further explaining it by the appositive phrase "Elohe-Israel." Thus his altar was called, or dedicated to, "El, the God of Israel." Edward Mack

**EL ELYON, el e‘l-‘on.** See God, Names of.

**ELEMENT, e‘l-‘ment, ELEMENTS (rā stot’chē, tā stoichēla, "the letters of the alphabet," "the elements out of which all things are formed," "the heavenly bodies," "the fundamental principles of any art or science," one of the constituent parts of the physical universe ("elements shall be dissolved with fervent heat," ARVm "the heavenly bodies").")

(1) In 2 Pet 3 10, the component parts of the physical universe ("elements shall be dissolved with fervent heat," ARVm "the heavenly bodies").)

(2) In Gal 4 3, 9, RV has "rudiments," as in AVm, and in Col 2 8.20, where the reference is to imperfect Jewish ordinances. See Rudiments.

**ELEPH** (e-leph, há-eleph, "the ox"): A place
in the lot of Benjamin not far from Jerus (Josh 18:28). The name is omitted by LXX, unless, indeed, it is combined with that of Zelah. It may be identical with Lifta, a village W. of Jerus (Conder, HDB, s.v.). Others identify Lifta with Nephtoah.

ELEPHANT, el'-f-ant (Job 40:15 AV [ARVm “hippopotamus,” RV “ivory”]; 1 K 10:23 AVv; 2 Ch 9:21 AVv; 1 Mac 3:34; 6:28 ff; 8:6): Possibly in Job it is the extinct mammoth. See Behemoth; Ivory.

ELEPHANTINE, el'-f-ant-ine. See SEVENNEH.

ELEUTHERUS, el'-i-th'er-us (Eլեթերος, Eletheros; 1 Mac 11:7; 12:30): A river separating Syria and Phoenicia.

ELEVEN, el'-lev'n, STARS. See ASTRONOMY.

ELEVEN, el'-lev'n, THE (οἱ δέκα, koi hendeuka): The eleven apostles remaining after the death of Judas. The definite art. used serves to designate them as a distinct and definite group whose integrity was not lost by the loss of one of the twelve. The college of “the Twelve” had come to be so well recognized that the gospel writers all used on occasions the word with the definite art. to represent the Twelve Apostles chosen by Jesus. This custom still remained and the numeral merely changed, as, “Afterward he was manifested unto the eleven” (Mk 16:14; cf Lk 24:33; Acts 2:14). On the other hand, however, the subset. is also sometimes used, as “The eleven disciples went into Galilee” (Mt 28:16; cf also Acts 1:26). As an illustration of the fixedness of usage, Paul refers to the eleven “as the twelve” when he recounts the appearances of Jesus after His resurrection: “And that he appeared to Cephas; then to the twelve” (1 Cor 15:5).

WALTER G. CLIFFINGER

ELHANAN, el-ha'nan (אֶלְחָנָן, elḥānān, “whom God gave”): (1) A great warrior in the army of David who slew a Philii giant. There is a discrepancy between 2 Sa 21:19 and 1 Ch 20:5. In the former passage we read, “And there was again war with the Philis at Gez; and Elhanan, the son of Jaare-oregim the Beth-lehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver’s beam”; while in the latter we are told, “And there was again war with the Philis; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver’s beam.” Most modern critics prefer as the original text of the latter part of the two discrepant statements the following: “and Elhanan the son of Jair the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver’s beam.” It is contended that the Chronicler slightly modified the text before him, in order to bring it into harmony with 1 Sa 17, where David is said to have slain a Philii giant Goliath. There is almost unanimous agreement that “Jaare-oregim is a corrupt reading, and the “Jair” in 1 Ch to is to be preferred. From Jerome to the present some scholars identify Elhanan with David, and thus remove the discrepancy. Ewald (Hist, III, 70) argued that the name “Goliath” was inserted in 1 Sa 17 and 21 by the narrators whose compositions are embodied in Samuel, Elhanan being the real victor over Goliath, while David’s antagonist was simply called “the Philistine.”

(2) The son of Dodo of Bethlehem, one of David’s mighty men (2 Sa 23:24; 1 Ch 11:26). Some moderns think that there was only one Elhanan, and that he was the son of Dodo of the clan of Jaar.

JOHN RICHARD SAMPEY

ELI, el’i (אֵל, 'el; 'el): A descendant of Ithamar, the fourth son of Aaron, who exercised the office of high priest in Shiloh at the time of the birth of Samuel. For the first time in Israel, Eli combined in his own person the functions of high priest and judge, judging Israel for 40 years (1 Sa 4:18). The incidents in Eli’s life are few; indeed, the main interest of the narrative is in the other characters who are associated with him. The chief interest centers in Samuel. In Eli’s first interview with Hannah (1 Sa 1:12 ff), she is the central figure; in the second interview (1 Sa 2:1 ff), it is the child Samuel. When Eli next appears, it is as the father of Hophni and Phinehas, whose worthless and licentious lives had profaned their priestly office, and earned for them the title “men of Belial” (or “worthlessness”). Eli administered no stern rebuke to his sons, but only a gentle chiding of their greed and immorality. Thereafter he was warned by a nameless prophet of the downfall of his house, and of the death of his two sons in one day (1 Sa 2:27-30), a message later confirmed by Samuel, who had received this word directly from Jehovah (1 Sa 3:11 ff). The prophecy was not long in fulfillment. During the next invasion of the Philis, the Israelites were utterly routed, the ark of God was captured, and Hophni and Phinehas were both slain. When the news reached Eli, he was so overcome that he “fell from off his seat backward by the side of the gate; and his neck brake, and he died” (1 Sa 4:14). The character of Eli, while sincere and devout, seems to have been entirely lacking in firmness. He appears from the history to have been a good man, full of humility and gentleness, but weak and indulgent. His is not a strong personality; he is always overshadowed by some more commanding or interesting figure.

A. C. GRANT


(2) A Reubenite, father of Dathan and Abiram (Nu 16:11; 26:8; Dt 1:6).

(3) Eldest son of Jesse and brother of David (1 S 16:6), once called Elihu (1 Ch 27:18). He was of commanding appearance (1 S 16:6), and when serving with Saul’s army at the time when it was confronting the Philis and, having slain a Philis, was about to judge it, he overthrew his brother David (17:28 f). His daughter Abihail became a wife of Rehoboam (2 Ch 11:18).

(4) An Ephraimite, an ancestor of Samuel (1 Ch 6:27); called Eliel in ver 64, and Elihu in 1 S 1:1.

(5) A Gadite warrior with David (1 Ch 12:9), one of eleven mighty men (vs 8:14).

(6) A Levite musician (1 Ch 15:18; 20:16).

(7) An ancestor of Judith (Jth 1:1; 9:2).

F. K. FARR

ELIADA, el’i-a-da, ELIADAH (אֵלְיָדָה, el’ı’adáh), “God is knowing.” Cf HPN, 219, 286, 301; E’velad Epida, or El’adah, Eliadah): (1) One of the sons of David (2 S 5:16; 1 Ch 3:8; called Beeliada, 1 Ch 14:7 [q.v.]).

(2) A descendant of Benjamin and a captain in the army of Jehoshaphat, commander of 200,000 men (2 Ch 17:17).

(3) Father of Rezon, an “adversary” of Solomon (1 K 11:23, AV “Eladiah”).

ELIADAS, el’i-a-das (E’laːdəs, Eliadas): A son of Zamoth who had married a strange wife (1 Esd 9:28); called Elioenai in Eze 10:27.

ELIADUN, el’i-a-du’n, RV ILIADUN (q.v.).
ELIAH, č-l'a. See ElijaH.

ELIAHBA, č-l'a-ba, č-l'a-ba (אֵלְיָהָבָא, 'elyah-ba' God hides'); One of David's 30 mighty men (2 S 23 32; 1 Ch 11 35).

ELIAM, č-l'a-'am ( אֵלְיָמ, 'el'ām, "people's God"): (1) Father of Bathsheba (2 S 11 3); in 1 Ch 3 called Ammiel. (2) One of David's "thirty," son of Athiophel the Gilonite (2 S 23 34).

ELIAONIAS, č-l'a-ō-ni's (אֵלְיָיוֹנִיָּאָס, Eliaōnias): A descendant of Phaath Moah (1 Esd 8 31); called "Elihoenai" in Ezra 8 4.

ELIAS, č-l'a-s. See Elijah.

ELIASAPH, č-l'a-saf (אֵלְיָסָפ, 'elyasaph, "God has added"): (1) Son of Deuel; prince of the tribe of Gad in the Exodus (Nu 1 14; 2 14; 7 42.47; 10 20). (2) Son of Lael; prince of the Gershonites (Nu 3 24).

ELIASHIB, č-l'a-shib (אֵלְיָשִּׁיב, 'elyashibh, "God restores"): (1) A descendant of David (1 Ch 3 24). (2) Head of the eleventh course of priests (1 Ch 24 12). (3) The high priest in the time of Nehemiah. He, with his brethren the priests, helped in the rebuilding of the wall (Neh 3 1). But later he was "allied unto Tobiah" the Ammonite (13 4) and allowed that enemy of Nehemiah the use of a great chamber in the temple (ver 5); and one of his grandsons, a son of Joiada, married a daughter of Sanballat the Horonite and was for this expelled from the community by Nehemiah (ver 28). See SANBALLAT.

(4, 5, 6) Three Israelites, one a "singer," who had married foreign wives (Ezr 10 24.27.36).

(7) Father of Jehohanan (Ezr 10 6); probably identical with (3) above. Called Eliashih in 1 Esd 9 1. F. K. PARR

ELIASIB, č-l'a-sib. See Eliashih.

ELIASIBUS, č-l'a-si'bus (אֵלְיָאִיבּוּס, Elidasbos, AV Elisezuros): One of the holy singers who had married a foreign wife (1 Esd 9 24); called "Eliashib" in Ezra 10 27.

ELIASIMUS, č-l'a-si'nums (אֵלְיָאִיסִיִּמְס, Elidasimos, AV Elisimus): One who had married a foreign wife (1 Esd 9 25).

ELIASIS, č-l'a-sis (אֵלְיָאִיס, Eliasia): One who had married a foreign wife (1 Esd 9 34); corresponds to "Jaaesu" in Ezra 10 37.

ELIATHAH, č-l'a-th (אֵלְיָתָח, 'el'athāh, "God has come"): A Hemanite, head of the twentieth division of the temple musicians (1 Ch 25 4.27).

ELIDAD, č-l'dad (אֵלְיָדָד, 'elidād, "God has loved"): Prince of Benjamin in the division of the land (Nu 31 21); perhaps the same as ELAD (q. v.).

ELIEHOENAI, č-l'-ē-hō'-ēn (אֵלְיֵהוֹהֵנָי, 'elyhōnay, "to Jeh are mine eyes"): (1) (AV Elioenai) a Korahite doorkeeper (1 Ch 26 3). (2) (AV Elihoenai) Head of a family in the Return (Ezr 8 4).

ELIEL, č-l'ēl, č-l'ēl (אֵלֵיֵל, 'elēl, "El is God," or "my God is God"): (1, 2, 3) Mighty men of David (1 Ch 11 46.47; 12 11). (4) A chief of Manasseh, east of the Jordan (1 Ch 5 24). (5, 6) Two chiefs of Benjamin (1 Ch 8 20.22). (7) A chief Levite from Hebron (1 Ch 15 9.11). (8) A Kohathite in the line of Elkanah, Samuel and Heman (1 Ch 6 34); see ELIA 4. (9) A Levite of the time of Hezekiah (2 Ch 31 13).

ELIENAI, el-'ē-nē'-ā (אֵלְיֵנֵא, 'elīnay): A Benjamite chief (1 Ch 8 20).

ELIEZER, el-'ē-z'er, el-'ē-z'r (אֵלְיֵזֶר, 'elīzer; AV Elipser, Eliezir, "God is help"): (1) The chief servant of Abram (Gen 16 2); ARV "Eliezer of Damascus," ERV "Dammasik Eliezer." The Heb is peculiar: lit. "And the son of the possession [meshebek] of my house is Dammasik [of] Eliezer." A possible but unlikely meaning is that his property would become the possession of Damascus, the palace of Eliezer. Tg Syr (RVM) read "Eliezer the Damascene": this supposes a reading, "Eliezer ha-dammasek" or "mid-dammasek." The text may be corrupt: the assurance between meshebek and Dammasek is suspicious. Abram calls Eliezer "one born in my house," i.e. a dependant, a member of his household, and so regards him as a
heir, Lot having gone from him (Gen 13). Eliezer is probably the servant, "the elder of his house, that ruled over all that he had," of Gen 24.
(2) The 2d son of Moses and Zipporah, called thus for "the God of my father was my help, and delivered me from the sword of Pharaoh" (Ex 18 4; 1 Ch 23 15 ff).
(3) A son of Becher, one of the sons of Benjamin (1 Ch 7 8).
(4) A priest who assisted in bringing up the ark from the house of Obed-edom to Jerus (1 Ch 15 24).
(5) The son of Zichri, ruler over the Reubenites in the time of David (1 Ch 27 16).
(6) The son of Dodavahu of Mareshah who prophesied the destruction of the ships which Je-hoshaphat, king of Judah, built, because he had done so in cooperation with Ahaziah, king of Israel (2 Ch 20 35 ff).
(7) One of the messengers whom Ezra sent to Iddo, the chief at Casiphia, with the request for ministers for the Temple (Ezr 8 16 ff).
(8) 9, 10) A priest, a Levite, and one of the sons of Harim who had married non-Israelitish women (Ezr 10 18-23.31).
S. F. HUNTER

ELIHABA, ēl-hā'-ba. See ELIABA.

ELIJOEANAI, el-i-hō'-ē-nē. See ELIJOEANAI.

ELIHOREPH, el-i-hō'ref (ךִּלֹחרפ). "Elīhoreph, "God of autumn"): A scrive of Solomon and son of Shisha (1 K 4 3).

ELIHU, ēl-hē' (ךִּלֹה). "Hēli; Haitou, Haitou, "He is [my] God," or "my God is He"): (1) An ancestor of Samuel (1 S 1 1), called Elieel in 1 Ch 6 34 and Eliah in 1 Ch 6 27 (see Elian).
(2) Found in 1 Ch 27 18 for Eliab, David's eldest brother (1 S 16 6); called "one of the brethren of D.
(3) A Manassite who joined David at Ziklag (1 Ch 12 20).
(4) A Korashite porter (1 Ch 26 7).
(5) A friend of Job. See next art.
(6) An ancestor of Judith (Jth 8 1).

ELIHU (ךִּלֹה). "Hēli; Haitou, Haitou, "He is [my] God"); Elāū, Elāouis): One of the disputants in the Book of Job; a young man who, having listened in silence to the arguments of Job and his friends, is moved to prolong the discussion and from his just views of truth set both parties right. He is of the tribe of Buz (cf Gen 22 21), a brother-tribe to that of Us, and of the family of Ram, or Aram, that is, an Aramaean. He is not mentioned as one of the characters of the story until ch 32; and then, as the friends are silenced and Job's words are ended, Elihu has the whole field to himself, until the theophany of the whirlwind proves too portentous for him to bear. His four speeches take up chs 32-37. Some critics have considered that the Elihu portion of the Book of Job was added by a later hand, and urge obsccurities and perplexities, as well as a different style, to prove that it was the work of an inferior writer. This estimate seems, however, to take into account only the part it plays in the discussion, and not the whole. It is a skillfully managed agency in preparing the dénouement. Consider the situation at the end of Job's words (31 40). Job has vindicated his integrity and stands ready to present his cause to God (31-37). The friends, however, have exhausted their resources, and through three discourses have been silent, as it were, smitten out of existence. Then, at this point, that Elihu is introduced, to renew their contention with young construction, and represent their case (as he deems) better than they can themselves. He is essentially at one with them in condemning Job (34-37), but his only quarrel with them is on the score of the inconclusiveness of their arguments (32 3.5). His self-portrayal is conceived in a decided spirit of satire on the part of the writer, not unmingled with a sardonic humor. He is very egotistic, very sure of the value of his ideas; much of his alleged prolixity is due to that voluble self-deprecation which betrays an inordinate opinion of oneself (cf 32 6-22). This, whether inferior composition or not, admirably adapts his words to his character. For substance of discourse he adds materially what the friends have said, but in a more rationalistic vein; speaks edifyingly, as the friends have not done, of the disciplinary value of affliction, and of God's means of revelation by dreams and visions and the interpreting of an inner heavenly mystery (33 13-28). Yet evidently, however, his ego is the center of his system; it is he who turns up as Job's mediator (33 5-7; cf 9 32-35), and his sage remarks on God's power and wisdom in Nature are full of self-importance. All this seems designed to accentuate the almost ludicrous humiliation of his collapse when from a natural phenomenon the oncoming tempest shows unusual and supernatural signs. His words become disjointed and incoherent, and cease with a kind of attempt to retrace his pretensions. And the verdict from the whirlwind is: "darkened counsel by words without knowledge." Elihu thus has a real function in the story, as honorable as overweening self-confidence is apt to be. JOHN FRANKLIN GENUNG


I. THE WORKS OF ELIJAH.
2. The Ordain by Prayer.
3. At Horeb.
4. The Case of Naboth.
5. Elijah and Ahabiah.
7. The Letter to Jehoram.

II. THE CHARACTERS OF THE PROPHET.

IV. MIRACLES IN THE ELIJAH NARRATIVES.

V. ELIJAH IN THE NT.

LITERATURE.

(1) The great prophet of the times of Ahab, king of Israel. E. is identified at his first appearance (1 K 17 1) as "E. the Tishbeh, who was of the sojourners of Gilead." Thus his native place must have been called Tishbeh. A Tishbeh (Thisseb) is in the territory of Naphtali, a place known from Tob 1 2, but if (with most modern commentators) the reading of the LXX in 1 K is followed, the word τῆς sojourners" is itself "Tishbeh," locating the place in Gilead and making the prophet a native of that mountain region and not merely a "sojourner" there.

I. THE WORKS OF ELIJAH.—In 1 K 16 29-34 we read of the impetuous Ahab, culminating in his patronage of the worship of the Tyrian Baal, god of Tyrian queen Jezebel. In 21, we read of an instance of the little weight attached in Ahab's time to ancient prophetic threatenings, the rebuilding by Hiel the Bethelite of the hallowed city of Jericho, with the "loss" of Hiel's eldest and youngest sons. elijah

2) Ver 34 mentions as another instance of the light weight attached in Ahab's time to ancient prophetic threatenings, the rebuilding by Hiel the Bethelite of the hallowed city of Jericho, "with the "loss" of Hiel's eldest and youngest sons. This is the situation which calls for a judgment of Jeh, announced beforehand, as is often the case, by a faithful prophet of Jeh.
Whether E. was already a familiar figure at the court of Ahab, the narrative beginning with 1 K 17 does not state. His garb and manner identified him as a prophet, in any case E. declared of the few words that Jeh, true and only rightful King of Israel, whose messenger he was, was even at the very time sending a drought which should continue until the prophet himself declared it at an end. The term is to be fixed, indeed, not by E. but by Jeh; it is not to be short ("these years"), and it is to continue only when the challenge of the drought is sufficient. Guided, as true prophets were continually, by the "word of Jeh," E. then hid himself in one of the ravines east of ("before") the Jordan, where the brook Cherith afforded him water, and ravens brought him abundant food ("bread and flesh" twice daily), 1 K 17 2-6. As the drought advanced the brook dried up. E. was then directed, by the "word of Jeh," as constantly, to betake himself beyond the western limit of Ahab's kingdom to the Phoenician villages near Zarephath, where the widow to whom Jeh sent him was found gathering a few sticks from the ground at the city gate, to prepare a last meal for herself and her son. She yielded to the prophet's command that he should be first fed from her beauty and family. The prophet enjoyed the fulfillment of his promise, uttered in the name of Jeh, that neither barrel of meal nor cask of oil should be exhausted before the breaking of the drought. (1 K 17 16-17; 2 K 4 37-44; Jgs 16 17—give three years and six months as the length of the drought), E. was directed to show himself to Ahab as the herald of rain from Jeh. How sorely both man and beast in Israel were pressed by drought and the resulting famine, is shown by the fact that King Ahab and his chief steward Obadiah were in person searching through the land for any patches of verdure, or green vegetable that the drought, extended to Phoenicia and continued there for a full year.) But when the widow's son fell sick and died, the mother regarded it as a Divine judgment upon her sins, a judgment which had been drawn upon her by the harvest reapings of her father (and the prophet directed to the mourning E. to return the child to the child) vs 17-24.

"In the third year," 1 K 18 1 (lk 4 25; Jgs 5 17 give three years and six months as the length of the drought), E. was directed to show himself to Ahab as the herald of rain from Jeh. How sorely both man and beast in Israel were pressed by drought and the resulting famine, is shown by the fact that King Ahab and his chief steward Obadiah were in person searching through the land for any patches of verdure, or green vegetable that the drought, extended to Phoenicia and continued there for a full year.) But when the widow's son fell sick and died, the mother regarded it as a Divine judgment upon her sins, a judgment which had been drawn upon her by the harvest reapings of her father (and the prophet directed to the mourning E. to return the child to the child) vs 17-24.

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to take his stand upon the sacred mount; and Jeh was heralded by tempest, earthquake and thunderstorm (vs 9–12). These were Jeh's forerunners only; Jeh was not in them, but in the "still small voice," such as the prophets were accustomed to hear within their souls. When E. heard the not unfrequent inner voice, he recognized Jeh present to hear and answer him. E. seems to be seeking to justify his own retreat to the wilderness by the plea that he had been "very jealous," had done in Jeh's cause all that mortal prophet could do, before he fled, yet all in vain! The same people who had forsaken the law and "covenant" of Jeh, thrown down His altars and slain His prophets, would have allowed the slaughter of E. himself at the command of Jezebel; and in him would have perished the last true servant of Jeh in all the land of Israel (vs 13.14).

Divine compassion passed by E.'s complaint in order to give him directions for further work in Jeh's cause. E. must anoint Hazael to seize the throne of Syria, Israel's worst enemy among the neighboring powers; Jehu, in like manner, he must anoint to put an end to the dynasty of Ahab and assume the throne of Israel; and Elisha, to be his own successor in the prophetic office. These three, Hazael and his Syrians, Jehu and his followers, even Elijah himself, were enemies to all civil and religious order upon the idolaters and the scorners in Israel. Jeh will leave Himself 7,000 (a round number, a limited but not an excessively small one, conveying a doctrine, like the doctrine of later prophets, of the salvation of a remnant) to express his judgment upon the idolaters and the scorners in Israel. Jeh will rebuke all 7,000, it was only in the contrast between the 7,000 faithful and the one, himself, which he believed to number all the righteous of Israel.

The anointing of Hazael and of Jehu seems to have been left to E.'s successor: indeed, we read of no anointing of Hazael, but only of a significant interview between that worthy and Elisha (2 K 8.7–15).

4. The Case of Naboth. E. next appears in the narrative as rebucker of Ahab for the judicial murder of Naboth. In the very piece of ground which the king had coveted and seized, the prophet appeared, unexpectedly and uninvited, and bounded upon Ahab, Jezebel and all their house the doom of a shameful death (1 K 21). There was present at this scene, in attendance upon the king, a captain named Jehu, the very man already chosen as the successor of Ahab, and he never forgot what he then saw and heard (2 K 9.25,26).

Ahab's penitence (1 K 21.28,29) averted from himself some measure of the doom. His son Ahaziah, pursued it down upon his own head. Sick unto death from injuries and received in a fall, Ahaziah sent to ask Ahaziah an oracle concerning his recovery at the shrine of Baal-zeph in Ekron. E. met the messenger with a rebuke and a prediction, not from Baal-zeph but from Jeh, of impending death. Ahaziah recognized by the messengers' description the ancient "enemy" of his house. A captain and fifty soldiers sent to arrest the prophet were consumed by E. from without as E.'s word. A second captain with another fifty met the same fate. A third besought the prophet to spare his life, and E. went with him to the king, but only to repeat the words of doom (2 K 2). A foreboding, shared by the "sons of the prophets" at Bethel and Nob, warned E. that the closing scene of his earthly life was at hand.

5. Elijah. E. desired to meet the end, come in Translated what form it might, alone. Elisha, however, bound himself by an oath not to leave his master. E. divided Jordan with the stroke of his mantle, that the two might pass over toward the wilderness on the east. Elisha asked that he might receive a firstborn's portion of the spirit which rested upon his master. "A chariot of fire, and horses of fire" appeared, and parted the two assurer; "and E. went up by a whirlwind into heaven" (2 K 2.1–11).

In 2 Ch 21.12–15 we read of a "writing" from E. to Jehoram, son of Jehoshaphat, king of Judah. The statements of 2 K 3.11.12 admit of no other interpretation than that Elisha prophetic work had already occurred in the lifetime of Jehoshaphat. It has been pointed out that the difficult verse, 2 K 8.16, appears to mean that Jehoram began to reign at some time before the death of his father; it is also conceivable that E. left a message, reduced to writing either before or after his departure, for the future king of Judah who should depart from the true faith.

II. The Work of Elijah.—One's estimate of the importance of the work of E. depends upon one's conception of the condition of things which the prophet confronted in Northern Israel. While it is true that the reign of Ahab was outwardly prosperous, and the king himself not without a measure of sagacity, yet the measure of his religious policy at best involved such tolerance of false faiths as could lead only to disaster. Ever since the time of Joshua, the religion of Jeh had been waging its combat with the old Canaanite worship, of the powers of the earth, the gods of Baal, of Astarte, of the Baalim or "lords" of this and that neighborhood, whose ancient altars stood "upon the high mountains, and upon the hills, and under every green tree" (Dt 12.2). The god imported from Phoenicia by Jezebel bore about her character and his worship were worse and more debasing than anything that had before been known. Resistance offered by the servants of Jeh to the claims of the queen's favored god led to persecution, rightly ascribed by the historian to Jezebel (1 K 18.4). In the face of this danger, the differences between the worship of Jeh as carried on in the Northern Kingdom and the same worship as practiced at Jerusalem, cut out of sight, until it was E.'s task to recall the people from the Tyrian Baal to Jeh, the God of their fathers. The vitality of the true religion in the crisis is shown by the fidelity of such a man as Obadiah (1 K 18.3f), or by the perseverance of a righteous man, however, the apostacy of the house of Jehu, the eyes, of all that had happened of persecution (19.18). The work begun by E. was finished, not without blood, by Jehu; we hear no more of the worship of the Tyrian Baal in Israel after that anointed usurper's time (2 K 9.10). To say that E. at Horeb "learns the gentleness of God" (Strachan in HDB) is to contradict the immediate text of the narrative and the history of the times. The direction given E. that he should anoint one man to seize the throne of Syria, and another to succeed to Elisha's throne, and a prophet to continue his own work, with the promise and prediction that these three forces should unite in executing upon guilty Israel the judgment still due for its apostasy from Jeh and its worship of a false god, without a measure of peace; the very vision of peace was hidden from his eyes, reserved for later prophets for whom he could but prepare the way. It was his mission to destroy at whatever cost the heathen worship which else would have destroyed Israel itself, with consequences whose evil we cannot estimate, and which had would have had no standing-ground had it not been for the work of E. and the influences which at Divine direction he put in operation.

III. Character of the Prophet.—It is obvious that the Scripture historian does not intend to furnish
us with a character-study of the prophet E. Does he furnish adequate material upon which such a study may profitably be attempted? This question is found in Jas 5 17, "E. was a man of like passions [m "nature"] with us," is brief indeed; but examination of the books which have been written upon the life of E. leads to the conclusion that it is possible to err by attaching to events meanings in which those events were never intended to bear, as well as by introducing into one's study too much of sheer imagination. It is easy, for example, to observe that E. is introduced to the reader with suddenness; he has appeared in the narrative, his "training" in the narrative seem abrupt; but is one warranted in arguing from this a like abruptness in the prophet's character? Is not the sufficient explanation to be reached by observing that the historian's purpose was not to give a complete biography of any individual, whether prophet or king, but to display the working of Jeh upon and with the kingdoms of Israel and Judah through the prophets? Few personal details are therefore to be found recorded concerning even such a prophet as E.; and most at all, unless they have a direct bearing upon his message. The imagination of some has discerned a "training of E." in the experiences of the prophet; but to admit that there must have been such a training is to oblige us to discover traces of it in the scenes and incidents which we have recorded. Distrusting, for the reasons above suggested, any attempt at a detailed representation of the prophet's inner life, one may seek, and prize, what seems to lie on the surface of the narrative: faith in Jeh as God of Nature and as covenant God of the patriarchs and their descendents; consuming "zeal" against the false religion which would displace Jeh from the place which must be His alone; keen vision to perceive hypocrisy and falsehood, and sharp wit to lash them, with the same boldness and disregard of self that must needs mark the true prophet in any age.

IV. Miracles in the Elijah Narratives.—The miraculous element must be admitted to be prominent in the experiences and works of E. It cannot be estimated apart from the general position which the student finds it possible to hold concerning miracles recorded in the OT. The effort to explain away the supernatural by a naturalistic way seems wholly unprofitable. E.'s "ravens" may indeed be converted by a change of vowel-points into "Arabians"; but, in spite of the fact that Orientals would bring offerings of food to a holy hermit, the whole tenor of the narrative favors no other supposition than that which its writer means "ravens," and saw in the event another such exercise of the power of Jeh over all things as was to be seen in the supply of meal and oil for the prophet and the widow of Zarephath, the fire from heaven, the parting of the Jordan, or the ascension of the prophet by a whirlwind into heaven. Some modern critics recognize a different and later source in the narrative of 2 K 1; but here again no real difficulty, if any difficulty there be, is removed. The stern prophet who would ordain the death of Elishah to whom the angel of the Lord appeared, who might well call down fire to consume the soldiers of an apostate and a hostile king. The purpose and meaning of the E. chapters is to be grasped by those who accept their author's conception of Jeh, of His providence over Nature and affairs, and bread with measure rather than by those who seek to place that conception by another.

V. Elijah in the NT.—Malachi (4 5) names E. as the forerunner of the "great and terrible day of Jeh," and the expectation of that event is anticipated in Mt 6 15 | Mk 8 15 | Lk 9 8 | Mt 16 14 | Mk 8 27 | Lk 9 19 | Mt 27 47-49 | Mk 16 35-36. The interpretation of Malachi's prophecy fore-shadowed in the angelic announcement to Zacharias (Lk 1 17), that John the Baptist should do the work of another Elijah, is given on the authority of Jesus Himself (Mt 11 14). The appearance of E., with Moses, on the Mt. of Transfiguration, is recorded in Mt 17 1-13 | Mk 9 2-13 | Lk 9 28-36, and in Mt 11 14 | Mk 9 13 Jesus again identifies the E. of Malachi with John the Baptist. The fate of the soldiers of Ahaziah (2 K 1) is in the mind of James and John on one occasion (Lk 9 54). Jesus Himself alludes to E. and his sojourn in the land of Sidon (Lk 4 25-26). Paul makes use of the prophet's epithet for the epistle to the Hebrews (Rom 11 14). In Jas 5 17 the work of E. affords an instance of the powerful supplication of a righteous man.

(2) A "head of a father's house" of the tribe of Benjamin (1 Ch 8 27, AV "Ethiah").

(3) A man of priestly rank who had married a foreign wife (Ex 10 21).

(4) A layman who had married a foreign wife (Ex 10 26).

LITERATURE.—The histories of Israel and commentaries on Kings are many. Those which tend to rationalizing tend to the decree that the history of the nation, the church, is a thing of the past. The F. W. Robertson, Sermans, 3d ser. V: Maurice, Prophets and Kings of the OT, Sermon VIII; Milligan, Elijah ('Men of the Bible" ser.) W. M. Taylor, Elijah the Prophet. F. K. FARMER

ELIKA, "the"ka (ἐλικαντ, ἔλικα), "God is rejector![?]:" The Harodite (Uradite), one of David's guard, the "thirty" (2 S 23 25). Omitted from 1 Ch 11 27.

ELIM, e-lim (סֵילָם, "תַּלְמוֹד"), "serpents", "reeds", "reed"; "AElam, AElam, AAlam, AElamkeke, Elimelech, Elimelech. Elimelech was a member of the tribe of Judah, but a native of Bethel, a man of wealth and probably head of a family or clan (Ruth 1 23; 2 1.3). He lived during the period of the Judges, had a hereditary possession near Bethlehem, and is chiefly known as the husband of Naomi, the mother-in-law of Ruth and ancestress of David the king. Because of a severe famine in Judaea, he emigrated to the land of Moab with his wife and his sons, Mahlon and Chilion. Not long afterward he died, and his two sons married Moabite women, Ruth and Orpah. Ten years in all were spent in Moab, when the two sons died, and the three widows were left. Soon afterward Naomi decided to return to Judah, and the sequel is told in the Book of Ruth. See Ruth; Naomi.

J. J. RAYSE

ELIOENAI, e-lil'-o-ehn-ai. See Elenhoenai.

ELIONAS, e-li'-o-nas (Ἐλιόνας, Ελίονας, Ελίονατος, Ελίονατος): The name of two men who had married foreign wives (1 Esd 9 22-23), corresponding respectively to "Elenai" and "Elizer" in Ex 10 22-31.

ELIPHAL, e-lif'-al, e-li'-fal (ἐλιφάλ, ἐλ𝑖φάλ, "God has judged"): Son of Ur, one of the mighty men of David's army (1 Ch 11 35). It is in the note identifies him with Eliphaz, son of Ahithophel, the son of the Maschathite (2 S 23 34; i. Davis, Dict. of the Bible, s. v. "Ur"). See also 1 Ch 14 5.7.
ELIPHALET, e-lif'ah-lit (Eliphlet; Eliphlet; 1 Esd 8 39; 9 33): Called “Eliphelet” in Ezr 8 13; 10 33.

ELIPHAZ, e-lif'az, e-lif'az (אֵלִפְחָז, Eliphaz), “God is fine gold” (8 27 ff, 4 17-19). (1) Son of Essuy Adah, and father of Teman, Kenaz and Amalek (Gen 36 4-10; 1 Ch 1 35). See also Edou. (2) See next article.

ELIPHAZ: The first and most prominent of the three friends of Job (Job 2 11), who come from distant places to condole with and comfort him, when they hear of his affliction. That he is to be regarded as their leader and spokesman is shown by the greater weight and originality of his speeches (contained in chs 4, 5, 16, 22), the speeches of the other friends being in fact largely echoes and emotional enforcements of his thoughts, and by the fact that he is taken as their representative (Job 42 7) when, after the address from the whirlwind, Jehovah appoints their expiation for the wrong done to Job and to the truth. He is represented as a venerable and benignant sage from Teman in Idumea, a place named for its wisdom (cf Jer 49 7), as was also the whole land of Edom (cf Ob ver 8); and doubtless it is the writer’s design to make his words typical of the best wisdom of the world. This wisdom is the result of ages of thought and experience (cf Job 15 1-3, 5 14-15), of which Job is accused for his wisdom (cf 4 7-11), which cause he makes broad enough to include innate impurity and depravity (4 17-19); evinces a quietism which depresses Job’s self-destructing ebullitions of wrath (5 2.3; cf Job’s answer for its wisdom (cf 4); and promises restoration as the result of penitence and submission. In his second speech he is irritated because Job’s blasphemous words are calculated to hinder devotion (16 4), attributes them to impurity (vs 5,6), reiterates his depravity doctrine (vs 14-16), and initiates the lurid descriptions of the wicked man’s fate, in which the friends go on to overstate their case (16 20-35). In the third speech he is moved by the exigencies of his theory to impute actual frauds and crimes to Job, and accuses him of because God was too far away to see (22 5-15); but as a close holds open to him still the way of penitence, abjuring of impurity, and restoration to peace and health (23 21-30). His utterances are well composed and judicial (see coldly academic, Job thinks, 16 4 ff). full of good religious counsel abstracly considered. Their error is in their invertebrate presupposition of Job’s wickedness, their unsympathetic clinging to theory in the face of facts, and the supressing of the human element.

JOHN FRANKLIN GENGRA

ELIPHELEHU, e-lif'oh-le-hu (אֵלִיפֶלֶהוּ, Eliphelehu), “May God distinguish him,” AV Eliphelehu: The eleventh of the fourteen doorkeepers mentioned as “brethren of the second degree” and as appointed in connection with the bringing up of the ark to Jerusalem by David (1 Ch 16 18).

ELIPELET, e-lif'et. See ELIPHALET; ELIPHALAT.

ELISABETH, e-lis'a-beth (אֵלִיסָבֶּת, Elisabeth, WH 'Eleisbēth, Elisabet; from Heb 'ălisheba' [Elisheba], “God is [my] oath,” i.e. a worshipper of God): Wife of Zacharias the priest and mother of John the Baptist (Lk 1 5 f), E. herself was of priestly lineage and akinswoman of AV Cousins, q.v.) of the Virgin Mary (ver 36), of whose visit to E. a remarkable account is given in vs 39-56. See ZACHARIAS.

ELISEUS, e-lis'e-us. See ELISHA.

ELISHA, e-lis'sha (עֵלֶישָה, 'Elishāh, “God is salvation”; LXX 'Ελεισέα, Eleiseote; NT 'Ελείσα, Elosatos, Elisatos, Elisaios [Lk 4 27 AV]):

I. HIS CALL AND PREPARATION
1. His Call
2. His Preparation
3. The Ministry of the Gift of Elijah
II. HIS PROPHETIC CAREER
1. Resumes His Career
2. His Ministry in a Private Capacity
3. His Ministry in a Public and National Capacity
III. CHARACTERISTICS OF HIS MINISTRY
(1) In Comparison with Elijah
(2) General Features of His Ministry

GENERAL ESTIMATE

LITERATURE
A prophet, the disciple and successor of Elijah. He was the son of Shaphat, lived at Abel-meholah, at the northern end of the Jordan valley and a little S. of the Sea of Galilee. Nothing is told of his parents but the father’s name, though he must have been a man of some wealth and doubtless of earnest piety. The hint is given of Elisha’s age or birthplace. and it is almost certain that he was born and reared at Abel-meholah, and was a comparatively young man when we first hear of him. His early life thus was spent on his father’s estate, in a godly family, and had perhaps been associated with many of God’s prophets. His moral and religious nature was highly developed in such surroundings, and from his work on his father’s farm he was called to his training as a prophet and successor of Elijah.

I. HIS CALL AND PREPARATION—The first mention of him occurs in 1 K 19 16. Elisha was at Horeb, learning perhaps the greatest lesson of his life; and one of the three duties with which he was charged was to anoint Elisha, the son of Shaphat of Abelmeholah, as prophet in his stead.

Elisha soon went northward and as he passed the lands of Shaphat he saw Eliaia plowing in the rich level field of his father’s farm. Twelve

1. His Call yoke of oxen were at work, Elisha was his assistant, and plowing with the tenth yoke.

Crossing over to him Elijah threw his mantle upon the young man (1 K 19 19). Elisha seemed to understand the meaning of the symbolic act, and was for a moment overwhelmed with its significance. But it was his manner not to deliberate but to act. He was an anointed successor of Elijah in the prophetical office. Naturally he would hesitate a moment before making such an important decision. As Elijah strode on, Elisha felt the irresistible force of the call of God and ran after the great prophet, announcing that he was ready to follow, only he wished to give a parting kiss to his father and mother (19 20). Elisha seemed to realize what it meant to the young man, and bade him “Go back again; for what have I done to thee?” The call was set aside. But Elisha seemed to think, and the response had better be deliberate and voluntary. But Elisha had fully made up his mind, slew the yoke of oxen with which he was plowing, boiled their flesh with the wood of the implements he was using, and made a farewell feast for his friends. He then followed Elijah, making a full renunciation of home ties, comforts and privileges. He became Elijah’s servant; and we have but one statement describing their relationship (2 K 3 11): “he poured water on the hands of Elijah.”

They seem to have spent several years together (1 K 22 1; 2 K 1 17), for Elisha became well known among the various schools of the prophets. While ministering to the need of the people, Elisha learned many deep and important lessons, imbued much of his spirit, and developed his own rare capacity for effective, efficient work. Until he was ready for the prophetic service himself. It seems almost certain that they
lived among the schools of the prophets, and not in the mountains and hilles as Elijah had previously done. During these years the tie between the two men became very deep and strong. They were years of great signification to both the prophet and of careful teaching on the part of the elder. The lesson learned at Horeb was not forgotten and its meaning would be profoundly impressed upon the mind of the younger man. The whole afterlife shows that he had deeply imbied the teaching.

The final scene shows the strong and tender affection he cherished toward his master. Aware that the end was near, he determined to be with him until the last. Nothing could persuade him to leave Elijah.

3. The Parting
Gift of When asked what should be done for Elijah, he asks for the elder son's portion, a double portion, of his master's spirit (2 K 2:9). He has no thought of taking an inheritance; the following firstborn son. The request shows how deeply he had imbied of his master's spirit already. His great teacher disappears in a whirlwind, and, awestruck by the wonderful sight, Elisha rends his clothes, takes up the girdle of Elijah, and places his shoe to the Jordan, smites the waters to test whether the spirit of Elijah had really fallen upon him, and as the water parts, he passes over dry shod. The sons of the prophets who have been watching the proceeding, are at once overcome, that the spirit of Elijah rested upon Elisha, and they bowed before him in reverence and submission (2 K 2:12-15).

Elisha now begins his prophetic career which must have lasted 50 years, for it extended over the reign of Jehu, Jehoshaphat, Jehoram, and Ahaziah (2 K 3:1). The change in him is so manifest that he is universally recognized as Elijah's successor and the religious leader of the prophetic schools. The skepticism of the young prophets regarding the translation of Elijah found little sympathy with Elisha, but he is conciliatory and humors them (2 K 2:16-18).

II. His Prophetic Career.

1. Record of His Career

1. Record of his prophetic career is found in 2 K 3:1-25. There are no strict chronological order. Like other Scripture writers he has followed the system of grouping his materials. The events in 2 K 3:1-25 are probably in the order of their occurrence. The events He is now on a mission of mercy and healing and in the spirit of Elijah, and once in the face of the Jordan in the spirit of Elijah, and this is the time of his first interview with Elisha (2 K 13:14-19) which event occurred some years previously.

When he began his career of service he carried the mantle of Elijah, but we read no more of that mantle; he is arrayed as a right-handed citizen (2 K 2:12) in common garments (brikkâdâmah). He carries a walking-staff of ordinary citizens, using it for working miracles (2 K 4:29).

2. His Ministry in 2 K 4:28-37. He is sent, and the two cities, sojourning at Bethel or Jericho with the sons of the prophets, or dwelling in his own home in Dothan or Samaria (2 K 4:24-32). He passed Shunem so frequently on foot that a prophet's chamber was built for his special use (4:8-11).

One of these possessed certain noxious qualities, and complaint is made to Elisha that it is unfit for divine service, and he takes a piece of salt from the new vessel, casts it into the spring and the waters are healed so that there was no longer any death or miscarriage (2:21).

(2) Leaving Jericho, 'a pleasant situation,' he passes up to the highlands of Ephraim, doubtless by the Wady Suweinit, and approaches Bethel, a seat of Baal worship and headquarters of idolatry. The bald head, or perhaps merely cropped head, of Elisha, in contrast with the well-grown and full head, the ridicule of some 'young lads out of the city,' who called after him 'Go up thou baldhead,' their taunt manifesting the most blatant profanity and utter disregard of God or anything sacred. Elisha, justly angered, turned and cursed them in the name of Jehovah. Two years soon break forth from the woods of that wild region and make fearful havoc among the boys. Elisha may have shown severity and a vindictiveness in this, but he was in no way blaming for the punishment which overtook the boys. He had nothing to do with the bears and was in no way responsible for the fate of the lads. The Sept adds that they threw stones, and the rabbis tell how E. was himself punished, but these attempts to tone down the affair are uncalled for and useless (2:23-24).

(3) From Bethel E. passed on to Mt. Carmel, the home of a school of the prophets, spent some time there and returned to Samaria the capital (2:25). His next deed of mercy was to relieve the pressing need of a want of one of the prophets. The name of the place is not given (4:1-7).

(4) On his many journeys up and down the country, he frequently passed by the village of Shunem, on the slopes of 'Little Hermon.' The modern name is Tell el-Far'ah. It was about three miles from Jezreel. Acustomed to accept hospitality of one of the women of the place, he so impressed her with his sanctity that she appealed to her husband to build a chamber for the 'Holiest of men of God,' that passeth by us continually (4:8). The chamber was built and in return for this hospitality a son was born to the woman, who suddenly dies in early boyhood and is restored to life by the prophet (4:8-37).

(5) E. is next at Gilgal, residing with the sons of the prophets. It is a time of famine and they are subsisting on what they can find. One of them finds some wild gourds (pâkêšu'dâh), shreds them into the pot and they are cooked. The men have no sooner begun to eat than they taste the poison and cry to Elisha, 'O man of God, there is death in this pot.' Throwing in some meal, E. at once renders the dish harmless and wholesome (4:38-41).

(6) Probably at about the same time and place and during the same famine, a man from Baal-shalisha brings to the prophet a measure of lentils and twenty loaves of fresh barley bread and fresh ears of grain. Unselfishly E. commands that it be given to the people to eat. The servant declared it was altogether insufficient for a hundred men, but E. predicts that there will be enough and to spare (4:42-44). This miracle closely resembles the two miracles of Jesus.

(7) The next incident is the healing of Naaman, the leprous commander of the Syrian army (5:1-19). He is afflicted with the white leprosy, the leprosy of the leprous kind (ver 27). A Jewish maiden, captured in one of their numerous invasions of Eastern Pal. and sold into slavery with a multitude of others, tells her mistress, the wife of Naaman, about the wonder-working Elisha. The maiden tells her mistress that Elisha can heal the leprosy, and Naaman resolves to visit him. Through the king he obtains permission to visit E. with a great train and rich presents. The prophet sends his servant to tell him to dip seven times in the Jordan and he will be healed. Naaman is angered at the lack of deference on the part of Elisha and turns away in a rage to go home. Better counsels prevail, and he obeys the prophet and is cured. E. absolutely refuses the rich presents Naaman offers, and permits the Syrian to take some earth from Jeho's land, that he
may build an altar in Syria and worship Jeh there. The idea was that a God was localized and could be worshiped by the local people. E. gains Naaman permission apparently to worship Rimmon while avowedly he is a worshipper of Jeh. The prophet appreciates the difficulties in Naaman’s path, believes in his sincerity, and by this concession in no way proves that he believes in the actual existence of a god named Rimmon, or that Jeh was confined to his own land, or in any way sanctions idolatrous worship. He is conciliatory and tolerant, making the best of the situation.

(6) An act of treachery on the part of Elisha follows, but it was richly deserved. Gehazi’s true character now manifests itself. He covets the rich presents brought by Naaman, runs after him, and by a clever story secures a rich present from the general. E. divines his trick and deems him and his family to be afflicted with Naaman’s leprosy forever (5:20-27).

(9) A group of the sons of the prophets, probably at Jericho, finding their quarters too small, determine to build new quarters near the Jordan. While felling the timber the ax-head of one, a borrowed tool, fell into the water and disappeared. It would have been useless to have attempted to search for it in that swift and muddy stream, so he cries in despair: Elisha, his servant strewing it in the spot where the ax fell, and makes the iron swim on the surface (6:1-7).

Elisha’s services to his king and country were numerous and significant.

3. His Ministry in a Public and National Capacity

(1) The first one recorded took place during the attempt of Jehoram to resubjugate Moab which had revolted under King Mesha. In company with Jehoshaphat and the king of Edom his southern neighbors, the banded hosts found themselves without water in the wilderness of Edom. The situation is desperate. Jehoram appeals to Jehoshaphat, and on discovering that Elisha was in the camp all three kings appeal to him in their extremity. He refuses any help to Jehoram, biding him appeal to the prophets of his father Ahab and his mother Jezebel. For Jehoshaphat’s sake he will help, calls for a minstrel, and under the spell of the music recites the psalm: Of the fool have I said foolishness, and of the cunning man have I said madness. He orders them to dig trenches to hold the water which shall surely come on the morrow from the land of Edom and without rain. He moreover predicted that Moab would be utterly defeated. These predictions are fulfilled, Mesha is captured, and in desperation sacrifices his firstborn son and heir on the walls in sight of all Israel. In great horror the Israelites withdraw, leaving Mesha in possession (5:4-27).

(2) His next services occurred at Samaria. The king of Syria sends a large army to capture him. Surrounded by night, E. is in no way terrified as his servant is, but prays that the young man’s eyes may be opened to see the mountains full of the chariots and horses of Jeh. Going forth to meet the Syrians as they close in, E. prays that they may be stricken with blindness. The word sam’ūrīm is used only here and in Gen 19:11 and probably means mental blindness, or bewilderment, a confusion of mind amounting to illusion. He now tells them the place to go, and they will lead them to the right place. They follow him into the very heart of Samaria and into the power of the king. The latter would have smitten them, but is rebuked by E. who counseled that they be fed and sent away (2 Kgs 5:8-23). Impressed by such mysterious power and strange clemency the Syrians depart.

(3) The next incident must have occurred some time previous, or some time after these events. Samaria is besieged, the Israelites are encouraged to defend their capital to the last, famine prevails, and mothers begin to cock their children and eat them. The king in horror and rage will wreak vengeance on Elisha. The latter divines his purpose, anticipates any action on the king’s part, and predicts that there will be abundance of food on the morrow. That night a great host. They imagined they heard the Hittites coming against them, and fled in headlong rout toward the Jordan. Four lepers discover the deserted camp and report the fact to the king. He suspects an ambush, but is persuaded to send a few men to reconnoitre. They find the camp deserted and treasures strewing the path right to the Jordan. The Samaritans lose no time in plundering the camp and Elisha’s predictions are fulfilled to the letter (6:24-7).

(4) The prophet’s next act was one of great significance. It was the carrying out of the first order given to Elijah at Horeb, and the time seemed ripe for it. He proceeds north to Damascas and finds Benhadad sick. Elisha sends a rich present by the hands of his chief captain Hazael and inquires whether he will recover. Elisha gives a double answer. He will recover, the disease will not be fatal, yet he will die. Fixing his eyes on Hazael, E. sees his heir and successor to Benhadad who will be a terrible scourge to Israel. The man of God weeps, the chief captain is ashamed, and when told of what he shall do, represents himself as a dog and not able to do such things. But the prophet is too enterprising; he tells Benhadad he will recover, and on the morrow smothers him and succeeds to the throne (7:7-15).

(5) The next move of E. was even more significant. It is the fulfilling of the second order given Elijah at Mt. Horeb. The Israelites are fighting the Syrians in defense of Ramoth-gilead. The king, Jehoram, is wounded and returns home to Jezreel to recover. E. seizes on the opportune moment to have the house of Ahab avenged for its many sins. He orders his men to dig trenches to hold the water which shall surely come on the morrow from the land of Edom and without rain. He moreover predicted that Moab would be utterly defeated. These predictions are fulfilled, Mesha is captured, and in desperation sacrifices his firstborn son and heir on the walls in sight of all Israel. In great horror the Israelites withdraw, leaving Mesha in possession (5:4-27).

(6) Elisha retains his fervent and patriotic spirit until the last. His final act is in keeping with his long life of generous deeds and faithful patriotic service. He is on his death bed, having witnessed the fearful oppressions of Israel by Hazael who made Israelites as dust under his feet. The young king Joash visits him, weeps over him, calling him, “My father, the chariots of Israel and the horsemen thereof.” The dying prophet bids him take his bow and arrow to the Syro-gilead place, but he will lead them to the right place. They follow him into the very heart of Samaria and into the power of the king. The latter would have smitten them, but is rebuked by E. who counseled that they
Syria many times, but now he shall smite her only three times (13 14-19).

(7) The last wonder in connection with Elisha occurs after this death. His bones were reported to have vitalizing power (13 20-21). Tradition says that the man thus restored to life lived but an hour; but the story illustrates something of the reverence held for E.

(1) In comparison with Elijah.—In many respects Elisha is a contrast to his great predecessor. Instead of a few remarkable appearances and striking events, he has a stormy ministry; instead of the rugged hills his home was in the quiet valley, and instead of solitary goodness he loved the social life and the home.

4. Characteristic of His Ministry

There were no sudden appearances and disappearances. People always knew where to find him. There were no long seasons of hiding or retirement; he was constantly moving about among the people or the prophetic schools. There were no spectacular revolutions, only the effect of a long steady ministry, working through the ranks of Elisha's more than the earlier. Elisha had learned well his lesson at Horeb. God had not so much in the tempest, the fire and the earthquake, as in the 'still small voice.' (1 K 19 12). Elisha was a prophet of fire. Elisha more of a model to the nation was the upper hand. He would come down into the valley and consume those sent to take him; Elisha anticipates the king when he comes to take him (2 K 2 5-33). But Elijah was the noble prophet of wind, fire, and rain. Elisha could only show to the people his fidelity to the prophetic inscription by being moved more by the strains of music than by the mountain solitude. The multiplication of the oil and the cruse is much like the continued supply of meal and oil to the widow of Zarephath (1 K 17 10-16), and the raising of the Shunammite's son like the raising of the widow's son at Zarephath (17 17-24).

(2) General features of his ministry.—His services as a pastor-prophet were more remarkable than his military prowess. He could be as severe and stern in the presence of deliberate wrongdoing as a pastor, and unflinching when the occasion required. He could weep before Hazael, knowing what he would do to Israel, yet he anointed him king of Syria (2 K 8 11-13). When the time was ripe and the occasion opportune, he could instigate a revolution that wiped out a dynasty, exterminated a family, and caused the massacre of the priests of Baal (chs 8, 9). He possessed the confidence of kings so fully that they asked advice of him, and gave him sons as his own (6 21; 13 14). He accompanied an army of invasion and three kings consult him in extremity (3 11-19). The king of Syria consults him in sickness (8 7-3). The king of Israel seems to blame him for the rapid advance of the Syrians, as though he had wreaked vengeance on him (31 31). He was something of a military strategist and many times saved the king's army (6 10). The king of Israel goes to him for his parting counsel (13 14-15). His advice or command seemed to be always taken unhesitatingly. His contribution to the religious life of Israel was not his least service. Under Jehu he secured the destruction of the Baal worship in its organized form. Under Hazael the nation was trodden down almost as do the little of Isaiah, and when it was rebuilt by his own ministry many were saved from bowing the knee to Baal. His personal influence among the schools of the prophets was widespread and beneficial. He that escaped the sword of Hazael was slain by Jehu, and he that escaped Jehu was slain by Elisha. Elisha finished the great work of putting down Baal worship begun by Elijah. His work was not so much to add anything to religion, as to cleanse the religion already possessed. He did not ultimately save the nation, but he saved a large number of Israel's young men. The corruption were not all eradicated, the sins of Jeroboam the son of Nebat were never fully overcome. He passed through a bitter and distressing national humiliation, but emerged with hope. He eagerly watched every turn of events and his counsels were more frequently adopted than those perhaps of any other prophet. He was "the chariots of Israel and the horsemen thereof" (13 14). No condemnation of calf-worship at Dan and Bethel is recorded, but that does not prove that he was not fully sanctioned by God. There is no test between Jeh worship and Baal worship. The corrupted form of Jeh worship was a problem which Amos and Hosea had to face nearly a cent. later.

III. General Estimate.—His character was largely molded by the events of his ministry. He was friend and benefactor of foreigner as well as of Israelite. He was large-hearted and generous, tolerant to a remarkable degree, courageous and shrewd when the occasion required, a diplomat as well as a statesman, severe and stern only in the presence of evil and when the occasion demanded. He is accused of being vindictive and of employing falsehood with his enemies. His faults, however, were the faults of his age, and these were but little manifested in his long career. His was a strenuous pastor's life. A home-loving and patient man he was, given to teaching and helping, rather than to working miracles. He continually went about doing good. He was resourceful and ready and was gifted with a sense of humor. As "the man of God," he proved his right to the title by his zeal for God and loving service to man.

LITERATURE.—Drum, LOT, 185 f.; W. R. Smith, Prophets of Israel, 85 f.; Cornill, IS, 144 19; Ramsay, 33 f.; Farrar, Books of Kings, Ixii, Religion of Israel, 1, 360 f.; Montefiore, Hibbert Lectures, 94 f.; Maurice, Prophecy and Kings, 142; Liddon, Sermons on OT Subjects, 195-334.

J. J. REEVE

ELISHAH, 'el-lásah(אֶלִישָׁה, 'elíshaḥ), "God saves";

'Ehol, 'elíss, 'elísh, 'elísah, 'elíssah) (551?5515, 5551); Moses born in Gen 10 4 as the eldest son of Javan, and in Ezek 27 7 as the source from which the Tyrians obtained their purple dyes. On the ground of this latter statement attempts have been made to identify it with Southern Italy or the north of Africa. Jos (Ant. I, vi, 1) identified Elishah with the Aeliones. The Tg on Ezek gives "the province of Italy." Other suggestions include Hellas, Elis, and Asia; the last-named is a kingdom mentioned in the Am Tob, but its precise location is unknown. The term is applicable as yet to claim certainty for any of these conjectures.

A. C. GRANT

ELISHAMA, 'elíshá-ma (אֶלִישָׁה-מָא, 'elíshá-mà), "God has heard!"

"God has heard!"

(1) Grandfather of Joshua and son of Anniah; prince of the tribe of Ephraim in the Exodus (Nu 1 10; 11 48 53; 1 Ch 7 26);

(2) A son of David, born in Jerus (2 S 5 16; 1 Ch 3 8).

(3) By textual corruption in 1 Ch 3 6 for Elishah, another of David's sons; cf 2 S 5 15.

(4) A scribe of Jehoiakim (Jer 36 12 20 21).

(5) Taken of the seed royal, grandfather of Ishmael, the slayer of Gedaliah (2 K 25 25; Jer 41 1).

(6) A man of the tribe of Judah (1 Ch 2 41).

(7) One of the priests appointed by Jehoshaphat to teach the law (2 Ch 17 7).

F. K. FARR

ELISHAPATH, 'elíshá-páth (אֶלִישָׁפָח, 'elíshá-páx), "God is judge!"

"God is judge!"

This man figures in the Levitical conspiracy against Athaliah, to make Joash king. He was one of the "captains of hundreds" employed in the enterprise by Jehoiada the priest (2 Ch 23 1).

ELISHBA, 'elíshá-bá (אֶלִישָׁבָה, 'elíshá-báh), "God swears," "God is an oath!") Daughter of Amminadab, sister of Nahash, wife of Aaron, mother of Nadab, Abihu, Eleazar and Ithamar, the foundress, therefore, of the entire Levitical priesthood (Ex 6 23).
ELISHUA, el-ih-shoo'ah, el-ih-shoo'ah (el'íshúh, 'elishāh), "God is rich," "God is salvation": Son of David (2 S 5 15; 1 Ch 14 5); apparently called Elisheva (1 Ch 3 6). In the latter loci we have most probably a misreading by the copyist of the name Elshua.

ELISIMUS, el-ih-r'mus, RV ELIASIMUS (q.v.).

ELIU, el'-lu (ʾelū, Eliod; RV ELIHU): One of the ancestors of Judith (Jth 8 1), and therefore of the tribe of Simeon.

ELIUD, el'-lu'd (ʾelūd, Elioid, "God my praise"): An ancestor of Jesus, four generations before Joseph (Mt 1 15).

ELIZAPHAN, el-ih-zaf-foo'ah (ʾelı́zaphān; LXX Ελίσαφαν, Ελισαφάν, Ελισαφαν, Ελισαφάν, Ελισαφάν, Ελισαφάν, "God has protected"); cf גלזנַה, גלֶשָׁה, Zeophaniah, "Yah has protected," and Phoen גלנַה, "Baal has protected");

(1) The son of Uzziel, the son of Kohath, and so a prince of the Levitical class of the Kohathites (Nu 3 30; 1 Ch 15 8; 2 Ch 29 13). But in 1 Ch 15 8; 2 Ch 39 13 his class seems to be coordinate with that of the Kohathites. He is called Elizaphan in Ex 6 22; Lev 10 4.

(2) A "prince" or chief of Zebulun, who represented that tribe in the division of the land (Nu 34 25).

WALTER R. BETTERIDGE

ELIZUR, el-ih-zoo'ur (ʾelīzūr; LXX Ελιζοῦρ, Ελίζοῦρ, Ελίζοῦρ, Ελίζοῦρ, My God is a rock"); cf Zuriel "my rock is God" (Nu 3 35)): A chief or prince of the tribe of Reuben (Nu 1 5; 2 10; 7 30.35; 10 18).

ELKANAH, el-k'a-nuh (ʾel-kānāh, "God has possessed"): An Ephraimite, the father of Samuel (1 S 1 1–28; 2 11–20). Of his two wives, Hannah, the childless, was best beloved. At Shiloh she received through Eli the promise of a son. Elkanah, with Hannah, took the young Samuel to Shiloh when he was weaned, and left him with Eli as their offering to Jeh. They were blessed w.l.th three other sons and two daughters.

(2) The second son of Korah (Ex 6 24), who escaped the fate of Korah, Dathan and Abiram (Nu 26 11).

(3) One "next to the king" in Jerus in the time of Ahaz; slain by one Zichri of Ephraim in war with Pekah (2 Ch 28 7).

(4) One of the Korahites among David's "mighty men" (1 Ch 12 15).

(5) A Levite, possibly the same as (2) above (1 Ch 6 23.25.36).

(6) Another Levite of the same line (1 Ch 6 26.35).

(7) Another Levite, ancestor of Berechiah (1 Ch 9 16).

(8) Another Levite (if not the same as [4] above), one of the "doorkeepers for the ark" (1 Ch 15 23).

F. K. FARR

ELKIAH, el-k'ee-a (ʾel-kāy, "Elkia"): AV Elcia: An ancestor of Judith (Jth 8 1).

ELKOSHITE, el-kosh-heet' (ʾe-lish-kōshīt; LXX Ἐλκοσίατος, Ἐλκοσίατος, Ἐλκοσίατος, Ἐλκοσίατος, Ἐλκοσίατος, Ἐλκοσίατος): Used with the art. "the Elkoshite" (Nah 1 1). Probably a gentleli adj. giving the home of the prophet; not definitely identified. Three traditions may be noted: (1) The Neo-

torians venerate the supposed tomb of the prophet in the village of Alkūsh not far from the east bank of the Tigris, about two days' journey almost directly north of Mosul. (2) Jerome states in the prologue to his commentary on Nah that the village of Helkeia in Galilee was pointed out to him as Elkosh. This Helkeia is probably El-Kauzeh between Ramleh and Bint Jbeil. (3) The treatise De Vitis Propheta- tarum of the Pseudo-Epiphanius says that Nahum came from "Elkeiæ beyond Jordan towards Baga- dor and was slain by the tribe of Simeon." Nestle has shown that the words "beyond Jordan" are probably a gloss, and that for Bagador should be read Betogat, the modern Beit Jibrin in Southern Pal. In favor of this identification may be urged the following facts: (a) that parallels to the name Elkosh, such as Eltekeh and Eilekon, are found in the southern country; (b) that the word probably con- tains the name of the Edomite god Kaush, whose name appears in the names of Edomite kings in the Assyrian inscriptions of the 8th and 7th centuries BC, such as Kaush-malaks and the like, and (c) that the internal evidence of the prophecy makes the Judaean origin of the prophet almost certain.


ELLASAR, el-l'ee-sar (ʾel-lāsār, "el-lāsār"): The city over which Arioch (Eri-Aklu) and other Bab kings ruled (Gen 14 1). The Sem-Bab form of its name is (4) Larse, "the city Larsa," a city of the Dinrak, and to judge from what he says, the city of Larsa, the Edomite king. Its Sumerian name is given as Arara, apparently for the name Aarrara, "two abode," which is the name of the ideographic group with which it is written. The ruins of this ancient site are now known as Sengāra, and lie on the E. bank of the Eufrates, about midway between Warah (Erech) and Muqayyar (Ur of the Chaldees). In addition to the name Larsa, it seems also to have been called Al-tas-azaga, "the holy [bright, pure] seat" (or throne), and both its names were apparently due to its having been one of the great Bab centers of sun-god worship.

Like most of the principal cities of Babylonia, it had a great temple-tower, called Er-Sum, "the house of the bond of heaven and earth."

2. Its Holy Places

The temple of the city bore the same name as that at Sippur, i.e. E-babbar, "House of Light," where the sun-god Šamaš was worshipped. This temple was restored by Ur-Engur, Hammurabi (Amraphel), Burna- buriaš, Nebuchadrezzar and Nabonidus. Among the tablets found on this site by Loftus was that which gives measures of length and square and cubic roots, pointing to the place as one of the great centers of Bab learning. Besides the remains of these temples, there are traces of the walls, and the remains of houses of the citizens. The city was at first governed by its own kings, but became a part of the Bab empire some time after the reign of Hammurabi.

LITERATURE.-Lotius, Chaldea and Susiana; Delitzsch, Wo lag das Paradies; Zehnpfund, Babylonien in seiner wichtigsten Ruinenzeitaten, 53-54.

T. G. PINCHES

ELM, elm: Hos 4 13 AV, but in RV TERE- BINTH (q.v.).

ELMADAM, el-mādām (WH ʾel-mādām, Elmad- am; Th ʾel-mādām, Elmadām; AV Elmadam): An ancestor of Jeros according to St. Luke's genealogy, in the 6th generation before Zerubbabel (Lk 3 28).
ELNAAM, el-nā'ām (אֵלנָאָם, 'elna'am, "God is delightfulness"); of Phoen ("Gadnamzi"). According to MT the father of two of David's warriors (1 Ch 11 46); according to LXX himself one of the warriors.

ELNATHAN, el-nā'athan (אֵלנָתָן, 'elnatān, "God has given"): 1) The grandfather of Jehoachin (2 K 24 8). 2) A courtier of Jehoiakim; he was one of those sent to Egypt to bring back the prophet Uriah (Jer 26 22), and one of those who heard the reading of the law (Neh 8 17, 18), and entreated Jehoiakim not to burn the roll (Jer 36 12-25)—possibly the same person as 1) above. 3) (3, 4, 5) The name of two "chief men"—unless textual corruption has introduced the name at its second occurrence to each other. He or she sent for by Ezra from the camp at the river Ahava (Esr 8 16). F. K. FARR

ELOHIM, el-o'hím, el'o-hêm. See God, Names of.

ELOI, el'oi, el-o'i. See God, Names of.

ELOI, el'oi, el-o'i, ELOI, LAMA, lâ'mâ, SA-BACTHANI, sa-bâkh'tha-nî, or ELI, ELI, LAMA SA-BACTHANI ('Elo, 'olâ, lâmah 'ophâshâyâni, Elô, Elô, lâmâ 'ophâshâyâni): The forms of the first word as tr vary in the two narratives, being in Mk as first above and in Mt as in second reading. With some perversions of form probably from Ps 22 1 (ד"'ל א"ל ו"ל נ 'י פ "ל הת' א"ל 'ל ה 'ל נ 'ל), "eli 'l lâmâ 'dabâb-tântî"). A statement uttered by Jesus on the cross just before his death, tr: "My God, my God, why hast thou forsaken me?" (Mt 27 46; Mk 15 34). There is an interesting but difficult problem in connection with the interpretation of this passage. There seems to be a mixture of Aram. and Heb. The first two words, whether in Heb or Aram., have sufficient similarity to each other and each sufficient similarity to the name itself to warrant the jeer that Jesus was calling upon Elias, or the sincere supposition of those who might not fully understand the language, that he was actually calling on Elias. The forms lâmâ and lâmâ used in Mt and Mk respectively (WH ed) represent the various possible forms, the first the Aram., and the second the Heb. The various readings and tr of the latter word, sa-bâkhâni, only add confusion to an effort at ultimate explanation of the real statement. Certainly the influence of the Aram. played a great part in the tr and transmission of the original. The spirit revealed by Jesus in this utterance seems to be very much like that displayed in the Garden when He cried out to have the cup of suffering removed from Him.

WALTER G. CLIPPINGER

ELON, elôn ('elôn, lôn, lôn, elôn, "tere-binth"): 1) A Zebulunite, who judged Israel ten years, and was buried in Ajalon (Jgs 12 11, 12). 2) A son of Zebulun (Gen 46 14; Nu 26 26). 3) A Hittite who made daughter Esau wedded (Gen 26 34; 36 2).

ELON, elôn ('elôn, lôn, a "tere-binth"; Alkôb, Aîlôn): An unidentified town in the territory of Dan named between Jablath and Timnah (Josh 19 43). It is possibly identical with Elon-beth-Hanan which, along with Shaalbam and Bethshemesh, formed one of Solomon's commissariat districts (1 K 4 9). Conder has suggested Beit 'Anân, about 4 miles N.W. of Neby Samuil: it is quite uncertain.

ELON-BETH-HANAN, elôn-beth-hâ'nân. See ELON.

ELONITES, el'on-îtes: Descendants of Elon (q.v. [2]) (Nu 26 26).

ELOQUENT, el'o-kwênt: "Moses said . . . I am not eloquent" (גֵּוֶל שֹׁם וְזֶא, 'soth d'bhbhr'm, "a man of words" [Ex 4 10]); but Aaron could "speak well." In Is 3 3 RV תבּ נ, bîn, "intelligent," is rendered "skilful [enchanter]," AV "eloquent [orator]." Apelles was "an eloquent man" (Acts 18 24, AV "a learned man").

ELOTH, e'loth. See ELATH.

ELPAAL, el-pâ'al (אֶל'פַּאל, el'pâ'âl, "God has wrought" [cf el'dâ'ah, Jer 29 8]): The name of a descendant of Benjamin (1 Ch 8 11, 12. 18).

ELPALET, el-pâ'let (Rv ELPELET): The name of a son of David (1 Ch 14 5). See ELPHALAT.

EL-PARAN, el-pâ'ra'n. See PARAN.

ELPELET, el-pe'let. See ELPHALET.

EL ROI (Gen 16 13 m). See God, Names of.

EL SHADDAI, el shad'â'î, el shad'i. See God, Names of.

ELTEKE, el'tê-kê, ELTEKEH (אֵלטֵקָה, 'eltekh [Josh 19 44], נְפָּרָה, 'nfarâ [21 23]; B, 'Alâââba, Alkahâd; A, 'Ellêâba, Elkathêa): A place in the territory of Dan named between Ekron and Gibbethon (Josh 19 44), and again between Beth-horon and Gibbethon, as given to the Kohathite Levites (21 19). It is probably identical with the Assyr Alaka'â, where Sennacherib (Hexagon prism inscrip.) claims to have defeated the allied armies of the Philis and the Egyptians. It should probably be sought somewhere E. of Ekron. Beit Libba, the place marked Eltekeh on the PEF map, seems a position for such an encounter. It is about 2½ miles S.W. of Beth-horon the Upper. W. EWIN

ELTEKON, el'tê-kôn (אֵלטֵקָון, 'eltekôn, "founded by God"): A city in the hill country of Judah (Josh 15 59) near Ramonic (q.v. to be looked for, therefore, a little N. of Hebron. Site unknown.

ELTOLAD, el-to'lâd (אֵלְתוֹלָד, 'eltolâd, "kindred of God"): A city of Judah in the Negeb near Edom (Josh 15 30); in Josh 19 4 ascribed to Simeon. Probably the same as Tolad (1 Ch 4 29), the Arab. art. el being omitted. Site unknown.

ELUL, e'ul, e'ool (אֵלֻל, 'ôlî, Neh 6 15; 'Ekûâ, Eouli, 1 Mac 14 27): The 6th month of the Heb year, corresponding to August-September. The derivation is uncertain. See TIME.

ELUZAI, e'lû'zâi (אֵלֶעֶזַי, 'eluezâi, "God is my strength"); cf Uzziel: One of David's heroes (1 Ch 12 5).

ELYMAEANS, el-i-mê'anos. See ELAMITES.

ELYMAIS, el-i-mâ'is (Eliyam, Elu'mais): This name, representing the OT Elam (see ELAM), was given to a distant of Persia lying between Media and N. of Susiana. In 1 Mac 6 1 the common reading, which is adopted by AV, refers to Elamais as a rich city in Persia. No other reference, however, to such a city is found except in Jos (Ant, XII, ix, 1)
who simply follows 1 Macc. The text should therefore be corrected to read as in RV, “in Elymas in Persia there was a city.”

ELYMAS, el-\'m\'as (\'E\'l\'m\'as, El\'m\'as, “wise”; Acts 13 8). See Bar-Jesus.

ELYON, e-\'l\'yon. See El-Elyon; God, Names of.

ELZABAD, el-z\'a-b\'ad (\'El-z\'a-b\'ad, “elected one, “God has given”); cf ZABDIEL and ZEBADIAH: (1) The ninth of David’s Gadite heroes (1 Ch 12 12). (2) A Korashite doorkeeper (1 Ch 26 7).

ELZAPHAN, el-z\'a-f\'an. See Eliahaph.

EMADABUN, e-m\'d-a-b\'un (\'E\'m\'d-a-b\'un, Em\'d-a-bo\'ni; AV Maidiabun [1 Esd 5 58]). The head of a family of Levites who superintended the repair of the temple; not named in Ezr 3 9.

EMATHEIS, e-ma-th\'e-is (\'E\'m-a-th\'e-is, Amathias; Emeus; B, \'E\'m\'a-th\'e-is, Amathis; A, \\
\'E-m\'a-th\'e-is, AV Amathis): One of the sons of Bebai (1 Esd 9 29), called “Athali” in Ezr 10 28.

EMBALMING, em-bal\'m-ing (\'E\'m-bal\'m\'-ing, h\'anat, “to spice”): E. is mentioned in Scripture only in the cases of Jacob and Joseph (Gen 50 2; 26). It was a distinctly Egyptian invention and method of preserving the bodies of men and animals. Examples of its use go back to over 3,000 years ago. It prevailed to some extent among the peoples of Asia, and at a later period among the Greeks and Romans, but was in origin and use distinctly non-Israelitish. See Burial.

EMBRACE, em-br\'a-s\': The word has two distinct meanings in the OT: (1) to grasp and hold fondly in the arms, pointing to a common custom (Gen 29 13; 33 4; 48 10; 2 K 4 16; Cant 2 6; 8 3; cf Acts 20 10), and (2) to have sexual intercourse (Prov 4 8; 5 20; Eccl 3 5). It seems to have acquired this technical sense in later Jewish usage.

EMBROIDERY, em-broid\'-er\'i (\'E\'m-broid\'-er\'i, \'r\'i-k\'m\'a-h; AV Needlework): Rikmah was applied to any kind of cloth which showed designs in variegated colors. The method of manufacture is unknown. The designs may have been woven into cloth or drawn in by a needle or hook (Jgs 5 30; Ps 45 14; Ezk 16 10.13.18; 26 16; 27 10.24).

\'A\'d\'a-w\'e\'r\'e\'-t\'u-r\'i\'m, “the work of the embroiderer” in RV instead of “needlework” (Ex 26 36; 27 16; 28 39; 36 37; 38 18; 39 29; Jgs 5 30; Ps 45 14).

\'A\'d\'a-w\'e\'r\'e\'-t\'u-r\'i\'m, “embroiderer,” occurs in Ex 35 35; 38 23. The fact that this word is used instead of ʼaroqh, “weaver,” would lead us to suppose that the embroidery work was either different from that of the weaver or that a ʼra\'b\'am was esp. skilled in fine weaving. Another word,’hoseh\'eb, is used to describe a skilled weaver. “Cunning work” in AV of Ex 26 1.31; 26 6.15; 35 33.35; 36 8.35; 39 8.38 is rendered in ARV “work of the skillful workmen.” The passage has been freely rendered “designers.”

In RV of Ex 28 39 sh\'a-b\'a\'h\'a\'c is trd “weave.” In Ex 28 4 occurs the word tawb\'a\'c, which is trd “broidered” in AV and “checker work” in RV. If this kind of work is what it is supposed to be, it is more truly “needlework” than the embroidery. This work is still done in some of the Syrian cities and towns, esp. in Damascus. Small caps for men to wear under their ordinary headdress and loose outer garments or dressing-gowns are the forms in which it is commonly seen. The checker-work effect is obtained by sewing in a cotton string between two pieces of cloth, so as to form designs. The patterns usually run to straight lines such as signage or squares. The effect is striking, and we can well imagine would have made an impressive priest’s robe, esp. if costly materials were used. See also Crafts.

JAMES A. PATCH

EMEK-KEZIZ, e-mek-ke\'z\'i-z\' (\'E\'m\'e-k\'e-z\'i-z; ‘emek k\'i-g\'it; AV Valley of Keziz [Josh 18 21]): A town in Benjamin named between Beth-hezrah and Beth-arabah, and therefore to be sought in the plain, probably S. of Jericho. The name has not been recovered.

EMERALD, e\'m\'er-a\'l-d. See Stones, Precious.

EMERODS, em\'er-od\'z (\'E\'m\'e-r\'o-d\'z, ‘op\'ha\'l\'i\'m, ‘\'e\'m\'e-r\'o-d\'z, ‘t\'h\'o-r\'i\'m): These words are used in the account of the plague which broke out among the Philis while the captive Ark of the Covenant was in their land.

‘Op\'halim lit. means rounded eminences or swellings, and in RV AV “tumors” (1 S 6 12). In the Heb text of this passage K\'r\'e substitutes for it the word t\'h\'or\'i\'m, a term which occurs in the next chapter in the description of the golden models of these swellings that were made as votive offerings (6 11-17). The swellings were symptoms of a plague, and the history is precisely that of the outbreak of an epidemic of bubonic plague. The older writers supposed by comparison of the account in 1 S with Ps 78 66 that they were hemorrhoids (or piles), and the older Exeg. term in AV is a 16th-cent. form of that Gr word, which occurs in several medical treatises of the 16th and 17th centuries. There is, however, no evidence that this identification is correct.

In the light of the modern research which has proved that the rat flea (Pulex cheopis) is the most active agent in conveying the virus of plague to the human subject, it is worthy of note that the plague of tumors was accompanied by an invasion of mice (’akkh\'or) or rats. The rat is not specifically mentioned in the Bible, although it was as common in Can. and Israelite times as it is today, a fact demonstrated by the frequency with which their bones occur in all strata of the old Palestinian cities, so it is probable that the term used was a generic one for both rodents.

The coincidence of destructive epidemics and invasions of mice is also recorded by Herodotus (ii.141), who preserves a legend that the army of Senacherib which entered Egypt was destroyed by the agency of mice. He states that a statue of Ptah, commemorating the event, was extant in his day. The god held a mouse in his hand, and bore the inscription: “Whoever sees me, let him reverence the gods.” This may have been a reminiscence of the story in Isa 37 36, 38, or other references see Plague.

ALEX. MACALISTER

EMIM, e-mim (\'E\'m\'i-m; e-mim; ‘e\'m\'i-m; ‘O\'m\'m\'a\'n, Om\'m\'a\'n; ‘O\'m\'a\'m, Om\'m\'a\'m; ‘O\'m\'m\'e\'n, Om\'m\'e\'n; ‘O\'m\'m\'e\'n, Om\'m\'e\'n; “Stated to have been the earlier inhabitants of Moab (Dt 2 10.11), and to have been of tall stature, and hence “accounted Rephaim [or giants] as the Annakim” or the Zemzummim of Ammon (ver 20). As the name was given to them by the Moabites, it may not have been that by which they called themselves. A tall race, known to the Israelites as Rephaim (q.v.), once existed in Southern Pal as well as on the E. side of the Jordan, but its exact relationship is unknown. In the time of Abraham the Emim were living in the Moabite district of Shaveh-kiriathaim, identified with the modern Kureiyat (Gen 14 5).}

A. H. SAYCE
EMINENT, em'-i-ent: In AV (only in Ezek 16 24:31:39; 17:22) refers lit. to physical elevation; RV in the last passage renders "highly" (Heb tótlá, "uplifted," "heaped up") and in the others "vaulted place" (Heb gább, "rounded place," "mounded," ERV "a vaulted chamber").

EMMANUEL, é-man'-ú-el. See Immanuel.

EMMAUS, ém-máás, em'-mas (Ἐμμαύας, Emmaúas, derivation uncertain, but probably from Ἔμμαυας, hammath, "a hot spring"): Jos (BJ, IV, i, 8) says: "Now Emmaus, if it be interpreted, may be rendered 'a warm bath' for therein is a spring of warm water useful for healing." Here he is referring to the hot springs near Tiberias. Possibly the same Gr name may not always have been derived from the same Heb, and as Cheyne suggests (2) may have come from Ἐμμαύας, ha-mósheth (see below).

1. A place where Judas Marcanthus which has been defeated Gorgias (1 Mac 1:40); it was "in the plain" (1 Mac 3:40); it was subsequently fortified Emmaus by Bacchides (1 Mac 9:50). It is of the Acrophora xi, 3; BJ, I, xi, 22; H, i, x; v, 1; xx, 4; IV, 3; Jos 15:7; 1 Chron 6:64). Here it is mentioned as the Talm and Midr. It is now the modern mud-village of 'Amwas, 20 miles along, and a little N. of, the main road from Jerusalem to Jaffa. In the 2d cent. it was called Nicopolis and was an episcopal see; in early Christian times it was famous for a spring of reputed healing qualities.

2. The Emmaus of Lk 24:13, a village 60 furlongs (stadia) from Jerusalem.

Early Christian tradition appears to have identified it with (1) and, hence, to harmonize the latter with some 68 furlongs. Eusebius and Jerome place this Emmaus at 'Amwas; but in the first place (1) was a city and not a village (kómmē), and secondly (2) the distance, 40 miles there and back, is an almost impossible one for the narrative. In Crusading times this difficulty appears to have been realized, and on what grounds is not known. Kubeibeh is just over 80 stadia, N.W. of Jerusalem, was selected as the site of Emmaus. There is a fine church there which is modern; and today a Franciscan hospice and school, attached to the church, and a newer German hospital, combine with the considerable picturesque-ness of the place itself to fortify the tradition.

A much more probable site is Kulunýégh, a village about 35 stadia from Jerusalem, on the road to Jaffa. Jos narrates (BJ, VII, vi, 6) that Vespasian "assigned a place for 800 men only whom he had dismissed from his army which had been for their habitation; it is called Emmaus and is distant from Jerusalem 60 furlongs." This is almost certainly the Emmaus of Lk; it is highly probable that the name kulunýégh is derived from the fact of its being this Kolonía. Close to this place is a ruin known as Bít Mizána, which is probably the Mozah (Μοζάχ), ha-mósheth of Josh 18:26 which in the Talm (Shab. 45) is also described as a kolonia. Today it is a "colony" of Jews who have revived and always use the old name Mósheth for their settlement.

Other suggestions for these Emmaus are (a) el Khamaa, considerably 6 stadia S.W. of Jerusalem (Conder); Jaffa road than Kulunýégh (LB, etc); and (b) 'Atisas, S. of Bethel, where Rem property has been found (MRS. FINN). In not one of the places suggested are there any hot springs.

E. W. G. MASTERNARK

EMMER, em'ér (אֶמֶר, Emmér): Head of a family, some of whom had married foreign wives (1 Esd 9:21); called "Immer" in Ezra 10:20.

EMMERUTH, em'-er-uth (אֶמֶרְוֹת, Emméroth; AV Meruth; 1 Esd 5:24): Corresponding to "Immer" in Ezr 2:37.

EMMOR, em'mor: Transliterated from the Gr Ἐμμόρ, Emmórr, the tr of Heb hapirah, hámpôr, "ass" (Acts 7:16 AV; RV "Hamor", q.v.).


EMPTY, emp'ti, EMPTY, emp'ti-ér (קָוֹדֵשׁ, qôsósh, kôdsósh, kôdsh, kôsdó: "Empty," adj: meaning void, etc, as the tr of ἔρημος, ἔρημος, ἔρημος, ἐρήμος, etc, occurs in the literal sense of "with nothing" (Gen 31:42; Job 22:9); in 2 S 1 22, it is equivalent to "in vain," "hungry" (Isa 29:8); in some instances the meaning is comparative only; ἐρήμων, ἔρημος, "to gush out," "to pour out," "to empty" is used adjectively (Hos 10 1, "Israel is an empty vine"; but RV takes the Heb word in its original sense of "pouring out," rendering "Israel is a luxuriant vine"); טוֹפָה, temp'-tiness" (Job 26:7); וָנָכוֹנָה, "empty" is so tr (Mk 12:3); in Mt 24:44, the Gr word is scholastic, "to be free," "unoccupied"; (vb) is the tr of בָּשָׂב (Nah 2:2), of dôl, "to become poor," etc (Isa 6:9, ERV "minished," AV "diminished"). RV has "empty" for "vain" (Eph 6:6), "emptied himself" for (Phil 2:7), "emptied out" for "gathered" (2 K 22:9; 2 Ch 34:17, m "poured out"). W. L. WALKER

EMULATION, em'-o-lu'ashun (ἐμπαινέω, zélos, παρα-πεινειν, paraζεῖθο), Occurs twice in the NT, once in a bad and once in a good sense.

1. In Gal 5:20 AV it is the tr of zélos ("zeal," "earnestness," "enthusiasm") where it is classed among "the works of the flesh" and signifies the stirring up and excites emulators, begetting of what we are, or have, or profess. The Gr word is used in this sense in Acts 13:45; Rom 13:13; 1 Cor 3:3; Jas 3:14,15; 2 Cor 12:20; Gal 5:20; RV tr by "jealousy." It denotes a work of the flesh or lower nature, which Christians often fail sufficiently to guard against; it Pleasees the "flesh" to excite such a feeling in others.

2. In Rom 11:14 AV " emulation" is the tr of paraζεῖθο ("to make one zealous or jealous"), and is there used in a good and approved sense. I may provoke to emulation [RV jealousy] them that are my flesh" (of Rom 10:19, quoted from Dt 32:21). It is well to "provoke to emulation" in this sense, those who are slow or indifferent, by the examples of earnestness and diligence which our part. This is not to please the "flesh," but to serve the "Spirit." W. L. WALKER

EN- (エン, yain [Arab, yáín]): The Heb word for "spring" or "fountain" (Gen 16:7; Nu 33:9; Neh 2:14; Prov 8:28 [em., pl.]). It occurs in numerous compound words, as EN-GENI, EN-HADDAH, EN-NAKHORE, EN-HAZOR, EN-RIMMON, EN-BOGEL, EN-SHEMESH (q.v.). In the same way the word אִין (EN, a common component of Arab. names of places throughout Pal and Syria at the present day. Places with names compounded with EN- were almost certainly located near a spring. See Fountain; well.

ENABLE, en'-abl: Only in 1 Tim 1:12 (AV and RV) in the sense of "strengthenen" (Gr endur neat, "endue with strength").

ENAIM, é-na'im (עֵנָאִים, enay'im, "place of a fountain"; אָיוֹד, Aidan; Gen 14:14 [AV "in an open place"; vs 21 AV "openly")]: A place which lay between Adullam and Timnath; probably the same as Enam (Josh 15:34). Also mentioned in close connection with Adullam. It was in the
Shephelah of Judah. The Talm ( Pesik. Rab. 23) mentions a Kheph Enam. Conder proposes Kurbet Wady 'Albin, which is an ancient site, evidently of great strength and importance, lying between Kh. 'Ain Shems and the village of Deir Aban. The ruins crown a lofty and almost isolated hill; the greatest object to the identification is that there is no fountain at all in the immediate neighborhood. There may have been one in earlier times. See PEF, III, 128.

E. W. G. Masterman

Enam, 'e-nam. See preceding article.

Enan, 'e-nan (םנ, 'enân, "having fountains," or "eyes," i.e. "keen-eyed"); in LXX Αἰνᾶ, Αἶναν: The father of Ahira, and prince of Naphtali at the first census of Israel (Nu 1 15; 2 29; 7 78.83; 10 27).

Enasibus, ένας-ι-βος (Evaribos, Endisobos, 1 Esd 9 34): Corresponding to "Elisahih" in Ezra 10 30.

Encampment, en-kämp'ment. See WAR.

Encampment by the Red Sea: According to the version of the wanderings of Israel given in Nu 35, they "encamped by the Red Sea." (ver 10) after leaving Eilim and before entering the Wilderness of Sin. See Wanderings of Israel.

Enchantment, en-chânt'ment: The occult arts, either supposedly or pretentiously supernatural, were common to all oriental races. They included enchantment, sorcery, witchcraft, soothsaying, augury, necromancy, divination in numberless forms, and all kinds of magic art. Nine varieties are mentioned in one single passage in the Pent (Dt 18 10-11); other varieties in many passages both in the OT and NT, e.g. Lev 19 26.31; Isa 2 6; 57 3; Jer 27 9; Mic 5 12; Acts 8 9.11; 13 6.8; Gal 5 20; Rev 9 21. The extent of the magic arts (forbidden under Judaism and Christianity) may incidentally be seen from the fact that the Scriptures alone refer to their being practised in Chaldaea (Dnl 5 11), Babylon (Ezk 21 21), Assyria (2 K 17 17), Egypt (Ex 7 11), Cannan (Lev 18 3.21; 19 26.31), Asia (Ephesus, Acts 19 13, 19), Greece (Acts 16 10), Arabia also, as "customs from the East," etc (Isa 2 6) indicates. These secret arts were prohibited by the laws of Moses (Dt 18 9-12), inasmuch as they constituted a peculiar corruption to Israel to apostatize. There were a constant incentive to idolatry, clouded the mind with superstition, tended and were closely allied to imposture (Mt 24 24). The term "enchantment" is found only in the OT and its Heb original indicates its varieties.

(1) נָחָשׁ, nāshash, "to wrap up," "muffle," "cover," hence "clandestine," "secret.

This was the hidden element that enabled the magicians of Egypt to impose on the credulity of Pharaoh in imitating or reproducing the miracles of Moses and Aaron; "They... in like manner with their enchantments." (Ex 7 11.22.) Their inability to perform a genuine miracle is shown by Ex 8 18.

(2) נָפָשׁ, nāphash, "to hiss," "whisper," referring to the mutterings of sorcerers in their incantations. Used as a derivative noun this Heb word means "a serpent." This involves the idea of cunning and subtlety. Although employed in the wider sense of augury or prophecy, its fundamental meaning is divination by serpents. This was the form of enchantment sought by Balaam (Nu 24 1). Its impotence against the people of God is shown by Nu 23 23 in. Shalmaneser forced this forbidden art upon the Israelites when he carried captive to Assyria (2 K 17 17). It was also one of the heathen practices introduced during the apostasy under Ahab, against which Elijah protested (cf 1 K 21 20).

(3) נָקַשׁ, nakhash, "to whisper," "mutter," an onomatopoetic word, like the above, in imitation of the hiss of serpents. It is used of the offensive practice of serpent charming referred to in Eec 10 11, and as Dlitzes says, in loc., "signifies the whispering of formulas of charm." See also Isa 3 3, "skilful enchantress"; Jer 30 11, "serpents, cockatrices, RV 'adders'; the latter of which will be charmed; Ps 58 4.5, "the voice of charmers [RV 'enchanters'], charming never so wisely." Ophiphoany, the art of charming serpents, is still practised in the East.

(4) נָפָשׁ, nāphash, "spell," from נָפָשׁ, nāphash, "to bind," hence "to bind with spells," "fascinate," "charm," descriptive of a species of magic practised by binding knots. That this method of imposture, e.g. the use of the magic knot for exorcism and other purposes, was common, is indicated by the monuments of the East. The first general helpless and uselessness of this and other forms of enchantment are clearly shown in Isa 47 9.12. This word is also used of the charming of serpents (Dt 18 11; Ps 58 4). (5) נָוגַי, nōgai, "to cover," "to cloud," hence "to use covert arts." This form of divination was esp. associated with idolatry (so Gesenius, Heb Lex.). Dlitzes, however, in a note on this word (Isa 2 6), doubts the meaning "conceal" and thinks that it signifies rather "to gather auguries from the clouds." He translates it, "cloud-interpretation," "clouds," "divination," "cloud conjectures." This view is not generally supported. Rendered "enchancers" (Jer 27 9, RV "soothsayers"; so also in Isa 2 6). Often τεχνη in RV "practice augury," as in Lev 19 26; Dt 18 10-14; 2 K 21 6; 2 Ch 32 6; a form of magical art corresponding in many respects to that of the Gr μαντις, who uttered oracles in a state of divine frenzy. LXX ψαρισίς, κλει-δονωσαι, i.e. augury through the reading or acceptance of a sign or omen. A kindred form of enchantment is mentioned in the NT (1 Cor 14 24). Gr γόργας, γότται, "enchancers," "jugglers," the original indicating that the incantations were uttered in a kind of howl; rendered "seducers" AV, "impostors" RV; of Rev 19 20). The NT records the names of several magicians with whom was associated a class of conscious impostors: Simon Magus (Acts 8 9); Bar-Jesus and Elymas (Acts 13 8.8); the slave girl with the spirit of Python ("divination," Acts 16 16); "vagabond [RV 'strolling'] Jews, exorcists" (Acts 19 13; cf Lk 11 19); also the magicians of Moses' day, named Jannes and Jambres (2 Tim 3 8).

All these forms of enchantment claimed access through supernatural insight or aid, to the will of the gods and the secrets of the spirit world. In turning away faith and expectation from the living God, they struck a deadly blow at the heart of true religion. From the enchanters of the ancient Orient to the medicine-men of today, all exponents of the "black art" exercise a cruel tyranny over the benighted people, and multitudes of innocent victims perish in body and soul under their subtle impostures. In no respect is the exalted nature of the Heb and Christian faiths more clearly seen than in their power to emancipate the human mind and spirit from the mental and moral darkness, the superstition and fear, and the benighting effect of these occult and deadly arts. For more detailed study see DIVINATION; ASTROLOGY.

Dwight M. Pratt
END (תקס, הַקָּס, ἐρήπης, ἐρήπης, קַלָּדִים, רוֹדֶה, תְּלֶה, תְּלַנְּהָלָו, עַנַּדְלָו): The end of anything is its termination, hence also finality or purpose: it is the tr of several Heb and Gr words, chiefly in the OT of תְּלֶה (properly, "a cutting off") and other words from the same root (Gen 6 13, "The end of all flesh is come before me"); יַיְדָר, "hinder part," is also frequently tr (end) (Dt 11 12; Ps 37 37, 38, ARV) "There is a happy end to the man to peace...The end of the wicked shall be cut off"; ERV "latter end" (ver 37), m "reward" or "future posterity"; 73 17; Jer 6 31); גַּלָּל (from גָּלָל to "come together") is several times tr (end) (2 Chr 20 16; Ecc 3 11; 7 2). "End" in the sense of purpose is the tr of מַלְעָן, "to the intent" (Ex 8 22, "to the end thou mayest know"), and of דְּבַרְרָה (from דָּבָר, 'to speak'); Ecc 7 14, "to the end that man should find nothing after him" (RV should not find out anything [that shall be after him]). "Ends of the earth" is the tr of εἴρημα, "extremities" (Dt 33 17; Ps 22 27), also of כָּנָּבֶּך, "wing" (Job 37 3; 38 13). Other words are נֶפֶשׁ, "utmost" (Job 34 36, 38; Prov 17 6, ARV "revulsion" (Ex 34 22; 2 Ch 24 23, RV "revolution"), etc. The vb. occurs almost invariably in the phrase "to make an end," as the tr of קָלָל, "to finish," "complete." (Gen 27 30; Dt 20 9; Jer 26 8, etc); also of נָלָל, "to complete" (Isa 33 1), and שָׂלָם, "to finish" (38 12 18).

In Dn 9 24, the Heb text has יְהָקְמָם, "to seal up" ("to complete or finish"), but the margin, followed by AV, RV, Driver and most moderns, has יְהָקְמָם, "to finish," "end," "complete." A difference of one letter, but practically none in the Heb word, is the tr of an end; "to finish the transgression," which proceeds.

In the NT the common word for "end" is τέλος "an end," "completion," "termination" (Mt 10 22; 24 6; Jn 13 1, RVm "to the uttermost"; Rom 6 21, "The end of those things is death"; 6 22, "the end eternal life"; 10 4, "Christ is the end of the law unto righteousness" (Rom 3 19; 15 6; 22 13, etc); κόπως, "outgoing" (He 13 7, RV "issue"); οὔτελεία, "full end," is used of "the end of the world" (Mt 13 39; He 9 26); πέρας, "extremity," "the ends of the world" (Rom 10 18); ἀκόρα, "a point, end" (Mt 24 31), "from one end of heaven to the other end" as purpose: the tr of τοῦ ἐκ τοῦ "with a view to" (Acts 7 19; Rom 11 11; 4 16; 1 Thess 3 13); of εἰς τὸν αὐτόν, "unto this" (Jn 18 37; Rom 14 9; 2 Cor 2 9); of πρὸς τὸν, "toward this" (Lk 18 11); To "end" (vb.) in πλήρως, "to fill up," (Lk 7 1; Acts 17 21): once τοιοῦτον, ("exert oneself"). Cf. also Acts 16 10, AV "endeavored," RV "sought" (Gr σέβεται, 'seek').

ENDRONS, end·t·urns (ἐνδρόντων, sh'phattayim): Used once (Ezek 40 43 AV) in the m. only. In text, both AV and RV, "hooks," denoting stails or places for the fastening of victims as for sacrifice, or perhaps the two heartstones. The term is a corruption from another word similar in form and identity of usage. This word, "andiron," from Middle Eng., has assumed many peculiar forms, as "aundirne," "aundirne," from which the form is doublet derived, though this is not the original and has no relation to it. ARV m. reads, "According to Vulg and Syr, ledges."

ENDLESS, end·les·s (εκάκαρανός, akatóthos [He 7 16], ἀμπαράστως, aparántos [1 Tim 1 4]): This Eng. word occurs twice in the NT, and is there represented by the two Gr words above noted.

(1) In He 7 16 Jesus is said to be a priest "after the power of an endless life." The word means lit. as in RVm, "indissoluble." It is not simply that Christ's priesthood was eternal. The priesthood was based upon His possession, by nature, of a life which in time and eternity death could not touch. This distinguished Him especially from priests under the law.

(2) In 1 Tim 1 4, Paul warns Timothy against giving heed in his ministry to "fables [μιθοῖοι] and endless [limitless] genealogies." The allusion seems to be to the series of emanations (aenôs in gnostic speculation, to which no limit could be set.

Distinct from the above are the words denoting "everlasting," "eternal," which see. JAMES OBR

EN·DOR, en·dér ( אֶנְדוֹר, en dór, Josh 17 11; יִנְדוֹר, 'en dór, 1 Sam 8 28 7; יִנְדוֹר, 'en dór), Ps 83 10; A, נַדְבָּר, Nedor; B, "Abedor, Addor: A town in the lot of Issachar assigned to Manasseh (Josh 17 11). Here dwelt the woman who had a familiar spirit, whom Saul consulted on the night before the battle of Gibboa (1 Sam 28 7). Here also, according to Ps 83 10, perished fugitives of Sisera's army, after the battle of Meggido. It was therefore not far from the Kishon and Tabor. It is generally identified with the modern Endor, a small village on the northern slope of Jebel ed-Duby, with several ancient caves. It is not far from Naft and Shunem, and looks across the plain which the broken neck of the Philistines is on the other side. The Sissare may have attempted to make their way eastward to the open uplands, and thence to their native North. Coming hither from Gibboa, eluding the Philistines outposts under cover of
the darkness, Saul would cross the Vale of Jezreel, and pass round the eastern base of the mountain, the Philis being on the west.

W. EWING

EN-DOR, WITCH, with OF: I Jn 1 8 58 8-25, it is narrated how Saul, in despair of mind because Jeh had forsaken him, on the eve of the fatal battle of Gilboa, resorted in disguise to "a woman that had a familiar spirit" ("sōkh: see DIVINATION; NECHOMANCY), at En-dor, and besought the woman to divine for him, and bring him up from the dead whom he should name. On the woman reminding him how Saul had cut off from the land those who practised these arts—a proof of the existence and operation of the laws against divination, witchcraft, necromancy, etc (Lev 19 31; Dt 18 9-14) the king assured her of immunity, and bade her call up Samuel. The incidents that followed have been the subject of much discussion and of varied interpretation. It seems assumed in the narrative that the woman did see an appearance, which the king, on her describing it, recognized to be that of Samuel. This, however, need be only the narrator's interpretation of the events. It is not to be credited that the saintly Samuel was actually summoned from his rest by the spells of a professional diviner. Some have thought that Samuel, by God's permission, did indeed appear, as much to the woman's dismay as to the king's; and urge in favor of this the woman's evident surprise and terror at his appearance (vs 12 ff), and the true prophecy of Saul's fate (vs 16-19). It may conceivably have been so, but the more reasonable view is that the whole transaction was a piece of feigning on the part of the woman. The LXX uses the word epyatêmatos ("a ventriloquist") to describe the woman and those who exercised kindred arts (ver 9). Though pretending ignorance (ver 12), the woman doubtless recognizes Saul from the first. It was she who saw Samuel, and reported his words; the king himself saw and heard nothing. It required no great skill in a practised diviner to forecast the general issue of the battle about to take place, and the disaster that would overtake Saul and his sons; while if the forecast had proved untrue, the narrative of the witch of En-dor would never have been written. Saul, in fact, was not slain, but killed himself. The incident, therefore, may be best ranked in the same category as the feats of mediumship.

JAMES ORR

ENDOW, en-7ou', ENDUE, en-7ou'; "endow" meant originally "to provide with a dowry"; "endue" took the meaning "clothe"; the likeness between the lit. meanings has confused the metaphorical use of the words in spite of their difference in origin. Thus we find in Gen 30 20, AV "endued me with a good dowry," RV "endowed me with a good dowry." RV "endowed" (""aw", zāḇ̄āḥāth, "bestow upon," "endow"); Ex 22 16, AV "endow her to be his wife," RV "pay a dowry for her" (""aw", māḥār, "purchase"; "endow"); cf Dt 22 29; 2 Ch 2 12.18, AV and RV "endued" with understanding (from ""aw", yāḏāh, "know"); and Lv 24 49, AV "endued with power," RV "clothed" ("ēḏāw, endādāh, "clothe"). F. K. FARR

ENDS OF THE EARTH. See Astronomy, III, 2.

ENDURE, en-7ōr;: Used in the Bible (1) in the sense of "continue," "last," as in Ps 9 7, "The Lord shall endure for ever" (ARV "Jeh sitteth as king for ever"); 30 5, "Weeping may endure for a night" (RV "tarry," m "may come in to lodge at even"); Jn 6 27, "the meat which endureth," AV, RV "the food which abideth"; (2) in the sense of "bear" (He 12 20): "bear up under" hardship, persecution, etc (2 Tim 3 11; 1 Pet 2 19); "to remain under" (He 10 32; 12 2; Jas 1 12; 5 11); "to be strong, firm" (He 11 27): "to persevere" beneath a heavy burden (Mt 10 22).

EN-EGLAIM, en-ēg-lā'im, en-ēg-lā'īm (sent-and, "en-g-road, "en-g-roach"): ("En-eglaim") (Bible Places, 93) identifies it with 'Ain Hajlah (of Beth-hoglah); Robinson (BVP, II, 490), with 'Ain Fastubah.

ENEMESSAR, en-ē-mō-šar ("Enemessar, Enemessar, Enemesser, Enemessara, Enemessaron"): Generally allowed, since Grooting, to be a corruption, though occasionally defended as an alternative form of Shalmanesar (Tob 1 2.15, etc) who carried Israel captive to Nineveh, as related in 2 K. Among the captives was Tobit, taken from Thibse in Gilead, where the prophet Elijah was born, and the place lived. The writer of Tob makes Sennacherib the son (1 15), as well as the successor of Enemessar, whereas, according to the Assyry inscriptions, Sennacherib was the son of Sargon. This is only one of several serious historical difficulties in the narrative of Tob. The corruption of the name is variously explained. Rawlinson supposes the first syllable of the word Shal to have been dropped, comparing the Buphaschar of Abydenus for Nabopolassar. Dr. Pinches takes Enemesser for Sephenesser, the sh being changed to s and then to the smooth breathing, though the rough breathing more commonly takes the place of a dropped s; both scholars admit the easy transposition of the liquids m and n. Shalman-usharid is the Assyry form of Shalmaneser.

J. HUTCHISON

ENEMY, en'e-mi ("ēnē̂m, qē∂ō̂th, " car, " car; "ēnē̂m, echthros): "Enemy," "enemies," are frequent words in the OT. The Heb word most often so rendered is qē∂ō̂th (qē∂ō̂th, "the enemy") a name which has the meaning "the enemy" very frequently in the Pss, e.g. 3 7; 6 10; 7 5; 8 2; 9 36; 13 2, where the cry is often for deliverance from enemies. Another word for "enemy," found chiefly in the poetical books, is qē∂ō̂th, or "car, "dis-"tresser," "straitener" (Nu 39 9; Job 16 9; Ps 27 12.21, RV "adversary," etc); also ṣḇr (Est 3 10; Ps 8 2; 10 5 AV, etc). Other words are ṣḇr, "one awake" (1 S 28 16 AV; Dn 4 19 AV); ṣḇn̄, "incare," "be sharp or bite" (Ex 1 10; Prov 25 21; 27 6); ṣḇr, "to wash" (Ps 5 8; 27 11), and ṣḇn̄, "to stand up," "to withstand" (Ex 32 25).

In the NT echthros, "enemy," "opponent," is the only word or "enemy" (Mt 5 43.44; Mk 12 36; Lk 1 71.74, Rom 5 19.21; 1 Cor 10 13.28, etc) with ṣḇn̄hō̂th ("a man"); joined to echthros (Mt 13 28).

In RV "adversary" is frequently substituted for "enemy" (Nu 24 8; Dt 32 41; Ps 6 7; 7 6; 44 10.
EN-NAGDI, en-gad+'i (Sir 24 14 RV, “on the sea shore”). See EN-GEDI.

ENGATE, en-gai: From שֶׁרָב (sharab, “to pledge,” Jer 30 21, AV “Who is this that engaged his heart?”); RV “he that hath boldness?”; RVm Heb “hath been surety for his heart!”

EN-GANNIM, en-gan-im (עֵגָנִים, ’en gannim), “spring of gardens”:
(1) A town in the territory of Judah, named with Zanoah and Ena'hot (Josh 15 34). It is probably identical with the modern Enim Juna, S. of Wady of Seror, not far from Zanoah (Zanoah’s).
(2) A town in the lot of Issachar (Josh 19 21), assigned to the Gershonite Levites (21 29). In 1 Ch 6 73 it is replaced by Anem. It probably corresponds to the Gimea of Jos (Ant. XX, vi, 1); and may certainly be identified with the modern Jenin, a prosperous village on the northern edge of the plain of Esdraelon, with beautiful gardens, fruitful orchards and plentiful supplies of water from the local springs. W. EWING

EN-GEDI, en-ge-di, en-ge'di (עֵגֶדִי, ’en geddi), “fountain of the kid”): Identical with the present Ain Jidi. According to 2 Ch 20 2 it is the same as Hazazon-tamar, mentioned in Gen 14 7 as occupied by the Amorites and as having been attacked by Chedorlaomer “after leaving Kadesh and El Paran on his way to the Vale of Siddim. The place is situated upon the W. shore of the Dead Sea about midway between the N. and the S. ends, and was included in the territory of Judah (Josh 15 62). The spot is rendered attractive by the verdure clothing it by reason of immense fountains of warm water, 80° F., which pour out from beneath the limestone cliffs. In the time of Solomon (Cant 1 14) palms and vines were cultivated here. Jos also mentions it as a beautiful palm grove. In the time of Eusebius it was still a place of importance, but since the Middle Ages it has been almost deserted, being occupied now only by a few Arabs. The oasis occupies a small area a few hundred feet above the Dead Sea marked by the 690 ft. sedimentary terrace heretofore described (see Dead Sea). The limestone borders rise so abruptly to a height of 2,000 ft. immediately on the W., that the place can be approached only by a rock-cut path. Two streams, Wady Susaie and Wady el-Aregel, descend on either side through precipitous rocky gorges from the unproductive wilderness separating it from Bethlehem and Hebron. It was in the caves opening out from the sides of these gorges that David took refuge from Saul (1 S 24 1). During the reign of Jehoshaphat (2 Ch 20 2), the children of Ammon, Lachish and Moab attempted to invade Judah by way of En-gedi, but were easily defeated as they came up from the gorges to occupy the advantageous field of battle chosen by Jehoshaphat.

George Frederick Wright

ENGINE, en'jin (2 Ch 25 15; Ezek 25 9; 1 Mac 6 51; 13 43 f). See STEAM.

ENGLISH, in'glish, VERSIONS, vür'shunz:
1. Introduction
2. The Bible in Anglo-Saxon and Norman Times
3. John Wycliffe
4. How Far Was the 15th-Century Version Wycliffe’s Work?
5. From Wycliffe to Tyndale
6. William Tyndale
7. Miles Coverdale
8. Matthew’s Bible
9. Richard Taverner
10. The Great Bible (Cranmer’s Bible)
11. Revisions 1544–57
12. Edward VI
13. Mary
14. The Geneva Bible (the “Breeches Bible”)
15. The Bishop’s Bible
16. Rheims and Douai Version
17. The Authorized Version
18. The Apocrypha
19. Further Revisions
20. English Revised Version
21. American Revised Version
22. Has the RV Displaced the AV?

LITERATURE

English Versions of the Scriptures.—The battle for vernacular Scripture, the right of a nation to have the sacred writings in its own tongue, was fought and won in England land. Ancient MSS, such as the Syr and the Gothic, were produced to meet obvious requirements of the teacher or the missionary, and met with no opposition from any quarter. The same was the case with the efforts of the Anglo-Saxon church to provide portions of Scripture for the use of the people. Even in later times the Latin church seems to have followed no consistent policy in permitting or forbidding the tr of the Scriptures. In one country the practice was forbidden, in another it was regarded with forbearance or permitted under authority (Adlitz and Arnold, Catholic Dictionary, London, 1884, art. “Bible”); and so it came about that the different nations of Europe came by the inestimable boon of an open Bible in different ways. Germany, for example, after the attempts of numerous translators who seem to have been quite untrac-
meled in their work owed, under Providence, to the faith, the intrepidity and the genius of Luther the national version which satisfied it for more than three centuries, and, after a recent and essentially common, and the new form of expression. The century of Wycliffe, it is to be remembered, was also that of Langland, Gower and Chaucer.

Born in Yorkshire about the year 1320, Wycliffe was educated at Balliol College, Oxford, of which he soon became a Fellow and was for a short time Master, resigning the latter post in 1361 on account of a new form of expression. The century of Wycliffe, it is to be remembered, was also that of Langland, Gower and Chaucer.

3. John Wycliffe

Wycliffe was the last great scholar of the Middle Ages, and his influence on the later history of the English language is profound. He was a scholar of the highest order, and his work was done at a time when the English language was passing through a period of rapid development. The English language, which had hitherto been spoken only in the north of England, began to spread southwards, and Wycliffe's work was done at a time when the English language was passing through a period of rapid development. He was a scholar of the highest order, and his work was done at a time when the English language was passing through a period of rapid development.

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part of the criticisms and claims put forth by Dr. Gasquet (Our Old English Bible and Other Essays, London, 1898; 2d ed., 1908). The claim is made that the work published in Oxford in 1850 is really not Wycliffe's at all but that of his bitterest opponent, the Bishop of Cambridge, who represented the party of Rome. Gasquet's work on this subject is mainly worthy of notice on account of his meritorious research in other departments of the English Reformation. His arguments and statements are met by Kenyon (op. cit., 204–8). The controversy is further perverted by M. Trevelyan, by C. M. Trevelyan (2d ed, London, 1908), a work which cannot be too highly praised for its deep research, its interesting exposition and its cordial appreciation of the reformer and his works. “Nothing,” says Trevelyan (Appendix, 361), “can be more damming than the licenses to particular people to have Eng. Bibles, for they distinctly show that without such licenses it was thought wrong to have them. The age of printing, it is to be remembered, was not yet.

The Wycliffe Bible was issued and circulated in copie each of which was written by the hand. About 170 copies of this manuscript Bible are still in existence. They form a striking proof of what England and the world owed to the courage and the labor of John Wycliffe and his "poor priests."

It is a remarkable fact that before the year 1500 most of the countries of Europe had been supplied with a version of the Scriptures printed in the vernacular tongue, while England and the world owed to the courage and the labor of John Wycliffe a translation of the Scriptures which is still the basis of some of our most famous Bibles—especially the famous VSS which, as already stated, had anticipated that of England. The story of the edition by Coehlaeus of the actual work of printing, and of his warning the King and Wolsey of the impending invasion of the Scriptures printed by Luthermen, who had used them to some extent as a romance of history. His interference resulted in the prohibition by the city authorities of the printing of the work and in the sudden flight of Tyndale and his assistant, John, who sailed up the Rhine with the precious sheets already printed and sold an edition to Worms, the city of the famous Diet in which Luther four years before had borne his testimony before the Emperor. The place was now Lutheran, and there the work of printing could be carried out in security and at leisure. To baffle his enemies, as it seems, a small octavo edition was first printed without glosses; then the quarto edition was completed. The "pernicious literature" of both editions, without name of the translator, was shipped to England in 1526; and another of the NT in English (three surreptitiously) were distributed, numbering, it is computed, 15,000 copies. The unfavorable reception of Tyndale's work by the King and the church authorities may in some measure be accounted for by the fact which at the moment were associated with the Reformation in Germany, and by the memories of Lollardism in connection with the work of Wycliffe. So vehement was the opposition at any rate to Tyndale's work, and so determined the seal in buying up and burning the book, that of the six editions above mentioned there "remains of the first edition one fragment only: ... of the second one copy, wanting the title-page, and another very imperfect; and of the other two, for which are not however satisfactorily identified" (Westcott, History of the English Bible, 45, London, 1868). Meanwhile Tyndale took to working on the OT. Much discussion has taken place on the question whether he knew Heb (see Eadie, I, 200 ff.). Tyndale's own distinct avowal is that it was from the Heb direct that such tr of the OT as he accomplished was made. Very early in 1531 he published separately VSS of Gen and Dt, and in the following year the whole of the OT in English, with a preface and marginal glosses. In 1534 appeared the Book of Jon, with a prologue; and in the same year a new version of the NT to counteract one made by Joyce from the Vulgate. This has been described by Westcott (op. cit., 185) as "altogether
Tyndale’s noblest monument,” mainly on account of its short and pregnant glosses. “Bengel himself is no more terse or pointed.” A beautifully illuminated copy of this edition was struck off on vellum and in 1529 published under the control of his friends and an edition of his revised NT was printed in London—“The first volume of Holy Scripture printed in England”—in 1536, the year of the Queen’s death. Tyndale had for some time lived at Antwerp, enjoying a “considerable yearly exhibition” from the English merchants there; but his enemies in England were numerous, powerful and watchful. In 1534 he was betrayed and arrested; and after an imprisonment of nearly a year and a half at the castle of Vilorçe, about 15 miles from Brussels, he was strangled and then burned in 1536, the same year as that of the death of the Queen. The last days of the hero and martyr may have been cheered by the news of the printing of his revised edition of the NT in England.

Miles Coverdale, who first gave England a complete and authorized version of the Bible, was a younger contemporary of Tyndale.

Miles Coverdale was a year younger than Tyndale, who was born in 1496, and Coverdale was four years younger than Tyndale. Born in the North Riding of Yorkshire, he found his way to Cambridge at the time when Erasmus was professor of Gr, and appears as an earnest student not yet his tires. He had got into the good graces of Cranwell, the “malleus monachorum,” factotum and secretary to Wolsey, and later on the King’s principal abettor in his efforts to render the Church of England thoroughly national, if not nationalistic. Meanwhile, and during the period in which he held Lutheran or evangelical views of religion, cast off his monastic habit, and, as Bale says, gave himself up wholly to the teaching of the gospel. He is found in 1527 in intimate connection with More and Cranwell and probably from them he received encouragement to proceed with a tr of the Bible. In 1528 he was blamed before Tunstall, bishop of London, as having caused some to desert the mass, the confessional and the worship of images; and seeking safety, he left England for the Continent. He is said by Foxe to have met Tyndale at Hamburgh in 1529, and to have given him some help in the tr of the Pent. An uncertainty hangs over Coverdale’s movement at this time, and it is possible that much was happening that could not fail to be powerfully changing opinion in England. The result of the Assembly held at Westminster by Warham in May, 1530, and of the Convocation held under his successor, Cranmer, in December, 1534, was that in the latter it was petitioned that “his Majesty would vouchsafe to decree that the sacred Scriptures should be tr into the Eng. tongue by certain honest and learned men, named for that purpose by the lords and Parliament,” and that the new version “should be introduced into the several parishes, and the people taught to read by the people according to their learning.” Cranwell, meanwhile, who had a shrewd forecast of the trend of affairs, seems to have arranged with Coverdale for the printing of his tr. However this may be, by the year 1534 “he was ready, as he was desired, to set forth” (i.e. to print) his tr; and the work was finished in 1535. And thus, “as the harvest springs from the seed which germinates in darkness, so the entire Eng. Bible, tr no one knows where, presented itself, unbroken and unanticipated, at once to national notice in 1535” (Edie, I, 266). It is declared on the title-page to be “faithfully and truly translated out of Douthe and Latyn into Englishe: MDXXXV.” Coverdale was aware of the impression that he was a conspicuously honest man. Unlike Tyndale who regarded himself as, in a way, a prophet, with his work as a necessity Divinely laid upon him, Coverdale describes that he had no particular desire to undertake the work—and how he wrought, as it were, in the language of these days, under a command from whom he sought directions and who “required him to use the Douche [i.e. the German] and the Latyn.” He claims further to have done the work entirely himself, and he certainly produced a new version of the OT and a revised version of the NT. He used, he says, five sundry interpreters of the original languages. These interpreters were, in all probability, the Vulg, Luther’s version, the Zurich or Swiss-German Bible, the Lat version of Pagninus, and he certainly consulted Tyndale on the Pent and the NT. He successfully studied musical effect in his sentences and many of the finest phrases in the AV are directly traced to Coverdale. His version of the Ps is that which is retained and is still in daily use in the ritual of the Church of England. Two new editions of Coverdale’s version were issued in 1537 “with the King’s most gracious license,” and after this the Eng. Bible was allowed to circulate freely. Certain changes in the title-page, prefaces and other details are discussed in the works mentioned at the end of this article.

Convocation meanwhile was not satisfied with Coverdale’s tr, and Coverdale himself in his honest modesty had expressed the hope that he would follow the work of the King. Accordingly in 1537—probably at the suggestion of, and with some support from, Cranwell and certainly to his satisfaction—a large folio Bible appeared, as edited and dedicated by a certain Thomas Matthew. This name has, since the days of Foxe, been held to be a pseudonym for John Rogers, the protomartyr of the Marian persecution, a Cambridge graduate who had for some years lived in intimacy with Tyndale at Antwerp, and who became the possessor of his MS at his death. Besides the NT, Tyndale, as above mentioned, had published trs of the Pent, the Book of Job, and portions of the Apoc, and had left a MS version of Josh to 2 Ch. Rogers, apparently taking all he could find of the work of Tyndale, supplemented this by the work of Coverdale and issued the composite volume with the title, “The Bible, which is all the Holy Scriptures, in which are contayned the Olde and Newe Testamentes, translated by Coverdale, and further increased by Thomas Matthew. “Essay I. Hearken to ye heavens, and thou earth, geave eare: for the Lord speaketh. MDXXXVII.” After the burning and burning of Tyndale’s NT on its arrival in England 11 years before, it is not easy to account for the royal sanction with which the tr appeared. It was probably granted to the united efforts of Cranmer and Cranwell, aided perhaps by the King’s desire to show action independent of the church. The royal sanction did it, it was given by the King in the same year in which it was given to Coverdale’s second edition. That version became the basis of our present Bible. It was on Matthew’s version that for 75 years thereafter all other versions were based.

Matthew’s first edition of 1,500 copies was soon exhausted, and a new edition was issued with some revision by Richard Taverner, a cultivated young layman and lawyer who had in his early years been selected by Cranwell for his college at Oxford. He was imprisoned in its cellars for refusing Tyndale’s NT; but he was soon released for his singular musical accomplishments. He was an excellent Grecian, of good literary taste and of personal dignity. For the reason given above, he may have been made a Grecian as he was, no use of their parts; but the aim of his out aimed to be a successful attempt at idiomatic expression, as

9. Richard Taverner

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also at compression and viviscidness. Some of his changes are kept in the AV, such as “parables” for “similitudes,” and in Mt 54.12, “The love of the many shall be a plaid,” and really in greater justice to the Gr article. His dedication to the king is manly and dignified and compares most favorably with the dedications of other translators, including that of the AV. The book appeared in two editions, folio and quarto, in 1539, and in the same year two editions, folio and quarto, of the NT. The Bible and the NT were each reprinted once, and his OT was adopted in a Bible of 1551. But with these exceptions Taverner’s version was practically outside of influence on later trs.

The next Bible to appear was named from its size. Its pages are fully 15 in. long and over 9 in. broad. It was meant to be in a way a state edition, and is known as the Great Bible. As sufficiently good type, paper and other requisites could not be found in England, it was resolved that it should be printed in Paris. Coverdale and Grafton, the printer, went to Paris to superintend the printing; but the French church authorities interfered and the work was not started, and was returned to be undertaken in London where the work was finished. It was the outcome of the Protestant zeal of Cranwell who wished to improve upon the merely composite volume of Tyndale and Coverdale. Its origin was based on authority, such as Hune, Burnet and Froude have ventured upon statements regarding it, for which there is really no proof (Eadie, 1, 356 f). The duty of editor or reviser was by Cranwell assigned to Coverdale who, as a protest, refused to undertake the work, and the method of revising the Eng. version, was quite willing to undertake a work that might supersede his own. The rapidity with which the work was executed, and the proofs of the minute care devoted to it by Coverdale may appear remarkable to those who are acquainted with the deliberate and leisurely methods of the large committee that produced the AV in the reign of James or the RV in the reign of Queen Victoria. Of course Coverdale had been over all the work before and knew the points at which improvements were to be applied; and a zealous and expert individual can accomplish more than a committee. Luther trd the NT and, after revising his work with Melanchthon, had it printed and it was a great success. The publication of the Great Bible began in May, 1539, and was completed in April, 1540, a handsome folio, printed in black letter, with the title, “The Bible in Englyshe, that is to say, the contents of all the holy scripture, bothe of the ole and newe testament, truly translated after the vertey of the Hebrewe and Greke textes, by the dylygent studye of dyverse excellent learned men, expert in the forsayde tongues. Prunted by Rycharde Grafton and Edward Whitchurch. Cum prorsum epistola edovens, 1539.” The elaborate notes for which asterisks and various other marks are provided were never supplied; but the actual tr showed attention to the work and much fine appreciation of the original languages and of English. In the NT the version derived assistance from the Lat version of Erasmus, and in the OT from Munster and Pagnina. Variations in the text could of course be got from the Complutensian Polyglot. The Great Bible shows considerable improvement upon the older Tyndale and Cranwell in the OT. “So careful,” says Eadie (L, 370), “had been Coverdale’s revision and so little attachment had he to his own previous version, that in the 53rd chapter of Isaiah the Bible of 1539 differs in nearly forty places from his version of 1535. The tr work had a love for Cranwell and still less for his work, though to avert clerical prejudices, Coverdale had made concessions in his tr. The work was cordially welcomed by the people, and a copy was ordered to be printed for the King. He also does him most justice to the parson and half by the parishioners. A further revision of this version was carried out by Coverdale for a second edition which appeared in April, 1540, and is known as Cranmer’s Bible, mainly from the judicious and earnest preface which the archbishop wrote for it. It exhibits a text formed on the same principles as that of 1539, but after a fuller and more thorough revision” (Westcott, 254). Two other editions followed in the same year and three more in the year following (1541).

After the publication of the Great Bible (1539–41) no further advance took place for many years. The later years of Henry VIII indeed were marked by serious reaction. In 1542 Convocation with the royal consent made an attempt, fortunately thwarted by Cranmer, to Latinize the Eng. version and to make it in reality what the Romish version of Rheims subsequently became. In the following year Parliament, which then practically meant the Privy Council, restricted the use of the Eng. Bible to certain social classes that excluded nineteen-tenths of the population; and three years later it prohibited the use of everything but the Great Bible. It was probably to prevent the great destruction of all previous work on the Eng. Bible which has rendered examples of that work so scarce. Even Tusstall and Heath were anxious to escape from their responsibility in lending their names to the new tr. This knowledge of this reaction Henry VIII died, January 28, 1547.

No new work marked the reign of Edward VI, but great activity prevailed in the printing of previous VSS. Thirty-three New Testament and thirteen Bibles were published during his reign of six years and a half; and injunctions were issued urging every person to read “the very lively Word of God” and for a copy of the Great Bible with the Eng. paraphrase of Erasmus to be set up in every church. By royal order a NT was to be sold for 22d., a sum representing as many shillings of present value.

Less repressive work regarding the tr and diffusion of Scripture than might have been expected occurred in the reign of Edward VI. The printing in other directions the reaction was severe enough. According to Lord Burghley, during the three years and nine months of Mary’s reign, the number of 400 persons perished—men, women, maidens and children—by imprisonment, torment, famine and fire. Among the martyrs were Cranmer and Rogers; Coverdale escaped martyrdom only by exile and the powerful intervention of the King of Denmark. The copies of the Bibles were banned; and—though individual trs were not specified—proclamations were issued against certain books and authors. Still the books were not, as formerly, bought up and confiscated; and so the activity of Edward’s reign in the production of Bibles left copies widely distributed throughout the country at the close of Mary’s reign. At this time a NT was printed at Geneva which had great influence upon future VSS of the Bible.

This NT was in 1557 and was most probably the work of W. Whittingham, an English exile who had married Calvin’s sister. It was trd from the Gr and compared carefully with other VSS. It had also a marginal commentary written by an author of similar works that were published in England; and it
was the first tr that was printed in roman letter and in which chapters were divided into verses. Caxton wrote an introductory Epistle, and it had also an address by the reviser himself. A few months after its publication the more serious task of the revision of the whole Bible was begun and continued for the space of two years and more, the translators working at it "day and night." Who the translators were is not said; but Whittingham, probably with Gilby and Sampson, stayed at Geneva for a year and a half after Elizabeth came to the throne, and saw the work through. It was finished in 1560, and a dignified preface was dedicated to Elizabeth. The first part was used by the Congregation at Geneva, among whom was John Bodley, father of the founder of the great library at Oxford. Its handy form—a modest quarto—along with its vigorously expressed commentary, made it popular even with people who objected to its source and the occasional Calvinistic tinge of its doctrines. It became and remained the popular edition for nearly three-quarters of a century. The causes of its popularity are explained in Westcott, 126 f. Bodley had received the patent for its publication; and upon his asking for an extension of the patent for twelve years, the request was generously granted by Archbishop Parker and Grindly, bishop of London, though the Bishops' Bible was already begun.

The "Breeches Bible."—The Geneva version is often called the "Breeches Bible" from its tr of Gen 3 7: "They sewed figleaves together, and made themselves breeches." This tr, however, is not peculiar to the Geneva version. It is the tr of perisbomata in both the Wycliffe VSS; it is also found in Caxton's version of the "Golden Legende." Queen Elizabeth, the beginning of whose reign was beset with great difficulties, refused the arrangements of Edward VI. A copy of the Great Bible was required to be provided in every church, and every Bible encouragement was given to the reading of the Scriptures. The defects of the Great Bible were admitted, and were not unnatural result of the haste with which it was brought out. These became more apparent when set beside the Geneva, which, however, the clergy could hardly be expected to receive with enthusiasm, as they had had nothing to do with its origin and had no control over its renderings and marginal notes. Archbishop Parker, moreover, who had to his license to publish the Bishops' Bible, had at the same time a passion for uniformity; and probably to this combination of circumstances may be traced the origin of the Bishops' Bible. Parker superintended the work, which was begun in 1568-69; he was aided by eight bishops—from whom the version received its name—and other scholars. It appeared in a magnificent volume in 1569, without a word of flattery, but with a preface in which the revisers express a lofty consciousness of the importance of their work. It was published in 1569 with privillegio regiae Majestatis. A revised and in many places corrected edition was issued in 1572, and another in 1575, the year of the archbishop's death. The general aim of the version is a quaint literalness, but along with this is found the use of not a few explanatory words and phrases not found in the original text. More exact notice also than in previous VSS is taken of the use of the Gr art. and of the particles and conjunctions. It bears marks, however, of the translation translators by whom the work was done; and of the want of the revision of each translator's work by the rest, and of some general revision of the whole. The Geneva version was the work of collegiate labor, to which much of its superiority is due. Though Parker did not object to the circulation of the Genevan version, Conversations were some unsuccessful attempts to popularize the Bishops' Bible; but the Genevan tr was not easily thrust aside. "It grew," says Eadie (II, 35), "to be in greater demand than the Bishops' or Cranmer's. Ninety editions of it were published in the reign of Elizabeth, as against forty of all the other VSS. Of Bibles, as distinct from New Testaments, there were twenty-five editions of Cranmer's and the Bishops', but sixty of the Genevan.

The production of an official version of the sacred Scriptures for England, of which the Catholics was probably due more to rivalry with the Reformers than to any great zeal of the authori-
ties of the Roman church for the spread of vernacular Scripture, though, according to the Arundellian Constitution above mentioned, it was only to the printing and reading of unauthorized tr that objection was then taken by the Rom authorities. But if there was to be a special version for Catholics, it was clearly reasonable that the work should be done by Catholics and accompanied by Catholic explanations. This was undertaken by some Eng. Catholic scholars who, on the success of the Reformation in England, had received the countrypapers in the N.E. of France, with a short transference of their seminary to Rheims. The version was probably produced under the influence of (Cardinal) Allen and an Oxford scholar, Gregory Martin. It was made from the Vulg, the Bible of Jerome and Augustine, and not, like the Protestant VSS, from the Heb and Gr originals. The NT was issued from Rheims in 1582 and the OT from Douai in 1609. The main objection to the version is the too close adherence of many of the translators to the words of the original and the too great Latinizing of the Eng, so that their tr "needs," as Fuller said, "to be trined." Still they have a few words which along with a few Latinisms were adopted by the translators of the AV, such as "upbraided not," "brilleth his tongue," "at his own charges," and others; and they have the special merit of preserving uniformity of rendering. The tr met with no great success and the circulation was not large.

The last AV of Bishop and Puritan Authorized clergy held (1604) in the interest of Version revision had an impetus to Bible study and Charles James was actually crowned. The meeting was ineffectual in all points raised by the Puritans, but it led to the production of the Eng. Bible. Dr. Reynolds, president of Corpus Christi College, Oxford, probably with some reference to the rivalry between the Bishops' Bible and the Genevan version, remarked on the imperfections of the current Bibles. The remark was not very enthusiastically received except by the King, who caught eagerly at the suggestion of a fresh version, "professing that he could never yet see a Bible well translated in English," and blaming specially the Genevan version, probably on account of the pointed character of its marginal notes. Probably with the aid of the universities, the King without delay nominated the revisers to the number of fifty-four from among the best Heb and Gr scholars of the day. Only 47 actually took part in the work which, however—officially at least—they were in no hurry to begin; for, although named in 1604 and with all the preliminary arrangements had and settled at the end of the first year, they did not begin their work till 1607. Their remuneration was to be by church preferment, for which the archbishop was to take measures. The
immediate expense, the King suggested, should be supplied by the bishops and chapters who, however, did not respond. "King James' version never cost King James a farthing," says Eadie (II, 153 f.), who notes in passing on the text of the copies which was in which the text was preserved, that the first edition of the King James' version was printed in 1611, and the second and third editions in 1612 and 1613, respectively. The text of the first edition was not altered in the second and third editions.

The King James' version was the result of a comprehensive revision of the existing English versions of the Bible, including the Authorized Version (AV), the Geneva Bible, and the Coverdale Bible. The revision was undertaken by a committee of translators, including John Geneva, John Bale, and John Dee, who were appointed by the King. The committee was given the task of revising the existing English versions of the Bible, and the result was the King James' version, which was published in 1611.

The King James' version was intended to be a more accurate and reliable version of the Bible, and it was widely accepted as the standard English version of the Bible for several centuries. It was used as the basis for many later English translations of the Bible, and it is still widely used today.

The King James' version was a significant achievement in the history of the English language, and it is still studied and admired by scholars today. It is a testament to the skill and dedication of the translators who worked on it, and it remains one of the most important and influential works in the English language.
original text and a more correct and not displeasing rendering of the same. A large number of the changes are certainly not such as appeal strongly to popular prejudice. "The Old version of the NT of 1851 has been estimated to differ from that of 1611 in no less than 5,788 readings, of which about a quarter are held notably to modify the subject-matter; though even of these only a small proportion can be considered as of first-rate importance." (Kenyon, 239). On the other hand Heib, and esp. the cognate Semitic languages, are now a great deal better known than before 1611, and considerable improvement is noticeable in the bringing out of the more poetical and metaphorical books. The RV contains the best results of the scholarship of the Victorian age and cannot be regarded as of the greatest utility to the reader and student of the AV. In the religious life the mind is essentially time will show whether the undoubted merits of the RV are such as to outweigh the claims of sentiment and affection with which the AV is held. See further American Revised Version.

Observations—The most complete work on the subject in all its aspects is that by Dr. John Earle, The English Bible: An External and Critical History of the Various English Versions of Scripture, 1876. Earle was himself one of the revisers of 1870, and some of his concluding chapters are a series of remarks on the "History of Revision of the English NT." He is also highly appreciative but judiciously critical of his predecessors in the same field, e.g. of Lees's History of the Old Testament in the English Bible and NT into Eng., 1751, 1818; and Christopher Anderson, The Anals of the English Bible, 2 vols, 1845, 1 vol rev. ed., 1862. An earlier and also very good book is Westcott's General View of the History of the English Bible, 1854. Westcott was also one of the revisers of 1870 and criticizes the work of the various translators as he narrates the succession of the AV. A good discussion of the internal history of the text will also be found in the History of the English Bible by Dr. Moultan, and in Kenyon, Old- and Ancient MSS, 1895, considers specially the text on which the successive Eng. VSS were based. He writes judiciously also on the Wycliffe period and on the RV. The Wycliffe period should also be studied in Forshall and Madden, 4 vols, 4to, Oxford, 1850; England in the Age of Wycliffe, by G. M. Trevelyan; Dr. Gasquet's Our Old English Bible and Other Essays, 1906; and Diezcher's John Wycliffe and His English Preachers, 1st and edited by Lorimer. For the Reformation period generally Foxe's History of the Acts and Monuments of the Church still deserves to be studied. "Foxe's story is doubtless subverted by the facts, although disfigured by credulity and bitter prejudice." For Tyndale's special work see William Tyndale, a Biography, by R. Demus, new ed of L. Lovett, 1889. Fry's Bibliographical Descriptions of the Editions of the NT, Tyndale's Version in Eng., Fry has been used as a valuable work on the English Bible. Cranmer's Bible and the Genevan Version. The AV is very fully described in the works above mentioned, and in a larger collection the author of this is "to Scripture, The Authorized Edition of the English Bible, 1884, and more esp. to his own Eadie, Eadie's Parallel Bible, 1872, and the Eadie-Pepper's Parallel Bible, 1872. More popular histories of the Bible are those of Stoughton, Patterson, 1874, and Professor Milligan of Glasgow, 1895. General histories of England and of Eng. literature may also be profitably committed on the history of the Bible, and time into the vernacular, such as those of Humf. Burnet, Hailam, Proud, Green and Gardner. The revision of the AV called for a large effort on the part of the revisers, is a way of presentation for it or of criticism of it when carried through. To this literature many of the revisers themselves contributed, among whom may be mentioned Eadie,Millis, Wycliffe, Humphry, Newth and Kennedy; nor should the important contributions of Archbishop Trench and Dean Alford, though of a slightly earlier generation, be overlooked. The American revisers also republished a series of Essays written by some of the members of the American Committee on Revision by that committee for the use of its members.

ENGRAFT, en-graft' (Isa 1 21 AV, RV IM-PLANT [q.v.]).

ENGRAVING, en-graving. See CARVING; CRAFTS.

EN-HADDAH, en-had'-a (נַחַד הָדָּה, "en haddah, "swift fountain"): A town in the lot of Issachar mentioned along with En-gannim (Josh 19 21). It is probably identical with Kefr Adan, a village some 3 miles W. of Jenin.

EN-HAKKORE, en-hak'-kör, en-hak'-kör' (נַח-קַוְר לָה, "spring of the partridge"): Interpreted (Jgs 15 19) as meaning "the spring of him that called." So LXX: ἐκ τοῦ εὐκαλυπτούμενου, ρέει τον εὐκαλύπτηνων. The spring was in Lehi but the site is unknown.

EN-HAZOR, en-ha-zor (נַח-זוֹר לָה, 'en hazoır; תַּרְגָּמָה: Ἐαρόν, ρέει Αἰαρόν): A city in the territory of Naphtali mentioned along with Kadesh, Edrei and Iron (Josh 19 37). The ancient name probably survives in that of Hazireh, on the slopes W. of Kedesh. "En-b" (AV "an enlarging")

ENLARGE, en-lärj', ENLARGEMENT, en-lärj'ment: "To enlarge" is very frequently used fig.: "God enlarge Japheth" (Gen 9 27), i.e. "make him a great nation"; or "Thou hast enlarged my steps under me" (2 Sam 22 37), i.e. "Thou hast given me success." A very peculiar use of "enlarge" is found in AV Ps 4 1: "Thou hast enlarged me" (RV "set me at large"), i.e. "Thou hast given me freedom, deliverance from distress." "Our heart is enlarged" (περιτείχομαι, plenitudo; 2 Cor 6 11), and "Be ye also enlarged" (ver 13), express great love of one party to another. See also 1 Sam 2 1, "My mouth is enlarged," i.e. "full of praise." Ezek 41 7, "ze followed" (AV "an enlarging").

Enlargement, AV Est 4 14 from יֶרְחָא, rēxāh, "to enlarge," "to respite," is rendered "relief" by RV in better harmony with "deliverance" with which the word is paired. A. L. Bassluc

ENLIGHTEN, en-lit'n: (1) "N., or, "Illumination" in every sense, used in the ordinary sense of giving natural light (Ps 97 4 AV; see also Exz 9 8) or as a sign of health and vigor (1 Sam 14 27 29). "His eyes were enlightened," lit. "became bright." He had become weary and faint with the day's exertions and anxieties, and now recovers (see Job 33 30 and of Ps 13 3). Thus in sickness and grief, the eyes are dull and heavy; dying eyes are gazed; but health and joy render them bright and sparkling, as with a light from within.

(2) In Ps 18 28 AV, the word יֵדָעָה, nēḏāh, fig. describes the believer's deliverance from the gloom of adversity and the restoration of joy in the knowledge of God.

(3) Most frequently the terms so tr mean the giving of spiritual light to the soul (Ps 19 8; Eph 1 18, φωτίζω, φόβοι; Heb 6 4; 10 32). This spiritual enlightening the Spirit of God brings about through the Divine word (Ps 119 130; 2 Tim 3 15; 2 Pet 1 19). Sin mars the intellectual discernment; "but that is spiritual discerneth all things" (1 Cor 2 5 AV). M. O. EVANS

EN-MISHPAT, en-mish'pat. See KADESH.

ENMY, en-m'î (נָמְיו, 'ēḏāh; cf קָרֶנ, 'ēkhra): "Enmy" (hate) occurs as the tr of 'ēḏāh in Gen 3 15, "I will put enmity between thee and
the woman, and between thy seed and her seed," and in Nu 35:21-22, where the absence of enmity on the part of the man-slayer modifies the judgment to be passed on him.

In the NT "enmity" is the term of echthra: Lk 23:12; Rom 8:7, "The mind of the flesh is enmity against God." Gen 2:14, "The friendship of the world is enmity with God!" (because "the world" is preferred to God); in Eph 2:15-16, Christ is said to have "abolished in his flesh the enmity," by His cross to have "slain the enmity," that is, the opposition between Jews and Gentiles, creating in Himself "one new man, so making peace." See also Abolish; Hate.

W. L. WALKER

ENNATAN, ē-nā-tān (Ἐννατάν, Ennatān; AV Ennatan) (a misprint): One of Ezra's messengers to fetch Levites for the temple service (1 Esd 8:44); called "Elnathan" in Ezra 8:16.

ENNOCH, ē-nōk ( النبي, Ḥānōḵ, "initiated"); "Enôḵ, Henôḵ;"

(1) The eldest son of Cain (Gen 4:17,18).
(2) The son of Jared and father of Methuselah, seventh in descent from Adam in the line of Seth (Jude ver 14). He is said (Gen 5:23) to have lived 365 years, but the brief record of his life is comprised in the words, "Enoch walked with God: and he was not; for God translated him" (Gen 5:24). The expression "walked with God" denotes a devout life, lived in close communion with God, while the reference to his end has always been understood, as by the writer of He, to mean, "By faith Enoch was translated that he should not see death; and he was not found, because God translated him" (He 11:5). See further, Apocalyptic Literature, II, i, 1. A. C. GRANT

ENOCH (CITY): In Gen 4:17 it is narrated that Cain, who had taken up his abode in the land of Nod, E. of Eden (ver 16), built there a city, and called it after the name of his firstborn son Enoch. It is impossible to fix more definitely the locality of this first of cities, recorded, as Delitzsch says (Genesis, in loc.), as registering an advance in civilization. The "city" would be a very simple affair, a place of protection for himself, wife and household, perhaps connected with the fear spoken of in 4:14.

ENNOCH, ETHIOPIAN, ē-nōk, Book of. See Apocalyptic Literature.

ENNOCH, SLAVONIC, sla-von'ěk, Book of. See Apocalyptic Literature.

ENOCH, THE BOOK OF THE SECRETS OF. See Apocalyptic Literature.

ENORMITY, e-nôr'mi-tē: The marginal rendering in AV of Is 66:16 for "wickedness," and in RV of Lev 26:39; 19:29; 20:14 for "wickedness." In each case it is the term of θύμημα, zimmâh, meaning originally, "thought!" or "plot," mostly in a bad sense, wickedness, wickedness; in Lev it is unnatural wickedness—incest.

ENOS, ē-nōs, Enos, ē-nōsh (אֵנוֹשׁ, ēnôshh, "mortal"); "Enôš, Enôšë": In the NT (RV and AV) and the OT (AV except 1 Ch 1:1), the form is Enos; in the OT (RV and 1 Ch 1:1 AV), the form is Enoch. Enos is the son of Seth and grandson of Adam (Gen 4:26; 5:6ff.; 1 Ch 1:1; Lk 3:38). Enoch denotes man as frail and mortal. With Enoch a new religious development began, for "then began men to call upon the name of Jeh" (Gen 4:26). There seems to be an implied contrast to Gen 4:17 ff which records a development in another department of life, represented by Enoch the son of Cain.

S. F. HUNTER

ENQUIRE, en-'kwîr: This is an OE word now obsolete. It is common in AV. In ARV it is nearly always replaced by the more modern "inquire," a few times by "seek" and "ask," once by "salute" (1 Ch 18:10). With this one exception in the OT the change does not affect the meaning. In Acts 23:15, "enquire something more perfectly" is substituted by "judge more exactly." In Mt 10:11, "search out" replaces it. In Mt 2:16, "learned exactly" replaces "inquired diligently." See Inquire.

EN-RIMMON, en-rē'mōn (אֶנ-רִמְמִון, 'En-rimmôn), "the fountain of Rimmon" [see Rimmon], perhaps "the spring of the pomegranate"; Ἐρμόνι, Ἐρμόν, Ἐρμών, Ἐρμώνϊος: A city of Judah (Josh 15:32), "Ain and Rimmon"; ascribed to Simeon (Josh 19:7; 1 Ch 4:32, "Ain, Rimmon"). In Neh 11:11 mentioned as one inhabited after the Captivity. Zac 14:10, runs: "All the land shall be made like the Arabah, from Geba to Rimmon, south of Jerus.

It must have been a very southerly place. In the Onom ("Erimmon") it is described as a very large village, and "the dieopolis." Kh. Umm er Ramân, 9 miles N. of Beerseba is the usually accepted site. See PEF, 398; Sh XXIV. E. W. G. MASTERMAN

EN-RGOEL, en-rō'gel (אֶנ-רְגוֹאֵל, 'En-rō'gâl), "en rōgâh;" πῶνη Ἐργώα, πῆτρ Ἐργωᾶ, meaning uncertain, but interpreted by some to mean "the spring of the fuller":

No argument from this meaning can be valid because (1) it is a very doubtful rendering and (2) "fulling" vats are common between Dor撞击 and the neighborhood of most town springs and are today plentiful at both the proposed sites. G. A. Smith thinks "spring of the current," or "stream," from Syr ṛgōl, more probable.

(1) En-rogel was an important landmark on the boundary between Judah and Benjamin (Josh 16:7; 18:16). Here David's spies, Jonathan and Ahimaaz, hid themselves (2 S 17:17), and here (1 K 1:9) "Abinadab slew sheep and oxen and fatlings by the stone of Zoheleth, which is beside En-rogel," when he anticipated his father's death and caused himself rebelliously to be proclaimed king.

(2) The identification of this important landmark is of first-choice importance in Judah toposgraphy. Two sites have been proposed:

(a) The older view identifies En-rogel with the spring known variously as "the Virgin's Font," 'Ain setti Miriam and 'Ain Umm el deraj, an intermittent source of water which rises in a cave on the W. side of the Kidron valley opposite Siloam (see Girion). The arguments that this is the one Jerus spring and that this must have been a very important landmark are inconclusive. The strongest argument for this view is that put forward by M. Clermont-Ganneau, who favors the "ruin" surface on the mountain slope opposite, an ascent to the village of Sitthan, known as es Zehudeh, a word in which there certainly appears to linger an echo of Zoheleth. The argument is, however, not as convincing as it seems. Firstly, Zoheleth was a stone; this is a natural rock scarp; such a stone might probably have been transferred from place to place. Secondly, it is quite common for a name to be transferred some miles, instances are numerous. Thirdly, the writer of the Apocrypha, after frequent use of the "fallahin of Sitthan," is satisfied that the name is by no means confined to the rock scarp near the spring, but to the whole ridge running along from here to, or almost to, Bir Byyâb itself. The strongest argument against this identification is, however, that
there are so much stronger reasons for identifying the "Virgin's Fountain" with Gihon (see Gihon), and that the two springs En-rogel and Gihon cannot be at one site, as is clear from the narrative in 1 K 4.

(b) The view which places En-rogel at Bir Eyygāb in every way harmonizes with the data. It has been objected that the latter is not a spring but a well. It is today a well, 125 ft. deep, but one with an inexhaustible supply—there must be a true spring at the bottom. Probably one reason it only overflows today after periods of heavy rain is that such enormous quantities of débris have now covered the original valley bed that the water cannot rise to the surface; much of it flows away down the valley deep under the present surface. The water is brackish and is impregnated with sewage, which is not extraordinary when we remember that a large part of the rock strata from which the water comes is overlaid by land constantly irrigated by the city's sewage.

Although the well may itself be of considerable antiquity, there is no need to insist that this is the exact position of the original spring En-rogel. The source may in olden times have arisen at some spot in the valley bottom which is now deeply buried under the rubbish, perhaps under the southernmost of the irrigated gardens of the felahíkh of Sūreda. The neighborhood, at the junction of two deep valleys—not to count the small el wād, the ancient Tyrian promontory place for fishing. This would appear to have been considerable disturbance here. An enormous amount of débris from various destructions of the city has collected here, but, besides this, Jos records a tradition which apparently bears this to the neighborhood. He says (Ant. IX, 5, 4) that an earthquake took place once at Erogē—which appears to be En-rogel—when "half of the mountain broke off from the remainder on the W., and rolling with overloads, came to stand on the eastern mountain till the roads, as well as the king's gardens, were blocked." It is sufficient that En-rogel is to be located either at Bir Eyygāb or in its immediate neighborhood; for practical purposes the former will do. En-rogel was an important point on the boundary line between Judah and Benjamin. The line passed down the lower end of the Kidron valley, past En-rogel (Bir Eyygāb) and then up the Valley of Hinnom (Wady er Rabbi) to the boundary well adapted to the natural conditions.

With regard to David's spies (2 S 17 17), whereas the Virgin's Fount—the great source of the city's water supply (see Gihon)—just below the city walls (see Zos) was an impossible place of hiding, this lower source, out of sight of almost the whole city and removed a considerable distance from its nearest point, was at least a possible place. Further, the fact that it was off the main road, that it afforded a supply of this necessity of life—water—and that there were, as there today, many natural caves in the neighborhood, greatly added to its suitability.

Here too was a most appropriate place for Adoni-jah's plot (1 K 17 9). He and his confederated dared not go to Gihon, the original sacred spring, but had to content themselves with a spot more secluded, though doubtless still sacred. It is recorded (1 K 4 40-41) that the adherents of Solomon defamed him at Gihon (the Virgin's Fount) and the people "rejoiced with great joy, so that the earth rent with the sound of them. And Adonijah and all the guests that were with him [at En-rogel] heard it as they had made an end of eating." The relative positions of these two springs allow of a vivid reconstruction of the narrative as do no other proposed identifications. The two spots are out of sight the one of the other, but not so far that the shout of a multitude at the one could not be carried to the other.

E. W. G. MASTERNAN

ENROLMENT, en-rol'ment. See RICHNITUS: TAX.

ENSAMPLE, en-sam-p'l. See Example.

EN-SHEMESH, en-shē'mesh (אֶנשֶׁ-מְשֶׁ, 'en shemesh, "spring of the sun"): An important landmark on the boundary line between Judah and Benjamin (Josh 15 7; 18 17). The little spring "Ain el hawd, E. of Bethany, the last spring on the road descending to Jericho, seems to suit the conditions (see Josh 15 7). It is called the "Apostles' Fountain" by Christians, on account of a tradition dating from the 15th cent. that the apostles drank there.

ENSIGN, en'sin. See BANNER.

ENSUE, en-sū': Synonymous with "to pursue," "ensue" is found in 1 Pet 3 11 AV as a tr of διακόνετο, "to follow after," "to be entangled in." Also in Jth 9 5, "such as ensued after" (τὰ προτέρατα, "the things that follow").

ENTANGLE, en-tan'g'l: Found but 5 t in the Scriptures (AV), once in the OT, yet most significant as illustrating the process of mental, moral and spiritual confusion and enslavement.

(1) Used of physical entanglement, as in the mazes of a labyrinth (32 הָבָּה, "to involve," "be perplexed"). At Moses' command the children of Israel, before crossing the Red Sea, took the wrong way in order to give Pharaoh the impression that they were lost in the wilderness and cause him to say "They are entangled in the land" (Ex 14 3).

(2) Mental: "ear. is ensnared," "to entrap," "ensnare," with words, as birds are caught in a snare; cf Ecd 9 12. The Pharisees sought to "entangle" (RV "ensnare") Jesus in His talk (Mt 22 15).

(3) Moral: תָּרוּכָּא, emphēēō, "to inwove," hence intervene and involve. "A good soldier of Jesus Christ," says Paul, does not "entangle himself," i.e. become involved, "in the affairs of this life" (2 Tim 2 4). Having "escaped the defilements of the world," Christians are not to be "again entangled therein" (2 Pet 2 20).

(4) Spiritual: בָּבָה, enebhō, "to hold in," hence to hold captive, as a slave in fetters or under a burden. Having experienced spiritual emancipation, freedom, through Christ from bondage to sin and false religion (Gal 5 1; cf 4 8), the Gentiles were not to become "entangled again in a yoke of bondage" by submission to mere legal requirements, as the external rite of circumcision.

With reference to the thoroughness and irresistibility of God's judgments, we read in Nah 1 10, "For entangled like thorns" (AV "while they be held together as thorns"), damp, closely packed and intertwined, "they are consumed utterly as dry stubble" (AV "devoured as stubble fully dry").

DWIGHT M. PRATT

EN-TAPPUH, en-tap'ū-ā, en-ta-pō'ā (תַּפְּתָּה, 'en tap'āh; πᾶς Θαφῆθω, pēs Thaphēthŏth, "apple spring"): Probably in the land of Tappuah which belonged to Manasseh, although Tappuah, on the border of Manasseh, belonged to Ephraim (Josh 17 7 f.). It lay on the border of Ephraim which ran southward E. of Shechem, and is probably to be identified with the spring at Yāsuf, about 3 miles N. of Lebanon.

ENTREAT, en-trēt'. See INTREAT.
ENY, ev'ni (Ἐνύ), kin'ah; ἤθος, ἡθος, ἐθόνος, phthónos); "Envy," from Lat in, "against," and video, "to look," "to look with ill-will," etc., toward another, is an evil strongly condemned in both the OT and the NT. It is to be distinguished from jealousy. "We are jealous of our own; we are envious of another man's possessions. Jealousy fears to lose what it has; envy is pained at seeing another have" (Crabb's Eng. Synonyms). In the OT it is the tr of kin'ah from kādā, "to redden," "to glow" (Job 5 2, RV "jealousy," in "indignation," in 12 11 RV "see they scorch the people; Prov 27 4, etc.); the vb. occurs in Gen 24 18, etc.; Nu 11 29 AV; Ps 106 16; Prov 3 31, etc.; in the NT it is the tr of phthónos, "envy" (Mt 27 18; Rom 1 29; Gal 5 21, "envying," etc); of ἤθος, "resent," "jealousy," "envy" (Acts 13 45), tr. "envying," RV "jealousy" (Rom 13 13; 1 Cor 3 3; 2 Cor 12 20; Jas 3 14.16); the vb. phthónê occurs in Gal 5 26; zélôō in Acts 7 9; 17 5, RV "moved with jealousy"; 1 Cor 10 3, "charity [RV 'love'] envies not." The power of envy is stated in Prov 27 4: "Who is able to stand before envy?" (RV "jealousy"); its evil effects are depicted in Job 5 2 (RV "jealousy"), in Prov 14 30 (RVm "jealousy"); it led to the crucifixion of Christ (Mt 27 19; Mt 27 10); it is one of the sins enumerated in the list of the Pharisees (Gal 5 21; Psal Ps 1.29; 1 Tim 6 6); Christian believers are earnestly warned against it (Rom 13 13 AV; 1 Cor 3 3 AV; Gal 5 26; 1 Pet 2 1). In Jas 4 5 "envy" is used in a good sense, akin to the jealousy ascribed to God. Where AV has "the spirit that dwelleth in us lusteth to envy," RV reads "Doth the spirit which he made to dwell in us long unto envying?"; ARVm "The spirit which he made to dwell in us ye yearneth for unto jealous envy;" cf Jer 14 15; Hos 2 19; or ERVm "That spirit which he made to dwell in ye yearneth [for us] even unto jealous envy." This last seems to give the sense; cf "Ye adulteresses" (ver 4), ARVm "That is, who break your marriage vow to God." W. L. WALKER

EPAENETUS, ep'a-ne-tus (Ἐπανέντως, Epâne-tos, "praised"): One of the Christians at Rome to whom greetings are sent by Paul (Rom 16 5). All that is known of him is told here. Paul describes him thus: "I have never heard of the firstfruits of Asia unto Christ." TR has "firstfruits of Achaia" but this wrong reading is due to 1 Cor 16 15. He was one of the first Christians in the Roman province of Asia.

This salutation brings up the question of the destination of vs 3-16, for it is argued that they are addressed to the church in Ephesus owing to the fact that Priscus and Aquila and Epaphnetus are known to have dwelt in Asia. On the other hand, there are more than 20 others in this list who are not known to have spent any time in Asia. Priscus and Aquila had once dwelt in Rome (Acts 18 2), and there is nothing unusual in an Ephesian dwelling in the capital of the empire. An interesting discovery was made in Rome of an inscription in which was the name of Epaphnetus, an Ephesian.

S. F. HUNTER

EPAPHRAS, ep'a-fras (Ἐφαρπάς, Ephárpaś): A contracted form of Epaphroditus. He must not, however, be confounded with the messenger of the Philippian community. He was with Paul during a part of his 1st Roman imprisonment, joining in Paul's greetings to Philemon (Philem ver 25). Epaphras was the missionary by whose instrumentality the Colossians were converted to Christianity (Col 1 7), and probably the other churches of the Lycaus had been founded by him. In sending his salutation to the Colossians Paul testified, "He hath much labor for you, and for them in Laodicea, and for them in Hierapolis" (Col 4 13). Epaphras had brought to Paul good news of the progress of the gospel, of their "faith in Christ Jesus" and of their love toward all the saints (Col 1 4). Paul's regard for him is shown by his designating him "our beloved fellow-servant," "a faithful minister of Christ" (Col 1 7), and "a bond-servant of Christ Jesus" (Col 1 12 m). The last designation Paul uses several times of himself, but only once of another besides Epaphras (Phil 1 1).

S. F. HUNTER

EPAPHRODITUS, ep'a-frô-di'tus (Ἐφαρφοδίτως, Ephêphroditès, "lovable"): Mentioned only in Phil 2 15, 18. The name corresponds to the Lat Venustus (=handsome), and was very common in the Roman period. The name occurs very frequently in inscriptions both Gr and Lat, whether at full length Epaphroditus, or in its contracted form Epaphras" (Lightfoot, Philippians, 123). Epaphroditus was the delegate of the Christian community at Philippi, sent with their gift to Paul during his first Roman imprisonment. Paul calls him "my brother and fellow-worker and fellow-soldier." "The three words are arranged in an ascending scale: common sympathy, common work, common danger and toil and suffering" (Lightfoot, i. e.). On his arrival at Rome, Epaphroditus devoted himself to "the work of Christ," both with his own hands and as a missionary. So assiduously did he labor that he lost his health, and was sick nigh unto death. He recovered, however, and Paul sent him back to Philippi with this letter to quiet the alarm of his friends, who had heard of his serious illness. Paul besought for him that the church should receive him with joy and hold him in honor.

S. F. HUNTER

EPIPHAN, ep'i-fan, e'phân, "exalted"; Ἐπίφανος, Gephôr [Gen 25 4], ġēfôr, Gaphôr [Isa 60 6]: The name of three persons in the OT, both male and fem.

(1) The son of Midian, descended from Abraham by his wife Keturah (Gen 25 4 = 1 Ch 1 33), mentioned again in Isa 60 6 as a transporter of gold and frankincense from Sheba, who shall thus bring enlargement to Judah and praise to Jeh. According to Fried. Delitzsch, Schrader, and Hommel, "Epiphân is an abbreviation of 'Aýyapá, the Kha- yappa Arabs of the time of Tîglah-pîlesér III and Sargon. See treatment of this view in Dillmann's Comm. on Gen 25 4).

(2) A concubine of Caleb (1 Ch 2 46).

(3) The son of Jahdai, a descendant of Judah (1 Ch 2 47).

CHARLES B. WILLIAMS

EPIPHAN, e'fën, e'phən, e'phane, in Ktē, e'phn, e'phai, in K'thîb; Ἐφής, Ἐφές, Ὠφέ, Ὠφῆ, "gloomy," "observing," in LXX): "The Netopha-thite," whose sons were numbered among "the captains of the forces" left in Judah after the carrying away to Babylon (Jer 49 [LXX 47] 8). His sons assembled at Mizpah with Gedalish, governor of the scattered Jews, and with him were slain by Ishmael, the son of Nethaniah (Jer 41 3).

EPHER, e'fër (Ἐφηρ, e'pher, "e'phr, "e'fell," "young deer"); ᾿Αφέρ, ᾿Αφρέ, Ὠφρ, Ὠφρη: (1) The second son of Midian, descended from
Abraham by his wife Keturah (Gen 25:4; 1 Ch 1:33). See further Dillmann’s Comm. on Gen (Gen 4). (2) The third son of Ezra, descended from the tribe of Judah (1 Ch 4:17).

(3) The first of five heads of their fathers’ houses, “the chief of the scribes, of the men of valor, famous men,” in the half-tribe of Manasseh, who dwelt between Bashan and Mt. Hermon (1 Ch 7:23-24).

Ephes-dammim, e-fes-dam’mim (יוֹבָם Ἐφέσιον), Ephesians, e-fes’than: A term which, as in Acts 19:28-34.35 and 21:29, was applied to those natives or residents of the city of Ephesus who were adherents of the cult of the goddess Diana. A Jew or a Christian, though a native of Ephesus, would probably have been designated as such, rather than as an Ephesian.

EPHESIANS, EPISTLE TO THE:

I. AUTHENTICITY

1. External Evidence

2. Internal Evidence

II. PLACE AND DATE OF WRITING

III. DESTINATION

1. Title

2. The Inscription

3. The Evidence of the Letter Itself

4. Conclusion

IV. RELATION TO OTHER NT WRITINGS

1. To Peter

2. Johannine Writings

3. Colossians

V. EPISTLE TO THE PHILEMON

VI. ARGUMENT

VII. LITERATURE

I. AUTHENTICITY.—None of the epistles which are ascribed to St. Paul have a stronger chain of evidence to their early and continued use than that which we know as the end of this epistle.

1. External Evidence to the Ephesians. Leaving for the moment the question of the relation of Eph to other NT writings, we find that it not only colors the phraseology of the Apostolic Fathers, but is actually quoted. In Clement of Rome (c. 95 AD) the connection with Eph might be due to some common liturgical form in xvi.6 (cf Eph 4:6); though the resemblance is so close that we must feel that our epistle was known to Clement both historically (cf Eph 1:3-4); xxxvii (of 5:21); xxxvi (of 5:18); xxxvi (of 5:21); lix (of 1:18; 4:18). Ignatius (d. 115) shows numerous points of contact with Eph, esp. in his Epistle to the Ephesians. In cap. xii we read: “Ye are associates and fellow students of the mysteries with Paul, who in every letter makes mention of you in Christ Jesus.” It is difficult to decide the exact meaning of the phrase “every letter,” but in spite of the opinion of many scholars that it must be rendered “in all his epistles,” i.e. in every epistle of his epistle, it is safer to take it as an exaggeration, “in all his epistles,” justified to some extent in the fact that besides Eph St. Paul does mention the Ephesian Christians in Rom (16:5); 1 Cor (15:32; 16:8;19); 2 Cor (1:8; 2 tim (1:6) and 2 Tim (1:8). In the opening address the connection with Eph 1:3-6 is too close to be accidental. There are echoes of our epistle in cap. i of Eph (6:1); ix (20-22); xviii (10:10); xx (21:18; 4:24); and in Ignat. ad Polyc. v we have close identity with Eph 5:25 and less certain connection with Eph 4:2, and in vii with Eph 6:13-17. The Epistle of Polycarp to the Philippians exhibits a textual and formal agreement with Eph: in cap. i with Eph 1:8, and in xii with Eph 4:26, where we have (the Gr is missing here) ὁ στίστις δικαίως εἰς τὴν ἐπιστολὴν. Hermas speaks of the grief of the Holy Spirit in such a way as to suggest Eph (1:5-11; cf Eph 4:20). Sim. IX, xiii, shows a knowledge of Eph 4:3-6, and possibly of 5:26 and 1:13. In the Did (4) we find a ἡ ἐπιστολή ἡμῶν, “Servants submit yourselves to your masters.” In Barnabas there are two or three turns of phrase that are possibly due to Eph. There is a slightly stronger connection between II Clement and Eph, esp. in cap. xiv, where we have the Ephesian figure of the church as the body of Christ, and the relation between them referred to in terms of husband and wife.

This early evidence, slight though it is, is strengthened by the part Eph played in the 2d cent. where, as we learn from Hippolytus, it was used by the Ophites and Basildes and Valentinus. The latter acceding to (cf Ps.-Phil., Phil. VI, 12; Eph 4:30). Eph 16, 18, saying, “This is what has been written in Scripture,” while his disciple Ptolemais is said by Irenaeus (Adv. Haer., 1:8, 5) to have attributed Eph 5:13 to St. Paul by name. According to the Tertullian Fragment (106, 1.20) as the second of the epistles which “Paul wrote following the example of his predecessor John.” It is used in the letter from the church of Lyons and Vienne and by Irenaeus, Tertullian, Clement of Alexandria, Theodotus, a contemporary of Valentinus, quoted Eph 4:10 and 30 with the words: “The apostle says,” and attributes Eph 4:24 to St. Paul. Marcion knew Eph as Tertullian tells us, identifying it with the epistle referred to in Col 4:16 as ad Laodicenses. We find it in the Muratorian Fragment (106, 1.20) as the second of the epistles which “Paul wrote following the example of his predecessor John.” It is used in the letter from the church of Lyons and Vienne and by Irenaeus, Tertullian, Clement of Alexandria, Origen and later writers. We can well accept the dictum of Dr. Hort that it “is all but certain on this evidence that the Epistle was in existence by 95 AD; quite certain that it was in existence but five years later or conceivably a little more” (Hort, Judaistic Christianity, 118).

To this very strong chain of external evidence, reaching back to the very beginning of the 2d cent., I add the fact that the phrase of St. Paul to the Ephesians (Eph 1:16), “To be a chaste woman” (μήτρια τῆς ἀρχῆς), renders a more Christological sense than it had before. Eph 1:4, “But his excellency is from God” (ἐξουσία ἐξ αὐτοῦ) is similarly one of the earliest examples of the use of the word “excellence.” In the teaching of St. Paul the word is used in its highest and most comprehensive sense.

(1) That it claims to be written by St. Paul is seen not only in the greeting, “Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus,” but also in 3:1, where we read: “For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gentiles,” a phrase which is continued in 4:1: “I therefore, the prisoner in the Lord.” This claim is substantiated by the general character of the epistle which is written after the Pauline norm, with greeting and thanksgiving, leading on to and serving as the introduction of the special doctrinal teaching of the epistle. This is the first great division of the Pauline epistles and is the very part often referred to by an application of the teaching to practical matters, which in turn yields many personal greetings, salutations, and the final benediction, commonly written by the apostle’s own hand. In only one particular does Eph fail to answer completely to this outline. The absence of the personal greetings has always been marked
as a striking peculiarity of our letter. The explanation of this peculiarity will meet us when we consider the destination of the epistle (see III below).

(2) Further evidence for the Pauline authorship is found in the general style and language of the letter, which is absolutely at variance (Eph. v. 20; Christ. Lit., 294) that "every sentence contains verbal echoes of Pauline epistles, indeed except when ideas peculiar to the Epistle come to expression it is simply a mosaic of Pauline phraseology," without accepting his compo as a whole, a view he did not write it. We feel, as we read, that we have in our hands the work of one with whom the other epistles have made us familiar. Yet we are conscious none the less of certain subtle differences which give occasion for the various arguments that critics have brought against the claim that St. Paul is the actual author. This is not questioned until the beginning of the last century, but has been since Schleiermacher and his disciple Usteri, though the latter published his doubts before his master died. The Tübingen scholars attacked the epistle mainly on the ground of supposed traces of Gnostic or Montanist influences, akin to those ascribed to the Colossians. Later writers have given over this claim to put forward when they differ from Brunner (De Wetstein), followed by Holtzmann, von Soden and others; dependence on Colossians (Hitzig, Holtzmann); the attitude to the Apostles (von Soden); doctrinal differences, esp. those that concern Christology and the Parousia, the concepts of the church (Klopper, Wrede and others). The tendency, however, seems to be toward a saner view of the questions involved; and most of those who do not accept the Pauline authorship would probably agree with Jülicher (23 R), who asserts that "the whole Pauline character of the Epistle is unique, intimately familiar with the Pauline epistles, esp. with Col., writing about 90," who sought in Eph. "to put in a plea for the true catholicism in the meaning of Paul and in his name.

(3) Certain of these positions require that we should examine the doctrinal objections. (a) First of these is the claim that Eph. has a different conception of the person and work of Christ from the acknowledged epistles of St. Paul. Not only have we the exaltation of Christ, which we find in Col. 16 and elsewhere, the earlier writer's further statement that it was God's purpose from the beginning to "sum up all things in Christ, the things in the heavens, and the things upon the earth" (Eph. 1 10). This is no more than the natural expansion of the teaching "all things that were written to Christ in 1 Cor. 6, and is an idea which has at least its foreshadowing in Rom. 8 19,20 and 2 Cor. 5 18,19. The relation between Christ and the church as given in 1 22 and 5 23 is in entire agreement with St. Paul's teaching in Rom. 13 and 1 Cor. 12. It is still the Pauline figure of the church as the body of Christ, in spite of the fact that Christ is not thought of as the head of that body. The argument in the epistle does not deal with the doctrine of the cross from the standpoint of the epistles, but the latter is used as a text, exactly the same. There is redemption (1 7, 14; 4 30); reconciliation (2 14-16); forgiveness (1 7; 4 32). The blood of Christ shed on the cross redeems us from our sin and restores us to God. In like manner it is said that the Parousia is treated (2 7) as something far off. But St. Paul has long since given up the idea that it is immediately; even in 2 Thess. 2 he shows that an indeterminate interval must intervene, and in Rom. 11 25 he sees a period of time yet unfulfilled before the Parousia (6). The doctrine of the cross is the most striking contrast to the earlier epistles. We have already dealt with the relation to Christ of the church. The conception of the church universal is in advance of the earlier epistles, but it is the natural climax of the development of the apostle's conception of the church as shown in the earlier epistles. Writing from Rome with the idea of the empire set before him, it was natural that Paul should see the church as a great whole, and should use the word ecclesia in a more absolutely and universally as the epistle to the Ephesians, (Eph.). As a matter of fact the word is used in this absolute sense in 1 Cor 12 28 before the Captivity Epistles (cf. 1 Cor. 1 2; 10 32). The emphasis here on the unity of Jew and Gentile in the church (as against the other gospels) is a part of the foreshadowing of the Epistle to the Rom., though in Eph this is "urged on the basis of God's purpose and Christian faith, rather than on the Law and the Promises." It may be true that in Eph the Law is spoken of slightly, as some say, by the reference in 24 7 (11). In no case is the doctrinal portion of the epistle counter to that of the acknowledged Pauline epistles, though in the matter of the church, and of Christ's relationship to it and to the universe, there is evidence of progress in the apostle's conception of the underlying truths, which none the less find echoes in the earlier writings. "New doctrinal ideas, or a new proportion of these ideas, is no evidence of different authorship." (c) In the understanding of the organization of the church there is in any essential different from what we have in 1 Cor.

(4) The linguistic argument is a technical matter of the use of Gr. words that cannot well be discussed here. The general claim is that the greater part of the sentences, the repetitions on the one hand; the lack of argument, the full, swelling periods on the other, its evident counterpart in portions of Rom. The minute differences which show themselves in new or strange words will be much reduced in number when we take from the list those that are due to subjects which the author does not discuss elsewhere, or that the author of the Pauline Christology (Holtzmann, (17), 25) gives us a list of those hapax legomena (76 in all). But there are none of these which, as Lock says, "Paul could not have known..." and there are certain which he does not use elsewhere and others which are only found in his acknowledged writings. The following stand out as affording special ground for objection. The phrase "heavenly places" (to epouranioskos, 1 3, 20; 6, 6; 3, 10; 6, 12) is peculiar to this epistle. The phrase finds a partial (1 15 49) and the thought is found in Phil. 3 20. The devil (ho diabolos, 1, 27; 2, 11) is used in place of the more usual Satan (satanas). In Acts St. Paul is quoted as saying diabolos in 13 11, and in 14 10 of his own-words, that he would have used the Gr term when writing from Rome to a Gentile church. The catching commissary, the expression "holy" (haligois) of the apostles (3 5) fails to the ground when we remember that the expression "holy" (hagios) is St. Paul's common word, and that he uses it of himself in this very epistle (3 8). In like manner "mystery" (mathema), "dispensation" (oikonomia) are found in other epistles in the same sense that we find them in here.

The attack on the epistle fails, whether it is made from the point of teaching or language; and there is no ground whatever for questioning the truth of Christian tradition that St. Paul wrote the letter which we know as the Epistle to the Ephesians.

II. Place and Date of Writing.—The time and place of writing Eph turn on the larger question of the chronology of St. Paul's life. It is a question of the relation of the Captivity Epistles to each other; and the second question whether they were written from Caesarea or Rome (for this see Phil., Ephesus). Suffice it here to say that the place was undoubtedly Rome, and the Epistle written during the latter part of the two years' captivity which we find recorded in Acts 28 30. The date will then be, following the later chronology, 63 or 64 AD; following the earlier, which is, in many ways, to be preferred, about 56 AD.

III. Destination.—To whom was this letter written? The title says to the Ephesians. With this the witness of the early church almost universally agrees. It is distinctly stated in the Muratorian Fragment (10b, l. 20); and the epistle is quoted as to the
Ephesians by Irenaeus (Adv. Haer., v.14, 3; 24, 3; Tertullian (Adv. Marc., v.11, 17; De Praeae., 36; De Monag., v.); Clement of Alexandria (Strom., iv.65; Paed., i.18) and Origen (Contra Celsum, iii.20). To these we may add the evidence of the extant MSS and VSS, which unite in ascribing the epistle to the Ephesians. The only exception to the universal evidence is Tertullian’s account of Marcion (cir 150 AD) who reads Ad Loadoiciens (Adv. Marc., v.11: “I say nothing (contra ibid) saying epistles en Epheos” which we have with the heading ‘to the Ephesians,’ but the heretics ‘to the Laodiaceans’ . . . . [v.17]: According to the true belief of the church we hold this epistle to have been dispatched to the Ephesians, not to the Laodiaceans; but Marcion had to falsify its title, wishing to make himself out a very diligent investigator”).

This almost universal evidence for Ephesus as the destination of our epistle is shattered when we turn to the evidence of the MSS. The MSS are lacking in Codex Sinaiticus and Codex Vaticanus, and that the corrector of the cursive known as 67 has struck them out of his copy. Besides these a recently described MS, Cod. Laura 184, given to us by the present editor, shows that a text is ascribed to Origen by that scribe that it was compiled from Origen’s writings, omits these words (Robinson, Ephesians, 293). To this strong manuscript evidence against the inclusion of these two words in the inscription we must add the evidence of Origen and Basil. Origen, as quoted in Cranmer’s Catena ad loc., writes: “In the Ephesians alone we found the expression ‘to the saints which are,’ and we ask, unless the phrase ‘which are’ is redundant, what it can mean. May it not be that as in Exodus He who speaks to Moses declares His name to be the Absolute One, so also those who are partakers of the Absolute become existent when they are called, as it were, from non-being into being.” Origen evidently knows nothing here of any reading en Epheos, but takes the words “which are” in an absolute, metaphysical sense. Basil, a century and a half later, probably refers to this comment of Origen, for he says (Contra Eunapios, iii.39) when writing to the Ephesians, as to men who are truly united with the Absolute One through clear knowledge, he names them as existent ones in a particular phrase, saying ‘to the saints which are and that are in Christ Jesus.’ For so those who were before us have handed it down, and we also have found [this reading in old copies].” In Jerome’s note on this verse there is perhaps a reference to this comment on Origen, but the passage is too indefinitely expressed for us to be sure what its bearing on the reading really is. The later writers quoted by Lightfoot (Bib. Essaye, 384 f) cannot, as Robinson shows (Eph, 293), be used as witnesses against the Textus Receptus. We may therefore conclude that the reading en Epheos, it is shown in the phrase “the saints which are” (tous oisaias) as absolute, as Origen did; or as meaning “truly,” is impossible. It is possible to take the words with what follows, “and faithful” (kai pistola), and interpret this latter expression (pistola) as the NT：“believers,” or “to the saints who are also believers,” or “to the saints who are also faithful,” i.e. steadfast. Neither of these is wholly in accord with St. Paul’s normal usage, but they are at least possible.

The determining factor in the question of the destination of the epistle lies in the epistle itself. We must not forget that, save perhaps at Corinth, there was no church with which Paul was so closely associated as that in Ephesus. His long residence there, of which we read in Acts (chs 19, 20), finds no echo in our epistle.

There is no greeting to anyone of the Christian community, many of whom were probably intimate friends. The close personal ties, that the scene of Acts 20 17-38 shows us existed between him and his converts in Ephesus, are not even hinted at. The epistle is a calm discussion, untouched with the warmth of personal allusion beyond the opening greeting of the first verse, and so we have the heading ‘to the Ephesians,” but the heretics “to the Laodiaceans” . . . . [v.17]: According to the true belief of the church we hold this epistle to have been dispatched to the Ephesians, not to the Laodiaceans; but Marcion had to falsify its title, wishing to make himself out a very diligent investigator”).

2. The In-Here according to TR we read “Paul scription unto the saints which are at Ephesus [en Epheos] and to the faithful in Christ Jesus.” When we look at the evidence for this reading we find that the.To members en Epheos are lacking in Codex Sinaiticus and Codex Vaticanus, and that the corrector of the cursive known as 67 has struck them out of his copy. Besides these a recently described MS, Cod. Laura 184, given to us by the present editor, shows that a text is ascribed to Origen by that scribe that it was compiled from Origen’s writings, omits these words (Robinson, Ephesians, 293). To this strong manuscript evidence against the inclusion of these two words in the inscription we must add the evidence of Origen and Basil. Origen, as quoted in Cranmer’s Catena ad loc., writes: “In the Ephesians alone we found the expression ‘to the saints which are,’ and we ask, unless the phrase ‘which are’ is redundant, what it can mean. May it not be that as in Exodus He who speaks to Moses declares His name to be the Absolute One, so also those who are partakers of the Absolute become existent when they are called, as it were, from non-being into being.” Origen evidently knows nothing here of any reading en Epheos, but takes the words “which are” in an absolute, metaphysical sense. Basil, a century and a half later, probably refers to this comment of Origen, for he says (Contra Eunapios, iii.39) when writing to the Ephesians, as to men who are truly united with the Absolute One through clear knowledge, he names them as existent ones in a particular phrase, saying ‘to the saints which are and that are in Christ Jesus.” For so those who were before us have handed it down, and we also have found [this reading in old copies].” In Jerome’s note on this verse there is perhaps a reference to this comment on Origen, but the passage is too indefinitely expressed for us to be sure what its bearing on the reading really is. The later writers quoted by Lightfoot (Bib. Essaye, 384 f) cannot, as Robinson shows (Eph, 293), be used as witnesses against the Textus Receptus. We may therefore conclude that the reading en Epheos, it is shown in the phrase “the saints which are” (tous oisaias) as absolute, as Origen did; or as meaning “truly,” is impossible. It is possible to take the words with what follows, “and faithful” (kai pistola), and interpret this latter expression (pistola) as the NT：“believers,” or “to the saints who are also believers,” or “to the saints who are also faithful,” i.e. steadfast. Neither of these is wholly in accord with St. Paul’s normal usage, but they are at least possible.

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3. The Evidence of the Letter Itself

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This element in the epistle, coupled with the strange fact of Marcion’s attributing it to the Laodiaceans, and the expression in Col 4 16 that points to a letter coming from Laodicea to Colosse, has led most of the present day to accept Unsscher’s suggestion that the epistle is really a circular letter to the churches either in Asia, or, perhaps better, in that part of Phrygia which lies near Colosse. The readers were evidently Gnostics (2 1; 3 1, 2) and from the mission of Tychicus doubtless of a definite locality, though for the reasons given above this could not well be Ephesus alone. It is barely possible that the cities to whom St. John was bidden to write the Revelation were also towns near Ephesus, possibly because it was so written in the first verse, and from the connection with Colossians, it is at least probable that two of these churches were at Colosse and Laodicea. On this theory the letter would seem to have been written from Rome to churches in the neighborhood of, or accessible to, Colosse, dealing with the problem of Christian unity and fellowship and the relations between Christ and the church and sent to them by the hands of Tychicus. The inscription Ephe to THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA
The connection between Eph and 1 Pet is not beyond question. In spite of the disclaimer of as careful a writer as Dr. Bigg (ICC) it is impossible to follow the references to Eph used by Holtzmann and others and not feel that St. Peter either knew Eph or at least had discussed these subjects with its author. For, as Dr. Hort tells us, the similarity is one of thought and structure rather than of phrase. The following are the more striking passages with their parallels in 1 Pet: Eph 1:8 (1 Pet 1:3); 1:18–20 (1 Pet 1:3–5); 2:18–22 (1 Pet 2:4–6); 3:20–22 (1 Pet 3:22); 3:9 (1 Pet 1:20); 3:20 (1 Pet 1:12); 4:19 (1 Pet 1:14). The explanations that 1 Pet and Eph are both from the pen of the same writer, or that Eph is based on 1 Pet, are overthrown, among other reasons, by the close relation between Eph and Col.


Write

Holtzmann adds various minor similarities, but none of these are sufficient to prove any noticeable dependence on Eph. The contact with the Fourth Gospel is more positive. Love (agapé) and knowledge (gnōsis) are used in the same sense in both the Gospel and the Epistle. The application of the Messianic title, the Beloved (Eph 1:6), to Christ does not appear in the Gospel (it is found in Mt 3:17), but the statement of the Father's love for Him constantly recurs.

The reference to the going up and coming down of Christ (Eph 4:9) is closely akin to Jn 5:13 ("No man hath ascended into heaven, but he"). So, too, Eph 5:11.13 finds echo in Jn 3:19; Eph 4:4.7 in Jn 3:34; Eph 5:6 in Jn 3:36. Eph 5:1 is akin to Jn 1:16 and Eph 2:3 to Jn 3:10.

When we turn to Col we find a situation that is without parallel in the NT. Out of 155 verses in Eph, 78 are found in Col in varying degrees of identity. Among them are these: Eph 1:6 || Col 1:18; Eph 1:16ff || Col 1:9; Eph 1:21ff || Col 1:16ff; Eph 1:25ff || Col 2:1; Eph 4:14 || Col 2:19; Eph 4:22 || Col 3:9; Eph 4:32 || Col 3:12ff; Eph 5:5 || Col 3:5; Eph 5:19ff || Col 3:16ff; Eph 6:4 || Col 2:11; Eph 6:5–9 || Col 3:22–4. For a fuller list see Abbott (ICC, xxii).

New, however, is the notion that the church is the body of Christ, a similarity in argument so great that Bishop Barry (NT Comm, for Eng. Readers, Ellicott) can make a parallel showing the divergence and similarity by the simple device of different type.

To this we must add that there are at least a dozen Gr words common to these two epistles not found elsewhere. Over against this similarity is to be set the dissimilarity. The general subject of the epistles is not approached from the same standpoint. In one it is Christ as the head of all creation, and our duty in consequence. In the other it is the church as the fulness of Christ and our duty—put constantly in the same words—in consequence thereof. In Eph we have a number of OT references, in Col only one. In Eph we have unique phrases, of which "the heavenly spheras" (καταστάσεις) is most striking, and the whole treatment of the relation of Jew and Gentile in the church, and the marriage tie as exemplified in the relation between Christ and the church. In Col we have in like manner passages which are real, but the controversy in ch 2, and the salutations. In truth, as Davies (Ep. St. Paul to Eph, Col, and Phil) well says: "It is difficult indeed to say, concerning the patent coincidences of expression in the two epistles, whether the points of likeness or of unlikeness between them are the more remarkable."

This situation has given rise to various theories. The most complicated is that of H. Holtzmann, who holds that some passages point to a priority of Col, others to that of Eph; and that Col, as we have it, is composite, based on an original epistle of St. Paul which was expanded by the author of Eph—whom was not St. Paul—after he had written this epistle. So Holtzmann would give us the original Col (Pauline), Eph (based on it), and the present Col (not Pauline) expanded from the former through the latter. The theory falls to the ground on its fundamental hypothesis, that Col as it stands is interpolated. The most reasonable explanation is that both Col and Eph are the work of St. Paul, written at practically the same time, and that in writing on the same subjects, to different people, there would be just the differences and similarity which we have in these epistles. The objection that St. Paul could not repeat himself and yet differ as these two letters do is purely imaginary. Zahn shows us that men do just this very thing, giving an account of Bismarck's speaking on a certain subject to a group of officers and later to a large body of men, and yet using quite different language. Moreover, St. Paul was a lawyer, used to argue (cf Rom and Gal and 1 Tim and 2 Tim) when to do so will serve his purpose. "Simultaneous authorship by one writer," and that writer St. Paul, is the only explanation that will satisfy all the facts in the case and give them their proper weight.

V. The Purpose. If our interpretation of the circumstances, composition and destination of Eph be right, we are now in a position to look beneath the surface and ask why the apostle wrote it. To understand its central theme we must remember that St. Paul, the prisoner of the Lord, is writing in the calm of his imprisonment, far from the noise and turmoil, the conflict and strife, that marked his earlier life. He is now able to look out on the church and get a view of it in its wholeness, to see the part it is to play in God's scheme for the restoration of the human race, to see God's purpose in it and for it and its relation to Him. With this standpoint he can write to the churches about Ephesus, on the occasion of his release (cf Col 1:4, "a																																																																																																																																																																																																																																																																																																																																																																																																																																																								
to correct false views on some special point, but to emphasize the great central truth which he had put in the very forefront of his letter. God's eternal purpose is to gather into one the whole created universe, to restore the continuity of creation between them and Himself. The apostle's whole prayer is for this end, his whole effort and desire is toward this goal: that they may have full, clear knowledge of this purpose of God which He is working out through Christ Jesus, who is the head of the church, the very fulness of Him who is being fulfilled all over the world. Everything, for the apostle, as he looks forth upon the empire, centers in the purpose of God. The discord between the elements in the church, the distinction between Jew and Gentile, all these must yield to that greater purpose. The vision is of a great oneness in Christ and through Him in God, a oneness of birth and faith and life and love, as men, touched with the fire of that Divine purpose, seek to fulfill, each in himself, the part that God has given him to play in the world, and, fighting against the foes of God, to overcome at last.

It is a noble purpose to set before men this great mystery of God's means by which, in Christ, He may restore all men to union with Himself. It is an impossible vision except to one who, as St. Paul was at the time, is in a situation where the strife and turmoil of outside life can enter but little, but a situation where he can look out with a calm vision and, in the midst of the world's—
cord, discern what God is accomplishing among men.

VI. *Argument.*—The Argument of Eph is as follows:

1. Greeting (1-2):

1 1-10: Hymn of praise to God for the manifestation of His purpose for men in Christ Jesus, chosen from the beginning to a holy life in His love, to be adopted as sons through Jesus Christ, in whom as the Beloved He has predestined us (vs 1-6). Redeemed by the blood of Christ by whom we have forgiveness of sins through His grace abounding in us and making us know the mystery of His unchangeable love for all through the entire universe (vs 7-10).

1 11-14: For this Israel has served as a preparation, and to this the Gentiles are come, sealed unto salvation by the Holy Spirit of power.

1 14-15: Thanksgiving for their faith.

1 16-21: Prayer that they may, by the spirit of wisdom and revelation, know their destiny and the power of God to fulfill it.

1 22-2:10: Summary of what God has done in Christ: God's sovereignty (vs 22-24), and headship in the church (vs 22,23): His work for men, quickening us from a death of sin into which man has sunk, and existing us to fellowship with Christ by His grace, which has created us for good works as part of His eternal purpose (1:10).

1 11-13: The contrast between the former estate of the Gentiles, as strangers and aliens, and their present one, as citizens of the heavenly kingdom (1:11-13).

1 14-18: Christ, who is our peace, uniting Jew and Gentile and reconciling man to God through the cross; by which He has access to the Father and has power to fulfill His will in His character as God.

1 19-22: This is theirs who are fellow-citizens of the saints, built up on the foundation of the apostles and prophets, become a temple of God in the Spirit.

1 21-2: A digression on the "mythology," i.e., the revelation, of the pagans, that man may grasp it. The "mythology" is that all men, Jews and Gentiles, are brought together in the priesthood of this lit. Paul is a minister, to whom has been given the stewardship of that mystery, unfolding to all creatures God's wisdom, in its briefest expression: "with the mystery of Christ." (1:18-19). Prayer that they may live up to their opportunities (vs 14-19).

2 1-6: The outcome of this privilege, the fulfillment of the Divine purpose, must show itself in unity of life in the Christian fellowship.

2 7-16: The different gifts which the Christians have are for the upbuilding of the church into that perfect unity which is found in Christ.

2 17-24: The spiritual darkness and corruption of the old Gentile life set over against the enlightenment and purity and holiness of the new life in Christ.

3 1-6: Special features of the Christian life, arising out of the union of Christians with Christ and making for the fellowship in the church. On the side of the individual: sins in word (4:25-30); of temp (vs 31-32); self-sacrifice as opposed to self-indulgence (5:1-8); the continuation of the love of Christ and the passing of this (vs 9-14) general behavior (vs 15-20); on the side of social relations: husband and wife exemplified in the relation of Christ and the church (vs 25-33); children and parents (6:1-4); servants and masters (vs 5-9).

3 10-13: The Christian warfare, its foes and armor and weapons.

3 21-34: Conclusion.

VII. *Teaching.*—The keynote to the doctrinal basis of the epistle is struck at the very outset. The hymn of praise centers in the thought of God, the Father of Our Lord Jesus Christ. It is to Him that the blessing is due, to Him, who had chosen us from the beginning, in whom there is redemption (1:3-7). God as the very heart and soul of every thing, "the firstborn among all created things." (4:6).

He is the Father from whom all revelation comes (1:17), and from whom every human family derives its distinctive characteristics (3:15). But He is not only Father in relation to the universe: He is also the Head of the church. The significance of the Head is that He is the Beloved Son (1:6) clearly a Messianic term, as the voice from heaven at Christ's baptism, "This is my beloved Son, in whom I am well pleased," shows (Mt 3:17). In Him we are quickened (2:5). He is made up of His church (2:5). He died on the cross (ver 10), and by His blood (1:7) we have redemption (4:30), and reconciliation with God (2:16).

raised from the dead (1:20), now is in heaven (1:20; 4:8) from which place He comes (4:5), bringing gifts to men. (This interpretation makes the descent follow the ascents, and the Lord's return the return of Christ through His gifts of the Spirit which He gave to the church.) He is who in heaven fills all things (ver 10); and, from a wealth which is unsearchable (3:8), as the Head of the church (1:22), pours out His grace to free us from the power of evil (1:21). To this end He endues us with His Spirit (3:16). This teaching about God, Father, Son and Holy Spirit, is no abstract theorizing. It is all intensely practical, having at its heart the purpose of God from the ages, which we saw above, is to restore again the unity of all things in Him (1:9-10); to heal the breach between man and God (2:16,17); to break down the separation between Jew and Gentile, and to abolish the enmity not only between them, but between them and God. This purpose of God is to be accomplished in a visible society, the one church, built upon the foundation of the apostles and prophets (ver 20), of which Jesus Christ is the head of the corner, into which we are meant to be admitted by holy baptism, where they own one Lord, hold to one faith, in one God and Father of all who is above and through all (4:4-7).

The teaching as to the church is one of the most striking elements of the epistle. In the first place we have the church as the one body which has been already discussed. The apostle sees the whole Christian community throughout the world bound together into a unity, one fellowship, one body. He has risen to a higher vision than man had ever had before. But there is a further teaching in the epistle. Not only is the church throughout the world one body, but it is the body of Christ who is its Head (1:21 f). He has, as Lightfoot suggests, the same relation to the church which in ver 10 He has to the universe. He is its Head, "the inspiring, ruling, guiding, combining, sustaining power, the mainspring of its activity, the center of its unity and the seat of its life." But the relation is still closer. If, as the evidence adduced would necessitate, one accepts J. Armitage Robinson's explanation of πλοῖον, as that without which a thing is incomplete (Eph, 255 f), then the church, in some wonderful mystery, is the complement of Christ, apart from which He Himself, as the Christ, lacks fulness. We are needed by Him, that so He may become all in all. He, the Head of restored humanity, the Second Adam, needs His church, to fulfill the unity which He came upon earth to accomplish (of Stone, Christian Church, 85, 86). Still further, we find in this epistle the figures of the church, as the Temple of the Spirit (2:21 ff), and the Bride of Christ (5:23 ff). Under the latter figure we find the marriage relation of the Lord to Israel, which runs through the Old Testament (Hos 3:1, 6, et al.), applied to the union between Christ and the church. The significance of the close tie that binds them, the self-sacrificing love of Christ, and the self-surrender of obedience on the part of the church; and the object of this is that so the church may be free from any blemish, holy and spotless. In the figure of the Temple, which is an expansion of the earlier figure in 1 Cor 3:16; 2 Cor 6:16, we see the thought of a spiritual building, a sanctuary, into which all the diverse elements of the churches grow into a compact unity. These figures sum up in the community which the Divine purpose finds its fulfillment. The progress forward to that fulfillment is due to the combined effort of God and man. "The church, the society of Christian men . . . . is built and yet grows. We need a further church to cooperate in its development" (Westcott). Out of this doctrinal development the apostle works out
the practical life by which this Divine purpose can find its fulfillment. Admitted into the fellowship of the church by baptism, we become members one of another (4:23). It is on this basis that he urges harmony among the believers as a means of living together with each other, and pleads for gentleness and a forgiving spirit (vs 25-32). As followers of God we are to keep free from the sins that spring from pride and self-indulgence and any fellowship with the spirit of evil (5:1-14). Our life is to be lived as seeking the fulfillment of God’s purpose and the fulfillment of all the relationships of life (5:15-6:9). All is to be done with the full armor of the Christian soldier, as is fitting for those who fight spiritual enemies (6:10ff). The epistle is predominantly practical, bringing the significance of the great revelation of God’s will to the everyday duties of life, and lifting all things up to a higher level which finds its ideal in the indwelling of Christ in our hearts, out of which we may be filled with all the fulness of God (3:17-19).

CHARLES SMITH LEWIS

EPHESUS, Ἐφέσος, Ephesos, “desirable”: A city of the Roman province of Asia, near the mouth of the Cayster river, 3 miles from the western coast of Asia Minor, and opposite the island of Samos. With an artificial harbor accessible to the largest ships, and rivaling the harbor at Miletus, standing at the entrance of the valley which reaches far into the interior of Asia Minor, and connected by highways with the chief cities of the province, Ephesus was the most easily accessible city in Asia, both by land and sea. Its location, therefore, favored its religious, political and commercial development, and presented a most advantageous field for the missionary labors of Paul. The city stood upon the sloping sides and at the base of two hills, Prion and Coressus, commanding a beautiful view of the city below, its climatic climate, mild, and the soil of the valley was unusually fertile.

Tradition says that in early times near the place where the mother goddess of the earth was born, the Amazons built a city and a temple in which they made their worship. This little truth in our literature, bearing at different times the names of Samornia, Trachea, Otygia and Ptelea, flourished until in the early Gr days it aroused the cupidity of Androcles, a prince of Athens. He captured it and made it a Gr city. Still another tradition says that Androcles was its founder. However, under Gr rule the Gr civilization gradually supplanted that of the Orientals, the Gr language was spoken in place of the Asiatic, and the Asiatic goddess of the temple assumed more or less the character of the Gr Artemis. Ephesus, therefore, and all that pertained to it, was a mixture of oriental and Gr. Though the early history of the city is obscure, it seems that at different times it was in the hands of the Carianus, the Lelges and Ionians; in the early historical period it was one of a league of twelve Ionian cities. In 560 BC it came into the possession of the Lydians; 3 years later, in 557, it was taken by the Persians; and during the following years the Greeks and Persians were constantly disputing for possession. Finally Alexander the Great took it; and at his death it fell to Lysimachus, who gave it the name of Arsinoe, from his second wife. Upon the death of Attalus II (Philippus), king of Pergamos, it was bequeathed to the Rom Empire; and in 190, when the Rom province of Asia was formed, it became a part of it. Ephesus and Pergamos, the capital of Asia, were the two great rival cities of the province. Though Pergamos was the center of the Rom religion and of the government, Ephesus was more accessible, the commercial center and the home of the native goddess Diana; and because of its wealth and situation it gradually became the chief city of the province.

It is to the temple of Diana, however, that its great wealth and influence are largely due. Like the city, it dates from the time of the Amazons, yet what the early temple was like we now have no means of knowing, and of its history we know little excepting that it was seven times destroyed by fire and rebuilt, each time on a scale larger and grander than before. The wealthy king Croesus supplied it with many of its stone columns, and the present temple is of all the ancient buildings the most magnificent.

In time the temple possessed valuable lands; it controlled the fisheries; its priests were the bankers of its enormous revenues. Because of its strength the people stored there their money for safe-keeping; and it became to the ancient world practically all that the Bank of England is to the modern world.

In 356 BC, on the very night when Alexander the Great was born, it was burned; and when he grew to manhood he offered to rebuild it at his own expense if his name might be inscribed upon its portals. The priests of Ephesus were unwilling to permit, and they politely rejected his offer by saying that it was not fitting for one god to build a temple to another. The wealthy Ephesians themselves undertook its reconstruction, and 220 years passed before its final completion.

Not only was the temple of Diana a place of worship, and a treasure-house, but it was also a museum in which the best statuary and most beautiful paintings were preserved. Among the paintings was one by the famous Apelles, a native of Ephesus, representing Alexander the Great hurling a thunderbolt. It was also a sanctuary for the criminal, a kind of city of refuge, for none might be arrested for any crime whatever when within a bowshot of its walls, and it was, in a sense, the Amazons to which the temple a village in which the thieves and murderers and other criminals made their homes. Not only did the temple bring vast numbers of pilgrims to the city, as does the Kaaba at Mecca at the present time, but it employed hosts of people apart from the priests and priestesses; among them were the large number of artisans who manufactured images of the goddess Diana, or shrines to sell to the visiting strangers.

Such was Ephesus when Paul on his 2d missionary journey (Acts 18:19–21) first visited the city, and when, on his 3d journey (19:8-10; 20:31), he remained there for two years preaching in the synagogue (19:8.10), in the school of Tyrannus (19:9) and in private houses (20:20). Though Paul was probably not the first to bring Christianity to Ephesus, for Jews had long lived there (2:9; 6:9), he was the first to make progress against the worship of Diana. As the fame of his teachings was carried by the pilgrims to its possession, his influence extended to every part of Asia Minor. In time the pilgrims, with decreasing faith in Diana, came in fewer numbers; the sales of the shrines of the goddess fell off; Diana of the Ephesians was no longer great; a Christian church was founded there and flourished, and one of its first leaders was the
apostle John. Finally in 262 AD, when the temple of Diana was again burned, its influence had so far departed that it was never again rebuilt. Diana was the chief goddess of the women of Ephesus, and in 341 AD a council of the Christian church was held there. The city itself soon lost its importance and decreased in population. The sculptured stones of its great buildings, which were no longer in use and were falling to ruins, were carried away to Italy, and esp. to Constantinople for the great church of Saint Sophia. In 1308 the Turks took possession of the little that remained of the city, and deported or murdered its inhabitants. The Cayster river, overflowing its banks, gradually covered with its muddy deposit the spot where the temple of Diana had once stood, and at last its very site was forgotten.

The small village of Ayasaluk, 36 miles from Smyrna on the Aidin R.R., does not mark the site of the ancient city of Ephesus, yet it stands nearest to its ruins. The name Ayasaluk is the corruption of three Gr words meaning “the Holy Word of God.” Passing beyond the village one comes to the ruins of the old aqueduct, the fallen city walls, the so-called church of St. John, the bath of the Turkish fort which is sometimes called Paul’s prison, the huge theater which was the scene of the riot of Paul’s time, but which now, with its marble torn away, presents but a hole in the side of the hill Frequent raids from Mr. J. T. Wood, for the British Museum, obtained permission from the Turkish government to search for the site of the lost temple of Diana. During the eleven years of his excavations at Ephesus, $80,000 were spent, and few cities of antiquity have beheld such a century of exploration. The city wall of Lysimachus was found to be 36,000 ft. in length, inclosing an area of 1,027 acres. It was 10½ ft. thick, and strengthened by towers at intervals of 100 ft. The six gates which pierced the wall are now marked by mounds of rubbish. The sites and dimensions of the various public buildings, the streets, the harbor, and the foundations of many of the private houses were ascertained, and numerous inscriptions and sculptures and coins were discovered. Search, however, did not reveal the site of the temple until January 1, 1870, after six years of faithful work. Almost by accident it was then found in the valley without the city walls, several feet below the present surface. Its discovery brought about an arrangement which enabled Mr. Wood to reconstruct the entire temple plan. The temple was built upon a foundation which was reached by a flight of ten steps. The building itself was 425 ft. long and 220 ft. wide; each of its 127 pillars which supported the roof of its colonnade was 60 ft. high; like the temples of Greece, its interior was open to the sky. For a further description of the temple, see Mr. Wood’s excellent book, Discoveries at Ephesus. J. E. BANKS.


EPHOD, e’fod (יוּד, ye’ad; LXX εποδή, ἐφόδος, ἐφόδθος; ephôd, ἐφόδος, ἐφόδ, ἐφόδθ, ἐφόδθος, ἐφόδθιος, ἐφόδθαι, στολὴ ἐξαλλος, στολὴ ἐξαλλος, στολὴ ἐξαλλον, στολὴ ἐξαλλον); 1) A sacred vestment originally designed for the high priest (Ex 28 4 ff.; 39 2 ff.), and made of gold, blue, and purple, and scarlet, and fine twined linen, held together by two shoulde rpieces and a skilfully woven band which served as a girdle for the ephod. On the shoulde rpieces were two onyx stones engraved with the names of the twelve tribes of Israel. It is not known whether the ephod extended below the hips or only to the waist. Attached to the ephod by chains of pure gold was a breastplate containing twelve precious stones in four rows. Underneath the ephod was the blue robe of the ephod extending to the bottom of the priest. The robe of the ephod was thus a garment comprising, in addition to the long robe proper, the ephod with its shoulderpieces and the breastplate of judgment.

2) From the historical books we learn that ephods were worn by persons other than the high priest. Thus the boy Samuel was girded with a linen ephod while assisting the aged high priest (1 S 2 18); the priests at Nob, 85 in number, are described as men wearing a linen ephod (28 18); and David was girded with a linen ephod when he danced in the procession that brought the ark into Jerusalem (2 S 6 14). The ephod was considered appropriate for the king on this solemn and happy occasion; but it would be reading into the narrative more than it contains to infer that lay worshipers were regularly clothed with the ephod; nor are we to suppose that priests other than the high priest were accustomed to wear ephods as rich and elaborate as that of the high priest. Abiathar, who became high priest after the assassination of his father by Doeg, probably brought to the camp of David the ephod worn by the high priest in his misin


JOHN RICHARD SAMPEY

EPHOD, e’fod (יוּד, Ye’ad): Father of Haniel, prince of Manasseh (Nu 24 23).

EPHIPHATHA, ef’ha-tha, ef’ ha-tha (’Ephâpha, Eph’phathâ): Aram. word used by Christ (Mt 7 34), the ’Ephâha’al imper of Aram, petlhâ (Heb petlah), translated “Be thou opened” (cf. Is 35 5). The Aram. was the sole language of Pal (II Par. Hg 9) and its use shows that we have here the graphic report of an eyewitness, upon whom the dialectic form employed made a deep impression. This and the corresponding act of the touch with the moistened finger is the foundation of a corresponding ceremony in the Roman Catholic formula for baptism.
**Ephraim**

Ephraim, Ephraim, Ephraim (בֶּן-עָפָרָיָם, 'ephrayim; "double fruit"): The younger of the two sons of Joseph and Asenath, born in Egypt.

1. **The Patriarch**
   - He and his brother Manasseh were adopted by Jacob, and ranked as his own sons, each becoming the ancestor of a tribe in Israel. In blessing his grandchildren, despite their father's protest, Jacob preferred the younger, foreshadowing the future eminence of his descendants (Gen 41:50 ff; 48:20 ff). In the Blessing of Jacob, however, the two are included under the name of Joseph (pp 49 ff).

   At the first census on leaving Egypt, Ephraim's men of war numbered 40,500; and at the second census they are given as 52,500 (Nu 1:33; 26:37). See, however, art. Numbers.

2. **The Tribe**
   - The head of the tribe on the Exodus was Eliashama, son of Ammihud (1:10).
   - With the standard of the tribe of Ephraim on the W. of the tabernacle in the desert march were Manasseh and Benjamin (15:18 ff).
   - The Ephraimites among the spies was Hoshea (i.e. Joshua), the son of Nun (13:8).
   - The division of the land Ephraim was represented by prince Kemuel, son of Shiphtan (34:24).
   - The future power of this tribe is again foreshadowed in the Blessing of Moses (De 33:17). That it was a tribe of men, Moses died, as he, Joshua, whose faith and courage had distinguished him among the spies, succeeded to the chief place in Israel. It was natural that the scene of national assemblies, and the center of the nation's worship, should be chosen within the land occupied by the children of Joseph, at Shechem and Shiloh respectively. The leadership of Ephraim was further emphasized by the rule of Samuel.
   - From the beginning of life in Pal they enjoyed a certain prestige, and were very sensitive on the point of honor (Jos 7:24; 8:1; 12:1 ff). Their acceptance of and loyalty to Saul, the first king chosen over Israel, may be explained by his belonging to a Rachel tribe, and by the close and tender relations existing between Joseph and Benjamin.
   - But they were never reconciled to the passing of the scepter to Judah in the person of David (2 S 2:8 ff). That Israel would have submitted to the sovereignty of Abolam, any more than to that of David, is not to be believed; but his revolt furnished an opportunity to the northern tribes for the shrewd blow at the power of the southern tribe (15:13). Solomon's unwisdom and the crass folly of Rehoboam in the management of the northern tribes fanned the smoldering discontent into a fierce flame. This may be why the work of the Jebel Jebel was longer, and from the day of the disruption till the fall of the Northern Kingdom there was none to dispute the supremacy of Ephraim, the names Ephraim and Israel being synonymous.
   - The most distinguished of Ephraim's sons were Joshua, Samuel and Jeroboam I.

3. **The Territory**
   - The central part of Western Pal fell to the children of Joseph; and, while the boundaries of the territory allotted to Ephraim and Manasseh respectively are given in Jos 16:1; the Canaanites in certain cities of both divisions were not driven out. It was probably thought more profitable to enslave them (16:10; 17:13).
   - The boundaries of Ephraim cannot be followed with accuracy, but roughly, they were as follows: the southern boundary, agreeing with the northern border of Benjamin, started from Bethel, and passed down westward by neither Beth-horon and Gezer toward the sea coast; in yr 3 it met the tops at upper Beth-horon; it turned northward to the southern bank of the brook Kanah (Wady Kanah) along which it ran eastward (17:10) to Michmethath (the plain of Makkheh); thence it went northward along the western edge of the plain to Shechem. It then bent eastward and southward past Taanath-shiloh (Bethshan), Janoah (Yanun) to Ataroth and Naarah (unidentified) and the Jordan (16:7). From Ataroth, which probably corresponds to Ataroth-addar (see 16:7), possibly identical with Ataroth, the southern border passed up to Bethel.
   - Along the eastern front of the land thus defined there is a steep descent into the Jordan valley. It is torn by many gorges, and is rocky and uninhabited. The花椒 slopes are well watered, however, furnish much of the finest land in Pal. Well watered as it is, the valleys are beautiful in season with cornfields, vineyards, olives and other fruit trees. The uplands are accessible at many points from the maritime plain; but the great avenue of entrance to the country runs up Wady es-Sha in Nablous, where the road, threading the pass between Gerizim and Ebal, it descends to the Jordan valley. In this favored region the people must have lived in the main a prosperous and happy life. How appropriate are the prophetic allusions to these conditions in the days of Ephraim's moral decay (Isa 28:1-4; Jer 31:18; Hos 9:13; 10:11, etc)!

W. Ewing

**Ephraim**

(1) A position apparently of some importance, since the position of Baal-hazor (probably = Tell Asur), where Abraham's sheep-farm was located, is determined by relation to it (2 S 15:25). That it lay N. of Jerusalem seems to be indicated in yr 26.

(2) The town near the wilderness to which Jesus retired after the raising of Lazarus (Jn 11:54).

This probably corresponds to Ephraim of Onom (A.V. "Afra") 6 Roman miles N. of Jerus. and therefore to be sought somewhere in the neighborhood of Sinjil and el-Lubbân. Connected with this may have been the name Aphaerema, a district in Syria mentioned in 1 Mac 11:34; Ant. XIII, iv, 9.

The antiquity of the site is attested by the cisterns and rock tombs which stand in the midst of the olive plantations including the plains of Jericho and the Dead Sea. See Ephron.

W. Ewing

**Ephraim, Forest of**

(בְּנֵי אֲפָרְיָם; ya'ar 'ephrayim): The word ya'ar (Heb) probably agrees in meaning with the Arab. 'Afra', which indicates a rough country, abounding in rocks, stones and scrub, with occasional trees; not a "forest," as we understand the term. Here Abalâm was defeated and slain (2 S 18:6 ff, AV "wood of Ephraim"). It must be sought, therefore, E. of the Jordan, in the neighborhood of Mahanaim; but no identification is yet possible.

**Ephraim,Gate of.** See Jerusalem.

**Ephraim,Mount (בֵּין אֲפָרְיָם, har 'ephrayim):** Means that part of the mountain which fell to Ephraim (Josh 19:50, etc). The natives speak today of Jebel Nablus, Jebel Safad, etc, meaning that section of the central range which is subject to each city. It is better therefore to retain the rendering of AV, and not to read with RV "hill-country of Ephraim."

**Ephraim,Wood of.** See Forest of.

**Ephraimites, Ephraimite (בְּנֵי אֲפָרְיָם, 'ephrayim; sing. בֵּין אֲפָרְיָם, 'ephrāthi):** A member of the tribe of Ephraim (Josh 16:10, etc). See also Ephraimite.
Ephrath, Ephrain, Ephron, Ephronite, Ephron Thath, Ephronites, Ephron Thathites, ephrath, ephrat (אפרתה, אפרת; אפרת; אפרדו, אפרדו; Gen 35:16; 48:7; Ephrathath, Ephra-thah, eph-ra-tha, eph-rá-tha (אפרת), אפרת), in the other references: Josh 15:50 [in added vers of LXX only]; Ruth 4:11; 1 Ch 2:19.24.50; Ps 132,6; Mic 5:2, AV “Ephrathah”): The name either of Bethlehem itself or of a district in which Bethlehem was situated. A man of this place was called an Ephrathite (Ruth 1:2; 1 S 17:12). It is held by many authorities that the Ephratath where Rachael was buried (Gen 35:16; 48:7) was a different place, the words “the same is Bethlehem” being a gloss. The reading in Ps 132:6 is doubtful; RVM has “Ephratham.”

Ephrathite, Ephran, Ephran Thath, se Ephrath. 

Ephron, Ephron Thath (אפרון, אפרון, אפרון), “Ephronite, Ephronites, Ephronites (אפרון, אפרון, אפרון):” The Hittite of whom Abraham bought the field and cave of Machpelah (Gen 23:6 ff.; 26:30; 49:30). The transaction was conducted in true oriental fashion, with excessive courtesy, but the large sum of 400 shekels' weight of silver was in the end required (cf 33:19; 1 K 16:24). See also Money, Money, Current.

Ephron, Ephron Thath (אפרון, אפרון, אפרון): (1) 2 Ch 13:19: “And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephron with the towns thereof.” Another reading is “Ephrathim” (RVM). This is thought by many to be identical with Ophrah (אפרת, אפרת, Josh 18:23) and perhaps with Ephram (אפרה, אפרה, Ephrayim, 2 S 13:23) which both have been localized at the lofty town of Eftiyobih.

(2) A city E, of the Jordan between Carmion (Asheroth-karnain) and Scythopolis (Beisan): “Then Judas gathered together all the Israelites that were in the country. . . . Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it either on the right hand or on the left, but they must needs pass through the midst of it” (1 Mach 6:45 46 AV; Ant. XII, viii, 5; also 2 Mach 12:27). Buhl and Schumacher propose Yada el Ghofer, a ruined tower which completely commands the deep Yada el Ghofer, but the ruins appear to be scanty.

(3) Mt. Ephron: The border of Judah is described (Josh 15:9): “It went out to the cities of Mount Ephron.” The position will depend on that of Nephtoch and of Kiriath-jearim.

E. W. G. Masterman


The Epicureans with the Stoics (q.v.) encountered Paul in Athens (Acts 17:18). They were the followers of Epicurus, a philosopher who was born in Samos in 341 BC, and who taught first in Asia Minor and afterward in Athens till his death in 270 BC. His system, unlike most philosophies, maintained its original form, with little development or dissent, to the end of its course. The chief of Paul's opponents of this school may therefore be gathered from the teaching of Epicurus.

The conditions for the rise of Epicureanism and Stoicism were political and social rather than intellectual. Speculative thought had reached its zenith in the great con-

1. Social and Political Causes of the epiclopeadic system of Aristotle. Criticism of these would necessarily drive men back upon themselves to probe deeper into the meaning of experience, as Kant did in later times. But the conditions were not propitious to pure speculation. The breaking up of the Gr city-states and the loss of Gr independence had filled men's minds with a sense of insecurity. The institutions, laws, and customs of society, which had hitherto sheltered the individual, now gave way; and men demanded from philosophy a haven of rest for their homeless and weary souls. Philosophy, therefore, became a theory of conduct and an art of living.

Epicurus deprecated the pursuit of knowledge for its own sake, whether as philosophy or science, and directed his inquiries to the two practical questions: What is the aim of life? and How to attain to it? Philosophy he defined as "a daily business of speech and thought to secure a happy life.”

His ethical teaching is therefore the central and governing factor of Epicurus' philosophy. It belongs to the type generally described as Epicastic as Epicastic Hedonism. The same general hedonistic principles had been taught by Aris-

tippeus and his school, the Cyrenaics, a century earlier, and they were again revived in the 17th cent. in England by Thomas Hobbes.

The aim and end of life for every man is his own happiness, and happiness is primarily defined as pleasure. "Wherefore we call pleasure the Alpha and Omega of a blessed life. Pleasure is our first and kindred good. It is the starting-point of every choice and of every aversion, and to it we come back, insomuch as we make feeling the rule by which to judge every good thing" (Epicurus, Letter to Meno-
caus). So far Epicurus might seem to be simply repeating the view of the Cyrenaics. But there are important differences. Aristippus held the pleasure of the moment to be the end of action; but Epicurus taught that life should be so lived as to secure the greatest amount of pleasure during its whole course. And in this larger outlook, the pleasures of the mind came to occupy a larger place than the pleasures of the body. For happiness con-

sists not so much in the satisfaction of desires, as in the suppression of wants, and in arriving at a state of independence of all circumstances, which secures a peace of mind that the privations and changes of life cannot disturb. Man's desires are of various kinds: “Some are natural, some are groundless; of the natural, some are necessary as well as natural, and some are natural only. And of the necessary desires, some are necessary if we are to be happy, some if the body is to be rid of uncleasiness, some if we are even to live.” Man's aim should be to suppress all desires that are unnecessary, and esp. such as are artificially produced. Learning, culture, civilization and the distractions of social and political life are proscribed, much as they were in the opposite school of the Cynics, because they produce many desires difficult to satisfy, and so disturb the peace of mind. The mind is a little compared to that of Rousseau and even of Buddha. Like the former, Epicurus enjoins the withdrawal of life from the complexities and perplexities of
civilization, to the bare necessities of Nature, but he stops short of the doctrine of Nirvana, for life and the desire to live he regards as good things. He even rises above the superficial resemblance to that of his opponents, the Stoics. The end

3. Back to Nature

Naturism is a view that has some kinship with modern Spiritualism, in his affirmation of the mastery of mind over adverse circumstances. “Though he is being tortured on the rack, the wise man is still happy.”

Epicurus’ definition of the end of life and of the way to it bears the superficial resemblance to that of his opponents, the Stoics. The end

4. Ataraxy

sought by both is ataraxia, “imper¬
turbability,” a peace of mind that transcends all circumstances, and the way to it is the life according to Nature. But Nature for Epicurus is purely physical and material, and the utmost happiness attainable is the complete absence of pain.

He justly protests against the representation of his teaching as gross and immoral. “When we say, then, that pleasure is the end and

5. Pleasure

aim, we do not mean the pleasures of Is the Ab¬

Pain

sence of

supposedly through ignorance, prejudice or wilful misrepresentation. By pleasure we mean the absence of pain in the body and trouble in the soul” (Letter to Menaeceus). His own life was marked by a simplicity verging on asceticism, and by kindly consideration for his friends. But the theory was capable of serving the purposes of worse men to justify license and selfishness.

Justice and ordinary morality were recognized in the system as issuing from an original social compact, such as Hobbes found them, so Rousseau

6. Social Contract

interested and residing upon the self

interest and happiness of individuals who entered into the compact the better to gain those ends. Ordinary morality has therefore no stronger sanction than the individual’s desire to secure his own happiness. Against public violations of the moral code, the sanction finds its agent in the social order and the penalties it inflicts; but the only deterrent from secret immorality is the fear of being found out, and this necessarily disturbs, and is necessarily dismaying to that fear itself. Friendship, the supreme virtue of Epicureanism, is based upon the same calculating selfishness, and is to be cultivated for the happiness it begets to its owners. The fundamental defect of the system is its extreme individualism and self-interest, that denies any value of their own to the social virtues, and in the negation of the larger activities of life.

Epicurus had no interest in knowledge for its own sake, whether of the external world, or of any ultimate or supreme reality. But he found men’s minds full of ideas about the world, immortality and the gods, which disturbed their peace and filled them with vain desires and fears. It was therefore necessary for the practical model of his philosophy to find a theory of the things outside of man that would give him tranquillity and serenity of mind.

Epicurus, however, did not give up Democritus’ atomic theory of the world. The original constituents of the universe, of which no account could be given, were atoms, the void, and motion. By a fixed law or fate, the atoms moved through the void, so as to form the world as we know it. The same uniformity of law that exists for all that exists. Epicurus modified this system so far as to admit an initial freedom to the atoms, which enabled them at the beginning of their universal existence to move as they felt like over the void, and so to impinge, combine and set up rotatory motions which the worlds, that was that in them, came into being.

7. Atomic Theory

He did not follow the idea of freedom in the way the man beyond the exigencies of his theory, and the thoroughly materialistic nature of his universe precluded him from deducing a moral realm. By this theory he gets rid of the causes of fear and anxiety that disturb the human mind. Technology, providence, a moral order of the universe, the art of living, the god of nature, mortality, hell, reward and punishment after death, are all excluded from common thought, where only the physical and the material can form the basis of everything. The soul, like the body, is made of atoms, but of a smaller or finer texture. In death, the one like the other dissolves and goes out of existence.

From the same premises one would expect the complete denial of any Divine beings. But it is a curiosity that the system at all allows that a god might exist. As a theory of knowledge nothing should require the affirmation of the existence of the gods and their actions, since only the theory that every idea must have been produced by a corresponding object would fail. Therefore, gods must exist to produce those ideas, which come to men in sleep and dreams. But they are not such gods as men generally believe to exist. They are constituted of the same atomic matter as men, but of a still finer texture. They dwell in the intermundus, the interstices outside the worlds, where earthly cares and the dissolution of death cannot approach them. They are immortal and completely blessed. They cannot therefore know anything of the world, with its pain and its troubles, nor can they be in any way concerned with it. They are apostrophes of the Epicurean sage, entirely withdrawn from the world’s turmoil, enjoying a life of peace and safety, and satisfied with the knowledge that Nature provides for them. “The notion of the gods seems to me to be a comfort and a necessity enjoy immortality with supreme resep, far removed and withdrawn from our concerns; since they exempt from every bodily danger, strong in its own resources, not wanting aught of us, it is splendidly obtained by favorably interpreting the world (Lucretius). All religion is banned, though the gods are retained. Epicurus failure to carry the logic of his sys¬

8. Materialism

tem to the denial of gods is an instance of his theory of ideas. He was impressed by the fact that a steadfast unalterability continued to prevail among men without exception” that gods exist. “A consciousness of god does not allow him to deny the exist¬

9. Theory

ence of God altogether. Hence his attempt to explain that as not to interfere with his general theory” (Wallace, Epicureanism, 209).

During his lifetime, Epicurus attracted a large following to his creed, and it continued to flourish far down into the Christian era. It was presented to the Rom world by the poet Lucretius in his poem De natura rerum, which is still the chief source for the knowledge of it. One OT writer, the author of Ecel, may have been influenced by its spirit, though he did not adopt all its ideas.

The personal charm and engaging character of Epicurus himself drew men to him, and elevated him into the kind of hero that

10. Epicu¬

rean Gods

Epicurus did not like, and exactly in the case of

11. “Con-

sensus Gentium”

success as was the custom of all schools of philosophy. The system was clearcut and easy to state in 2094. It has offered a plausible theory of life such as could not follow the profounder and more difficult speculations of other schools. Its moral teaching found a ready response in all that was worldly, commonplace and self-seeking in men that had lost their high ideals and great enthusiasm. Above all it deliv¬

12. Causes

eried men from the terrors of a dark superstition that had taken the place of religion. It is a remark¬

able revelation of the inadequacy of Gt religion that Epicurus should have relegated its gods to the invisible world, without any sense of loss, but only the relief of a great deliverance.

It was inevitable that the teaching of Paul should have brought this school up against him. He came to Athens teaching a God who had become a judge and a rewarder of the righteous and the law and died to accomplish the utmost self¬

13. Com¬

plete An¬

thetical of Paul’s
teaching

thesis of Paul’s teaching according to their deeds reward or punish them in a future world. To the Epicurean this was the revival of all the ancient and hated superstitions. It was
not only but impiously; for Epicurus had taught that "not the man who denies the gods worshipped by the multitude, but he who affirms of the gods that they are of no multitude believe about them, is truly impious."

**Literature.**—Hicks, Stoic and Epicurean (whose translations are adopted in all quotations in this art.); Zeller, *Epicureans and Stoics*; Wallace, *Epicureanism; Lucretius, De natura rerum.*

**T. Rees**

**Epilepsy,** ep'i-lep'si. See LUNATIC.

**Ephesians, ép'fis-a'nès.** See ANTIOCHUS IV.

**Ephesians,** ép'fis-ían (Ἐφησον, Epísthē), *Name of a month mentioned in connection with Pachon in 3 Mac 6 38. See Time.*

**EPISTLE, ép'sis-l (ἐπιστολή, epístōle, "a letter," "epistle"; from ἐπίστηλλεν, epístelle, "to send to"):**

1. NT Epistles
2. Distinctive Characteristics
3. Letter-Writing in Antiquity
4. Letters in the OT
5. Letters in the Apocalypse
6. New Testament Epistles in the NT
7. Epistles as Distinguished from Letters
8. Patristic Epistles
9. Epistles of Other Ages

A written communication; a term inclusive of all forms of written correspondence, personal and official, in vogue from an early antiquity. As applied to the twenty-one letters, which constitute well-nigh one-half of the NT, the word "epistle" has come to have chiefly a technical and exclusive meaning. It refers, in common use, to the communications addressed by five (possibly six) NT writers to individual or collective churches, or to single persons or groups of Christian disciples. Thirteen of these letters were written by St. Paul; three by St. John; two by St. Peter; one each by St. James and St. Jude; one—the epistle to the Hebrews—by an unknown writer.

As a whole the Epistles are classified as Pauline, and Catholic, i.e. general; the Pauline being divided into two classes: those written to churches and to individuals, the latter being known as Pastoral (1 and 2 Tim., Titus, Philem., 1 and 2 John; see Lange on *Romans*, Am. ed. 16).

The fact that the NT is so largely composed of letters distinguishes it, most uniquely, from all the sacred writings of the world. The Scriptures of other oriental communities—Brahman, Zend Avesta, the Tripitaka, the Koran, the writings of Confucius—lack the direct and personal address altogether. The Epistles of the NT are specifically the product of a new spiritual life and era. They deal, not with truth in the abstract, but in the concrete. They have to do with the soul's inner experiences and processes. They are the burning and heart-throbbing messages of the apostles and their confrères to the fellow-Christians of their own day. The chosen disciples who witnessed the events following the resurrection of Jesus and received the power (Acts 1 $8$) bestowed by the Holy Spirit on, and subsequent to, the Day of Pentecost, were spiritually a new order of men. The only approach to them in the spiritual history of mankind is the ancient Heb prophets. Consequently the Epistles, penned by men who had experienced a great redemption and the marvelous intellectual emancipation and quickening that came with it, were an altogether new type of literature. Their object is personal. They relate the vital truths of the resurrection era and the fundamental principles of the new teaching, to the individual and collective life of all believers. This specific aim accounts for the form in which the apostolic letters were written. The logic of this practical aim appears conspicuously in the orderly Epistles of St. Paul who, after the opening salutation in each letter, lays down the basis for the doctrinal basis on which he builds the practical duties of daily Christian life. Following these, as each case may require, are the personal messages and affectionate greetings and directions, suited to this familiar form of address.

The Epistles consequently have a charm, a directness, a vitality and power unknown to the other sacred writings of the world. Nowhere are they equalled or surpassed except in the personal instructions that fell from the lips of Jesus. Devoted exclusively to experimental and practical religion they have, with the teachings of Christ, become the textbook of the spiritual life for the Christian church in all subsequent time. For this reason "they are of more real value to the church than all the systems of theology, from Origen to Schleiermacher" (Schaff on St. Paul's Epistles, *Hist of Christian Church*, 741). No writings in history so unfold the nature and processes of the redemptive experience. In St. Paul and St. John, esp., the pastoral instinct is ever supreme. Their letters are too human, too personal, too interior to be mere Epistles. They throb with passion for truth and love for souls. Their directness and affectionate intensity convert their authors into prophets of truth, preachers of grace, lovers of men and missionaries of the cross. Hence their value as spiritual biographies of the writers is immeasurable. As letters they are the most spontaneous and the freest form of writing, the NT Epistles are the very life-blood of Christianity. They present theology, doctrine, truth, appeal, in terms of life, and pulsate with a vitality that will be fresh and re-creative till the end of time. (For detailed study of their chronology, contents and distinguishing characteristics, see arts. on the separate epistles.)

While the NT Epistles, in style and quality, are distinct from and superior to all other lit. of this class, they nevertheless belong to a form of personal and written address in common to all ages. The earliest known writings were epistolary, unless we except some of the royal letters and inscriptions of the ancient Bab and Assyrian kings. Some of these royal inscriptions carry the art of writing back to 3800 BC, possibly to a period still earlier (see L. Oppenheim, *Rt's Historical Series, 42-43, secs. 40-41*), and excavators have sought to light "an immense mass of letters from officials to the court—correspondence between royal personages or between minor officials," as early as the reign of Khammurabi of Babylon, about 2275 BC (ib, 33). The civilized world was astonished at the extent of this international correspondence as revealed in the Am Tab (1450 BC), discovered in Egypt in 1887, among the ruins of the palace of Amenophis IV. This mass of political correspondence is thus approximately synchronous with the Heb exodus and the invasion of Canaan under Joshua.

As might be expected, then, the OT abounds with evidences of extensive epistolary correspondence in and between the oriental nations.

**4. Letters**

That a postal service was in existence in the OT in the time of Job (Job 9 25) is evident from the Heb term דְּחָזָן, ḏēḥān, signifying "runners," and used of the mounted couriers of the Persians who carried the royal edicts to the provinces of their dominion. The development of this courier service in the OT occurs in Est 3 13-15; 8 10.14 where King Ahasuerus, in the days of Queen Esther, twice sends royal letters to the Jews and
straps of his entire realm from India to Ethiopia, on the swiftest horses. According to Herodotus, these were usually stationed, for the sake of the garrison, in the isles. In Philemon, the letters to Ephraim and Manasseh were sent in the same way (2 Ch 30 1 6.10). Other instances of epistolary messages or communications in the OT are David’s letter to Joab concerning Uriah and sent by him (2 S 11 14.15); Jezebel’s, to the elders and nobles of Jezreel, sent in Ahab’s name, regarding Naboth (1 K 21 8.9); the letter of Ben-hadad, king of Syria, to Jehoram, king of Israel, by the hand of Naaman (2 K 5 5.7); Jehu’s letters to the rulers of Jezreel, in Samaria (2 K 10 1.2.6.7); Sennacherib’s to Hezekiah of Judah (2 K 18 14; Isa 37 14; 2 Ch 32 17), and also that of Merodach-baladan, accompanied with a gift (2 K 20 12; Isa 39 1). Approximating the NT epistle in purpose and spirit is the letter of earnest and loving counsel sent by Jeremiah to the exiles in Babylon. It is both apostolic and pastoral in its prophetic fervor, and is recorded in full (Jer 29 1.4–32) with its reference to the bitterly hostile and jealous letter of Sennacharib, the false prophet, in reply.

And more specifically with regard to the Babylon captivity must have been a great stimulus to letter-writing on the part of the separated Hebrews, and between the far East and Pal. Evidence of this appear in the histories of Ezra and Nehemiah, e.g. the correspondence, based usually on the correspondence, on the enemies of the Jews at Jerus and Artaxerxes, king of Persia, written in the Syrian language (Ezr 4 7–23); also the letter of Tattenai (AV “Tatnai”) the governor to King Darius (Ezr 5 6–17); that of Maaseiah (Ezr 8 33) and to Asaph, keeper of the royal forest (Neh 2 8); finally the interchange of letters between the nobles of Judah and Tobiah; and those of the latter to Nehemiah (Neh 6 17.19; so Sanballat ver 5).

The OT Apoc contains choice specimens of personal and official letters, approximating in literary form the epistles of the NT. In each case they begin, like the latter, in true epistolary form with a salutation: “greeting” or “beginning greeting” (1 Mace 11 30.32; 12 6.20; 15 2.16), and in two instances closing with the customary “Fare ye well” or “Farewell” (2 Mace 11 27–33. 34–38; cf 2 Cor 13 11), so universally characteristic of letter-writing in the Hellenistic era.

The most obvious and perhaps the first of official correspondence in the NT is Claudius Lysias’ letter to Felix regarding St. Paul (Acts 23 25–30). Equally complete in form is the letter sent, evidently in duplicity by the apostles and elders to their brethren in the provinces of Asia (Acts 15 23–29). In these two letters we have the first, and with Jas 1 1, the only, instance of the Gr form of salutation in the NT (χαίρετε, χαίρετω). The latter is by many scholars regarded as probably the oldest letter in epistolary form in the NT, being in purport and substance a Pastoral Letter issued by the Apostolic Council of Jerusalem to the churches of Antioch, Syria and Cilicia. It contained instructions as to the basis of Christian fellowship, similar to those of the great apostle to the churches under his care.

The letters of the high priest at Jerusalem commending Saul of Tarsus to the synagogues of Damascus are some of the earliest letters in NT epistolary form, being in purport and substance a Pastoral Letter issued by the Apostolic Council of Jerusalem to the churches of Antioch, Syria and Cilicia. It contained instructions as to the basis of Christian fellowship, similar to those of the great apostle to the churches under his care.

The letters of the high priest at Jerusalem commending Saul of Tarsus to the synagogues of Damascus are some of the earliest letters in NT epistolary form, being in purport and substance a Pastoral Letter issued by the Apostolic Council of Jerusalem to the churches of Antioch, Syria and Cilicia. It contained instructions as to the basis of Christian fellowship, similar to those of the great apostle to the churches under his care.

Worthy of classification as veritable epistles are the letters, under the special guidance of the Holy Spirit, to the seven churches of Asia (Rev 2 1–3 22). In fact, the NT epistolary letters are in form, beginning with the benedictory salutation of personal and apostolic address, and closing with the benediction common to the Pauline epistles. This again distinguishes the NT lit. in spirit and form from all other sacred writings, being almost exclusively direct and personal, whether in vocal or written address. In this respect the gospels, histories and epistles are alike the product and exponent of a new spiritual era in the life of mankind.

This survey of epistolary writing in the far East, and esp. in the OT and NT periods, is not intended to obscure the distinction between the letter and the epistle. A clear line of demarcation separates them, owing not merely to differences in form and substance, but to the exalted spiritual mission and character of the apostolic letters. The characterization of a letter as more distinctly personal, confidential and spontaneous, and the epistle as more general in aim and purpose is founded on the fact that the latter accounts only in part for the classification. Even when addressed to churches Paul’s epistles were as spontaneous and intimately and affectively personal as the ordinary correspondence. While in the one form of the letter-books of the writers of the NT ever anticipated such extensive and permanent use of their letters as is made possible in the modern world of printing. The epistles of the NT are lifted into a distinct category by the transcendent endowment and power, and have given the word epistle a meaning and quality that will forever distinguish it from letter. In this distinction appears that Divine element usually defined as inspiration: a vitality and spiritual endowment which keeps the writings of the apostles permanently “living and powerful,” where those of their successors pass into disuse and obscurity.

Such was the influence of the NT Epistles on the lit. of early Christianity that the patristic and pseudoepigraphic writings of the next century assumed chiefly the epistolary form. In letters to churches and individuals the apostolic Fathers, as far as possible, reproduced their spirit, quality and style. Such literature is called epistolary.

Pseudo-epistles extensively appeared after the patristic era, many of them written and circulated in the name of the apostles and apostolic Fathers. See APOCRYPHAL EPIS-

EPISTLES. This early tendency to hide epistles ambitious or possibly heretical writings under apostolic authority and Scriptural guise may have accounted for the anathema pronounced by St. John against all who should attempt to start new books or detract from one epistle (Rev 22 18.19). It is hard to be supposed that all the apostolic letters and writings have escaped destruction. St. Paul in his epistles refers a number of times to letters of his that do not now exist and that evidently were written quite fre-

quently to the churches under his care (1 Cor 6 9; 2 Cor 10 9.10; Eph 3 3); “in every epistle” (2 Thess 3 17) indicates not merely the apostle’s uniform method of subscription but an extensive correspondence. Col 4 16 speaks of the letters “from Laodicea,” now lost, doubtless written by St. Paul himself to the church at Laodicea, and to be returned by it in exchange for his epistle to the church at Colosse.

Dwight M. Pratt

EPISTLES, CAPTIVITY. See PHILEMON, EPP. TO.
EPPISLES, THE PASTORAL. See Pastoral Epistles.

EPPISLES, SPURIOUS, spuri-us. See Apocryphal Epistles.

EQUAL, e'kwal (toso, issos): In Ezek (18 25. 29; 33 17-20), "The way of the Lord is not equal," translates Heb gadoshen for tāḥon, "to weigh," and means "is not adjusted to any fixed standard," "arbitrary," "fitful," and, therefore, "not equitable, fair, or impartial" (LXX "is not set straight"). Cf same Heb word in 1 S 2 3, where the Lord is said to be "equally resolved.

(1) They are the "sisters" (to-os, tāsin) of those nations which were to be "brothers" (to-ō, tāsin) of Israel. This is well expressed in the context.

The precise meaning of tāso in Jn 5 18, "making himself equal with God," is clearly defined by the preceding clause, for Our Lord's opponents say that He has "called God His own Father." (Or idon patēr, i.e. His Father in a peculiar and exclusive sense; cf idōn huiōn of Rom 8 32, applying the same adj. to the Son in His relation to the Father, i.e. His Son in a sense in which no one else can claim the title). They correctly interpreted the language of Jesus as declaring that He was the Son of God in a way that put Him on an equality with God. The charge against Him is not that He said that He was "like" (hēmoinos), but that He was "equal" (issos), i.e. of the same very rank and authority.

H. E. JACOBS

EQUALITY, e'k-wel-i-ti (tōrēn, isōtē): In 2 Cor 8 14, lit. "out of equality," i.e. "in equal proportion" or "that there may be equality." In Phil 2 6, it occurs in a paraphrase of Gr to énuv tās theō, "the being on an equality with God." In this much-discussed passage, tāso, according to a not unusual Attic idiom, is construed adverbially (see Meyer on passage), meaning, therefore, not 'the being equal' (AV), which would require tāso, but "the having equal prerogatives and privileges." The personal equality is one thing; the equality of attributes is another, and it is the latter which is here expressed (Lightfoot). The "being on an equality" with God was, of course, what the Pharisees sought to prove by the "having equal prerogatives" which are both deductions from the possession of the "form of God." The thought is that if He who had "the form of God" had under all circumstances exercised His Divine attributes, He would have been employing only what belonged to Him, and would in no way have derogated from what belongs only to God. We regard this as referring to the incarnate Son in His historical manifestation. H. E. JACOBS

EQUITY, e'k-wi-ti: Is synonymous with "uprightness," which is found in Prov 17 26; Is 59 14; Mal 2 6 in place of AV "equity." Ecol 2 21 has "skillfulness" and RVM "success" for AV "equity." The context favors this tr of ה"ץץ, kishrōn, which is derived from ה"ץץ, kāsher, "to succeed." Equity is the spirit of the law behind the letter; justice is the expression of the spirit of equity; honesty is the general everyday use of justice or fairness, equity being the interior or abstract ideal. The Court of Equity overrides the Court of Common Law, deciding not upon terms, but the spirit of the deed.

M. O. EVANS

ER, ēr ("Er", "er", "watcher"; "H'p, E'p"): (1) The eldest son of Judah, the son of Jacob, by Shua the Canaanite. Judah took for him a wife named Tamar. It is recorded that Er "was wicked in the sight of Jeh; and Jeh slew him" (Gen 38 36; 43 12).

(2) "Er the father of Lechah" is mentioned among the "sons of Shelah the son of Judah" (1 Ch 4 21).

(3) An ancestor of Jesus in St. Luke's genealogy in the 7th generation before Zerubbabel (Lk 3 28).

ERA, e'ra: We find no definite era in use in OT times, and such usage does not appear until we reach the period of the Maccabees. There are some references to important events that might have served as eras had they been generally accepted and constantly employed. Such was the Exod; and this is referred to as the starting-point in fixing the date of the building of Solomon's temple (1 K 6 1), and also for the date of Aaron's death (Nu 33 38).

An earthquake is referred to by Amos (1 1) as a well-known event by which to date the beginning of his prophetic career; and Ezekiel in two passages refers to the captivity of Judah as a date for marking certain events in his life. Of these the Exodus would have been the most appropriate event to use as an era, since it marked the birth of the Hebrew nation; but the universal custom of antiquity was to date from the regnal years of the kings, as we see in the history of Egypt and Babylonia and Assyria; this custom was followed by the Hasmoneans as well as by the Christians, and was continued down to the Captivity. After the return of the Jews they naturally adopted the regnal years of the Pers kings, under whose rule they were, until the overthrow of the kingdom by Alexander. After this event, the era which was most widely in Syria was that of the Seleucid kingdom, which began in 312 BC, and must have been familiar to the Jews, and we have evidence that they made use of it. When Simon the Maccabaeus secured the independence of the Jews from the Seleucid king, Demetrius II, in 141-140, they began to date their instruments and contracts from this event as is stated in 1 Macc 13 41.42; and we find that the year of their independence is fixed by reference to the Seleucid era, the first year of Simon being the 170th of that era (see Jos, Ant, XIII, vi, 7). After this they used the era of Simon, dating by the regnal years; but whether they used this as a permanent era during the Asmonean Dynasty or dated simply from events, we do not know. There is no doubt that the Seleucid era continued to be used throughout the country for several centuries after the downfall of the Seleucid kingdom, as we have abundant evidence from inscriptions. When the Roman provincials of Syria and Pal, their era was of course employed by Rom officials, but this did not prevail among the people. The dynasty of the Herods sometimes employed their own regnal years and sometimes those of the emperors, as appears from their coins. The Jews must have been familiar with the era employed by some of the Phoen towns, such as Tyre and Sidon. Tyre had a local era which began in 250 BC, and Sidon one beginning in 112 BC; and most of the towns on the coast used the era of Alexander, dating from the battle of Issus, until the establishment of the Seleucid era. The Jews would be familiar with these from their commercial connections with the coast towns, but we do not know that they used them. They did not adopt the era of the Creation until after the time of Christ. It was fixed at 4,000 years before the destruction of the later temple, or 3760 BC.

H. PORTER

ERAN, e'ran ("Erān, e'rān, "watcher," "watchful"); "Eš'ēn, Eshēn": The son of Ephraim's oldest son Shuthelah (Nu 26 36). Erantes, the descendants of Eran (ib).
ERASTUS, ē-ras’tus ("Ērastos, Ėratos, "beloved"): The name occurs three times, each time denoting a companion of Paul.

1. Erastus was sent with Timothy from Ephesus into Macedonia while Paul remained in Asia for a while. They are designated “two of them that ministered unto him” (Acts 19:22).

2. “Erastus the treasurer of the city” sent greetings to the Christians in Rome (Rom 16:23). He was apparently an important person in the Corinthian community, and with Gaus probably represented that church in these fraternal relations with the Rome community.

3. Erastus is one who, in 2 Tim 4:20, “remained at Corinth.”

We have no means of discovering whether one or more than one person is meant in these references. A. C. Headlam (UDB, s. v.) thinks it improbable that one who held an office implying residence in one locality should have been one of Paul’s companions in travel. On the other hand Paul may be designating Erastus (Rom 16:23) by an office he once held, but which he gave up to engage in mission work.

S. F. HUNTER

ERECH, ē-rek, ē’rek ( Heb., Ėrēk; Gr. Ὑρέχ, Ὑρέχ): The second of the cities founded by Nimrod, the others being Young Babel, Eridu, and Calneh (Gen 10:10). The derivation of the name is well known, Eréch being the Sumerian Urup, a word meaning “seat,” probably in the sense of “presidential seat.” The character with which it is written enters into the composition of the Bab names of Larsa and Ur of the Chaldees.

Its identification with Warka, on the left bank of the Euphrates, half-way between Hillah (Babylon) and Korsia, is beyond a doubt. It is 1. Ety- about 12 miles from the sea.

2. Position and Nature: thought that the Euphrates must have flowed nearer to the city in ancient times, as the Gilgamesh legend relates that that hero and his companion Enkidu washed their hands in the stream after having killed the divine bull sent by the godess Ishtar to destroy them. The shape of the ruin is irregular, the course of the walls of the N.E. having been seemingly determined by that of the N. E. canal (Shat-en-Nil), which flowed on that side. The extreme length of the site from N. to S. is over 3,000 yds., and its width about 2,800 yds. This space is very full of remains of buildings; and the foundations of the walls, with their various gateways, walls and defences, are traceable even now.

Two great deities, Ishtar and Ninmah, were worshipped in this city, the temple of the former being Eanna, “the house of heaven” (or “of Anu,” in which case it is probable that the god of the heavens, Anu, was also worshipped). Their shrine dedicated to Ishtar is apparently called on account of the layers of matting at intervals of 4 or 5 ft. This is the great temple-tower (ziqurat) of the site, called E-gipar-imina, “the house of 7 enclosures.” The remains are situated in a large courtyard measuring 530 ft. by 270 ft. As in the case of other Bab erections, the corners are directed toward the cardinal points, and its height is about 100 ft. above the desert-plain.

As Erech is mentioned with Babylon, Niffer (Calneh) and Eridu, as one of the cities created by Merodach (Eninnu), it is clear that it was classed with the other nine foundation cities of Babylonia. It was in the city of Gilgamesh, the half-mythical king of the earliest period, who seems to have restored the walls and temples. Its earliest known ruler of historical times was Encekaldu-anna, about 4000 BC. The celebrated storehouse of Istar at Erech was mentioned in Genesis 11:2, but the present city of the site.

4. History: was already in existence in the time of the City’s of Lugal-zaggisi, who came somewhat later. King Dungi (2600 BC) restored etc. Eanna and built its great wall.

5. Literary Remains: the importance of the site.

6. The City’s Numerous Names: Ub-imina, “the 7 regions”; Uru-gipara-imina, “the city of the 7 enclosures”; and Uruk-nupuri, “Erech of the fold” (the name which it always bears in the Gilgamesh legend), given to it either on account of its being a center where pastoral tribes gathered, or because of the flocks kept for sacrifice to its deities.

B. The Tombs of the town and the country around, Late Date: the number of the numerous glazed earthenware (slipper-shaped) cufins and other remains, used for and in connection with the burial of the dead, occur. These are mostly of the Parthian period, but they imply that the place was regarded as a necropolis, possibly owing to the sanctity attached to the site.


T. G. PINCHES

ERI, ē’ri, ERETES, ē’rite’s (Gr., ē’rī, “watcher”): The fifth of the seven sons of Gad (Gen 46:16; Nu 26:16). Patronymic, Erites (ib.), a clan of Gad.

ERI-AKU, ēr-i-ā-kū, ēr-i-ā-kū': This is the probable Sumerian reading of the well-known Bab
name written with the characters for "servant" (Sem ārdu) and the group standing for the Moon-god Sin (written Én-zi-um), otherwise Aku, the whole Name and its Etymology (Ellasar—cf that art.), is generally identified with the Arōr (q.v.) of Gen 14 9. Several Assyriologists read the name with the Sem Bab pronunciation of Warad-Sin; and, if this be correct, there would be a certain amount of doubt as to the generally received identification; though this, on the other hand, might simply prove that the ancient Hebrews obtained their transcription from a Sumerian source.

In addition to a number of contract-tablets, the following inscriptions mentioning Eri-Aku or Warad-Sin are known:

2. Inscriptions Mentioning Eri-Aku or Warad-Sin:
   (1) A dedication, by Kudur-mabuk, "father of Martu" (Amēra), the landowner of the Amorites, son of Simit-Sīlāk, Eri-Aku of some sacred object to the Moon-god Nannar, for his own life and that of Eri-Aku, his son, the king of Larsa.
   (2) A dedication, by Eri-Aku, to Istar of Hallabu, for his own life and that of his father and begetter Kudur-mabuk, the text records the restoration of Ḡnarr’s sanctuary.
   (3) A dedication, by Eri-Aku, to the god Nannar, for the preservation of his own life and that of his father, Kudur-mabuk. The restoration of several temples is referred to.
   (4) An inscription of Eri-Aku, “the powerful man,” “the nourisher of Ur [of the Chaldees], the king of Larsa, the king of Sumer and Akkad; son of Kudur-mabuk, the father of Emutūba.” The text records that he raised the wall of Ur, called “Nannar is the consolidator of the foundations of the land,” high like a mountain.
   (5) A dedication by Eri-Aku to Niin-insina (titles as above). It records the building of the temple En-inamatal, for his own life, and the life of Kudur-mabuk, the father his begetter.

3. The Nationality and Sumerian of Elam. Kudur-mabuk would seem to be a motive of Family policy, to have given his sons Sumerian and Sem Bab names; and it is noteworthy that he did not retain the rule of Larsa for himself, but delegated it to his offspring, keeping for himself the domain of Emutūba and, as his own inscription shows, the land of the Amorites. With regard to these it may be noted, that the expression adda, “father,” probably means simply “administrator.”

Eri-Aku seems to have died while his father was still alive, and was succeeded by Rjm-Sin, who, as François Thureau-Dangin points out, was named Tddyā (or Tdyā), the eldest son of Larsa, who thus became king of Larsa. The “father,” probably means simply “administrator.”

1 Written Tddyā, but the syllabaries indicate the final s as silent.

4. Eri-Aku and Rjm-Sin: Kudur-mabuk, who was the eldest son of Larsa, was succeeded by Rjm-Sin, who, as François Thureau-Dangin points out, must have been his brother. As in the case of Eri-Aku, Kudur-mabuk inaugurated the reign of Rjm-Sin by a dedication; but there seems to be no inscription in which Rjm-Sin makes a dedication for the life of his father, implying that Kudur-mabuk died soon after his second son came to the throne.

And here the question of the identification of Eri-Aku with Elam [Eku].-Eku] claims consideration. This name occurs on certain tablets of late date from Babylonia, and is coupled with a name which may be read Kudur-laglugum (for Kudur-laglugum, i.e. Chedarlomer), and Tūdul, the

5. Is Eri-Aku to Be Identified with the Lamb of Larsa and Old Man and Child [were slain] with the Eaku? Similar things seem to be said of Tūdul or Tidal. The larger fragment gives further details of the life of Durmaṭi-lānī, who had usurped royal power and had been killed with the sword. If the events recorded belong to this period, they must have taken place after the death of Eri-Aku ((Eku), and, before that of Kudur-laglugum. It is to be noted that, in accordance with Elamite usage, the son did not pass to the eldest son after a king’s death, but to the king’s eldest brother. In Elam this led to endless conflicts, and the same probably took place in Larsa until incorporated with the states of Babylonia.

The fact that the history of Kudur-laglugum (7) forms the subject of a poetical legend suggests that the texts mentioning these kings may have belonged to a kind of historical romance, of which Chedarlomer (Amāphil), Arioch, and Tidal were the heroes—and, in truth, this is implied by their style. That they are utterly apocryphal, however, remains to be proved.

ERR, ər, ERROR, ərˈər: To err is in the OT the tr of יָּלַע, shāghād, and יָּלִא, tāḏāh, both of which mean lit. “to wander.” To go astray is הָעָנָיה, Anocher, or Ḥinahnah. We have כָּמַו, “I have played the fool, and have erred”; Josh 14 9, “Mine error remaineth with myself,” i.e. “is my own concern,” or, perhaps, “only injures myself!” Ps 119 118, Isa 38 7 A.V. (thrice); tāḏāh, Ps 56 10; Prov 14 22; Isa 35 8. It means also “to cause to err” (Isa 3 12; 30 28, “a bridle that causeth to err”; Jer 23 13.32; “Their lies [i.e. the unreal deities, creatures of their own imagination] have caused them to err,” Am 2 4). In the NT the word is generally παραδομαί, παραδομανόμαι, “to wander” (Mt 12 24.27; He 3 10; Jas 5 19); ἀποκεραυκό, “to miss the mark,” to swerve, occurs twice (1 Tim 6 21; 2 Tim 18 2). Error in the OT represents various words: shāghād, “to injure,” “to stagger,” “to err,” “to err”; shaḥ, “to err,” “to fall,” “to go astray,” “to wander” (Eccl 5 5; cf Prov 20 25 and see INQUIRY); mškādāḥ, with the same meaning, “wandering” (Job 19 4; cf Ps 19 12); shaḥ, “wandering,” “to wander” (Zech 7: 2; Prov 19 14; Prov 20 1) have “ereeth,” m “or recketh,” “for them that are out of the way” (He 5 2), “the ignorant and erring,” “for deceit” (1 Thess 2 3), “error.”

The Eng. word “error” has the same original meaning as the Heb and Gr main words, being derived from error, “to wander.” “To err is human,” but there are errors of the heart as well as of the head. The familiar phrase just quoted seems to have its equivalent in the marginal rendering of Gen 6 3, “the root of their going astray are flesh.” Errors through ignorance are a sign of the times, distinguished from errors of the heart and willful errors (Lv 5 18; Nu 16 22; Ezk 45 20).

ERRAS, ərˈaz. See Isaac.

W. L. WALKER
ESARHADDON, ē-sar-had ’on (してる, ‘esar­haddon; Assyr. Ašur-ah-ādīdina, “Ashur hath given a brother’): During his lifetime, Sennacherib, king of Assyria, made his favorite son, Esarhaddon (681-669 BC), co-ruler of Assyria. And although he was not the eldest son, he decreed that he should become the legal heir to the throne of Assyria. Sennacherib, having been slain in 681, apparently by two of his sons, who are called in the OT Adrammelech and Sharezer (2 K 19:37), Esarhad­don proceeded to Nineveh, where the rebellion which followed the death of his father collapsed, having existed for about a month and a half. The OT informs us that the murderers of his father fled to Armenia. This is corroborated by the inscriptions which say that at Mecd, in the land of Hani­rabbat, which can be said to be in Armenia, Esarhaddon fought the rebels and defeated them; whereupon he was proclaimed king. His father had been so dispossessed by Babylon that he had attempted to annihilate the city by making it a swamp. Esarhaddon, however, having been infatuated with the ancient culture of the Babylonians, adopted a conciliatory attitude toward the people. Immediately he planned to restore the city on its foundations. The preparations and foundations of his work were laid with impressive ceremonies, and in every way he endeavored to ameliorate the inhabitants by his gracious deeds. Even at Nippur evidences of his work in restoring the ancient shrine of Ellil are seen. He kindled the fire whose flames became his vassals, among them being Manasseh of Judah, were required to furnish building materials for his operations in Babylonia. His work in that land explains why the Judean king was incarcerated at Babylon (Ob 13:11) instead of Assyria; and although Esarhaddon was first compelled to defend the kingdom against the inroads of the hordes from the North. The Gimirra (perhaps referring to Gomer of the OT), who were called Manda, seemed to pour into the land. A decisive victory was finally gained over them, and they were driven back into their own country. Afterward, the Medes and the Chal­daeans were also subjugated. He then directed his attentions toward the West. Sidon having revolted against him, he sent his brother, Esarhaddon (4:10), which after three years was finally captured and destroyed. He built another city upon the same site, which he called Kar­Esarhaddon, and endeav­ored to revive its commerce. And, as is mentioned in v. 11, he raised the city (Samaria) with captives from Elam and Babylonia.

The capture of Tyre was also attempted, but, the city being differently situated, a siege from the land was insufficient to bring about submission, as it was impossible to cut off the commerce by sea. The siege, after several years, seems to have been lifted. Although on a great monolith Esarhaddon depicts Baal, the king of Tyre, kneeling before him with a ring through his lips, there is nothing in the inscriptions to bear this out. Siege to the city.

His work in Canaan was preparatory to his con­quest of Egypt. TIRHAKAH, the Ethiopian king of Egypt, was attacked on the borders, but no victory was gained. Several years later he crossed the borders and gained a decisive victory at Ikhshupri. He then proceeded to lay siege to Memphis, which soon capitulated; and Egypt, to the confines of Nubia, surrendered to Assyria. Esarhaddon reor­ganized the government, and even changed the names of the cities. Napoleon once visited the land. In 668, Egypt revolted and Esarhaddon, while on his way to put down the revolt, died. He had arranged that the kingdom be divided between two of his sons: Ashurbanipal was to be king of Assyria, and Shamash-shum-ukin was to reign over Babylonia. The nobles decreed, however, that the empire should not be divided, but Shamash-shum-ukin was made viceroy of Babylonia. A. T. CLAY

ESAU, ē-so (ערת, ‘eraṭ, “hairy”; הראוי, Ḥ’roʾ), Son of Isaac, twin brother of Jacob. The name was given on account of the hairy covering on his body at birth: “all over like a hairy garment” (Gen 25:25). There was a prenatal foreshadowing of the relation his descendants were to sustain to those of his younger brother, Jacob (ver 23). The mo­ment of his birth also was signalized by a circum­stance that betokened the same destiny (ver 26). The young E. was fond of the strenuous, daring life of the chase—he became a skilful hunter, “a man of the field!” (Ish sēḇakēh). His father warmed toward him rather than toward Jacob, because E.’s hunting expeditions resulted in meats that appealed to the old man’s taste (ver 25). Returning hungry from one of these expeditions, however, E. exhibited a characteristic that marked him for the inferior po­sition which had been foretold at the time of his birth. Enticed by the pottage which Jacob had baked, he could not deny himself, but must, at once, gratify his appetite, though the calm and calculating Jacob should demand the birthright from him at the price (vs 30–34). Impulsively he snatched an immediate and sensual gratification at the for­feit of a future glory. Thus he lost the headship of the people through whom God’s redemptive pur­pose was to be worked out in the world, no less than the mere secular advantage of the firstborn son’s chief share in the father’s temporal possessions. Though E. had so recklessly disposed of his birth­right, he afterward would have secured from Isaac the blessing that appertained, had not the cunning of Reuben provided for Jacob. Jacob, to be sure, had some misgiving about the plan of his mother (Gen 27:12), but she reassured him; the deception was successful and he secured the blessing. Now, too late, E. bitterly realized somewhat, at least, of his loss, though he blamed Jacob altogether, and himself not at all (vs 34–36). Hating his brother on account of the grievance thus held against him, he determined upon fratricide as soon as his brother should pass through the city gates (34:17). Rebekah sent Jacob to Haran, there to abide with her kindred till E.’s wrath should subside (vs 42–45).

E., at the age of forty, had taken two Hittite wives, and had thus displeased his parents. Re­bekah had advised him to use the name Jacob (vs 25). E. was the name given him by his father, in accordance with the idea of a young man who would be able to struggle for himself, rather than as a name signifying “hairy” (as the rabbah). Whereupon, he was changed to Jacob (Gen 35:9). Jacob was the name given to him by his mother, in conformity with the idea of one who would be able to subdue or sup­press his enemies, rather than as a name signifying “hairy” (as the rabbah). The name Jacob is a title, signifying the manifestation of God’s will, and was immediately bestowed on him by his father, and conferred by the children on Joseph (Gen 35:9). Joseph was the name given to him by his mother, in conformity with the idea of one who would be able to subdue or sub­due his enemies, rather than as a name signifying “hairy” (as the rabbah). The name Joseph is a title, signifying the manifestation of God’s will, and was immediately bestowed on him by his father, and conferred by the children on Joseph (Gen 35:9). Joseph was the name given to him by his mother, in conformity with the idea of one who would be able to subdue or sub­due his enemies, rather than as a name signifying “hairy” (as the rabbah). The name Joseph is a title, signifying the manifestation of God’s will, and was immediately bestowed on him by his father, and conferred by the children on Joseph (Gen 35:9).
established himself was "the land of Seir," so called from Seir, ancestor of the Horites whom E. found there; and called also Edom from E.'s surname, and, it may be, too, from the red sandstone of the country (Sayce).

"Esau" is sometimes found in the sense of the descendants of E., and of the land in which they dwelt (De 2 5; Ob vs 6. 8.18.19).

E. J. FORRESTER
E.SAY, εσα (Hebrew, Edom); AV: for Isaiah (2 Ead 2 18; Eccus 48 22).

ESCHATOLOGY, es-ka-tol'-ji, OF THE OLD TESTAMENT:

A) Scope of Article
B) Dr. Charles's Work
I. Fundamental Ideas
a) Idea of God
b) Body, Soul and Spirit
II. Conceptions of the Future Life—Sheol
Had Israel No Belief in a Future Life?
1. Reserve on This Subject: Hopes and Promises of Temporal
2. A Second Reason: Because of Sins Denies Belief Non-Metaphysical
3. Survival of the Soul, or Conscious Part
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LITERATURE
Eschatology of the OT (with Apocalyptic and Apocalyptic Writings).—By "eschatology," or doctrine of the last things, is meant the
A) Scope of Article
future life, the end of the world (resurrection, judgment; in the NT, the Parousia), and the eternal destinies of mankind. In this art. it is attempted to exhibit the beliefs on these matters contained in the OT, with those in the Jewish apocalyptic and apocalyptic writings that fill up the interval between the OT and the NT.

The subject here treated has been dealt with by many writers (see "LITERATURE" below); by none more learnedly or ably than by Dr. R.
B) Dr. H. Charles in his work on Heb, Jewish
Charles's and Christian eschatology (A Critical Work on the History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity). The present writer is, however, unable to follow Dr. Charles in many of his very radical critical positions, which affect so seriously the view taken of the literary evidence, and of the development of Israel's religion; is unable, therefore, to follow him in his interpretation of the religion itself. The subject, accordingly, is discussed in these pages from a different point of view from that of Dr. Charles.

Individual religion in Israel.—One special point in which the writer is unable to follow Dr. Charles in his treatment, which may be noticed at the outset, is in his idea—now so generally favored—that "the time of the Exile religion was not individual—that Jeh was thought of as concerned with the well-being of the people as a whole, and not with that of its individual members. "The individual was not the religious unit, but the family or tribe" (op. cit., 82). How anyone can entertain this idea in face of the plain indications of the OT itself to the contrary is to the present writer a mystery. There is, indeed, throughout the OT, a solidarity of the individual with his family and tribe, but not at any period to the exclusion of a personal relation to Jeh, or of individual moral and religious responsibility. The pictures of piety in the Book of Gen are nearly all individual, and the narratives containing them are, even on the critical view, older than the 9th century. The Deuteronomic History,Roboto Medium', 'Roboto Mono', 'normal'; font-size: 16px; text-rendering: geometricprecision; text-align: justify; white-space: normal; text-indent: 0px; orphans: 2; widows: 2; transition: all 0.2s ease 0s; margin: 0px 0px 0px 0px; padding: 0px 0px 0px 0px; line-height: 1.8; color: #000000; font-family: Roboto Medium, Roboto Mono, 'normal' !important;
According to Dr. Charles, the OT has two contradictory representations of the constitution of man, and of the effects of death. The older idea of pre-prophetic view distinguishes between soul and body in man as surviving death (this is not easily reconcilable with the other proposition [p. 37] that the "soul or nephesh is identical with the blood"), and as retaining a certain self-consciousness, and the power of speech and movement of soul (pp. 39 ff.). This view is in many respects identical with that of ancestor worship, which is held to be the primitive belief in Israel (p. 41). The other and later view, which is thought to follow logically from the account in Gen 2 7, supposes the soul to perish at death (pp. 41 ff.). We read there that "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The 'breath of life' (neshmâh hayyîm) is identified with the "spirit of life" (ru'âh hayyîm) of Gen 6 17, and is taken to mean that the soul has no independent existence, but is "really a function of the material body when quickened by the [impersonal] spirit." (p. 42). According to this view the incarnation of soul (-ru'âh) is impossible at death, that is, when the spirit is withdrawn" (p. 43). This view is held to be the parent of Sadduceism, and is actually affirmed to be the view of Paul (pp. 43-44, 409)—the apostle who repudiated Sadduceism in this very article (Acts 23 6-9).

Body, soul and spirit.—The above view of man's nature is here rejected, and the consistency of the OT doctrine affirmed. The Bib. view has nothing to do with ancestor worship (cf. the writer's Body 135-36). In Gen 1 26.27 man is created in God's image, and in the more anthropomorphic narrative of Gen 2 7, he becomes "a living soul" through a unique act of Divine inbreathing. The soul (nephesh) in man originates in a Divine inspiration (cf Job 32 8; 33 4; Isa 42 5), and is at once the animating principle of the body (the blood being its vehicle, Lev 17 11), with its appetites and desires, and the seat of the self-conscious personality, and source of rational and spiritual activities. These are higher activities of the soul which, in the OT, are specially called "spirit" (ru'âh). Dr. Charles expresses this correctly in what he says of the supposed earlier view ("the ru'âh had become the heat of the body, the seat of breath in man," p. 46; see more fully the writer's God's Image in Man, 47 ff.). There is no ground for deducing "annihilation" from Gen 2 7. Everywhere in Gen man is regarded as formed for living fellowship with God, and capable of knowing, worshiping and serving Him. See Soul; Spirit.

It follows from the above account that man is regarded in the OT as a compound being, a union of body and soul (embracing spirit), both being elements in his one personality. His destiny was not to death, but to life—not life, however, in separation of the soul from the body (disembodied existence), but continued embodied life, with, perhaps, as its sequel, change and translation to higher existence (thus Enoch, Elijah; the saints at the Parousia). This is the true original idea of immortality for man (see Immortality). Death, accordingly, is not, as it appears in Dr. Charles, a natural event, but an abnormal event—a mutation, separation of two sides of the soul ends intended to be separated—due, as the Scripture represents it, to the entrance of sin (Gen 2 17; 3 19.22; Rom 5 12; 1 Cor 15 21.22). It is objected that nothing further is said in the OT of a "Fall," and a subjection of man to death as the result of sin. In truth, however, the whole picture of mankind in the OT, as in the NT, is that of a work turned aside from God, and under His displeasure, and death and all natural evils are ever to be connected in relation to our world (Isa 11 8-9; Allatt. Thes. 368, 376 ff; God's Image in Man, 198 ff, 249 ff). This alone explains the light in which death is regarded by holy men; their longing for deliverance from it (see below); the hope of resurrection; the place which resurrection of the body occupies in the pattern of Christ's resurrection (Phil 3 21), has in the Christian conception of immortality.

II. Conceptions of the Future Life—Sheol.—It is usual to find it contended that the Israelites, in contrast with other peoples, had not the conception of a future life till near Israel No the time of the Exile; that then, Belief in a through the teaching of the prophets Future Life? and the discipline of experience, ideas of individual immortality and of judgment to come first arose. There is however, a good deal of ambiguity of language, if not confusion of thought, in such statements. It is true there is development in the teaching on a future life, true also that in all the books ensues inevitably at death, that is, when the spirit is withdrawn" (p. 43). This view is held to be the parent of Sadduceism, and is actually affirmed to be the view of Paul (pp. 43-44, 409)—the apostle who repudiated Sadduceism in this very article (Acts 23 6-9).

1. Reserve on This Subject: Israel was trained to a severer reserve Hopes and Promises in regard to the future, and the hopes Largely wards of righteousness and penalties Temporal of transgression—were chiefly temporal. The sense of individual responsibility, as was shown at the commencement, there was certain regard to the fact (cf. Deut 11 8 ff; 28 1-14), and warned by the most terrible temporal curses (28 15 ff); David has pledged to him the sure succession of his house as the reward of obedience (2 S 7 11 ff). So in the Book of Job, the patriarch's fidelity is rewarded with return of his prosperity (ch 42). Temporal promises abound in the Prophets (Hos 2 14 ff; 14; Isa 1 19.26; 36, etc); the Book of Prov likewise is full of such promises (3 18 ff, etc).

All this, however, in no way shows that the Israelites had no conceptions of, or beliefs in, a state of being beyond death, or believed the death of the body to be the extinction of existence. This was very far from being the case. A hope of a future life it would be wrong to call it; for there was nothing to suggest hope, joy or life in the good sense, in the
ideas they entertained of death or the hereafter. In this they resembled most peoples whose ideas are still primitive, but to whom it is at least possible to refer a future state not in the form of a literal future life or purgatory. It is true that what we call ancestors.


As to the Scriptural point of view, the early Hebrews were too poor to be dignified with the high name of "immortality."

It is not necessary to do more than sketch the main features of the Hebrew belief in a future state. They stand as yet, though with differences to be afterward pointed out, as distinguished from the general level of Sem peoples in their conceptions of what the future state was. This view was taken by Dr. Charles. He recognizes that early Israelitish thought attributed a "categorically large measure of life, movement, knowledge and likewise power" (Ps 63 9; 86 13; Eze 26 20; 31 14; 32 18 24; cf Nu 16 30; Dt 32 22). The dead are there gathered in companies, hence the frequently recurring expression, "gathered unto his people" (Gen 55 8; 35 29; 49 33; Nu 20 24, etc). The phrase denoting, as the context shows, something quite distinct from burial. Jacob, e.g. was "gathered unto his people", afterward his body was embalmed, and, much later, buried (Gen 50 2 ff). Poetical descriptions of Sheol are not intended to be taken with literalness, hence it is a mistake, with Dr. Charles, to press such details as "bars" and "gates" (Job 17 16; 38 17; Ps 9 14; 39 10, etc.). In the general conception, Sheol is a place of darkness (Job 21 22; Ps 143 3), of silence (Ps 94 17; 115 17), of forgetfulness (Ps 88 12; Ecc 9 5 8 10). It is without remembrance or praise of God (Ps 6 6), or knowledge of it (Ps 147 14). Even this language is not to be pressed too literally. Part of it is the expression of a depressed or despairing (cf Isa 38 10 ff) or temporarily skeletal (thus in Ecc; cf 12 7 13 14) mood; all of it is relative, emphasizing the contrast with the brightness, joy and activity of the earthly life (of Job 10 22, "where the light is as midnight")—comparative.

Elsewhere it is recognized that consciousness remains; in Isa 14 9 ff the shades (r'phâ'lm) of one mighty kings are stirred up to meet the descending king of Babylon (of Eze 32 21). If Sheol is sometimes described as "destruction" (Job 26 6 m; 38 22; Prov 15 11 m) and "the pit" (Ps 30 9; 55 23), at other times, in contrast with the weariness and trouble of life in this world; the Christian Doctrine of Immortality, 1 [ideas of lower races, Indian, Egyp, Bab, Pera and Gr beliefs]; in Sayce, Hibbert Lectures, Religion of Ancient Babylonia, and Clifford Lectures, Religions of Ancient Egypt and Babylonia: Dr. Charles, Bibliology, ch iii, on Gr conceptions. The Heb conception of Sheol, the gathering-place of the dead, is not in essentials dissimilar. "The resemblance," says Dr. Salmond, "between the Heb Sheol, the Homeric Hades, and Bab Apsû is unmistakable" (op. cit., 3d ed, 173). As to its origin, Dr. Charles would derive the belief from ancestor worship. He supposes that "in all probability Sheol was originally conceived as a combination of the graves of the clan or nation, and as thus its final abode" (op. cit., 33). It is far from proved, however, that ancestor worship had the rôle he assigns to it in early religion; and, in any case, the explanation inverts cause and effect. The survival of the soul or shade is already assumed before there can be worship of ancestors. For simpler is the explanation that man is conscious from the first of a thinking, active principle within him which disappears when death ensues, and he naturally thinks of this as surviving somewhere else, if only in a ghost-like condition. Its future state was, it appears, too poor to be dignified with the high name of "immortality."

3. Survival of the Soul or of the Body.

In the Hebrew belief, death is conceived as the separation of the soul from the body. The Hebrew word is "shâ'âl", Isa 21 26:22, Job 26 6; Prov 15 11; Ps 139 8; Am 9 2, etc; cf above).

III. The Religious Hope—Life and Resurrection.

—Such is Sheol, regarded from the standpoint of nature; a somewhat different aspect a) Nature is presented when it is looked at from the point of view of grace. As yet no Moral trace is discernible between righteous Distinctions and wicked in Sheol; the element of retribution seems absent. Reward and punishment are in this world; not in the state beyond. Yet one must beware of drawing too sweeping conclusions even here. The state, indeed, of weakened consciousness and slumberous inaction of Sheol does not admit of much distinction, and the thought of exchanging the joys of life for drear and desolate conditions in Sheol, which might vividly appalled the stoutest hearts, and provoked sore and bitter complaints. Even the Christian can b}ewail a life brought to a sudden and untimely close.
But even on natural grounds it is hardly credible that the pious Israelite thought of the state of the godly gathered in peace to their people as quite the same as that experienced under the ban of God's anger, and went down to Sheol bearing heavy penalty. There is a pregnancy not to be overlooked in such expressions as, “The wicked shall be turned back unto Sheol” (Ps 9 17), a “low sheol” unto which God’s anger burns (Dt 32 22), “uttermost parts of the pit” (Isa 14 15; Ezek 32 23) to which the proud and haughty in this life are consigned.

Dr. Charles goes so far as to find a “penal character of Sheol” in Pss 49 and 73 (op. cit., 74). Consolation breathes in such utterances as, “Mark the perfect man, and behold the upright: for there is a happy end to the man of peace” (Ps 37 37), or (with reference to the being taken from the evil to come), “He entereth into peace; they rest in their beds, each one that walketh in his uprightness” (Isa 67 2; cf ver 21: “There is no peace, saith my God, to the wicked”). Even Balaam’s fervent wish, “Let me die the death of the righteous, and let my last end be like his” (Nuz 25 10), seems weakened when interpreted only of the desire for a glorious end and not capable to rest too much into OT expressions; the tendency at the present time would seem to be to read a great deal too little (P. Fairbairn, Typology of Scripture, I, 173 ff, 422 ff, may profitably be consulted).

To get at the true sense and meaning of the hope of immortality in the OT, however, it is necessary to go much farther than the idea of any b) Religious happier condition in Sheol. This disembodied existence, which is of necessity enfeebled, partial, imperfect existence, was not part of the Divine plan for man. His immortality was to be in the body, not out of it. Separation of soul and body, an after-existence of the soul in Sheol, belonging to the doom of sin. Dr. Salmond fully recognizes this in his discussion of the subject. “The penal sense of death colours all the OT says of man’s end. It is in its thoughts where it is not in its words” (op. cit., 158; see the whole passage; cf also Oehler, Thol. of the OT, I, 243 ff, ET; A. E. Davidson, Thol. of the OT, 432 ff, 439 ff). The true type of immortality is therefore to be seen in cases like those of Enoch (Gen 5 24; cf He 11 5) and Elijah (2 K 2 11); of a bare “immortality of the soul,” Scripture has nothing to say on all hands conceded that, so far as the hope of immortality, in any full or real sense, is found in the OT, it is connected with religious faith and hope. It has not a natural, but a religious, root. It springs from the believer’s trust and confidence in the living God; from his conviction that God—His God—who has bound him to Himself in the bonds of an unchanging covenant, whose everlasting arms are underneath him (Dt 33 27; cf Ps 90 1). Hope of Immortality Davidson, Comm. on Job, 293-95; Salmond, op. cit., 175). Life is not bare existence. It consists in God’s favor and fellowship (Ps 16 11; 20 5; 63 8). The relevant passages in Ps and Prophets will be considered after. Only, it is contended by the newer school, this hope of immortality belongs to a late stage of Israel’s religion—to a period when, through the development of the monothestic idea, the growth of the sense of individuality, the acute feeling of the contradictions of life, this great “venture” of faith first became possible. One asks, however, Was it so? Was this hope so entirely a matter of “intuitive ventures, and forecasts of devout souls in moments of deepest experience or keenest conflict,” as this way of considering the matter represents?

Not necessarily late.—That the hope of immortality could only exist for strong faith is self-evident. But did strong faith come into existence only in the days of the prophets or the Exod? Has it already been taken to the assumption that monotheism was a late growth, and that individual faith in God was not found in early times. It is not to be granted without some reservation that commonly alleged, the Ps and the Book of Job, which express this hope, are post-exilian products. If, however, faith in a covenant-keeping God is of earlier date—if it is present in patriarchal and Mosaic days—the question is not, Why did not men from similar hopes? But rather, How should it be prevented from doing so? If a patriarch like Abraham truly walked with God, and received His promises, could he, any more than later saints, be wholly distrustful of God’s power to keep and deliver him in and from Sheol? It is hard to credit it. It is replied, there is no evidence of such hope. Certainly these ancient saints did not write psalms or speak with the tongues of prophets. But is there nothing in their quiet and trustful walk, in their tranquil deaths, in their sense of unfinished promises, in their prevailing confidence in God in all the vicissitudes of life, to suggest that they, too, were able to commit themselves into the hands of God in death? To graze lightly over this passage or would ultimately be, well with them in the future? Thus at least Jesus understood it (Mt 22 32); thus NT writers believed (He 11 13.14). Faith might falter, but in principle, this hope must have been bound up with faith from the beginning.

This raises now the crucial question, What shape did this hope of immortality assume? It was not, as already seen, an immortality enjoyed in Sheol; it could only then be a hope connected with the belief in the power of Sheol—in essence, whether precisely formulated or not, a hope of resurrection. It is, we believe, because this has been overlooked, that writers on the subject have gone so often astray in their discussions on immortality in the OT. They have thought of a blessedness in the future life of the soul (thus Charles, op. cit., 76-77); whereas the redemption the Bible speaks of invariably embraces the whole personality of man. Body and soul together. Jesus may be remembered, thus interprets the words, “I am the God of Abraham,” etc (Mt 22 32), as a pledge not simply of continued existence, but of resurrection. This accords with what has been seen of the connection of death and sin in the case of Adam. The immortality man would have enjoyed, had he not sinned, would have been
an immortality of his whole person. It will be seen immediately that this is borne out by all the passages of hope of immortality in the OT. These never contemplate a mere immortality of the soul, but always imply resurrection.

(1) *Not a late or foreign doctrine.*—If the above is correct, it follows that it is a mistake to place the belief in resurrection so late as is often done, still more to derive it from Zoroastrianism (thus Cheyne, *Origin of Psalter*, lect viii) or other foreign sources. It was a genuine corollary from the fundamental Israelitic belief about God, man, the soul, sin, death and redemption. It is “the immeasurable significance” of this doctrine, and speaks of it as “one of the greatest things found anywhere in the history of religion,” but thinks “it cannot be derived from within Judaism itself, but must take its origin from a ruling belief in the Orient of the later time” (*Zum religionsgeschichtlichen Verständnis des NT*, 32-33; for criticism of Gunkel’s positions see the writer’s *Resurrection of Jesus*, 255 ff.). To make good his theory, however, he has to discount all the evidence for the belief furnished by the earlier OT writings, and this, it is believed, cannot be done successfully. It was before noted that cases of resurrection appear in the historical books (1 K 7:15-17; Ps 16:8-11). It is, however, the reverence with which the patriarchs for their dead was, as with the Egyptians, inspired by some hope of this kind (Gen 23; 50 5.25; Ex 13 19; cf. He 11:22). In any case an impartial survey of the evidence proves that the thought of resurrection colors all the later expressions of the hope of immortality (see IMMORTALITY; cf. also the writer’s appendix on the subject in *Christian View of God*, 200 ff).

(2) *The Psalms.*—The passages in the Psalms in which faith rises to the hope of immortality are principally Ps 16:8-11; 17:15; 49:14-15; 73:24. There are a few others, but these are the chief, and so far as they are allowed to express a hope of immortality at all, they do so in a form which implies resurrection. Dr. Cheyne, believing them to be influenced by Zoroastrianism, formerly granted this (*Origin of Psalter*, lect viii); now he reads the passages differently. There is no good reason for putting them in post-exilic times, and they have not in their most natural sense, their testimony seems explicit. Ps 16 8-11 (cited in Acts 2 24-31 as a prophecy of the resurrection of Christ) reads “My flesh also shall dwell in safety [or confidently, m.]. I shall be satisfied when I awake, with beholding thy form” (AV, ERV, “with thy likeness”). Cheyne (op. cit., 406) refers this to the resurrection of (cf. Belshach, Perowne, etc.) Yet more explicit is Ps 49:14-15, “They [the wicked] are appointed as a flock for Sheol . . . . and the upright shall have dominion over them in the morning . . . . But God will redeem my soul from the power [hand, m] of Sheol; for he will receive me.” The last clause, i.e., “He will take me,” has, as Perowne, Delitzsch, Cheyne (formerly), even Duhm, allow to cases like those of Enoch and Elijah. It cannot, however, contemplate actual bodily translation; it must therefore refer to resurrection in the latter sense. Dr. Davidson says, “Oh that thou wouldst hide me in Sheol, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me. . . . Thou wouldest call and I would answer thee: thou wouldest have desire to the work of thy hands” (vs 13-15; m. reads “Thou shalt call,” etc.). Dr. A. B. Davidson says, “To his mind this involves a complete return to life again of the whole man” (Cambridge *Comm. on Job*, in loc.). With this must be taken the splendid outburst in 25 25-27, “I know that my Redeemer liveth,” etc., which, whatever doubts may attach to the precise rendering of certain clauses, undoubtedly expresses a hope not inferior in strength to that in the verse just quoted.

(3) *The Prophets.*—The presence of the idea of resurrection in the Prophets is not doubted, but the passages are put down to exilic or post-exilic times, and are explained of spiritual” or “national,” not the resurrection of individuals. Cheyne granted this regarding the passages in Isa (25:6-8; 26:19): “This prospect concerns not merely the church-nation, but all of its believing members, and indeed all, whatever Jews or not, who submit to the true king, Jehu” (op. cit., 402). There is no call for putting the remarkable passages in Hos—“After two days will he revive us: on the third day he will raise us up, and we shall live before him” (Hos 6:2). “I will raise them up from the power of Sheol: I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?” (13:14)—later than the time of that prophet. In them the idea of resurrection is already fully present; as is also the doctrine in Ezek 37 1-10 of the valley of dry bones. The climax is, however, reached in Isa 25 6-8; 26 19, above referred to, from which the individual element cannot be excluded (cf. Salmond, op. cit., 211-12: “The theme of this great passage, 25:18, therefore, is a personal, not a corporate resurrection”).

(4) *Daniel—resurrection of wicked.*—Finally, in the OT we have the striking statement in Dan 12:2, “And many of them that sleep in the dust . . . . shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament,” etc. The peculiarity of this passage is, that in it, for the first time, is announced a resurrection of the wicked as well as of the righteous (cf. in the NT Jn 5 28-29; Acts 24 15; Rev 20 12 f). The word “many” is not to be understood in contrast with “all,” though probably only Israel is in view. The event is connected with a “time of trouble” (ver 1) following upon the overthrow of Antiochus. The chief problem is, How did this conception of the resurrection of the wicked come about? The resurrection of the righteous, it has been seen, is a corollary from the covenant-faithfulness of Jeh.
But this does not apply to the wicked. Whence then does the idea come? It is given as a revelation, but even revelation connects itself with existing ideas and preconceptions. The resurrection of the wicked, certainly, does not arise, like that of the righteous, from the consciousness of an indissoluble union with God, but it may well arise from the opposite conviction of the judgment of God. As the sense of individual guilt grew strong—and it is granted that the teaching of the prophets did much to strengthen that feeling—and the certainty of moral retribution developed, it was inevitable that this should react on the conception of the future, in making it as certain that the wicked should be punished that the good should be rewarded, in the world to come. Naturally too, as the counterpart of the other belief, this shaped itself into the form of a resurrection to judgment. We are thus brought, as a last step, to consider the idea of judgment and its effects as found in the prophetic teaching.

IV. The Idea of Judgment—the Day of Jehovah.—It was seen that, under Mosaicism, the promises and threatenings of God were mainly confined to the people and that the sense of distinctions in Sheol, though not absent, was vague and wavering.

Judgment a Present not absent, was vague and wavering.

Reality Through temporal dispensations men were trained to faith in the reality of moral retributions. Under the Mosaic system, the judgments of God on nations and individuals were still primarily viewed as pertaining to this life, there gradually shaped itself a further idea—that of an approaching consummation of history, or Day of Jehovah, when God's enemies would be completely overthrown. His righteousness fully vindicated and His kingdom established in triumph throughout the earth. The developments of this idea may now briefly be exhibited. In this relation, it need only be stated that the writer does not follow the extraordinary mingling of the prophetic texts by certain critics, accepted, though with some misgiving, by Dr. Charles.

The "Day of Jehovah," in the prophetic writings, is conceived of, sometimes more generally, as denoting any great manifestation of God's power in judgment or salvation (e.g. the locusts in Joel 2), sometimes more eschatologically, of the final crisis in the history of God's people. The overthrow of all opposition, and the complete triumph of righteousness (e.g. Isa 2 2-5; Joel 3; Am 9 11 ff; Zec 14, etc). The two things are not unconnected: the one is the prelude, or anticipatory stage, of the other. That feature of prophetic vision sometimes spoken of as the absence of perspective is very conspicuous in the fact that chronology is largely disregarded, and the "Day of Jehovah" is seen looming up as the immediate background of every great crisis in which the nation may for the time be involved (Assyr invasions; Bab captivity; Maccabean persecution). The one thing ever certain to the prophet's mind is that the "Day" is surely coming—it is the one great, dread, yet for God's people joyful, event of the future—but the steps by which the goal is to be reached are only gradually revealed in the actual march of God's providence.

(1) Relation to Israel.—"The 'Day' is in its primary aspect a day of judgment (Isa 2 12:); not however, confined to the nations, but the thought of vengeance only on the adversaries of Israel (Am 5 18 ff). Israel itself would be the first to experience the strokes of the Divine chastisement: "You only have I known of all the families of the earth; therefore will I visit you all for the outrights" (Am 3 2). God's judgments on Israel, while retributive, were also purifying and sifting; a "remnant" would remain, who would be the seed of a holier community (Isa 6 13; Am 9 9; Zeph 3 13-20, etc). The Book of Hose beautifully exhibits this aspect of the Divine dealings (Hos 4-6).

(2) To the nations.—Of wider scope is the relation of the "Day" to the gentle world. The nations are used as the instruments of God's judgments on Israel (Assyrians, Chaldaean, Persians), but they, too, would in turn be judged by Jehovah (cf. the prophecies against the nations in Isa, Jer, Ezh, Nah, Hab, etc). The end would be, although this does not fully appear in every prophet, that a remnant of the heathen also would turn to Jehovah, and be rescued from the judgment (Zec 14 10). More generally, an extension of the kingdom of God would take place till the earth was filled with God's glory (e.g. Isa 2 2-5, with Mic 4 1-5; Isa 42 4; 60; 66 6-9; Jer 12 14-16; 16 19-21; Eze 16 53-55, 61, God will turn the captivity of Sodom and her daughters; Am 9 11; Hab 2 14; cf Ps 22 27-31; 66 25; 86 9; 87). These events, in prophetic speech, belong to "the latter days" (Isa 2 2; Jer 48 47; Eze 38 10; Hos 3 5; Mic 4 1). In Daniel (Dan 2 34-45; 7), the prophecies are represented as broken pieces in the kingdom by pieces of heaven, symbolized by a stone cut out of the mountain without hands (Dan 2 44-45; cf 7 27). The kingdom is given by the Ancient of Days to one like unto the Son of Man (Dan 7 13-14). In Zechariah, the post-exilic prophets, share in these glowing hopes (Hag 2 6-7; Zec 10 2; 12 20-23; 14 16). In Mal is found one of the noblest of all the prophetic utterances: "From the rising of the sun even unto the west in my name shall be great among the Gentiles," etc (1 11); and prophecy closes with the announcement of Him, Jehovah's messenger, by whom this "great and terrible day of Jehovah" is to be brought in (Mal 4).

The purview, in what is said of the "Day of Jehovah," is thus seen to be confined to earth, though the references to resurrection, and the passages in the close of Isa (66 16-22) about "new heavens and a new earth" imply a further vista. The hope of immortality—of resurrection life—in the case of the righteous has already been considered. But what of judgment after death in the case of the wicked? Only dim premonitions of it, involving the judgment of God's enemies, are found in the earlier doctrine of Sheol. There are frequent references to "judgment" in the Psalms, sometimes on the world (e.g. 96 13; 98 9; cf 50), sometimes on individuals (e.g. 1 5), but it is doubtful if any of them look beyond earth. Yet many things combined to force this problem on the attention.

(1) Incompleteness of moral administration.—There was the sharpening of the sense of individual responsibility in the prophetic age (Jer 31 29-30; Eze 18 2 ff), which the nation may for the time be involved (Assyr invasions; Bab captivity; Maccabean persecution). The one thing ever certain to the prophet's mind is that the "Day" is surely coming—it is the one great, dread, yet for God's people joyful, event of the future—but the steps by which the goal is to be reached are only gradually revealed in the actual march of God's providence.

(2) Prosperity of wicked.—There was the special difficulty that the wicked did not always seem to meet with the punishment due to their misdeeds in time. On the thought of as a prophecy of the four kingdoms, these are contained for a remnant of the mind of the psalmists (Ps 10 17, 17, 37, 49, 73, etc). The thought of the prosperity of the wicked did not endure. It came to a sudden end (Ps 37 35-36; 73 18-20, while the
righteous had a sure compensation in the future (Ps 17:15; 49:15; 73:24, etc.). It was not, however, one that went back to the claims of the pre-Christian age. There was a wrath of God that burned to the lowest Sheol (Dt 32:22; cf. Charles, op. cit., 74). But this abode of the shades was not, for the evil any more than for the good, a fitting sphere for moral recompense. It was the idea of righteous men being punished after death. Hence, as before seen, Sheol was being set in a later age to assume something of a penal character for the unrighteous. The Sheol was the abode of wicked men. It was more in line with the pre-Christian age than the Christian phase of thinking. 

(3) Suffering of righteous with wicked.—There was the kindred fact, in the calamities that overtook the wicked, the righteous were often the involuntary sharers. The wicked did not suffer by themselves. They were caught up in the storms of judgment (war, captivity, plague) that broke upon them. Here was something else calling for redress at the hands of a God of righteousness.

From these causes the thought almost necessarily presented itself of the extension of retribution for the wicked into the state beyond death. Hence, as before seen, Sheol was by the Hebrews called the place of the dead (I. II. 11; 13:14 referred to the state beyond death)—it is probable that the LXX (2d cent. BC) translated the earlier (op. cit. 216–17). The first clear intimation of a resurrection of the wicked, however, is found, as already said, in Dn 12:2, which likewise implies judgment. Perhaps a hint of the same idea is given in Is 66:24: "They shall go forth" etc. (cf. Dn 12:2). Dn 12:2 is speaking of the times of the new heavens and the new earth, ver. 22, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Dr. Charles connects this with the idea of Gehenna as "a place of punishment for rebellious and apostate Jews," which he thinks also to be implied in Is 50:11 (op. cit. 158). It is the same word "abhorred" in the above passage, THE "abhorred place" (cf. Dn 12:2), which is rendered in Dn 12:2, "contempt" and Dr. Charles says: "the reference in both is to Gehenna," and the punishment "is conceived as eternal" (pp. 158–59).

It is hardly possible to carry the subject farther within the limits of the OT. Further developments belong to the later Judaism.

V. Later Jewish Conceptions.—Apocryphal, Apocalyptic, Rabbinical.—The sources of our knowledge of the eschatological conceptions among the Jews in the immediately pre-Christian period are:

(1) Apocrypha.—The books of the OT Apoc (see Apocrypha) taken over, with the exception of 2 Esd, from the LXX (2d Esd, better known as 4 Esd, is more properly classed with the apocryphal writings. The original work consists only of chs 3–14, with a passage in ch 7 not found in the ordinary version. The book is post-Christian (c. 80–90 AD).

(2) Apocalyptic literature (see art. under that head, I, i, j, ii).—The remains of this lit. consist of the SS Or (oldest parts, Book III, from 2d cent. BC), the Book En (see below), the Ps Sol (70–40 BC), with the Ps Bar (200 AD); the Book of Jub, and XII P (see below), the Asc Isa (end of 1st cent. AD, and the Asc Isa (before 50 AD). A good deal turns on the dating of some of these books. Several (Apoc Bar, Ass M, Asc Isa, with 4 Esd) are post-Christian.

The Book of Jub and XII P have also usually been regarded as such, but Dr. Charles argues for dates ranging back to the close of the 2d cent. BC for both. Late Jewish and Christian additions are recognized in the latter. Formerly Dr. Charles dated Jub "before 10 AD." The chief dispute relates to the Similitudes (the "Similitudes") of the Book of En. These important sections are held by some (Dr. Stanton, etc.) to be post-Christian (end of 1st cent. AD)—a view to which we incline; Dr. Charles and others place them in the 1st cent. BC. Most of the remaining portions of the book are assigned to dates in the 2d cent. AD. It should be added the notices of Jewish opinions in Jos.

(3) Rabbinical writings.—For rabbinical ideas, we are chiefly dependent on the Talmudic writings and the Tg.—sources whose late character makes their witness often doubtful (see Talmud; Targums).

It is only possible to summarize very briefly the varying and frequently conflicting conceptions on eschatological subjects to be gleaned from this material. The representations are often wildly imaginative, and, so far as they are not genuine developments from OT ideas, have value only as they may be supposed to throw light on the teaching of the later Christians. Two exceptions, little is to be gathered from the apocryphal books, and it will be best to treat the subject under headings,

(1) Less definite conceptions.—In the apocryphal books the images of Gehenna are still on the old ground of Sheol as a place in which there is no remembrance, thanksgiving or retribution (17:27–28; 41:4–5, etc.; a somewhat different note is heard in 21:10). It is the same in Bar 2:17 and Tob 3:8. Less widely used are the OT phrases, "gathering to his fathers" (2:9), "gathering to his people" (14:30). In the Book of Wisd, the influence of Gr ideas is seen in a doctrine of the immortality of the soul only (2:23; 5:1–4; 4:13–14; 15:3; not a resurrection), possibly of preexistence (8:20). The wicked suffer punishment in Sheol (3:1–10; 5:1–14, etc).

(2) Ideas of Sheol.—Generally, however, in the apocryphal books, a marked change is seen in the ideas of Sheol. It is still the place of the dead, but is regarded as now a state in which the wicked are punished for their death and the resurrection for such as shall be raised; in which righteous and wicked are separated; in which the wicked suffer punishment. The Book of En distinguishes four abodes for the departed: 1. for the righteous, and two for the wicked (21:1–13). One class of the wicked (those already punished in this life) remain there forever, while the others are raised, and pass to the torment of Gehenna (17:2). The righteous are in Paradise—"the garden of life" (61:12), "the garden of righteousness" (67:12). This character of Sheol as a place of punishment (intermediate or final) is met with frequently (Book of Jub 7:29; 22:22; 2 Macc 6:23; 1 Esd 14:6; 15:11; 15:2, etc.). In certain places, Dr. Charles says, "Sheol has become an abode of fire, and therefore synonymous so far with Gehenna.... In several passages in the Similitudes, and throughout En 91–104, Sheol and Gehenna are practically identical" (op. cit., 287).

Similar ideas are found in the Slavonic version of En (5b, 261 ff).

(3) The fallen angels.—Much prominence in the Book of En is given to the fallen angels (those who sinned with women, Gen 6:2). They are consigned to the judgment to ever-burning fire (En 21:1–6; 90:2–25).

(4) Resurrection.—Ideas of the resurrection vary. In En 22, the righteous and one class of the wicked
are raised; elsewhere all the righteous are raised and none of the wicked (En 61:5; 90:33; Ps Sol 3:16); sometimes there is to be a resurrection of all, just and unjust (En 61:12). 2 Macc dwells much on the Messiah, which seems to embrace all Israel (3:16; 13:9; 7:9:14:23). The resurrection is described as "transformed" in the resurrection (cf. the "Similitudes", 39:7; 61:4; 62:15). The doctrine of the resurrection (universal) is taught in the Apoc Bar 30:2-5; 50:61, and in 4 Esd 7:32-37. In Jos the Pharisees are said to have believed in the resurrection of the righteous only (Ant, XVIII, 1, 3).

This does not coincide with Paul's statement in Acts 24:15.

(5) Judgment.—The reality of a final judgment, supervening upon the intermediate judgment in Sheol, is strongly affirmed in most of the apocalyptic books. The Book of En speaks much of this final judgment. It describes it as "the great day," "the righteous judgment," "the great day of judgment," the last judgment," "the judgment of all eternity." (10:6.12; 16:1; 19:1; 22:4.11; 25:4; 90:26.27, etc.). Wicked angels and men are judged, and sentenced to Gehenna without a chance for repentance.

The Messiah: An interesting parallel is the relation of the Messiah to this judgment. With the exception of 4 Esd, the apocalyptic books are silent on the Messiah. In the apocalyptic books the Messiah does appear, but not always in the same light. In the Sib Or (3), Ps of Sol (17,18), Apoc Bar (39,40) and in 4 Esd (13 32f) the appearance of Messiah is associated with the overthrow and judgment of the ungodly worldly powers; in the older portions of En (90:16-25) God Himself executed the judgment, whereas in the later portions, the Messiah does not appear till after the. In the sec. of En, chs 37-70, on the other hand, the Messiah appears definitely as the judge of the world, and titles resembling those in the NT, "the Righteous One" (38:2; 63:6), "the Elect One" (40:5; 46:3, 4, etc.) above all, "the Son of Man" (46:2-4; 48:2, etc.), are given Him. It is these passages which suggest Christian influence, especially as the conception is not found elsewhere in pre-Christian apocalyptic theology. (2) The Coming of the Messiah, and the Messiah does not appear till after the. In the sec. of En, chs 37-70, on the other hand, the Messiah appears definitely as the judge of the world, and titles resembling those in the NT, "the Righteous One" (38:2; 63:6), "the Elect One" (40:5; 46:3, 4, etc.) above all, "the Son of Man" (46:2-4; 48:2, etc.), are given Him. It is these passages which suggest Christian influence, especially as the conception is not found elsewhere in pre-Christian apocalyptic theology. (2) The Coming of the Messiah, and the Messiah does not appear till after the.

(6) The Messianic age and the Gentiles.—The Messianic age, when conceived of as following the judgment (the older view), is unlimited in duration, has Jesus for its center, and includes in the scope of its blessing the converted Gentiles (Sib Or 3 698-726; En 90 30.37; cf 48:5; 63:1; Ps Sol 17 32-35). The righteous dead of Israel are raised to participate in the kingdom. Already in En 90 28:29 is found the idea that the new Jesus is not the earthly city, but a city that comes down from heaven, where, as in 4 Esd, the Messianic reign is limited, the blessed life after resurrection is transferred to heaven.

(7) Resurrection.—Little is to be added from the rabbinical conceptions, which, besides being difficult to ascertain precisely, are exceedingly confused and contradictory. Most of the ideas above mentioned appear in rabbinical teaching. With the development of the Christian world-view the emphasis in the later rabbinism is the appearance of "Armilus"—an Antichrist. The reign of Messiah is generally viewed as limited in duration—400 years (as in 4 Esd), and 1,000 years being mentioned (of Schürer, Hist of Jewish People, Div II, Vol II, 179, ET). At its close takes place a renovation of the world, resurrection (for Israelites only, certain classes being excluded), judgment, and eternal heavenly happiness for the righteous. The punishments of the wicked appear mostly to be regarded as eternal, but the view is also met with of a limited duration of punishment (see authorities in Schürer, op. cit., 183; Edersheim, Jesus the Messiah, app. XIX, and other works noted in "Literature" below).


JAMES OHR

ESCHATOLOGY, es-ka-tol'6-ji, OF THE NEW TESTAMENT:

I. DOCTRINAL AND RELIGIOUS SIGNIFICANCE

II. GENERAL STRUCTURE

III. COURSE OF DEVELOPMENT

A. GENERAL AND INDIVIDUAL ESCHATOLOGY

V. THE PAROUSIA

A. Definition

B. Significance of the Parousia

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(1) The Conversion of the Gentiles

(2) The Coming of the Antichrist

(3) The Manner of the Parousia

VI. THE RESURRECTION OF THE DEAD

A. Its Universality

B. Its Fulness

C. Its Duration

VII. THE CHANGE OF THOSE LIVING AT THE PAROUSIA

VIII. THE JUDGMENT

IX. THE MILLENIUM

X. THE INTERMEDIATE STATE

LITERATURE

I. DOCTRINAL AND RELIGIOUS SIGNIFICANCE.—The subject of eschatology plays a prominent part in NT teaching and religion. Christianity in its very origin bears an eschatological character. It means the appearance of the Messiah and the inauguration of His work; and from the OT point of view these form part of eschatology. It is true in Jewish apocalyptic theology the Messianic age was not always included in the eschatological age proper, but often regarded as introductory to it (cf Weber, Jüdische Theol., 371 ff). And in the NT also this point of view is to some extent represented, inasmuch as, owing to the preoccupation with the Messiah and the only partial fulfilment of the prophecies for the present, that which the OT depicted as one synchronous movement is now seen to divide into two stages, viz. the present Messianic age and the consummate state of the future. Even so, however, the NT draws the Messianic period into much closer connection with the strictly eschatological process than Judaism. The distinction in Judaism rested on a consciousness of difference in quality between the two stages, the content of the Messianic age being far less spiritually and transcendentally conceived than that of the final state. The NT, by spiritualizing the entire Messianic circle of ideas, becomes keenly alive to its affinity to the content of the highest eternal hope, and consequently tends to identify the two, to find the age to come anticipated in the present. In some cases this assumes explicit shape in the belief that great eschatological transactions have already begun to take place, and that believers have already attained to at least partial enjoyment of the hopes and privileges. Thus the present kingdom in Our Lord's teaching is one in essence with the final kingdom; according to the discourses in John eternal life is in principle realized here; with Paul there has been a prelude to the
last judgment and resurrection in the death and resurrection of Christ, and the life in the Spirit is the first-fruits of the heavenly state to come. The strong sense of this may even express itself in the phrase that the Jewish eschatological state had arrived and the one great incision in history has already been made (He 2:35; 9:11; 10:1; 12:22-24). Still, even where this extreme consciousness is reached, it nowhere surpasses the other more common representation, according to which the present state continues to lie this side of the eschatological crisis, and, while directly leading up to the latter, yet remains to all intents a part of the old age and world-order. Believers live in the "last days," upon them "the ends of the ages are come," but "the last day," "the consummation of the age," still lies in the future (Mt 13:39-40; 24:3; 28:20; Jn 6:39-44; 12:48; 1 Cor 10:11; 2 Tim 3:1; Heb 1:2; 9:26; Jas 5:3; 1 Pet 1:5-20; 2 Pet 3:3; 1 Jn 2:18; Jude ver 18).

The eschatological interest of early believers was no more fringe to their religious experience, but the very heart of its inspiration. It expressed and embodied the profound supernaturalism and soteriology of the OT, so that the new world was not to be the product of natural development but of a Divine interposition arresting the process of history. And the deepest motive of the longing for this world was a conviction of the absurdity of the present age, and the stronger sense of evil and sin. This explains why the NT doctrine of salvation has grown up to a large extent in the closest interaction with its eschatological teaching. The present experience was interpreted in the light of the future. It is necessary to link this in mind for a proper appreciation of the generally prevailing hope that the return of the Lord might come in the near future. Apocalyptic calculation had less to do with this than the practical experience that the earnest of the supernatural realities of the life to come was present in the church, and that therefore it seemed unnatural for the full fruition of these to be long delayed. The subsequent reeding of this acute eschatological state has something to do with the gradual disappearance of the miraculous phenomena of the apostolic age.

II. General Structure.—NT eschatology attaches itself to the OT and to Jewish belief as developed on the prophetic revelation. It creates on the whole no new system or new terminology, but incorporates much that was current, yet so as to reveal by selection and distribution of emphasis the essential newness of its spirit. In Judaism there existed at this time two distinct types of eschatological outlook. There was the ancient national hope which revolved around the destiny of Israel. Alongside of it existed a transcendent form of eschatology with cosmical perspective, which had in view the destiny of the universe and of the human race. The former of these represents the original form of OT eschatology, and therefore occupies a legitimate place in the beginnings of the NT development, notably in the revelations accompanying the birth of Christ and in the earlier (synoptical) preaching of John the Baptist. There entered, however, into it, as held by the Jews, a considerable element of individual and collective eudaemonism, and it had become identified with a literalistic interpretation of prophecy, which did not sufficiently take into account the typical import and poetical character of the latter. The other scheme, while to some extent the product of subsequent theological development, lies prefigured in certain later prophecies, esp. in Dn, and, far from being an improvement on that of its forerunners, as is sometimes as some at present maintain, represents in reality the true development of the inner principles of OT prophetic revelation. To it the structure of NT eschatology closely conforms itself. In doing this, however, it discards the impure motives and elements by which even this relatively higher type of Jewish eschatological state had been influenced. The attempt of the apocalyptic writings a compromise is attempted between these two schemes after this manner, that the carrying out of the one is merely to follow that of the other, the national hope first receiving its fulfillment in a provisional Messianic kingdom of limited duration (400 or 1,000 years), to be superseded at the end by the eternal state. The NT does not follow the Jewish theology along this path. Even though it regards the present work of Christ as preliminary to the consummate order of things, it does not separate the two in essence or quality, it does not exclude the Messiah from a supreme place in the coming world, and does not expect a temporal Messianic kingdom in the future as distinguished from Christ's present spiritual reign, and as preceding the state of eternity. In fact the figure of the Messiah becomes central in all the eschatological process, far more so than is the case in Judaism. All the stages in this process, the resurrection, the judgment, the consummation, the eternal state, receive the impress of the absolute significance which Christian faith ascribes to Jesus as the Christ. Through this Christocentric character NT eschatology acquires also far greater unity and simplicity than did the Jewish schemes. Everything is practically reduced to the great ideas of the resurrection and the judgment as consequent upon the Parousia of Christ. Much apocalyptic embroidery to which no spiritual significance attaches, is eliminated. The overheated phantasy tends to multiply and elaborate, the religious interest tends toward concentration and simplification.

III. Course of Development.—In NT eschatological teaching a general development in a well-defined direction is traceable. The starting-point is the historico-dramatic conception of the two successive ages. These two ages are distinguished as hoi
dos ho aion, ho nain aion, ho eneuta aion, "this age," "the present age" (Mt 12:32; 13:22; Lk 16:8; Rom 15:2; 1 Cor 1:20; 2:6-8; 3:18; 2 Cor 4:4; Gal 1:4; Eph 1:21; 2:2; 6:12; 1 Tim 6:17; 2 Tim 4:10; Tit 2:12), and ho aoion ekeinos; ho aion melion, ho aoion erchomenos, "that age," "the future age" (Col 2:9; Eph 3:21; 4:22; Eph 2:7; He 8:5). In Jewish lit. before the NT, no instances of the developed antithesis between these two ages seem to be found, but from the way in which it occurs in the teaching of Jesus and Paul it appears to have been current at that time. The oldest undisputed occurrence is a saying of Johann ben Zakkyah, about 80 AD.) The contrast between these two ages is (esp. with Paul) that between the evil and transitory, and the perfect and abiding. Thus each age belongs to a different character, and order of things, and so the distinction passes over into that of two "worlds" in the sense of two systems (in Heb Arama., the same word 'olam, 'olam, does service for both, in Gr aoion usually renders the meaning "age," occasionally "world" [He 1:11; 11:3], kosmos meaning "world"; the latter, however, is never used of the future world). Cf. Da 7:11, Die Welt Jesu, 1, 132-46. Broadly speaking, the development of NT eschatology consists in this, that the two ages are increasingly recognized as answering to two spheres of being which coexist from of old, so that the coming of the new age assumes the character of a revelation and extension of the super mental order of things, rather than a destruction of that of its first phase, or ultimate as some at present maintain, represents in reality the true development of the inner principles of OT eschatology.
order of things already existed, the reflection inevitably arose that these two were in some sense identical. But the new significance which the antithesis assumes does not supersede the older historical character of the present crisis, but throws a new interpose of the course of the lower as to bring the conflict to a crisis. The passing over of the one contrast into the other, therefore, does not mark, as has frequently been asserted, a recession of the eschatological perspective, but rather a change in the way in which the future to the present life. Esp. in the Fourth Gospel this "diescholatizing" process has been found, but without real warrant. The apparent basis for such a conclusion is that the realities of the future life are so vividly and intimately felt to be present in heaven and from there operative in the believer's life, that the distinction between what is now and what will be hereafter enjoyed becomes less sharp. Instead of the superstructure of the eschatological, this means the very opposite, viz. its most real anticipation. It should further be observed that this development in question is intimately connected and keeps equal pace with the disclosure of the pre-existence of Christ, because this fact and the descent of Christ from heaven furnished the clearest witness to the reality of the heavenly order of things. Hence it is esp. observable, not in the earlier epistles of Paul, where the structure of eschatological thought is still in the main historicist-dramatic, but in the epistles of the first captivity (Eph 1; 3.20-22; 2; 3; 3.10-14; 4.9.10; 6.12; Phil 2 5-11; 2 Thess 1 15.17; 3.2; further, in He 1 2.3; 2 5; 3.4; 6.11; 7 13.16; 9 14; 11 10.16; 12 22.23). The Fourth Gospel marks the culmination of this line of teaching, and it is unnecessary to point out how here the contrast between heaven and earth in its christological consequences determines the entire structure of thought. But here it also appears how the last outcome of the NT progress of doctrine had been anticipated in the highest teaching of Our Lord. This can be accounted for by the inherent fitness that the supreme discourses which touch the personal life of the Saviour should come not through any third person, but from His own lips.

IV. General and Individual Eschatology.—In the NT the destiny of the apostle of Israel, such extent overshadowing that of the individual, that only the first rudiments of an individual eschatology are found. The individualism of the later prophets, esp. Jeremiah and Ezekiel, bore fruit in the thought of the intermediate period. The question of the religious concern is shown for the ultimate destiny of the individual. But not until the NT thoroughly spiritualized the conceptions of the last things could these two aspects be perfectly harmonized. Through the centering of the eschatological hope in the Messiah, and the suspending of the individual's share in it on his personal relation to the Messiah, an individual significance is necessarily imparted to the great final crisis. This also tends to give greater prominence to the intermediate state, also, apocalyptic thought had pointed the way. None the less the OT point of view continues to assert itself in that even in the NT the main interest still attaches to the collective, historical development of events. Many questions in regard to the intermediate period are passed by in silence. The OT prophetic foreshadowing of the perspective, immediately connecting each present crisis with the ultimate goal, is reproduced in NT eschatology on an individual scale in so far as the believer is linked, not with his death, but rather with the consummate state after the final judgment. The present life in the body and the future life in the body are the two outstanding illuminated heights between which the disembodied state remains largely in the shadow. But the same foreshortening of the perspective is also carried over from the OT into the NT delineation of general eschatology. The NT method of depicting the future is not chronological. Things lying widely in the future are closely connected, and by reason of adjustment to the general method of prophetic revelation, the "parousia" of the NT is primarily considered, the second coming coming only, partly because it had already become a fixed Messianic term, partly because there was a point of view from which the future appearance of Jesus appeared the sole adequate expression of His Messianic dignity and glory. The explicit distinction between "first advent" and "second advent" is not found in the NT. It occurs in Text. XII P, Text. Abr. 92 16. In the NT it is approached in He 9 28 and in the use of epiphaneia for both the past appearance of Christ and His future manifestation (2 Thess 2 8; 1 Tim 6 14; 2 Tim 1 10; 4 1; Tit 2 11,13). The present is for the NT either more or less colored by the consciousness of the present bodily absence of Jesus from His own, and consequently suggests the thought of His future abiding presence, without, however, formally coming to mean that the Saviour's presence is shared with believers (1 Thess 4 17). Parousia occurs in Mt 24 33.37-39; 1 Cor 15 23; 1 Thess 2 19; 3 13; 4 15; 5 23; 2 Thess 2 1.8; Jas 5 7.8; 2 Pet 1 16; 3 4.12; 1 Jn 2 8. A synonymous term is apokalupsis, or "annunciation," the Christian origin, presupposing the preexistence of the Messiah in hidden form previous to His manifestation, either in heaven or on earth (cf Apoc Bar 29.3; 30 1; 4 Ezr (2 Esd) 7 28; Test. XII P, Test. Levi 18; Jn 7 27; 1 Pet 4 20). It could be adopted by Christians because Christ had been withdrawn into heaven and would be publicly demonstrated the Christ on His return, hence used with special reference to enemies and unbelievers (Lk 17 30; Acts 2 31; 3 19.26; 2 Pet 3 3; 2 Thess 1 11; 3 5; 4 13.20; 5 4). Another synonymous term is "the day of the [Our] Lord," "the day," "that day," "the day of Jesus Christ." This is the rendering of the well-known OT phrase. Though there is no reason in this case to preserve the "parousia," should not be Christ, the possibility exists that in some cases it may refer to God (cf "day of God" in 2 Pet 3 12). On the other hand, what the OT with the use of this phrase predicates of God is sometimes in the NT purposely transferred to Christ. "Day," while employed of the parousia generally, is, as in the OT, mostly associated with the judgment, so as to become a synonym for judgment (cf Acts 2 27; 3 19; 1 Cor 4 9). The phrase is found in Mt 7 22; 24 36; Mk 13 32; Lk 12 17; 24 21; 24 31; Acts 2 20; Rom 13 12; 1 Cor 1 5; 3 13; 5 5; 2 Cor 1 14; Phil 1 6; 2 16; 1 Thess 5 3-4 (cf vs 5.8); 2 Thess 2 2; 2 Tim 1 12; 18; 4 8; He 10 25; 3 Pet 3 10.

The parousia is preceded by certain signs heralding its approach. Judaism, on the basis of the OT, had worked out the doctrine of the "woes of the Messiah," heeb'h ha-ma-shi'kh, the calamities and afflictions that are to fall upon the Gentiles and the beginning of the coming age being interpreted as birth pains of the latter. This is transferred in the NT to the parousia of Christ. The phrase occurs only in Mt 24 8; Mk 13 8, the idea, in Rom 8 22, and allusions to it occur in 1 Cor 7 26; 1 Thess 3 2; 5 3.
Besides these general "woes," and also in accord with Jewish doctrine, the appearance of the Anti-christ is made to precede the final crisis. Without Jewish apocalyptic the parousia would be a stumbling-block, and preparatory to it, the pouring out of the Spirit, the destruction of Jerusalem and the temple, the conversion of Israel and the preaching of the gospel to all the nations. The problem of the sequence and interrelation of these several precursors of the end is a most difficult and complicated one and, as would seem, at the present not ripe for solution. The "woes" which in Our Lord's eschatological discourse (Mt 24; Mk 13; Lk 21) are mentioned in more or less close succession by Jewish—Christian apocalypses from the time of the Jewish War 68–70 (He, II, 3, 3). In the text of Mk this so-called "small apocalypse" is believed to consist of vs 7.8.14–20.24–27.30.31. But this hypothesis main springs from the disinclination to accept the closer realisation expectations, and the entirely unwarranted assumption that He must have spoken of the end in purely ethical and religious terms only. That the typically Jewish "woes" bear no direct relation to the disciples and their faith is not a sufficient reason for declaring the prediction of them unworthy of Jesus. A contradiction is pointed out between the two representations, that the parousia will come suddenly, unexpectedly, and that it will come heralded by these signs. E. g., in Mk 13:32 the contradiction is said to be pointed. To this it may be replied that even after the removal of the assumed apocalypse the same twofold representation remains present in what is recognized as genuine discourse of Jesus, viz, in Mk 13:28.29 as compared with vs 32.33–37 and other similar admonitions to watchfulness. A real contradiction between ver 30 and ver 32 does not exist. Our Lord could consistently affirm both: "This generation shall not pass away until all these things shall be fulfilled, and of that day or that hour knoweth no one." To be sure, the solution should not be sought by understanding "this generation" of the Jewish race or of the human race. It must mean, according to ordinary usage, the then living age, for declaring the prediction of them unworthy of Jesus. Nor does it help matters to distinguish between the prediction of the parousia within certain wide limits and the denial of knowledge as to the precise day and hour. In point of fact the two statements do not refer to the same matter at all. "That day or that hour" in ver 32 does not have "these things" of ver 30 for its antecedent. Both by the demonstrative pronoun "that" and by "but" it is marked as an absolute self-explanatory conception. It simply signifies as elsewhere the day of the Lord, the day of judgment. Of these "things," the exact meaning of which phrase must be determined from the foregoing, Jesus declares that they will come pass within that generation; but concerning the parousia, "that [great] day." He declares that no one but God knows the time of its occurrence. The correctness of this view is confirmed by the preceding parable, Mk vs 28.29, where in precisely the same way "these things" and the parousia are distinguished. The question remains whether the "these things" (Mt 33.34, Mk ver 30) "all these things" (Lk ver 32) is intended to cover of what is described in the preceding discourse. The answer will depend on what is there represented as belonging to the precursors of the end and what as strictly constituting part of the end itself; and on the other question whether the parousia is represented as a train of premonitory signs, or refers to two crises each of which will be heralded by its own series of signs. Here two views deserve consideration. According to the one (advocated by Zahn in his Comm. on Mt, 1552–66) the signs cover only Mt 24 4–14. What is related afterward, viz. "the abomination of desolation," great tribulation, false prophets and Christs, communications in the heavens, the sign of the Son of Man, all this belongs to the "end" itself, in the absolute sense of the so-called "apocalyptic" parousia and excepted from the prediction that it will happen in that generation, while included in the declaration that only God knows the time of its coming. The destruction of the temple and the holy city, though not explicitly mentioned in vs 4–14, would be included in what is there said of wars and tribulation. The prediction thus interpreted would have been literally fulfilled. The objections to this view are: (1) It is unnatural thus to assume what is related in vs 15–26 under the "end." From a formal point of view it does not differ from the phenomena of vs 4–14 which are "signs." (2) It creates the difficulty, that the existence of the temple and the temple-worship in Palestine could not be hushed in before the parousia. The "abomination of desolation" taken from Dni 8 13; 9 27; 11 31; 12 11; of Sir 49 2—according to some, the destruction of the city and temple, better a desecration of the temple-site by the setting up of some in- tros, as a result of which it becomes desolate—and the flight from Judea, are put among events which, together with the parousia, constitute the end of the world. This would seem to involve chiliasm of a very pronounced sort. The difficulty recurs in the strictly eschatological interpretation of 2 Thes 2 3, 4, where "the man of sin" (see Sin, Man of) is represented as sitting in "the temple of God," and in Rev 11 1, 2, where "the temple of God" and "the altar," and "the court which is without the temple" and "the holy city" figure in an episode inserted between the sounding of the trumpet of the sixth angel and that of the seventh. On the other hand it ought to be remembered that eschatological prophecy may be composed of something haphazard, as a result of which it becomes desolate—and the flight from Judea, are put among events which, together with the parousia, constitute the end of the world. This would seem to involve chiliasm of a very pronounced sort. The difficulty recurs in the strictly eschatological interpretation of 2 Thes 2 3, 4, where "the man of sin" (see Sin, Man of) is represented as sitting in "the temple of God," and in Rev 11 1, 2, where "the temple of God" and "the altar," and "the court which is without the temple" and "the holy city" figure in an episode inserted between the sounding of the trumpet of the sixth angel and that of the seventh. 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by Briggs, *Messiah of the Gospels*, 132-65. It makes Jesus' discourse relate to two things: (1) the destruction of Jerusalem and the temple; (2) the end of the world and the parousia. The disciples are informed with respect to two points: (1) the time; (2) the signs. In the answer to the time, however, the two things are not sharply distinguished, but united into one prophetic perspective, the parousia standing out more conspicuously. The definition of the time of this complex development is: (a) negative (Mk 13 5-8); (b) positive (vs 9-13). On the other hand in describing the signs Jesus discriminates between (a) the signs of the destruction of Jerusalem (Mt 24); and (b) the signs of the parousia (vs 24-27). This view has in its favor that the destruction of the temple and the city, which in the question of the disciples figured as an eschatological event, is recognized as such in the answer of Jesus, and not alluded to after a mere incidental fashion, as among the signs. Esp. the vogue of Lk 21 20-24 proves that it figures as an event. This view also renders easier the restriction of Mk 13 30 to the first event and its signs. It places “the abomination of desolation” in the period preceding the national catastrophe. The view that the two events are successively discussed is further favored by the movement of thought in vs 32 ff. Here, after the Apocalypse has been brought to a close, the context of the dialogue is re-entered, and all the previous phases are brought together in the same order as was observed in the prophecy, *i.e.*, the true attitude toward the national crisis is defined in the parable of the Fig Tree and the solemn assurance appended that it will happen in this generation (vs 30). The question of whether the parousia is, as Mk 13 24: “in those days”; Mk 13 24: “in those days””). The question is whether this mode of speaking can be explained on the principle of the well-known foreshortening of the perspective of prophecy. It cannot be a priori denied that this peculiarity of prophetic vision may have here characterized also the outlook of Jesus into the future which, as vs 32 shows, was the prophetic outlook of His human nature, as distinct from the Divine omniscience. The point at issue here is the sequence in perspective with chronological succession in the present case guarded against by the statement that the gospel must first be preached to all the nations (of Acts 3 19.25.26; Rom 11 25; Rev 6 2) before this event can come, that no one knows the time of the parousia except God, that there must be a period of desolation after the city shall have been destroyed, and that the final coming of Jesus to the people of Israel will be a coming not of judgment, but in which they shall hail Him as blessed (Mt 23 38.39; Lk 13 34.35), which presupposes an interval to account for this changed attitude (cf Lk 21 24: “until the times of the Gentiles be fulfilled”). It is not necessary to carry the distinction between the two crises joined together here into the question as put by the disciples in Mt 24 3, as if “when shall these things be?” related to the destruction of the temple exclusively, as the other half of the question speaks of the coming of Jesus and the end of the world. Evidently the two events are the events (when exactly considered) and the signs are distinguished. These signs have their antecedent not exclusively in vs 2, but even more in 33 38-39. The disciples desired to know not so much when the calamitous national catastrophe would take place, which would put a limit to the distressing results of this catastrophe, and bring with it the re-acceptance of Israel into favor. This explains also why Jesus does not begin His discourse with the national crisis, but He first points out the parousia, to define negatively and positively the time of the latter, and that for the purpose of warning the disciples who in their eagerness for the ultimate issue were inclined to foreshorten the preceding calamitous developments. That Jesus could actually join together the national and the cosmical crises appears from other passages, such as Mt 10 23, where His interpretation for the deliverance of the fugitive disciples is called a “coming” of the Son of Man (Mt 10.11) to the coming of the Son of Man in His kingdom (Mt), or a coming of the kingdom of God with power (Mk), or a seeing of the kingdom of God (Lk) is promised to some of that generation. It is true these passages are frequently referred to the parousia, because in the immediately preceding context the latter is spoken of. The connection of thought, however, is not that the parousia and this promised coming are identical. The proximate coming is referred to as a sign of encouragement toward faithfulness and self-sacrifice, just as the reward at the parousia is mentioned for the same purpose. The conception of an earlier coming also receives light from the confession of Jesus at His trial (Mt 26 64); where the disciples are urged to judge upon His judge. The closing discourses of Jn also have the conception of the coming of Jesus to His disciples in the near future for an abiding presence, although here this is associated with the advent of the Spirit (Jn 14 18.19.21.28; 15 16. 19.22.23). Finally the same idea recurs in Rev, where it is equally clear that a preliminary visitation of Christ and not the parousia for final judgment can be meant (3 5.16; 3 20; cf also the pl. “one of the days of the Son of man” in Lk 17 22).

To the events preceding the parousia belongs, according to the uniform teaching of Jesus, Peter and Paul, *the conversion of Israel* (Mt 3 5-9; Lk 3 35; Acts 2 38; Lk 7 29; cf also Lk 21 20). The parousia is the “fulfillment” of the parousia. Hence the previous events can be called “preparing” or “preparing the parousia” (Lk 19 10). The “coming of the refreshing” and “the times of restoration of all things” is made dependent on the *eschatological* sending of the Christ to Israel, and this again is said to depend on the repentance and conversion and the blotting out of the sins of Israel; Rom 11, where the problem of the unbelief of Israel is solved by the twofold proposition: (1) that there is even now among Israel an election according to grace; (2) that in the future there will be a comprehensive conversion of Israel (vs 5.25-32).

Among the precursors of the parousia appears further the *Antichrist*. The word is found in the NT in 1 Jn 2 18.22; 4 3; 2 Jn ver 7 only, but the conception occurs also in the Synoptics, in Paul and in Rev. There is no instance of its earlier occurrence in Jewish lit. *Antichrist* may mean “in place of” and “against”; the former includes the latter. In Jn it is not clear that the heretical tendencies or hostile powers connected with the anti-Christian movement make false claims to the Messianic dignity. In the Synoptics the coming of false Christs and false prophets is predicted, and that not merely as among the nearer signs (Mk 13 6), but also in the remote eschatological period (Lk 21 8). With Paul, who describes the other when he introduces the subsequent coming of the Lord would take place, which would put a limit to the distressing
Christ (2 Thess 2 6.8); his manner of working and its pernicious effect are set over against the manner in which the enthronement of the last beaks (vv. 9–12). Paul does not treat the idea as a new one; it must have come down from the OT and Jewish eschatology and have been more fully developed by NT prophecy; cf in Dnl 7 20; 8 10.11 the supernaturally magnified figure of the great enemy. According to Gunkel (Schöpfung und Chaos, 1895) and Bousset (Der Antichrist in der Überlieferung des Judentums, des NT und der alten Kirche, 1875) the origin of the conception of a final struggle between God and the great enemy must be sought in the ancient myth of Chaos conquered by Marduk; what had happened at the beginning of the world was transferred to the end. Then this was anthropomorphized, first in the form of a false Messiah, later in that of a political tyrant or oppressor. But there is no need to assume any other source for the idea of a last enemy than OT eschatological prophecy (Ezk and Dnl and Zec). And no evidence has so far been adduced that the Pauline idea of a counter-Messiah is of pre-Christian origin. This can only be maintained by carrying back into the older period the Antichrist tradition as found later among Jews and Christians. It is reasonable to assume in the present state of the evidence that it developed out of the profound ideas of the great eschatological enemy and that of the counter-Messiah, a product of Christian prophecy. In fact even the conception of a single last enemy does not occur in pre-Christian Jewish lit.; it is found for the first time in Apoc 10.12, which changes the general conception of 4 Ear to this effect. Even in the eschatological discourse of Jesus the idea is not yet unified, for false Christ and false prophets in the plural are spoken of, and the instigation of the antichrist iscribed to the devil. If anything presupposed, remains in the background. In the Epistle of Jn the same plural representation occurs (1 Jn 2 18.22; 2 Jn ver 7), although the idea of a personal Antichrist in whom the movement culminates is not only familiar to the author and the reader (1 Jn 2 18, "as ye heard that antichrist cometh"), but is also accepted by the writer (4 3, "This is the spirit of the antichrist, whereby ye have not heard that it cometh; and now it is in the world already"); of 2 Thess 2 7, "the mystery of lawlessness doth already work").

Various views have been proposed to explain the concrete features of the Pauline representation in 2 Thess 2 and that of Rev 13 and 17. According to C. H. W. N. Baur, in the first instance, the idea of the emperor, one of the heads of the great enemy, as the enemy, one of the heads of the great enemy, as the Antichrist, was taken over from the Graeco-Roman world, and this conception was assumed by the Apostle Paul in his discussions with the Corinthians. This is the view of Baur, who assumes that the conception of the Antichrist was a development of the idea of the Messiah, as assumed by Paul in his mind the person whom the Jews would acclaim as their Messiah. The idea would then be the precipitate of Paul's experience of hostility and persecution from the part of the Jews. He expected that this Jewish Messianic pretender would be helped by Satanic influence, overthrow the Rom power. The continuance of the Rom power is "that which restrains," or as embodied in the emperor, one that restrains now" (2 Thess 2 6.7). (For an interesting view in which the rôle played by these two powers are reversed, cf. Warfield in Expos, 3d ser., IV, 30–44.) The objection to this is that the lawless one," not merely from Paul's or the Christian point of view, but in his own avowed inten- tion, opposes and exalts himself against all that is called God or worshipped. This no Jewish pre- tending to the Messiahshead could possibly do: his very Messianic position would preclude it. And the conception of a counter-Christ does not necessarily exclude that the idea of Messiahship in Paul's mind has been raised far above its original national plane and assumed a universalistic character (cf. Zahn, Einleitung in das NP, 1, 171). Nor does the feature that according to ver 4, the lawless one" will take his seat in the temple favor the view in question, for the description of the temple beaks (vv. 9–12).
12. And the same interpretation seems to be required by the mysterious statements of ch 17, where the woman sitting upon the beast is the metropolis of the world-power, changing its seat together with the latter, yet so as to retain, like the latter in all its transformations, the same character wherein she bears the same name of Babylon (ver 5). Here as in ch 13 the beast has seven heads, i.e. passes through seven phases, which idea is also expressed by the representation that these seven heads are seven kings (ver 10); for, as in Dnl 7, the kings stand not for individual rulers, but for kingdoms, phases of the world-power. This explains why in ver 11 the beast is identified with one of the kings. When here the further explanation, going beyond ch 13, is added, that the beast was and is not and is about to come up out of the abyss (ver 8), and in vs 10,11 that of the seven kings five are fallen, one, the other is not yet come, and when he comes must continue a little while, to be followed by the eighth, who is identical with the beast that was and is not, and with one of the seven, the only way to reconcile these statements lies in assuming that "the beast," while in one sense a comprehensive figure for the world-power in all its phases, can also in another sense designate the supreme embodiment and most typical expression of this power in the past; in respect to this acute phase the beast was and is not and is to appear again, and this acute phase was one of seven successive forms of manifestation, and in its reappearance will add this number the eighth. Although a single scene in the employment of the figures thus results, this is no greater than when on the other view Nero is depicted both as "the beast" and as one of the heads of "the beast." Which concrete monarchies are meant by these terms is of course of less importance. For a suggestion of Zahn, op. cit., II, 624: (1) Egypt; (2) Assyria; (3) Babylon; (4) the Medo-Pers power; (5) the Graeco-Alexandrian power; (6) the Rom power; (7) a short-lived empire to succeed Rome; (8) the eighth and last phase, which will reproduce in its acute character the fifth, and will bring on the scene the Antichrist, the counterpart and, as it were, reincarnation of Antiochus Epiphanes. The see evidences how his present in the eighth and last phase of the beast, and this renders it possible for him to give in 17 9 another turn to the figure of the seven heads, interpreting it of the seven mountains on which the woman sits, but this apocalyptic looseness of handling and the intellectual objection to the view just outlined, since on any view the two incongruous explanations of the seven heads as seven mountains and seven kings stand side by side in vs 9 and 10. Nor should the mysterious number of 666 in 13 18 be appealed to in favor of the reference to the beast to Nero, for on the one hand quite a number of other equally plausible or implausible solutions of this riddle have been proposed, and on the other hand the interpretation of Nero is open to the serious objection, that in order to make out the required number from the letters of Nero's name this name has to be written in Heb characters and that with scriptio defectiva of Kesar (Neron Καισαρ) instead of Kesar, the former of which two peculiarities is out of keeping with the usage of the book elsewhere (cf Zahn, op. cit., II, 622, 624, 625, where the chief proposed explanations of the number 666 are recorded). Under the circumstances the interpretation of the figure of the beast and its heads must be allowed to pursue its course independently of the number 666, regard to which no certain conclusion appears attainable.

The following indicates the degree of definiteness to which, in the opinion of the writer, it is possible to go in the interpretation of the prophecy. The terms in which Paul speaks remind of Daniel's description of the "little horn," Similarly Rev attaches itself to the imagery of the beasts in Dnl. Both Paul and Rev also seem to allude to the self-deification of rulers in the Hellenistic and Rom world (of ZNTW, 1904, 385 ff). Both, therefore, appear to have in mind a politically organized world-power under a supreme head. Still in both cases this power is not viewed as the climax of enmity against God on account of its political activity as such, but distinctly on account of its self-assertion in the religious sphere, so that the whole conception is lifted to a higher plane, purely spiritual standards being applied in the judgment expressed. Paul so thoroughly applies this principle that in his picture the seductive, deceptive aspect of the movement in the sphere of false teaching is directly connected with the person of "the lawless one" himself (2 Thess 2 9-12), and not with a separate organ of false prophecy, as in Rev 13 11-17 (the second beast). In Rev, as shown above, the final and acute phase of anti-Christian hostility is clearly distinguished from its embodiment in the Rom empire and separated from the latter by an intermediate stage. In Paul, who stands at a somewhat earlier point in the development of NT prophecy, this is not so. For Paul, the "mystery of lawlessness" is already at work in his day, but this does not necessarily involve that the person of "the lawless one," subsequently to appear, must be connected with the same phase of the world-power as the latter. In fact Paul could and would reconcile this mystery already at work, since the succeeding phases being continuous, this will also insure the continuity between the general principle and its personal representative, even though the latter should appear in a latter stage of time. It is for Paul to determine how far Paul consciously looked beyond the power of the Rom empire to a later organization as the vehicle for the last anti-Christian effort. On the other hand, that Paul must have thought of "the lawless one" as already in existence at that time cannot be proven. It does not follow from the parallelism between his "revelation" and the parousia of Christ, for this "revelation" has for its correlate simply a previous hidden presence for the Rom empire extending to Paul's or the time of the Rom empire, far less a preexistence, like unto Christ's, in the supernatural world. Nor is present existence implied in what Paul says of "the locator power.

This, to be sure, is an objection at that time, that restraint is not exerted directly upon "the lawless one"; it relates to the power of which he will be the ultimate exponent; when this power, through the removal of the restraint, develops freely, its revelation follows. According to ver 9 his "parousia is according to the working of Satan," but whether this puts a supernatural aspect upon the initial act of his appearance or relates more to his subsequent presence and activity in the world in which he will be attended with the powers and signs and laying wonders, cannot be determined with certainty. But the element of the supernatural is certainly there, although it is evidently erroneous to conceive of "the lawless one" as an incarnation of Satan, literally speaking. The phrase "according to the working of Satan" excludes this, and "the lawless one" is a true human figure, "the man of sin" or "the man of lawlessness," according to another reading; cf the distinction between Satan and "the beast" (Rev 20 14), ver 8. The "power" and "signs" and "wonders" are not merely "seeming"; the genitive paideutikos is not intended to take them out of the category of the supernatural, but simply means that what they are intended to accredit is a lie, viz. the Divine dig-
uity of "the lawless one." Most difficult of all is the determination of what Paul means by the hindering power or the hinderer in ver. 7. The most common view refers this to the Rom authority as the basis of civil order and protection, but there are serious objections to this. If, as 2 Thess 2:4, 7; 22; 2 Pet 3:3; 1 Thess 4:15; 1 Cor 15:19; cf. Ezr 4:45; 7:22; and all near dates to the Antichrist in any way with the Rom power, he cannot very well have sought the opposite principle in the same quarter. And not only the hindering power but also the hindering person seems to be a unit, which latter does not apply to the Rom empire, which had a succession of rulers. It is further difficult to dismiss the thought that the hindering principle or person must be more or less supernatural, since the supernatural factor in the work of "the lawless one" is something attractive in the old view of von Hofmann, who assumed that Paul borrowed from Dnl, besides other features, also this feature that the historical conflict on earth has a supernatural background in the work of "the lawless one." Precise definition, however, is impossible. Finally it should be noticed that, as in the eschatological discourse of Jesus "the abomination of desolation" appears connected with an apostasy within the church, which latter does not apply to the Rom empire, so Paul joins to the appearance of "the lawless one" the destructive effect of error among many that are lost (2 Thess 2:9–12). The idea of the Antichrist in general and that of the apostasy in particular remain for us that we may expect an uninterrupted progress of the Christianization of the world until the parousia. As the reign of the truth will be extended, so the forces of evil will gather strength, esp. toward the end. The universal sway of the kingdom of God cannot be expected from resuscitation of one or many, but it requires the eschatological interposition of God.

In regard to the manner and attending circumstances of the parousia we learn from Paul that it will be widely visible, like the lightning (Mt 25:31; Lk 17:24; the point of comparison does not lie in the suddenness); and in the manner of the unbelieving it will come unawares (Mt 24:42; Lk 17:26; 32; 1 Thess 5:2). A sign will precede, "the sign of the Son of Man," in regard to the nature of which nothing can be determined. Christ will come "on the clouds," in clouds ("in a cloud", "with great power and glory") (Mt 24:30; Mk 13:26; Lk 21:27); attended by angels (Mt 24:31 [cf 13:41; 16:27; Mk 8:38; Lk 9:26]; Mk 13:27; 2 Thess 1:7).

VI. The Resurrection.—The resurrection coincides with the parousia and the arrival of the future age (Lk 20:35; Jn 6:40; 1 Thess 4:16). From 2 Thess 2:13; 4:16 it has been inferred that the dead rise before the descent of Christ from heaven is completed; the sounds described in the later passage are then interpreted as sounds accompanying the descent (cf Ex 19:16; Is 27:13; Mt 24:31; 1 Cor 15:52; He 12:19; Rev 10:7; 11:15; "the trump of God=the great eschatological trumpet"). The two words for the resurrection are egeirein, "to wake," and anastómein, "to raise," the latter less common in the active than in the intransitive sense.

The NT teaches in some passages with sufficient clearness that all the dead will be raised, but the emphasis rests to such an extent on the resurrection of the righteous that the NT differs from Paul, where it is closely connected with the doctrine of the Spirit, that its reference to non-believers receives little notice. This was already partly so in the OT (Jer 31:38; 51:2; Dan 12:2). In the intervening Jewish lit., the doctrine varies, sometimes a resurrection of the martyrs alone is taught (En 90); sometimes of all the righteous dead of Israel (Ps Sol 3:10 ff; En 91–94); sometimes of all the righteous and of some wicked Israelites (En 1:36); sometimes of all the righteous and all the wicked (4 Ezra 2:36); all these passages, however, refer to the Pharisees the doctrine that only the righteous will share in the resurrection. It ought to be noticed that these apocalyptic writings which affirm the universality of the resurrection present the same phenomena as the NT, viz., that they contain passages which so exclusively reflect upon the resurrection in its bearing upon the destiny of the righteous as to create the appearance that no other resurrection was believed in. Among the Pharisees probably a diversity of opinion prevailed on this question, which Jos will have obliterated. Our Lord in His argument with the Sadducees proves only the resurrection of the pious, but does not exclude the other (Mk 12:20–27); "the resurrection of the just" in Lk 14:14 may suggest a twofold resurrection. It has been held that the phrase, ἡ αναστάσις ἡ ἐκ νεκρῶν (Lk 20:35; Acts 4:2), always describes the resurrection of a limited number from among the dead, whereas ἡ αναστάσις ἡ τοῦ θεοῦ (I Cor 15:23) denotes a universal resurrection (Plummer, Comm. on Lk 20:35), but such a distinction breaks down before an examination of the passages.

The inference to the universality of the resurrection, sometimes drawn from the universality of the judgment is scarcely valid, since the idea of a judgment of disembodied spirits is not inconceivable and actually occurs. On the other hand the punishment of the judged is explicitly affirmed to include the body (Lk 16:24), and it cannot be seen that the term "resurrection" is ever in the NT eschatologically employed without reference to the body, of the quickening of the spirit simply (against, Fries, in ZNTW, 1900, 291 ff). The sense of Our Lord's argument with the Sadducees does not require that the patriarchs were at the time of Moses in possession of the resurrection, but only that they were enjoying the covenant-life, which would in due time inevitably issue in the resurrection of their bodies. The resemblance (or "equality") of the "resurrection of a great king" (Lk 16:25) does not consist in the disembodied state, but in the absence of marriage and propagation. It has been suggested that the Hebrews contains no direct evidence for a bodily resurrection (Charles, Eschatology, 177), but of it there is an implied assumption. The spiritualism of the eschatological points, in connection with its Pauline type of teaching, to the conception of a pneumatic heavenly body, rather than to a disembodied state.

The NT confines the event of the resurrection to a single epoch, and nowhere teaches, as chiliasm assumes, a resurrection in two stages, one, at the parousia, of saints or mar­tyrs, and a second one at the close of the millennium. Although the doctrine of a temporary Messianic kingdom, preceding the consummation of the world, is of pre-Christian Jewish origin, it had not been developed in Judaism to the extent of assuming a repeated resurrection; the entire resurrection is always placed at the end. The passages to which this doctrine of a double resurrection appeals are chiefly Acts 3:19–21; 1 Cor 15:23–28; Phil 3:9–11; 1 Thess 4:13–18; 2 Thess 1:5–12; Rev 20:1–6. In the first-named passage Paul refers to the period when Israel shall have repented and turned to God. The arrival of these coincides with the sending of the Christ to the Jews, i.e. with the parousia. It is argued that Peter in ver 21, "whom the heavens must [present tense] receive until the times of restoration of all things," places after this coming of
Jesus to His people a renewed withdrawal of the Lord into heaven, to be followed in turn, after a certain interval, by the restoration of all things. The sequence of events, presupposed in Col 1:27, is that of the millennium with Christ present among His people. While this interpretation is not grammatically impossible, there is no room for it in the general scheme of the Petrine eschatology, for the parousia of Christ is elsewhere represented as bringing not a provisional presence, but as bringing in the day of the Lord, the day of judgment (Acts 2:17–21). The correct view is that “the seasons of refreshing” and “the times of restoration of all things” are identical; the latter phrase relates to the prospects of Israel as well as the former, and should not be understood in the later technical sense. The present tense in ver 21, “must receive,” does not indicate that the reception of Christ into heaven still lies in the future, but formulates a fixed eschatological principle, viz. that after His first appearance the Christian must be withdrawn into heaven till the hour for the parousia has come. In 1 Cor 15:22–28 two tignata, “orders,” of the resurrection are distinguished, and it is urged that these two orders “belong together.” But there is no reflection here upon non-believers at all, the two “orders” are Christ, and they that are Christ’s. “The end” in ver 24 is not the final stage in the resurrection, i.e. the resurrection of non-believers, but the kingdom of God and other eschatological events. The kingdom of Christ which comes to a close with the end is not a kingdom beginning with the parousia, but dates from the exaltation of Christ; it is to be Paul not future but already in operation. In 1 Cor 15:20 the resurrection is not that the dead were raised as the Gentiles who knew no resurrection, but whatever, i.e. they had doubted the fact of the resurrection as such. Paul accordingly gives them in ver 14 the general assurance that in the resurrection of Jesus that of believers is guaranteed. The vb. “receive” in ver 15 does not imply that there was thought of precedence in the enjoyment of glory, but is only an emphatic way of affirming that the dead will not be one moment behind in inheriting the living the blessedness of the parousia. In ver 17, “so shall we ever be with the Lord,” we have the conception of a provisional kingdom. 2 Thess 1:5–12 contains merely the general thought that sufferings and glory, persecution and the inheritance of the kingdom are linked together. There is nothing to show that this glory and kingdom are aught else but the final state, the kingdom of God (ver 5). In Phil 3:9–11, it is claimed, Paul represents attainment to the resurrection as dependent on special effort on his part, therefore as something not in store for all believers. Since the general resurrection pertains to all, a special grace of resurrection must be meant, i.e. inclusion in the number of those to be raised at the parousia, at the opening of the millennial kingdom. The answer to this is, that it was quite possible to Paul to make the resurrection as such depend on the believer’s progress in grace and conformity to Christ, seeing that it is not an event out of all relation to his spiritual development, but the climax of an organic process of transformation begun in this life. An interpretation of all this is given to the parousia (cf for the Pauline passage Vos, “The Pauline Eschatology and Chiliasm,” PTR, 1911, 26–60). The passage Rev 20:1–6 at first sight much favors the conception of a millennial reign of Christ, principally in the sense of the millennium, but the context of the passage precludes this idea and marks by a suspension of the activity of Satan. And it is urged that the sequence of visions places this millennium after the parousia of Christ narrated in ch 19. The question of the temporal sequence in Rev 20:1–6 means nothing. In other parts of the book the principle of “recapitulation,” i.e. of cotemporaneousness of things successively depicted, seems to underlie the visions, and numbers are elsewhere in the book meant symbolically. These facts leave open the possibility that the thousand years are synchronous with the earlier developments recorded, and symbolically describe the state of glorified life enjoyed with Christ in heaven by the martyrs during the intermediate period preceding the parousia. The term “millennial” is employed, do not suggest an anticipated bodily resurrection. The ser speaks of “souls” which “lived” and “reigned,” and finds in this the first resurrection. The scene of this life and reign is in heaven, where also the “souls” of the martyrs are behold (6:9). The words “this is the first resurrection” may be a pointed disavowal of a more realistic (chiliasm) interpretation of the same phrase. The symbolism of the thousand years consists in this, that it contrasts the glorious state of the martyrs with the dark and evil state of the antichrist. Paul it appears, has passed here on earth, and on the other hand with the eternal life of the consummation. The binding of Satan for this period marks the first eschatological conquest of Christ over the powers of evil, as distinguished from such apocalyptic registral events as displayed by Satan toward the end in bringing up against the church still other forces not hitherto introduced into the conflict. In regard to a book as enigmatical, it were presumptuous to speak with any degree of precision. It is not that the marriage of the first-born (22:19) is of the idea of the millennium from the eschatological teaching of the NT elsewhere ought to render the exegete cautious before affirming its presence here (cf Warfield, “The Millennium and the Apocalypse,” PTR, 1904, 599–617).

The resurrection of believers bears a twofold aspect. On the one hand it belongs to the forensic side of salvation. On the other hand it belongs to the pneumatic transforming side of the saving process. Of the former, traces appear only in the teaching of Jesus (Mt 5:9; 22:29–32; Lk 20:33–36). Paul clearly ascribes to the believer’s resurrection the salvific significance as to that of Christ (Rom 8:10–23; 1 Cor 15:30–32.55–58). Far more prominent with him is, however, the other, the pneumatic interpretation. Both the origin of the resurrection life and the continuance of the resurrection state are dependent on the Spirit (Rom 8:10.11; 1 Cor 15:45–49; Gal 6:8). The resurrection is the climax of the believer’s transformation (Rom 8:11; Gal 6:8). This part ascribed to the Spirit in the resurrection is not to be explained from what the OT teaches about the Spirit as the source of physical life, for to this the NT hardly ever refers; it is rather to be explained as the correlate of the general Pauline principle that the Spirit is the determining factor of the heavenly state in the coming soon. This pneumatic character of the resurrection also links together the resurrection of Christ and that of the believer. This idea is not yet found in the Synoptics; it finds expression in Jn 5:22–29; 11:25; 14:6.19. In early apocalyptic teaching a trace of it may be found in Acts 4:2. We find it in the beginning as a well-established principle. The continuity between the working of the Spirit here and His part in the resurrection does not, however, lie in the body. The resurrection is not the culmination of the spiritual transformation that begins in this life undergoes. There is no preformation of the spiritual body on earth. Rom 8:10.11; 1 Cor
15 49; 2 Cor 5 1-2; Phil 3 12 positively exclude this, and 2 Cor 3 18; 4 7-18 do not require it. The second stage, which heralds the transformation through the beholding (or reflecting) of the glory of Christ as in a mirror is not a bodily but inward glory, produced by illumination of the gospel. And the manifestation of the life of Jesus in the body or in the mortal flesh refers to the preservation of bodily life in the midst of deadly perils. Equally without support is the view that at one time Paul placed the investiture with the new body immediately after death. It has been assumed that this, together with the view that it should not last, is an instance of Paul's eschatological belief. The initial stage of this process is found in 1 Thess 4:10; for the resurrection is that of an earthly body. The next stage is represented by Col 1: the future body is pneumatic in character, although not to be received until the parousia. The third stage removes the inconsistency implied in the preceding position between the character of the body and the time of its reception, by placing the latter at the moment of death (Rom. Col., and by an extreme flight of faith the view is even more approached that the resurrection body is in process of development now (Teichmann, Charles). This scheme has no real basis of fact. 1 Thess does not treat of any eschatological body (cf. 4 14-15). The second stage given is the only truly Pauline one, nor can it be shown that the apostle ever abandoned it. For the third position named finds no support in 2 Cor 5 1-10; Rom 8 19; Col 3 4. The progress of the argument is not 15 1-10 to 4 17 followed and cannot be here given in detail. Our understanding of the main drift of the passage, put into paraphrase, is as follows: we feel assured of the eternal weight of glory (4 17), because we know that we shall receive, after our earthly tent-body shall be dissolved (so sub.), a new body, a supernatural house for our spirit, to be possessed eternally in the heavens. As sureproof of this lies in the heightened form which our desire for this future state assumes. For it is not mere desire to obtain a new body, but specifically to obtain it as soon as possible, without an intervening period of nakedness, i.e. of a disembodied state of the spirit. Such would be possible, if it were given us to survive till the parousia, in which case we would be clothed upon with glory. As it is the divine, natural body, the old body not having to be put off first before the new can be put on, but the new body being superimposed upon the old, so that no "unclothing" would have to take place first, what is mortal is not intended nor even involved (15 52 f.). And we are justified in cherishing this supreme aspiration, since the ultimate goal set for us in any case, even if we should have to die first and to unclothe and then to put on the new body over the naked spirit, since the ultimate goal, I say, excludes under all circumstances a state of nakedness at the moment of the parousia (ver 3). Since, then, such a new embodied state is our destiny in any event, we must long for that mode of reaching it which involves least delay and least distress and avoids intermediate nakedness. (This on the reading in ver 3 of ei ge kai endusamenoi ou gynnoi keurrenthēmata. If the reading ei ge kai edusamenoi be adopted the rendering of ver 3 will have to be: "If so be that also having put off [i.e. having died], we shall not at the end be found naked." If eiper ge kai edusamenoi be chosen it will be: "Although even having put off [i.e. having died] we shall not at the end be found naked." These other readings do not materially alter the meaning of the passage will be seen to rest on the pointed distinction between being "clothed upon," change at the parousia without death (vs 24), to be "unclothed," loss of the body in death with nakedness resulting (ver 4), and "being clothed," putting on of the new body after a state of nakedness (ver 3). Interpreted as above, the passage indeed shows that the instantaneous endowment with the spiritual body immediately after this life, but only on the supposition that the end of this life will be at the parousia, not for the case that death should intervene before, which latter possibility is distinctly left open. In Rom 8 19 what will happen at the end to believers is called a "revealing of the sons of God," not because their new body existed previously, but because their status as sons of God existed before, and this status will be revealed through the bringing upon them of the glorious body. Col 3 3.4 speaks of a life . . . hid with Christ in God," and of the "manifestation" of believers with Christ in glory at the parousia, but "life" does not imply bodily existence, and while the "manifestation" at the parousia is the body, it does not imply that this body must have been acquired long before, as is the case with Christ's body. In conclusion it should be noted that there is ample evidence in the later epistles that Paul continued to describe the resurrection body at the parousia (2 Cor 5 1-8; Phil 3 20.21). The main passage informing us as to the nature of the resurrection body is 1 Cor 15 35-58. The apostle here does not concern the substance of the future body, but its kind (cf ver 35 "With Body what manner of body do they come?"). Not until ver 50 is the deeper question of difference in substance touched upon. So, for example, the figure of the figure of "sowing" is not that of identity of substance, but rather this, that the impossibility of forming a concrete conception of the resurrection body is no proof of its impossibility, because in all vegetable growth there is the same incompleteness, the same inadequacy like that which is sown, a body the nature and appearance of which are determined by the will of God. We have no right to press the figure in other directions, to solicit from it answers to other questions. That there is to be a real connection between the present and the future body is implied rather than directly affirmed. Ver 36 shows that the distinction between the earthly body and a garm of life in it, to be intrusted with it to the grave and then to be quickened at the last to new life (ver 39) = spiritual mind, for what is sown is the body; it dies and is quickened in its entirety. Esp. the turn given to the figure in ver 37—that of a naked grain putting on the plant as a garment—proves that it is neither vegetable nor protoplasmic that is in the apostle's mind, for it is said of the seed that it dies; which does not apply to the Pneuma (cf also ver 44). The fact is that in this entire discussion the subjective spirit of the believer remains entirely out of consideration; the matter is treated entirely from the standpoint of the body. So far as the Pneuma enters into it, it is the objective Spirit, the Spirit of Christ. As to the time of the sowing, some writers take the view that this corresponds to the entire earthly life, not to the moment of burial only (so already Calvin, recently Teichmann and Charles). In vs 42-43 there are points of contact for this, inasmuch as esp. the three last predicates "in dishonor," "in weakness," "a natural body," seem more applicable to the living than to the dead body. At any rate, if the conception is thus widened, the act of burial is certainly included in the sowing. The objection arising from the difficulty of forming a concrete conception of the future body is further met in vs 39-41, where Paul argues from the multitude of bodily forms God has at His disposal. This thought is illustrated from the ani-
nal world (ver 30); from the difference between the heavenly and the earthly bodies (ver 40); from the difference existing among the heavenly bodies themselves (ver 41). The argument is indicated by the interchange of two words for "other," ἄλλας and hêteras, the former designating difference of species within the genus, the latter difference of genus, a distinction lost in the Eng. versions. In all this the reasoning revolves not around the substance of the bodies but around their kind, quality, appearance (stderr in ver 39 = σῶμα, "body," not = "flesh"). The conclusion drawn is that the resurrection body will differ greatly in kind from the present body. It will be hêteros, not merely ἄλλας, from the points of difference are enumerated in vs. 42-43. Four contrasts are named; the first three in each case appear to be the result of the fourth. The dominating antithesis is that between the σῶμα psuchikôn and the σῶμα pneumaticô (vs 44). Still Paul can scarcely mean to teach that "corruption," "dishonor," "weakness" are in the same sense necessary and natural results of the "psychical" character of the earthly body, as the corresponding opposites are necessary and natural consequences of the pneumatic character of the resurrection body. The sequel shows that the "psychical body" was given at creation, and according to ver 53 corruption and death go together, whereas death is not the result of creation but the outcome of sin (of φαναρία, of σακρίζω, of σακρός) as the form teaching elsewhere. Hence also the predicate σαιρικός is avoided in vs. 46-47, where the reference is to creation, for this word is always associated in Paul with sin. The connection, therefore, between the "natural (psuchikô)" and the "psychical" attributes conjoined with it, will have to be so conceived, that in virtue of the former character, the body, though it need not of itself, yet will fall a prey to the latter when sin enters. In this lies also the explanation of the term "psychical body." This means a body in which the psychê, the natural soul, is the vitalizing principle, sufficient to support life, but not sufficient to that supernatural, heavenly plane, where it is forever immune to death and corruption. The question must be asked, however, why Paul goes back to the original state of man's body and does not content himself with contrasting the body in the state of sin and in the state of eternal life. The answer is found in the exigency of the argument and the nature of the argument for the possibility of a different body drawn from analogy, an argument drawn from the typical character of the original creation-body. The body of creation, on the principle of prefiguration, pointed already forward to a higher body to be received in the second stage of the world-process: "if there exists a psychical body, there exists also a pneumatic body" (ver 44). The proof lies in Gen 2 7. Some think that Paul here adopts the Philonic doctrine of the creation of two worlds and means 435 as a quotation from Gen 1 27. But the sequence is against this, for Paul's spiritual man appears on the scene last, not first, as in Philo. Nor can the statement have been meant as a correction of Philo's sequence, for Paul cannot have overlooked that, once a double creation were found in Gen 1 and 2, then Philo's sequence was the only possible one, to correct which would have amounted to correcting Scripture. If Paul does here correct Philo, it must be in the sense that he rejects the entire Philonic exposition by Gen 6 of the twofold creation (cf 1 Cor 11 7). Evidently for Paul, Gen 2 7 taken by itself contains the proof of his proposition, that there is both a psychical and a pneumatic body. Paul regarded the creation of the first Adam as a typical light. The first creation is only the provisional form in which God's purpose with reference to man was embodied, and in so far looked forward to a higher embodiment of the same idea on a higher pneumatic plane (cf Rom 8 14). The first man is of the earth, the second man is of heaven (1 Cor 15 47); "of" or "from heaven" does not designate heavenly material, for even here, by not giving the opposite to chôkîn, "earthly," Paul avoided the question of substantiality. A "pneumatic" body is not, as many assume, a body made out of pneuma as a higher substance, for in that case Paul would have had pneumatikôn ready at hand as the contrast to chôkîn. Only the question of substance is touched upon in ver 30: "Flesh and blood cannot inherit the kingdom of God," but the apostle does not say what will take their place. Cf further, for the non-substantial meaning of pneumatikôn, Rom 15 27; 1 Cor 9 11; 10 34-3; Eph 1 5; 5 19; 6 12; Col 1 9. The only positive thing which we learn in this direction is formal, viz. that the resurrection body of the believer will be the image of that of Christ (ver 49).

VII. The Change of Those Living at the Parousia. —This is confined to believers. Of a change in the body of non-believers found living or raised at the parousia the NT has little to say. Referring to this subject are 1 Cor 15 51-53; 2 Cor 5 1-; Phil 3 20.21. The second of these has already been discussed: it represents the change under the figure of a putting-on of the heavenly body over the earthy body and the fact that the mortal is swallowed up so as to disappear by life. This representation starts with the new body by which the old body is absorbed. In 1 Cor 15 and Phil 3, on the other hand, the point of departure is from the old body which is changed into a new difference between the resurrection and the change of the living is brought out in 2 Cor 5 1-5 in the two figures of "putting on" and "putting on over;" ἐνισχύομαι and ἐπανασχηματιζομαι. The passage finds in 1 Cor 15 51-53 the description of a process kept in such general terms as to be equally applicable to those raised and to those transformed alive. If this be adopted it yields new evidence for the continuity between the present body and the resurrection body. Others, however, find here the expectation that Paul and his readers will "all" survive until the parousia, and be changed alive, in which case no light is thrown on the resurrection process. The more plausible exegesis is that which joins the negative "not" instead of to the vb., which makes Paul affirm that "not all" will die, but that all, whether dead or surviving, will be changed at the parousia; the difficulty of the exegesis is reflected in the early attempts to change the reading. In Phil 3 20.21 there are no data to decide whether the apostle conceives of himself and his readers as living at the moment of the parousia or speaks generally so as to cover both possibilities.

VIII. The Judgment. —The judgment takes place on a "day" (Mt 7 22; 10 15; 24 36; Lk 10 12; 21 34; 1 Cor 1 8; 3 13; 2 Tim 4 8; Rev 6 17), but this rests on the OT conception of "the day of Jehovah," and is not to be taken literally, whence also "hour" is interchangeably with "day" (Mk 13 32; Rev 14 7). While not confined to an astronomical day the judgment is plainly represented as a definitely circumscribed transaction, not as an indefinite process. It coincides with its parousia. Of a judgment immediately after death, the NT is nowhere speaking. Gen 9 25 is the only NT reference to the locality of the earth, as would seem to follow from its dependence on the parousia (Mt 13 41.42; Mk 13 26.27), although some infer from 1 Thess 4 17 that, as far as believers are concerned, it will take place in the daytime. But this will not speak of the judgment, only of the parousia and the meeting of believers with Christ. The judge is God
In Phil also 2:17; 10). He does nothing, in the sense of the OT conception of "the day of Jehovah", is changed into "the last day" by the Synoptics (1 Cor 5:5; 2 Cor 1:14; 1 Thess 5:2; 2 Pet 3:10). In the one representation passes over into the other. Jesus always claims for Himself the judgment in the strictly forensic sense of the term. His presence in the Hebrews = 5:10. In the Fourth Gospel, it is true, He denies that His present activity involves the task of judging (Jn 8:15; 12:47). That this, however, does not exclude His eschatological role as judge, is apparent from Mt 26:27-29, which culminates in His passion and death, the judgment of the world and the Prince of the world (13:11; 14:30; 16:11). A share of the judgment is assigned to God and to His saints (Mt 16:27; 17:1; 18:28; 21:21; Ex 15:9; Rev 1:5; 14:1; 17:8). This one organic product of "work" is treated back to the root of faith (1 Thess 1:1; 2 Thess 3:1, where the gen. pisteus is a gen. of origin), and Paul speaks as a rule not of pistein but of praisein, i.e. of the practice, the systematic doing, of that which is good.

The judgment assigns to each individual his eternal destiny, which is absolute in its character either of blessedness or of punishment, though admittedly of degrees within these two states. Only two groups are recognized, those of the condemned and of the saved (Mt 25:31-34; Jn 5:29); no intermediate group with as yet undetermined destiny anywhere appears. The degree of guilt is fixed according to the knowledge of the Divine will possessed by the agent who acts.

The judgment is described as that of a never-dying God who makes his power evident. While this adjective etymologically need mean no more than "what extends through a certain season or period of time," yet its eschatological usage correlates it everywhere with the "coming age," and this age being endless in duration, every state or destiny connected with it partakes of the same character.

It is therefore theologically impossible to give a relative sense to such phrases as pûr aînôn, "eternal fire" (Mt 18:8; 25:41; Jude ver 7), klôsis aînôn, "eternal punishment" (Mt 25:46), déthros aînôn, "eternal destruction" (2 Thess 1:9), kriasa aînôn or kriema aînôn, "eternal judgment" (Mt 3:29; He 6:2). This is also shown by the figurative representations which unfold the import of the adj.: the "unquenchable fire" (Mt 3:12), "the never-dying worm" (Mt 9:43-48), "the smoke of their torment for ever and ever" (Rev 4:8), "tormented day and night forever and ever" (Rev 14:11), "tormented day and night for ever and ever" (Rev 20:10).

The endless duration of the state of punishment is also required by the absolute eternity of its counterpart, zôi aînôn, "eternal life" (Mt 25:46).
In support of the doctrine of conditional immortality it has been urged that other terms descriptive of the fate of the condemned, such as ἀπόλεια, “perdition,” ἀθάνατος, “immortality,” ἁθορία, “corruption,” ὀλέθρος, “destruction,” ἀπόλυτην, “death,” point rather to a cessation of being and point to the destruction of the person's consciousness without any resurrection to come. This interpretation of these terms, which everywhere in the OT and the NT designate a state of existence with an undesirable content, never the pure negation of existence, just as “life” in Scripture describes a positive mode of being, never more existence as such. Perdition, corruption, destruction, death, are predicated in all such cases of the welfare or the ethical spiritual character of man, without implying the annihilation of his physical existence. No more support can be found in the NT for the hypothesis of an ἀποκατάστασις πάνω, “restoration of all things,” i.e. absolute universalism implying the ultimate salvation of all men. The phrase occurs only in Acts 3:21, where, however, it has no cosmic reference but relates to the fulfillment of the promises to Israel. Jesus uses it of the restoration of the Jews to their land after the Captivity, Philo of the restoration of inheritances in the year of jubilee (cf Mal 4:6; Mt 17:11; Mk 9:12; Acts 1:6). Absolute universalism here is the state is that of the NT (Acts 1:6; 1 Cor 15:22,58; Eph 1:10; Col 1:20), but in all these passages only a cosmic or national universalism can be found, not the doctrine of the salvation of all individuals, which latter would bring the statements in question in direct contradiction to the most explicit deliverances of Paul elsewhere on the principle of predestination and the eternity of the destiny of the wicked.

IX. The Consummative State.—Side by side with the “future age,” and characterizing it from a less formal or recondite point of view, the phrase “Kingdom of God” designates the consummative state, as it will exist for believers after the judgment. Jesus, while making the kingdom a present reality, yet continues to speak of it in accordance with its original eschatological usage as the “kingdom” which lies in the future (Mt 13:43; 56:34; 56:29; Mk 9:47; Lk 12:32; 13:28,29; 21:31). With Paul the phrase bears preponderantly an eschatological sense, although occasionally he uses it of the present state of believers (Rom 14:7; 1 Cor 4:20; 6:9,10; 15:24; 50; Gal 5:21; Eph 5:5; Col 1:13:4:11; 1 Thess 2:12; 2 Thess 1:5; 2 Tim 4:1.18). Elsewhere in the NT the eschatological use occurs in He 12:28; Jas 2:5; 2 Pet 1:11; Rev 21:5. The idea of the kingdom is universal, and it is used in both a temporal, to which does not exclude that certain privileges are spoken of with special reference to Israel. Although the eschatological kingdom differs from the present kingdom largely in the fact that it will receive an external, visible embodiment, yet this does not hinder that even in it the core is constituted by those spiritual realities and relations which make the present kingdom. Still it will have its outward form as the doctrine of the resurrection and the regenerated earth (Gal 4:26) teach. Hence the phrases in which Jesus speaks of it, such as eating, drinking, reclining at table, while not to be taken sensually, should not on the other hand be interpreted allegorically, as if they stood for wholly internal spiritual processes: they evidently point to, or at least include, outward states and activities, of which our life in the future in the kingdom, “life” remains in the Synoptics an exclusively eschatological conception. It is objectively conceived: the state of blessedness the saints will exist in; not subjectively as a potency in man or a process of development

(Mt 7:14; 18:8,9; 19:16,29; 25:46; Mk 10:30). In Jn “life” becomes a present state, and in connection with this the idea is subjectivized, it becomes a process of growth and expansion. Points of contact for this in the Synoptics may be found in Mt 8:25, the spiritual interpretation of the sea and the other elements. When this eschatological life is characterized as αἰώνιος, “eternal,” the reference is not exclusively to its eternal duration, but the word has, in addition to this, a qualitative connotation; it describes the kind of life that belongs to the consummate state (cf the use of the adj. with other nouns in this sense: 2 Cor 5:1; 2 Tim 2:10; He 5:9; 9:12. 15; 2 Pet 1:11, and the unfolding of the content of the idea in 1 Pet 4). With Paul “life” has sometimes the same eschatological sense (Rom 2:7; 5:17; Tit 1:2; 3:7), but most often it is conceived as already given in the present state, owing to the close association with the Spirit (Rom 6:11; 7:4,8. 11; 8:6; Gal 2:19; 6:5; Eph 4:18). In its ultimate analysis the Pauline conception of “life,” as well as that of Jesus, is that of something dependent on communion with God (Mt 23:27=Lk 20:38; Rom 8:6.7; Eph 4:18). Another Pauline conception associated with the consummate state is that of an all in all (Rom 15:28), where, conceived as a reflection of the glory of God, and it is this that to the mind of Paul gives it religious value, not the external radiance in which it may manifest itself as such. Hence the element of "oath" is ascribed to it (Rom 15:28; 2 Cor 1:21; 9:23; 1 Cor 15:43). It is not confined to the physical sphere (2 Cor 3:18; 4:16.17). The outward doxa is prized by Paul as a vehicle of revelation, an exponent of the inward state of acceptance with God (2 Cor 11:7). The consummation of the final state after a highly theocentric fashion (1 Cor 15:28); it is the state of immediate vision of and perfect communion with God and Christ; the future life alone can bring the perfected sonship (Rom 6:10; 8:23,29; cf Lk 20:30; 2 Cor 4:4; 6:7,8; 13:4; Phil 1:23; Col 2:13; 3:3,4,; 1 Thess 4:17).

The scene of the consummative state is the new heaven and the new earth, which are called into being by the renewed earth (cf the reference to Gen 5:28). In its final comprehensive state (Mt 5:18; 19:28; 24:35; 1 Cor 7:31; Heb 10:12; 12:26,27; 2 Pet 3:10; 1 Jn 2:17; Rev 21,1, in which last passage, however, some exegetes understand the city to be a symbol of the church, the people of God. The idea of the presence of the present world is not taught (cf the comparison of the future world-configuration with the Deluge in 2 Pet 3:6). The central abode of the redeemed will be in heaven, although the renewed earth will remain accessible to them and a part of the inheritance (Mt 5:5; Jn 14:23; Rom 8:18-22; and the closing visions of the Apocalypse).

X. The Intermediate State.—In regard to the state of the dead, previously to the parousia and the resurrection, the NT is far less explicit than the Synoptics in its treatment of what belongs to general eschatology. The following points may here briefly be noted.

1. The state of death is frequently represented as “sleeping,” just as the act of dying as a “falling asleep” (Mt 9:24; Jn 4:9; 11:11; 1 Cor 7:39; 15:31, 6:18.20.51; 1 Thess 4:13.15; 2 Pet 3:4). This usage, while also purely Gr, rests on the OT. There is this difference, that in the NT (despite the equally apocalyptic books) the conception is chiefly used with reference to the righteous dead, and has associated with it the thought of their blessed awakening in the resurrection, whereas in the OT it is indiscriminately applied to all the dead and without such connotation. With Paul the word always occurs of believers. The
representation applies not to the "soul" or "spirit," so that a state of unconsciousness until the resurrection would be implied. It is precluded by the parallelism of the position of the resurrection. It is a point of comparability that is as one who sleeps is not alive to his surroundings, so the dead are no longer en rapport with this earthly life. Whatever may have been the original implications of the word, it plainly had become long before the NT period a figurative mode of speech, just as ἀπεθάνειν, "to wake," was felt to be a figurative designation of the act of the resurrection. Because the dead are asleep to our earthly life, which is mediated through the body, it does not follow that they are asleep to the other reality, that of the other world, that their spirits are unconscious.

Against the unconsciousness of the dead of Lk 16 23; 23:43; Jn 11 25-26; Acts 7 59; 1 Cor 15 53; Phil 1 23; Rev 6 9-11; 7 9. Some have held that this verse is for Paul "in theism employed in order to avoid the terms "death" and "to die," which the apostle restricted to Christ. 1 Thess 4 16 shows that this is unfounded.

(2) The NT speaks of the departed after an another resurrection. It is not to be supposed that they were still possessed of bodily organs (Lk 16 23; 22:44; Rev 6 11; 7 9). That no inference can be drawn from this in favor of the hypothesis of an intermediate body appears from the fact that God and angels are spoken of in the same manner, and also from passages which more precisely refer to the dead as "souls," "spirits" (Lk 23 46; Acts 7 59; He 12 23; 1 Pet 3 19; Rev 6 9; 20 4). The NT never indicates the living to see and converse with the dead. Its representation of the dead as "sleeping" with reference to the earthly life distinctly implies that such converse would be abnormal and in so far disconfortaneous it, without explicit exegesis, and also from the impossibility. Not even the possibility of the dead for their part taking knowledge of our earthly life is affirmed anywhere. He 12 1 does not necessarily represent the OT saints as "witnesses" of our race as in the sense of spectators in the literal sense, but perhaps in the figurative sense, that we ought to feel, having in memory their example, as if the ages of the past and their historic figures were looking down upon us (Lk 16 29; Acts 8 9; 13 6 ff; 19 13). The NT, however, intimated that there is any possibility of a fundamental change in moral or spiritual character in the intermediate state. The doctrine of a so-called "second probation" finds in it no real support. The only passages that can with some semblance of warrant be adduced in this connection are 1 Pet 3 19-21 and 4 6. For the exegesis of the former passage, which is difficult and much disputed, cf. Spirits in Prison. Here it may simply be noted that the context is not favorable to the view that an extension of the opportunity of conversion beyond death is implied; the purport of the whole passage points in the opposite direction, the salvation of the exceedingly small number of eight of the generation of Noah being emphasized (3 20). Besides this it would be difficult to decide whether the spiritual opportunity should have been granted to this peculiar group of the dead, since the contemporaries of Noah figure in Scripture as examples of extreme wickedness. Even if the idea of a gospel-preaching with soteriological purpose were actually found here, it would not furnish an adequate basis for it. It is difficult to see in the vague "second probation" for all the dead in general or for those who have not heard the gospel in this life. This latter view the passage is esp. ill fitted to support, because the generation of Noah had had the gospel preached to them before death. There is no intimation that the transaction spoken of was repeated or continued indefinitely. As to the second passage (1 Pet 4 6), this must be taken by itself and in connection with its own context. The assumption that the sentence "the gospel was preached even as it is determined by the earlier passage in 3 19-21, has exercised an unfortunate influence upon the exegesis. Possibly the two passages had no connection in the mind of the author. For explaining the rest of place, Gehenna, which is never named in the preceding verse is fully sufficient. It is there stated that Christ is "ready to judge the living and the dead." "The living and the dead" are those who will be alive and dead at the resurrection. To judge both theabsence of the Dative in that phrase is stated that Christ is the judge of both. But that the gospel was preached to the latter in the state of death is in no way indicated. On the contrary the telic clause, "that they might be judged according to men in the flesh," shows the sphere of the climax. (5) The judgment determined by the earlier passage in 3 19-21, has exercised an unfortunate influence upon the exegesis. Possibly the two passages had no connection in the mind of the author. For explaining the rest place, Gehenna, which is never named in the preceding verse is fully sufficient. It is there stated that Christ is "ready to judge the living and the dead." "The living and the dead" are those who will be alive and dead at the resurrection. To judge both theabsence of the Dative in that phrase is stated that Christ is the judge of both. But that the gospel was preached to the latter in the state of death is in no way indicated. On the contrary the telic clause, "that they might be judged according to men in the flesh," shows the sphere of the climax. (6) The NT, while representing the state of the dead before the parousia as definitely fixed, nevertheless does not identify it, either in degree of blessedness or punishment, with the final state which follows upon the resurrection. And with the NT no warrant for affirming that the state of death is regarded as for believers a positively painful condition, as has been mistakenly inferred from 1 Cor 11 30; 1 Thess 4 13, nevertheless Paul shrinks from it as from a relatively undesirable condition, which it involves "nakedness" for the soul, which condition, however, does not exclude a relatively high degree of blessedness in fellowship with Christ (2 Cor 5 2-6; Phil 1 23). In the same manner as the biblical teaching of discovery, judgment, and the possibility of the dead to live again is limited to the state between the intermediate state and the age to come is plainly taught. For on the one hand the eternal punishment is related to persons in the body (Mt 10 28), and on the other hand it is assigned to a distinct place, Gehenna, which is never named in the intermediate state. This term occurs in Mt 5 22-29:30; 10 28=Lk 12 5; 18 9; 23 33; Mk 9 43.45.47; Jas 3 6. Its opposite is the eschatological kingdom of God (Mk 9 47). The two terms differ from each other in that it is associated with the torment of evil spirits (Lk 8 31; Rom 10 7; Rev 9 1.2; 11 7; 20 1), and in regard to it no such clear distinction between a preliminary and final punishment seems to be drawn (cf also the vb. ταρατασιν, "to bind in Tartaros;" of evil spirits in 2 Pet 2 4). Where the sphere of the intermediate state is locally conceived, this is done by means of the term ἡδής, which is the equivalent of the CT Sho'el. The passages where this term occurs under Mt 16 18; Lk 16 23; Acts 2 27.31; 1 Cor 15 55 (vulg. read "death"); Rev 1 18; 6 8; 20 13.14). These passages should not be interpreted on the basis of the Gr classical usage, but in the light of the CT
doctrine about She'el. Some of them plainly employ the word in the non-local sense of the state of death (Mt 16:18; possibly Acts 2:27,31; 1 Cor 15:55 [personified]; Rev 1:18; 6:8 [personified]; 20:13. The apocalyptic or apocalyptic where the conception is local is Lk 16:23, and this occurs in a parable, where aside from the central point in comparison, no purpose to impart topographical knowledge concerning the world beyond death can be assumed. It is probably the latter that was popularly current. But, even if the doctrine of Hades as a place distinct from Gehenna should be found here, the terms in which it is spoken of, as a place of torment for Dives, prove that the conception is not that of a general abode of neutral character, where without blessedness or pain the dead as a joint-company await the last judgment, which would first assign them to their separate eternal habitations. The parable plainly teaches, whether Hades be local and distinct from Gehenna or not, that the differentiation between blessedness and punishment in its absolute character (ver 26) is begun in it and does not first originate at the judgment (see further, HADES).


GEERHARDUS VOS

ESCHEW, es-chëw (ἐκθέσαι, ἐκθέσαν, ἐκθέσθην): Only 4 x in AV (Job 1:18; 2:3; 1 Pet 3:11), in all of which ARV renders by the appropriate form of "turn away from."

ESDRAELON, es-drâl'ón, PLAIN OF (ὄψης, γιάρ'ελ; in Apoc the name varies: Ἡσδραλ, Ἡσδρολ, Ἡσδραλόν, Ἡσδραλῶν), Eserlan, Eserlon, Eserel, etc.

1. The Ἡσδραλ, Ἡσδρολ, Ἡσδραλόν, στρατικόν, Name, Ἡσδραλῆ, Εσραῆ: The Gr name of the great plain in Central Pal (3 Jth 9:7; 13:3, etc.). It is known in Scripture by the Heb name "valley of Jehoshaphat" (Jehosh. 17:16; Jgs 6:35, etc.) It is called "broad" in Jgs 6:35, 15, which properly denotes "a depression" or "deepening," and is used more commonly of the vale running eastward between Gilboa and Little Hermon. "Bōd" is the term usually employed (2 Ch 35:22, etc.), which accurately describes it, or a clear, deep hollow, a level space surrounded by hills. The modern name is Merj ibn 'Amr, "meadow of the son of Amr." It lies between Gilboa and Little Hermon on the E. E, and Mt. Carmel on the W. It is inclosed by irregular lines drawn from the latter along the base of the foothills of Nazareth to Tabor; from Tabor, skirts Little Hermon and Gilboa to Jenin, and from Jenin along the N. edge of the Samaritan uplands to Carmel. These sides of the triangle are, respectively, the northern, central, and southern edges, and the N. of Jenin a bay of the plain sweeps eastward, hugging the foot of Mt. Gilboa. An offshoot passes down to the Jordan valley between Gilboa and Little Hermon; and another cuts off the latter hill from Tabor. The average elevation of the plain is 200 ft. above the level of the Mediterranean. The Vale of Jerseel between Zer'in and Beisôn, a distance of about 12 miles, descends nearly 600 ft., and then sinks suddenly to the level of the Jordan valley. The chief springs supplying water for the plain are those at Jenin and at Megiddo. The former are the most copious, and are used to create a "paradise" on the edge of the plain. Those at Megiddo drive mills and serve for irrigation, besides forming extensive marshes. The springs near Zer'in, three in number, 'Ain Jalâd, possibly identical with the well of Harod, being the most copious, send their waters down to the vale to the Jordan. The streams from the surrounding heights are gathered in the bed of the Kihan, a great trench which zigzags through the plain, carrying the water through the gorge at Carmel to the sea. For the most of its course this sluggish stream is too low to be available for irrigation. The deep, rich soil, however, retains the moisture from the winter rains. After the first year, the surface only, where uncovered by crops, being baked to brick in the sun. When winter sets in it quickly absorbs the rain, great breadth being turned to soft mud. This probably happened in the battle with Sisera and the northern cavalry, foundering in the morass, would be an easy prey to the active, lightly armed foot-soldiers. The fertility of the plain is extraordinary: hardly anywhere can the toil of the husbandman find a greater reward. The present writer has traced his way through crops of grain there, when, from his seat on the saddle he could no more than see over the tops of the stalks. Trees do not flourish in the plain itself, but on its borders, e.g. at Jenin, the palm, the olive and other fruit trees prosper. The oak covers the slopes of the hills N. of Carmel.

"Gideon's Fountain" in the Plain of Esdraelon.

This wide mountain among the mountains played a great part in the history of the land. This was due to the important avenues of communication between N. and S. that lay across its ample breadth. The narrow pass between the promontory of Carmel and the sea was not suitable for the transport of great armies: the safer
roads over the plain were usually followed. So it happened that here opposing hosts often met in deadly strife. Hardly an equal area of earth can so often have been fought for in the course of a month. No doubt many conflicts were waged here in far-off times of which no record remains. The first battle fought in the plain known to history was that in which Sisera's host was overthrown (Jgs 6 20). The division of the East was surmised and routed by Gideon's 300 chosen men in the stretches N. of Zer'in (Jgs 7). Near the same place the great battle with the Philis was fought in which Saul and his sons, worsted in the plain, retired to perish on the heights of Gilboa (1 Sam 31). In the bed of the Kishon at the foot of Carmel Eljah slaughtered the servants of Baal (1 K 18 40). Dark memories of the destruction of Ahah's house by the furious driving Jehu linger round Jearel. Ahabiah, fleeing from the avenger across the plain, was overtaken and cut down at Megiddo (2 Kr 9). In the vale by Megiddo Josiah sought to stay the northward march of Pharaoh-nechoh, and himself fell wounded to death (2 K 23 30; 2 Ch 35 20 f). The army of Hophra represented by Nechoh and the southern reaches of the plain (Jth 7 18 19). Much of the fighting during the wars of the Jews transpired within the circle of these hills. It is not unnatural that the inspiring scene should place the scene of war in "the gate of the house of God" in the Babylonian oaths. Crimson in the history of his people—the place called in the Heb tongue "Har-Magedon" (Rev 16 14 16).

Esrdelon lay within the lot of Issachar (Josch 19 17). The Canaanite inhabitants were formidable with their chariots of iron (17 16 18). The tribe does not appear to have prosecuted the conquest with vigor. Issachar seems to have resumed the tent life (Dt 33 18), and ignobly to have secured enjoyment of the good things in the land by stooping to "taskwork" (Gen 49 14 f).

Through many centuries the plain was subject to raids by the Arabs from the E. of the Jordan. The approach was open and easy, and the Arab raids attracted these great flock masters. The Romans introduced some order and security; but with the passing of the eastern empire the old conditions resumed sway, and until comparatively recent times the long form of an Arab invasion was by no means infrequent.

The railway connecting Haifa with Damascus and Mecca crosses the plain, and enters the Jordan valley near Betania.

W. Ewing

ESDRAS, est'ras, es'dras, THE FIRST BOOK OF:
1. Name
2. Contents
3. Relation to Ch. Ezr, Neh
4. Versions
5. Date and Authorship

LITERATURE

In some of the Gr. uncials (B, etc.) of the LXX the book is called Εσδρας Α, Esdras A (or Εσδρας, Esdras; in the Leningr.); so in the Syr. and Ger. It is absent from Cod Sin (N) and in A its name is Ο Τετελων Των Των Των; i.e. Ezra, who is emphatically the priest. It is also called 1 Esd in the old Lat and Syr VSS, as well as in the Eng., Welsh and other modern trs. In the Eng. and other Protestant Bibles which generally print the Apoc apart, this book stands first in the Apoc under the influence partly of its name, and in part on account of its content it seems a suitable link between the canonical and the apocryphal writings. The Eng. 2 Esd is the apocalyptic Esd and stands immediately after the Eng. and Gr 1 Esd. The Vulg. following Jerome's version, gave the names 1, 2 and 3 Esd to our Ezr, Neh, and 1 Esd, respectively, and in editions of the Vulg down to that of Pope Sixtus (d. 1590) these three books appear in that order. The title given to 3 Esd, however, that current in the Roman church, and it has the sanction of the 6th article of the Anglican Creed and of Miles Coverdale who in his tr follows the Vulg in naming the canonical Ezr, Neh and the apocryphal 1 Esd, 2 and 3 Esd, respectively. Other reformers adhered to these titles.

In Fritzsche's commentary on the Apoc 3 Esd is preferred and he treats this book first. In Kautzsch's Ger. ed of the Apoc and in most recent Ger. works the Lat designation 3 is retained. The Eng. edition given to 3 Esd (Speaker's Comm.) follows the custom of the Bible and speaks of 1 Esd, placing the book first in the collection, and this is the prevailing custom among Eng. Protestant theologians. The name 2 Esd has also been given to the text, the canonical Ezr and Neh being then counted as one—1 Esd. See Origen quoted by HE, V, 25; Zuns, Der Gottesdienst, Vorträge Berlin, 1852, 15.

With the exception of 3 1—5 the incident of the royal banquet and the contest for a prize of the three young men—the present books

2. Contents agree in everything essential, down to the minutest details, with the canonical Ezr and part of 2 Ch and Neh. Before discussing the relation of these books to Ezra (Ezr) and Neh (Neh) let us note that the designation 3 (as noted above) will be advantageous to give an outline of the book now especially under consideration, with reference to the passages in the corresponding parts of the Canon. It will be seen that practically the whole is based on material connected with Neh and for explanations of the parts common to this book and to Neh reference may be made to the Century Bible Commentary on Ezr, Neh, and Est.

1. Ch 1 = 2 Ch 35 1—36 21 may be analyzed thus:
1. 1-20 = 2 Ch 35 1—10: Josiah's great Passover. 1. 21 f has no exact parallel.
2. 23—31 = 2 Ch 35 20—27: The death of Josiah. This took place on the battlefield of Megiddo according to 2 K 23 29, but 1 Esd 1 31 and 2 Ch 36 21 ascribes it to 2 K 25 27.
3. 1 32-38 = 2 Ch 36 1—21, closing years of the monarchy followed by the exile in Babylon.
2. 2 1—18 = Ezr 1 1—11: The return from Babylon through the edict of Cyrus.
3. 2 19—2 4 = 2 7—24: Certain Pers. officials in Samaria induced King Artaxeres I (d. 424 BC) to stop the work of rebuilding the temple, which is not resumed until the second year of the reign of Darius Hystaspis (519 BC).
4. 3 1—3 = Ezr 1: no source in any part of the OT.

King Darius (Hystaspis?) makes a great feast, after which he returns to his bedchamber but finds sleeping very difficult. Three young men belonging to his bodyguard resolve each to make a sentence to be written down and placed under the king's pillow, so that upon rising from his bed he might hear the three sayings read to him. The question which each one seeks to answer is, What in this world is strongest? The first says it is "wine," the second, that it is "the king." The reply of the third is "woman, though strongest of all by nature: for this reason the Lat. saying Magna est veritas et prevalebit (Magna est veritas et prevalebit) is declared the best, and as a reward the king offers him whatever he might wish. This young man happened to be Zerubbabel (Zorobabel), and the request that he makes is that King Darius might perform the vow which he made on coming to the throne to rebuild Jerusalem and its temple and to restore the sacred vessels removed to Babylon. This request is at once granted, and there follows an account of the homecoming of Zerubbabel and his restitution, and the protection accorded him by the Pers. government similar to what we read of in ch 1 as taking place in the reign of Cyrus. But many things in this narrative are striking and indeed odd. Zerubbabel is
called a young man. Among those mentioned in § 5 Zerubbabel is not named, though his son Joakim is. In the very next verse (§ 6) this Joakim is identified with the young man (Zerubbabel) who won the king's prize for writing the wisest sentence, though the sense is not quite clear; perhaps Zerubbabel made a mistake in his predictions that he himself would rise in ch 1 and that the corresponding part of Ezr. We must regard 3–1–5 as a Jewish jugglade which at an early time was written in the margin as supplying illustrative matter and then got incorporated into the text. Nevertheless from a literary point of view this part of the book is the gem of the whole.

5. § 7–73 = Ezr 2–4 1–5: The names of those who returned with number of animals (horses, etc) (§ 7–48); altar of burnt offering erected (ver 48); sacrifices offered on it (ver 50). Foundation of the temple laid (vs 56 ff). The Jews refuse the offer of a governor to help in the rebuilding of the temple, with the result that this party had to wait longer (vs 66–73). Between §§ 6–24 finds its true in 1 Ezr 2 16–30 (see above). 1 Ezr 2 30 and 5 73 are evidently duplicates.

must assume that it existed some time before the beginning of our era. Ewald, on account of some resemblances to the earliest of the Sibylline Books, dates 1 Esd about 190 BC. But admitting dependence in this matter, which is doubtful—it is impossible to say which is dependent and which is independent in such cases.

LITERATURE.—The most important books have been named at the end of the general art. on APOCRYPHA (v.). Recent contributions by Howard and Torrey have been mentioned in the course of the foregoing articles.

T. W. DAVIES

ESDRAS, FOURTH BOOK OF. See APOCALYPTIC LITERATURE, II, 1, 5.

ESDRAS, SECOND BOOK OF. See APOCALYPTIC LITERATURE, II, 1, 5.

ESDRAS, THE SECOND (FOURTH) BOOK OF, or The Apocalyptic Esdras:

1. Name
2. Contents
3. Language
4. Date
5. Origin of the Book
6. Dates of Editions

This book was not received by the Council of Trent as canonical, nor has it ever been acknowledged as such by the Anglican church.

The book is not found in the Latin and no complete copy of the Gr text is known, though at one time it did exist. The oldest extant name is "The Prophet Ezra" (Esdras ὁ προφήτης, Esdras ho profetès; see Clem. Alex., Strom., ii.16): It has been often called the Later Ezra, because it exists completely in that language; cf. the name Gr Esd for 1 Esd.

3 Esd is the designation in old editions of the Vulg., 1 Esd being Ezr and Neh, 2 Esd denoting what in Eng. is called 1 Esd. Eds. in editions of the Vulg. later than the Council of Trent, and also in Watson’s Polyglot, Ezr is called 1 Esd, Neh 2 Esd, 1 Esd = 3 Esd, the present book (the Lat Esd) being known as 4 Esd. In authorized copies of the Vulg., i.e. in those commonly used, this book is lacking. On account of its contents, Westcott, following the example of Anastasius Sinaita (bishop of Antioch from 559 AD), called the book the “Apocalypse of Esdras.” But as Tischendorf in 1866 edited a later and inferior work with the title, the present writer suggests the name "The Apocalyptic Esdras." Of all the Jewish apocalypses this is the sublimest and most pleasing; see APOCALYPTIC LITERATURE, II, 1, 5.

The original work consists of chs 3–14, chs 1f and 15f being added later. The entire book of 16 chapters exists in the Lat version.

2. Contents, only the VSS containing chs 3–14 only. The real 2d (apocalyptic) Esd, consisting of chs 3–14, is made up of 7 visions given to Ezr in exile 30 years after the destruction of Jerusalem by the Babylonians. The drift of these visions is, How can a just and loving God allow His own people to suffer so much? The problem thus raised is fully and beautifully dealt with. For lack of space the present writer must refer to a fuller analysis of the art. APOCALYPTIC LITERATURE, I, 5, and the lit. there cited. For chs 1ff and 15f see under ESDRAS 5 and 6.

Though no complete text even of chs 3–14 has survived, a careful reconstruction of the contents shows that it has been made from a Gr original. (1) Some fragments of the Gr can be traced, as § 35 (Gen. vv. 26, 31), § 36 (Gen. v. 29), § 37 in the Apoc. Con. (2) The order of the twelve prophets in 1 30 foll. follows that in the Lat. (3) The Lat version bears throughout clear traces of the Gr. Thus the gen. is used with the comparative (§ 3: the gen. (strong) absolute in 10, 9, the double negative and the use of δς (Gr δς) and ες (Gr ες) with the gen. in various parts. But there are cogent reasons for concluding that the Gr version implied in the Lat itself implies a Heb original, and the proof is similar to that of a Gr version as the basis of the Lat. In the text there are idioms which are Heb, not even in their frequency Hellenistic Gr. The participle used to strengthen the finite verb in the regular Heb manner is found in the Lat text.

6. Date

This conclusion rests mainly on the most likely interpretation of the vision of the Eagle (Eagle, the Lion in 11, 6) and the fact that Clement of Alexandria (d. 217 AD) quotes the Gr of 5 35.

LITERATURE.—Besides the lit. referred to above see Schürer, A History of the Jewish People in the Time of Jesus Christ, II, iii. 93 ff (Gen. ed. 111, 315 f); the arts. in HDB (Thackeray) and RB (James): the New Sch-Herr s.v. “Pseudepigrapha, Old Testament” (Q. Beer), and in the present work under APOCRYPHA and APOCALYPTIC LITERATURE.

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ESDRAS (or 4 Ezr) 5 AND 6: These names have been applied respectively to the first two and the last two chs of Ezr, as 1–3, 4, and 5–6. In matter these chapters, which are of Christian origin, agree in the main with the genuine parts of 2 (4) Ezr. See foregoing article.


ESEBION, es'e-b'on (Jth 5 15) = HESHBON (RV), the chief city of the Ammonites.

ESEBRIAS, es'e-bri-as, es'e-bri-as: See ESSEBIAS; SHEEREBIAS.
ESKE (’eskēt (פקיד, ‘eskē; LXX ‘Adskia, Adikia): The name given by Isaac to a well dug by his servants, for the use of which the herders of Gerar strove with them—"contention" (Gen 26 20). It lay in the neighborhood of Rehoboth and Gerar: but the site is not identified.

ESEREBIAS, es-er-bi-as (’Erebias, Eserebias): One of the chiefs of the priestes (1 Esd 8 54).

ESHEAN, esh-e-an (יהשע, ‘eshān; ’Essa, Essa; AV Eschan): A town of Judah in the uplands of Hebron (Josh 15 52). No satisfactory identification has yet been suggested. Some think the name may be a corruption of Beersheba (Esp 8 v.).

Eслож, esh-ba-al. See Ishbosheth.

ESHMAN, esh-ban (יהשנ, ‘esbān; perhaps "thoughtful," "intelligent"); ’Assān, Asbin): Name of a chief of the Horites (Gen 36 26; 1 Ch 1 41).

ESHCOL, esh-kol (יהשכ, ‘eskkōl; Ἐβραϊκός Βόργας, Phdraez bōrōus, "a cluster of grapes"): The spies came to Hebron "and they came into the valley of Eshcol, and cut down from thence a branch with one cluster of grapes" (Nu 13 23,24; 32 9; Dt 1 24). It was a valley near Hebron rich in vineyards. Fruitful vineyards are still the most characteristic feature of the environs of Hebron, esp. on the N. No particular valley can be identified, though popular tradition favors the wide and fertile valley, near the traditional site of "Abraham's oak," a little to the W. of the carriage road just before it enters the outskirts of Hebron. E. W. G. Masterman

ESHEAN, esh-b-an, eššē-an. See Eshman.

ESHEK, eš-āk (יהשכ, ’eskēb; "oppressor"): A descendant of Jonathan, son of Saul, first king of Israel (1 Ch 8 89).

ESHKALONITE, eš-kā-lōn-īt. See Askelonite.

ESHTAOL, eš-tā-ōl (יהשתאול, ‘eshtāōl; ‘Aṣṭa-all, Aslāl): A town in the Shephelah of Judah named next to Zorah (Josh 15 33; 19 41). Between these two cities lay Mahaneh-dan (the camp of Dan) where the Spirit of the Lord began to move Samson (Jgs 13 25), and where he was buried (16 31). A contingent from Eshkalon formed part of the 600 Danites who captured Laish (13 21,1). It is probably represented by the modern Ashkel, about a mile and a half E. of Zorah.

ESHTAOLITES, eš-tā-ō-līts (יהשתאולים, Ἐσθαολῖτες, ‘eshtā-ōlis): Inhabitants of Eshkol, named among the descendants of Shobal, the son of Caleb (1 Ch 2 53).

ESHTEMOA, eš-tē-mōa, eš-tē-mō-a (יהשתמוא, ‘eshtramō): A Levitical city in the hill country of Judah (Josh 21 14; 1 Ch 6 57); Eshtemoh (יהשתמוא, ‘eshtramō, Josh 15 50). In 1 Ch 4 17,19, Eshtemoa is said to be a Manachite and "son" of Ishbah. David after routing the Amalekites sent a present to his friends in (among other places) Eshtemoa (1 S 30 28). It is now es-Semtū’a, a considerable village of evident antiquity some 8 miles S. of Hebron.

ESHTEMOH, eš-tē-mō. See Eshtemoa.

ESHTON, eš-tōn (יהשתון, ‘eshtōn; "luxurious"): A name found in the genealogical table of Judah (1 Ch 4 12).

ESLI, eš-li (Essali, Eslē, Eslē, Euli; probably for Heb ישתן, ‘ayṣâlāh): An ancestor of Jesus in St. Luke's genealogy, the 10th before Joseph, the husband of Mary (Lk 3 25).

ESORIA, eš-o-rā. See Esera.

ESPOUSAL, es-pou-zal, ESPOUSE, es-pouz: In AV these words, following Eng. usage of an earlier day, are used to signify either marriage or betrothal, while the ARV discriminates, and uses them only for marriage. For example, in 2 S 14, "I espoused to me" (Heb בֹּכָל) becomes "I betrothed me." So also, in Mt 1 18; Lk 1 27; 2 5 which refer to the relation between Joseph and Mary before the birth of Jesus, "espoused" (μνηστευον, mnistētēō) becomes "betrothed." On the other hand, "espoused" is retained in Cant 8 11 ("the day of his espousals"—that is, day of marriage); in Jer 2 2 ("the love of thine espousals"—that is, the love of married state); and in 2 Cor 11 2 ("I espoused ἡμοῦσαμένοι, hēmosa'me'noi you to one husband"). E. J. Forrester

ESPY, es-pī: "Espy" in modern Eng. means "to catch sight of," rather than "to explore secretly." RV therefore retains it in Gen 42 27, "He espied his money" (Heb רֵדָה, rdāh, "see"), while in Josh 14 7 "espys out the land" (AV) becomes "spy out the land." RV substitutes "watch" for "espy" in Jer 48 19, and "searched out" for "espied" in Ezk 26 6, with a gain in accuracy of rendering (cf the context).

ESRIL, eš-rīl, ez-rīl: RV Ezril (which see).

ESROM, er-rom, ez-rom (Ἑσροῦμ, Esrom): AV, the Gr form of Hezron (thus RV) (Mt 1 3; Lk 3 33).

V. Relation to Apocalyptic Books
1. Hallings of the Essenes to Be the Writers of the Apocalypses
2. Two Conclusions Answered
VI. The Essenes and Christianity
1. Resemblances between Essennism and Chris-
tianity
2. Points of Difference
3. Disappearance of Essennism in Christianity
4. The Mesonism

Literature
When Jos describes the sects of the Jews, he de-
votes most of his time and attention to the third of
these sects, the Essenes, although there are fre-
cent references in the NT to the other two sects,
the Sadducees and Pharisees, no reference has been
found to the Essenes. Not-withstanding this silence of the Gospels, the promi-
nence of this third sect is undeniable. Even in
Egypt they are known. Philo, the Jewish His-
torician, gives an account of these Essenes in
terms that, while in the main resembling those used in
Jos, yet differ enough to prove him an independ-
ent witness. Another contemporary, Pliny the
Youth, mentions them in his works. Approximately
close in time we have a long account of the
habits and tenets of these sectaries in Hippo-
lythus' Refutation of All Heresies. A century and
a half later still Epiphanius describes these un-
varied traditions. From the fact that he refers to
the Essenes can be found in the Gospels or the Acts,
at all events under that name, there can be no doubt
of their existence. Would one understand the
Pal in which Our Lord's ministry was carried on, he
must be in the place occupying the Essenes.
I. The Name.—This assumes several forms in
different authors—indeed sometimes two forms
appear in the same author. Jos uses most fre-
cently the form which stands in the head of
this article, the name of individuals as
"Essenes" (BJ, II, vii, 3; viii, 4). This latter
form is that preferred by Philo, a form that is adopted by
Hegesippus as quoted by Eusebius, IV, 22. Pliny
in his Natural History, v. 15, writes, "Hippasians.
Hippolytus also has "Essenius." Epiphanius has mixed
his information so that this sect appears with him
under several names as "Ossaei" and "Jassaei." It
is clear that the name is not primarily Gr—it has
passed into Gr from another language at all
and has any easy derivation in Gr. Not-
withstanding, there have been attempts to
explain the term, but this is an
almost hopeless etymology. The et-
ymology must be sought in Aramaic, Aram.
 USAGE
Forms
Gr of the Scriptures and in Jos, we can deduce that the
first letter of the feminine must have been one of
the gutturals שספ. That the second letter was a sis-
ilar character, and the last was probably נ, for
the in other times of the name, the desire to
render the word suitable for Gr usage. We may
say that to us the two most likely derivations are
נכנ, "Quaker" or כננ, "healer." Our preference is for the latter, as one of the char-
acteristics of the Essenes dwelt upon by Jos is the fact that they were healers by mean of herbs and in potions
(BJ, II, viii, 6). This view is held by the great mass of
investigators. Bdeer, Beilenson, Bremer, Hengstenberg, Herzel, Démé, etc. The name "Therapeuta" given by Philo
to the kindred sect in Egypt supports this etymology, as it
shows the same Aramaic element. Lightfoot's ob-
jection that it is improbable that the ordinary name of
the sect should have been derived from a pursuit
which was merely secondary and incidental" does not
follow analogy. The term "Methodist" was derived from
a purely temporary characteristic of the sect that
gathered round Wesley. The extreme probability, from this, is that the name is not found in the NT,
that it was the nature of a nickname, like "Quaker"
applied to the Society of Friends. The multitude that
follows this makes evidence of the influence that
a reputation for healing gave to one.
II. The Authorities for the Tenets of the Es-
sees.—Philo and Jos, as contemporaries and Jews,
are necessarily our principal sources of information.
Next is Philo, though a contemporary of the sect,
yet as a Roman, his identity receiving his host
hand. There is next in point of date Hippolythus in his
work Refutation of All Heresies, written more than a cen-
tury after the life of the Jewish sect and of the
existence of the Essenes. One point in his favor as an
authority is his habit of quoting from sources as
he be reckoned good even now. He seems to have founded
to some extent on Jos, but he appears to have made use
of some other source or sources as well. The second
is Origen, who was the first to receive the sect
recognized as authorities is Epiphanius. Writing in the 4th
cent., and naturally of a somewhat confused intellect,
any statements supported by other authority is
to be received with caution.

In estimating the evidence that Philo gives con-
cerning the Essenes, we must remember that he was
living in Alexandria, not shut up in a
Ghetto, but mingling to some extent
with the scholars and philosophers of
that city. The Jewish community there appears to
have been more completely Hellenized than any
other assembly of Jews. The object of his numerous works seems to have been the twofold
one of commending Jewish religious thought to the
Gr philosophic society in which he mingled, and of
commending Gr philosophy to his Jewish kinsmen.
The geographical distance from both hands
degree neglected from the frequent communications
between it and Egypt. The work in which Philo
devotes most attention to the Essenes is his early work,
Quod Omnis Probus Liber, "that every good
man is free." In this treatise is in the whole
written for the audience—the "Lawgiver of the Jews" is
introduced casually first, and then more emphatically, till
he is named. The Essenes are brought forward as
the very flower and perfection of Messianism.

(1) Description of Essenes from Quod Omnis Probus Liber.—"There is a portion of that large
named Essenes—over four thousand in my opinion. They are
from above all sectaries of the Therapeutae. They do
not sacrifice animals but study to preserve the sanctity of
life. They live in villages, avoiding all cities on account of
the wickedness of those that inhabit them to some extent.
men cultivate the soil, others live by peaceful arts
and benefit themselves and all their neighbors.
They do not lay up treasures of gold or silver for themselves.
Lacking wealth and fraudulently the good riches.
With them are not makers of arms or military engines and
no one is occupied with anything connected
with war. They all avoid commerce and navigation, think
that these employments make for covetousness,
which they possess not. The men of all the
are to be expected to aid another as real (as a kinsman)
They devote their attention to the moral part of
the sect, hoping thereby to make the lives of
the people, and murder in the land of their
laws of their country which it would have been
impossible for them to obey, as they say, of
their Divine inspiration. They abstain from all works that
the day, which they look on as sacred. On it they assemble
all the sacred buildings which they have in the
or according to age, they hear the Scriptures
read (Gr audio) and make up their minds for the
which they have thus taught to choose what is right and to avoid what is
They use a threefold criterion—love of God, love of virtue,
love of man. They carefully avoid oaths and falsehood
they regard God as the author of all good. They
all dwell in companies, so that no one has a dwelling abso-
lutely his own. They have everything in common, their
expenses, their garments, their food. When they work
or waged they do not retain the savings for themselves, but
they bring it into the common stock. The sick are not
neglected when they are unable to call upon the
store. They respect their parents. If they were
theirs must ever be enslaved. As a proof of
of this no one of them have any one in his
able to bring any accusation against the Holy Ones."

The above is a very much condensed summary of
the passage on the Essenes in Philo, QOPL. No
one can fail to be struck with the resemblance all
this has in it with what Philo said concerning
Seraun on the Mount and the practice of the early
church. Although celibacy is not mentioned it
is implied in the picture here presented of the Essenes.
There is another account in a passage quoted from Philo by Eusebius, Preparatio Evangelica,
VIII, 11:

(2) Philo's Account.—"Our lawyer trained [Heipes]
"anointed" ten thousands of his followers and formed
The Essenes, The

They dwell in a community called Essenes from their holiness. They dwell as numerous communities in many cities in Judea. It was observed that this contradiction the statement above that there were only 4,000 Essenes and that they avoided cities. This sect was on this matter even non-professors among the Essenes as such persons are unstable. No one among them has property of his own. They regard all possessed goods as a common property. They all dwell in the same place, forming themselves into clubs and societies. They do everything for the benefit of the whole society, but different members take up different employments, laboring ceaselessly despite cold or heat. Before morning they finish their work and do not cut it until sunset. Some are tillers of the soil, some shepherds, some leaven-makers. These Jews, when they have received their wages give them up to the general manager who purchases what is necessary. Those who live together at any table after they eat. Their dress is also common. In winter they have thick cloaks. In summer they work in their members. Each takes what he wants. When anyone fails sick he is cured from their common resources. Old men, even if they happen to be childish, are as if they had a numerous offspring of affectionate children. They repudiate marriage because they look on woman as a source of jealousy and hypocrisy, thus likely to dissolve their brotherhood. A man bound to a woman is hampered by his affection, is no longer a free man but a slave." (1 Cor 7:1. St. Paul mentions the same difficulties in regard to this doctrine.

(3) Philo on the "Therapeutae."—In his Treatise De Vita Contemplativa Philo, commencing with a reference to the Essenes, passes on to describe a similar class of coenobites who have their settlements near the Moerotic Lake. These he calls Therapeutae, or in the fem., Therapeutrides, a title which he interprets: "As these have so many points of resemblance, there are also not a few features of difference. We shall give as full an extract as in the previous instances.

It is related that they have separate houses and only come together for meals and chapel services. They have parallel societies for men and for women. As in the case of the Essenes there is a reading of ancient sacred books and an exposition of the passage read. The name Therapeutae, with the explanation of the name given by Philo, affords a link. They are monastic and parallel societies for men and women. As in the case of the Essenes, the etymology of the name which we have seen reason to prefer is the true one. There seems also to be some connection between these Jewish monks and the Christian monks of some three centuries later. It ought to be remarked that many suspicions have been thrown on the authenticity of De Vita Contemplativa. Although critical names of authority may be named on that side, yet it may be doubted whether the reasons are sufficient. Lucius, who is the main opponent, does so merely to invalidate Philo. The statement that Philo was the author of De Vita Contemplativa is composed by a Christian to give an authority to the instruction of the Essene monks, against a practice of having a Jewish would be far from commending it to Christians. But more, the resemblance to the Christian church is nowhere, in others, the importance of the difference is equally prominent. While the common phrases suggest the Agapæan; the early church has a monastic peculiar. The fact that a female community existed alongside, mingled with and in union with the few similar communities is, however, another sort of Essenes who do not avoid marriage.

Like Philo, Jos wrote for a non-Jewish audience. In Rome the philosophic ideas held in the Hellenic world were prevalent, so he, as much

2. Josephus as Philo, had a temptation to be silent on any subject which might shock the sensibilities or provoke the ridicule of his masters. In attributing megalomaniac ideas and tenets of the Essenes, for whom he professed so high an admiration, he would need to be specially careful to avoid causes of offense, as in such a case he would be liable to be involved in their condemnation. In describing them he gives an account of the Essenes which we would consider the descriptions at length first, and then the incidental notices of individual Essenes.

The description which comes earliest in history—not, however, the earliest written—is in Antiquities of the Jews, written in connection with the history and survey under Titus (Cyrenius) and the resistance to it by Judas of Gamala.

He there (Ant, XVIII, i, 5) begins by referring to their theological position, that they believed in the most absolute preordination. They teach the immortality of souls and a state of rewards and punishments. Although they dedicated gifts to the temple they offered no sacrifice, they were presumably without the use of their own. A singular statement is made that they have certain things not given in their land (apokademos, etc.). They occupy themselves with husbandry. "They excel in justice all other men. They have a multitude of disciples and yet wives nor keep slaves. He says, as does Philo, that they doubled number over the benefits of the whole society. As many as they have received their wages give them up to the general manager who purchases what is necessary. Those who live together at any table after they eat. Their dress is also common. In winter they have thick cloaks. In summer they work in their members. Each takes what he wants. When anyone fails sick he is cured from their common resources. Old men, even if they happen to be childish, are as if they had a numerous offspring of affectionate children. They repudiate marriage because they look on woman as a source of jealousy and hypocrisy, thus likely to dissolve their brotherhood. A man bound to a woman is hampered by his affection, is no longer a free man but a slave." (1 Cor 7:1. St. Paul mentions the same difficulties in regard to this doctrine.

A much fuller account is found in the earlier written treatise on the Wars of the Jews, ii, v, 3. In this work he emphasizes the ascetic side of Esseneism.

"The Essenes," he says, "reject pleasures as vice. They despise marriage though they do not absolutely repudiate it, but are suspicious of women. They despise riches and have all things in common. They think oil a desolation. They wear white garments. They elect overseers (prophetes) to manage their common affairs. As much as the Christian bishops did those of the churches under them. They have no one city but many of them dwell in every city." It may be observed that this statement is a contradiction of Philo's statement and that of Jos himself and may be that they were in some way of using the word 'city' as they use the word 'house'; or by the phrase "as many as they have received their wages give them up to the general manager who purchases what is necessary. Those who live together at any table after they eat. Their dress is also common. In winter they have thick cloaks. In summer they work in their members. Each takes what he wants. When anyone falls sick he is cured from their common resources. Old men, even if they happen to be childish, are as if they had a numerous offspring of affectionate children. They repudiate marriage because they look on woman as a source of jealousy and hypocrisy, thus likely to dissolve their brotherhood. A man bound to a woman is hampered by his affection, is no longer a free man but a slave." (1 Cor 7:1. St. Paul mentions the same difficulties in regard to this doctrine.

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A much fuller account is found in the earlier written treatise on the Wars of the Jews, ii, v, 3. In this work he emphasizes the ascetic side of Esseneism.

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the days of Herod (XV, x, 4,5) Josephus relates that while Herod demanded oaths of submission from others he excused the Essenes, from the favor he had to them on account of one Memahem, a member of their day before. This Essene seems to have been about the court and to have nothing of the coenobitic agriculturist about him. The Essene fame for prediction and the interpretation of dreams is related in regard to Archelaus, the son of Herod (BJ, II, vii, 3). Archelaus had a dream, and applied to an Essene, Simon or Simeon, who foretold the end of his reign. In singular contrast to what had been said by Philo of the objection the Essenes had in regard to everything connected with war, one of the leading generals of the Jews by Titus (BJ, III, ii, 1). There is also mention of a gate of the Essenes in Jerusalem, which seems to imply that a number of them permanently resided there.

Pline speaks of the Essenes in his Natural History (v.17) in some such purposes more. They died 22 on the west side of the Dead Sea—"a wonderful race without women, without money, associates of the palms." They are recruited by those weary of life, broken in form and the race hundred thousands of ages (seculum) in which no one is born; so fruitful to them is repentance of life in others. He refers to the fertility of Engedi and adds, "now burned up." There is an enigmatic passage quoted by Eusebius from Porphyrius in which the Essenes (Essenes), the Galileans, Hemerobaptists, 4. Hege- Masbaothans, Samaritans and Phari- sippus are declared to hold different sons of Israel "against the tribe of Judah and of Christ" (katê the phalês Ioudaia kat Christiô). Porphyry's note regarding the Es- 5. Porphyry sene is simply taken from Jos.

In the great work of the mysterious bishop, Hippolytus, discovered some sixty years ago, there is a description of the Essenes. Although the work is a Refutation of All Heresies, implying that the opinions maintained were erroneous and required to be rejected, the aim of the author is to exhibit the erroneousness of the Essene tenets or habits. In regard to the gnostic heresies Hippolytus endeavored to reach original sources; presumably he did so in the present case. Although there is no doubt of his indebtedness to John yet for certain features where he differs from Jos, or supplements him, we may assume that he has behind his statements some authority which he regarded as valid. In some cases there may be a suspicion that in his eagerness to show that certain heresies were derived from the Essene, or that heathen philosophical system he has modified the heresy to suit the derivation he has supposed. This, however, does not apply to the Essenes.

In the ninth book of his Refutation of All Heresies, Hippolytus takes up Jewish sects (haresioi) which, following Jos, he reckons as three. The first he discusses is the Essenes. They are very devotional and temperate and eschew matrimony. They despise wealth, and from sharing with the destitute they do not turn away (cf Mt 5 42; the vb. used is the same). Anyone joining the sect must sail all that he has (cf Mt 19 21; the same words are used in Acts 3 32-37). Overseers (epimeletai) are chosen by show of hands (cheiratonin) (Acts 14 23). They do not stay in one city but they change. They dress always in white, but do not own two cloaks or two pairs of shoes, much as Our Lord's instructions to His apostles when He sent them out two and two (Mt 10 10). Their daily course of conduct is described very much in the same terms as those used by Jos. Before dawn they begin to be offered the bread. They return from their work before midday, at the fifth hour, and bathe themselves in cold water and clothe themselves in garments of white linen. After that they repair into the common apartments. They eat with themselves in silence; the cook places food before each individual. The priest prays and pronounces a blessing on the food. At the end of the meal the priest again prays, and those who have part taken in singing a hymn of thanksgiving. They lay aside their white linen garments, and resume their ordinary clothing and betake themselves again to their occupations. Supper at sunset is conducted in a similar manner. All obey the president (proes- tis) in whatever he enjoins. No one amongst them is in the habit of swearing. They are careful to read the law and the prophets. Other works of faithful men they also study. All that join the sect are put on probation. The entrant receives a white robe and a linen girdle, and is supplied with an axe for the time of theDead Sea to 23). He is indebted for their number and fame to the works of more than one of the sect. He also, however, as in Jos, wrote the Essenes, or, as indeed it did Bishop Lightfoot, to think that they denied it altogether. The treatment Paul received at Athens when he preached the resurrection showed how uncongenial this doctrine was to the Greek Philo and others. Or audiences—for the Romans, so far as culture went, were Greeks—and had to consider their taste. Another point held in abeyance by both those writers was the Messianic hopes that we know from the NT were so precious. "all saying "seek me, and I will look for the Messiah," but held that He was to be merely man born in the ordinary way. The reason of Philo's silence and that of Jos is easily understood. They had commanded the Essenes so highly; if they mentioned that they had reasonable hopes of a Messiah who should rule the world, their own personal loyalty would become doubtful. For our part we should regard all the positive elements in Hippolytus' description as worthy of acceptance.

The last authority to whom we would refer is Epiphanius. In his anxiety to make up the number of heresies, the Essenes figure repeatedly under different names. He declares the Essenes hated by many and the Samaritans closely associated with the Sebboth and Gottheni. Among the Jews he has three sects whom
he calls Hemerobaptistae, Nazaraei and Oesseni. Besides he has a sect called Sampseans, evidently also Essenes, which he mixes up with the followers of Elkaia. He does not seem to have any clear idea about their tenets or habits. The Samaritan sect, differing from the three Jewish sects, but Hippolytus does not make it clear in what they differ. The Sebuan seem to have reversed the order of the Jewish feasts, but whether the Essenes and Gortini did so likewise is not clear. That the Essenes whom we are considering are Samaritans appears to be as certain as anything about this enigmatic sect can be. The obscure sentence quoted by Eusebius from Hegesippus might be interpreted as supporting this statement of Hippolytus, but it is too enigmatic to be pressed. As to the three Jewish sects the first named—Hemerobaptistae—suite the daily washings of the Essenes, but he asserts that they agree with the Sadducees in denying the resurrection. The Nazaraeons or Nazarens are not to be confounded with a Christian sect of nearly the present day, as they are so distinguished in the district E. of Jordan. They held with the Jews in all their customs, believing in the patriarchs, but did not receive the Pent, though they acknowledged Moses. The Oesseni are the least to the Essenes, as they were said to dwell near the Dead Sea, only it is on the side opposite to Engedi. Hippolytus leaves them to denounce Elkaia and his brother Jexais, of which latter nothing further is known.

III. Deductions and Combinations.—From the characteristics so many, so confusing, indeed, in some respects so contradictory, it is difficult to get a consistent picture. They are said to be only four thousand, yet they are many ten thousands. They reside generally in seclusion, by themselves, and dwell in villages and avoid towns, yet they dwell many in every city and in populous communities. They avoid all connections with war, yet one of their number is one of the trusted generals of the Jews in their rebellion against the Romans. They keep away from the Temple, yet one of them, Judas, is teaching in the Temple when he sees Antigonus, whose death he had foretold. The only way in which any consistency can be brought into their respective character, is by the character of the place. They seem to have the silence, by which they show what Hippolytus and Hippolytus say about the subsections into which the Essenes were distinguished.

A parallel the present writer has elsewhere employed the Methodism. The most prominent body of Methodists are Armenians, there are the Calvinistic Methodists. While Wesleyan Methodists do not all agree in their churches, the Primitive Methodists do. This is so far confirmed by the fact that while the abjuring of marriage is a marked feature in the representation of Philo, yet the latter says that one class of the Essenes not only do not themselves oppose matrimony but regard those that do oppose it as enemies of the human race. The residents in Engedi formed but a small portion of the Essenes. It is probable that of the statement, found alike in Philo and Jos, that they were 4,000, applies. All the features of the picture of the daily common meal rise in our view, joint devotions, may be true in their fulness only of the community by the Dead Sea. What Philo says (quoted by Eusebius, Prep. Ev. VIII 17), that among the Essenes "there are no youths or persons just entering on manhood, only men already declining towards old age." would indicate that the settlement at Engedi was an asylum for those who, having borne the burden and heat of the day, now retired to enjoy repose.

They had communities apparently all over Pal, if not also beyond its bounds, over each of which there was a president appointed (Hep., I. Govern., IX, 15). This would mean that in towns of any size they would have a where to have had houses of call, though it may have been that every member of the Essene community kept open house for all members of their sect who might be traveling. The traveler, when he came to a city, would inquire for any that were Essenes, as the apostles were commanded by their Lord, in similar circumstances, to inquire ("search out") who in a city were "worthy." The common meals might to some extent be observed in these different scattered communities, probably at intervals, as daily as possible, and these the secret sacred books, read and studied with so great regularity at Engedi, would also be read. In this synagoge not only would the canonical books be preserved but also those other books which gave them the name of the angels, as now in the synagoge of Pal the library preserved in the synagoge may be used by those connected with it throughout the week. The head of the community at Engedi might have some suzerainty over all the different communities, but in regard to this we have no information. One external feature which would at once make the Essenes known to each other was the fact that they always dressed in white linen. They had priests probably in every one of their communities. The Jewish exorcists in Ephesus, in whom Bishop Lightfoot (Col., 98) recognized Essenes, were the sons of one Seeva, a high priest (archiereis, Acts 19 14). The high-priesthood was evidently not connected with the temple at Ierus., for no such name appears in the list of high priests. It seems most probably was an Essene high-priesthood.

IV. History and Origin.—There is much in Esseni that is difficult to understand. We have been contradictory features assigned to the Essenes by different authorities; but even in the weather of those features concerning the Essenes, which is least dubity the new difficulty emerges as to how it appeared as a characteristic of a Jewish sect. This is the case in regard to abstinence from marriage. Easterners always have an earnest desire to have sons to keep their memory green, for on a death many of them had and still have ceremonies which only the son of the dead can perform. Yet despite this they avoided marriage. The Jews with their Messianic hopes desired children, as no one knew what his son might prove the child of promise, the Christ of God.

The earliest note of the existence of the Essenes, as of the Pharisees and Sadducees, is under the pontificate of Jonathan, the successor of Judas Maccabaeus (Ant, XIII, v, 9). Jos says at this time
there were three sects of the Jews," and proceeds to name them. If this, however, were precisely true, it is singular that there is no mention of any of these sects in either of the books of the Maccabees. The only Hasmonean mentioned by Jos. The meaning of the word is "saints," and in this sense it appears frequently in the Ps. A parallel in modern history to their warlike activity and their claim to saintliness may be found in the Cameronsians of "society folk" in Scotland toward the end of the 17th cent. They were Peden's "praying folk," yet they fought and won battles. When William of Orange came they formed the Cameronian regiment which helped to quell the clans and checked their advance after Killecrankie. Some have identified these Hasideans with the Pharisees (as W. Robertson Smith, art. "Assideans," E2, and others). Hiëtzeg would regard their successors as the Essenes. The great resemblance there was between the Pharisees and the Essenes renders it not improbable that originally they were really one sect and split off. If Jos. is to be trusted this division must have occurred, if not before the Maccabean struggle, at least early during its continuance. The Assideans deserted Maccabaeus, so that it would seem at least possible that by that time the separation had become complete, so that the Hasideans are now to be regarded as Essenes. It would seem as if they deserted the Maccabees when they—the Maccabees—made alliances with heathen powers like Rome. Then they objected to the high-priestly family being passed over for the Hasmonaeans, hence their foolish surrender to Barchides because Aleimus (called by Jos. Jacimus = Matt. 22:21) was with him, a descendant of the race of the high priests. All this is utterly unlike the quiet contemplative lives of the coenobites in Engedi. It would seem that the thousand who died in the wilderness themselves, their wives, their children, and their cattle (Jos. 11:29-33), were no more like the inhabitants of Engedi. Hence leaving the Hasideans it must be said that the representation of the connection of the Hasideas with Judas Maccabaeus put in the mouth of Aleimus by the writer of 2 Macc. (14:6) is not trustworthy. After this desertion of the Maccabees the more religious of them retired to Engedi, while the rest of the party were scattered over the country in the various cities and villages.

As above mentioned the earliest mention of Essenes is by Jos. (Ant. XIII, v. 9) while Jonathan was high priest. The next is the 2. Position story of Judas the Essene seated in the Temple surrounded by his scholars in Josephus "who attended him (parémenon) in order to learn the art of fortelling," thinking that the appearance of Antigonus in the Temple courts proved his prophecy false that he was that day to die in Strato's tower (Caesarea). Judas is explicit that he was in these courts. The other record of his presence in the Temple courts. This would imply that he had no horror of the Temple nor was debarred from its courts. He had no repugnance for residence in cities. Menahem, the next figure that presents itself, shows a man who is mingling in court circles. He feels on Herod. The son of the favorite counsellor of the high priest, a playful domestic chasteisment and prophesies his future greatness. Herod, as we are told, always favored the Essenes in consequence. Later Archelaus consults Simon or Simeon, an Essene, as to the interpretation of a dream. He was at all events consulted by Jos. The sect of the Essenes is admitted. Those in Engedi were aside from the course of the war, though if Pliny's representation is to be taken as accurate the vines and palm trees of Engedi had been burned and the settlement had been rendered desolate. They may have betaken themselves to Pella like the Christians, so as not to be involved in the destruction of the city and the Temple. The communities of the sect in Asia Minor disappear also. To all appearance they are absorbed in the church.

Owing to the fact that so many of the doctrines and practices attributed to the Essenes have no resemblance to anything else in Judaism the question of origin has a special meaning in regard to them. All Easterners the Jews have a desire for progeny—indeed the man who has no child occupies a secondary place in social esteem—yet the Essenes, or at all events some of them, shunned marriage. The polytheistic system of animal sacrifices that claimed to originate with Moses whom they venerated, they abjured bloody sacrifices. Although the seed of Aaron were anointed priests, they set up priests of their own. Their habit of morning and evening prayer, timed by the rising and setting of the sun, suggested sun-worship. The external resemblance of these tenets of the Essenes to those of the Pythagoreans impressed Jos. and he was emphasized by him all the more readily, since thus he brought himself and his nation into line with Jos. thought. This suggestion of Jos. has led some, e.g. Zeller, to the deduction that they were Jewish neo-Pythagoreans. The features of resemblance are formidable when drawn out in catalogue. He mentions (Phil. 11:23-25) that like the Pythagoreans the Essenes regarded asceticism a means of holiness. Both abstained from animal food and bloody sacrifices, admired celibacy and, dressing in white linen garments, had frequent evening washings. Both eschewed Germanic or corporate body into which admission was had by act of initiation and after probation. Community of goods was the custom in both. Both believed in transmigration of souls. The value of this for modernized list is lessened by the fact that there is something of uncertainty on both sides as to the precise views and customs. Philo and Jos unquestionably Hellenized the views of the Essenes when they presented them before readers educated in Greek culture; further the views of Pythagoreans have come down to us in a confused shape. As to the assertion that the Pythagoreans dressed in white linen, Diogenes Laertius says that linen was not yet invented. Zeller has no sufficient evidence that the Essenes avoided the flesh of animals as food, and Diogenes Laertius expressly says that Pythagoras ate fish, though rarely (VIII, 18). While there seems no doubt as to the Pythagoreans and transmigration of souls, it seems certain that this was not a doctrine of the Essenes. Neither Philo nor Jos attribute this view to them. This is the more striking that, immediately after dealing with the Essenes, Jos proceeds to take up the doctrines of the Pharisees to whom he does attribute that view. Moreover

3. Doctrinal Affinities

4. Essenes and Pythagoreans

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the distinctive views of the Pythagoreans as to numbers and music have no sign of being held by the Essenes. On the other hand the fact that Pythagoras had a wife and children may raise a doubt of their alleged preference for celibacy. Another chronological difficulty has to be met. The Pythagoreans as a society were put down in the 6th century before Christ. They may be regarded as having disappeared, till in the 2nd cent. AD they reappear as prominent neo-Pythagoreans. It is true that Cicero and Seneca mention Pythagoreans, but only as individuals who would claim to be the followers of Pythagoras, and not as members of a sect: they were not sectarians in the Alexandrians.

Chronology is equally against the view favored by Hilgenfeld that the influence of Buddhism may be traced in Essenes. As late as the end of the 2nd cent. AD, Clement of Alexandria, although acquainted with the tenets and of divisions of his followers. The Alexandria which Hilgenfeld identified with Alexandria of Egypt, in which there was a Buddhist settlement, was really to be found in Bactria, where a Buddhist settlement was likely.

There is more to be alleged in favor of Parsee influence being traceable. Neither geography nor chronology protests against this influence. The Jews were for centuries proceeding out of the Persians, who were followers of Zoroaster. They seem on the whole to have been favored by the Pers rulers, a state of matters that would make the Jews all the more ready to view with sympathy the opinions and religion of these matters. Moreover the Pers worship had spread away to the west, far beyond Syria. At the same time it is easy to exaggerate the points of resemblance. The dualism alleged to be a leading feature in Essenes is more a matter of deduction than of distinct statement. Indeed the proofs alleged by Zeller are almost ludicrous in their insufficiency, since Philo says that the Essenes shun marriage because women are selfish (Phil. 7), and Jos. that they do so because women are addicted to excess (Jos. 11, 5); that therefore they regard the female generally as under the dominion of the evil principle, the fact being that this is really a part of the Hellenizing which the Essene views underwent at the hands of Philo and the Alexandrians professed sun-worshipers, and Philo's views are a deduction not even plausible. When carefully looked at the evidence points the other way, their first prayer is offered not at sunrise but before it (Bj. 11, 5); in other words, they work while it is day. Their evening orisons are offered after the sun has set. At the same time their elaborate angelology seems to be due to the influence of the Zend-Avesta, but in this the Essenes merely shared with the rest of the Jews. We know that the Jews brought the names of the angels with them from Babylon.

The most singular feature in Essenes is really a feature of Judaism emphasized out of proportion. It was unlike the Jews to shun marriage, and polygyny, yet in seasons when special holiness was required intercourse between Jewish the sexes was forbidden (Ex 19 15; 21 5). The whole act of sexual intercourse was regarded as uncleann (Lev 15 18). In the Pauline epistles it is equivalent to fornication (Rom 1 24; 6 19, etc.). So also in 2 Pet 2 10. Such a view naturally led to the idea which soon became regnant in Christianity that the state of virginity was one of special sanctity (Rom 14 4). The expression of the unmarried state may be exaggerated. If Philo's representation (quoted in Euseb., Prep.

Evon., VIII, 11) be correct, men were not admitted until maturity was attained and passed, when, therefore, such desires had begun to die down. Their avoidance of marriage is a matter of less importance. Their extreme reverence for the Sabbath is of a piece with their celibacy. Their avoidance of the Temple sacrifices, so far as they did so, may well be due to something of more than contempt for the religion of the Sadducean high-priests party. Moreover the long residence of Israel in Babylon, when the Temple worship had to be in abeyance, and the consequent prevalence of synagog worship, tended to lessen the importance of the sacrifices of the Temple. Thus it would seem that the Essenes were really a Jewish sect that had retained more of the Zoroastrian elements than had the rest of the Jews.

5. Buddhism and Essenes

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V. Relation to the Apocalyptic Books.—Among the features of Essenes which seem to have impressed Jos. most was the fact that they had sacred books of their sect which they preserved, as also the names of the angels, thus bringing the Essene special books into connection with angelology. These books their proselytes were bound by oath to preserve (Bj. II, 5). Consequently they are of the Therapeutae, Philo says, "They have also writings of ancient men" (De Vita Contemp., III). On the other hand we have a mass of writings the same in character, dependent on one another, all apparently proceeding out of Israel, that have been called Essene. They are found in the three sects of the Jews from which alone they could have proceeded the Sadducees are excluded because, while the apocalyptic books are full of angels, they believe neither in angel nor spirit (Acts 7 8). While the apocalyptic books, on the other hand, as the fact that practically there is no reference to any of these books in the Talm, which proceeded from the Pharisaic school, renders them unlikely to have been the authors. The Essenes seem to us to have been the school from which these apocalyptic works proceeded. The sect, at the fall of the Jewish state, disappeared in Christianity, and in the Christian church these books are preserved. The section of the Essenes who were in circumstances specially liable to see visions and to have distorted views of morality, so that the composition of pseudonymous writings, literary forgeries, is an undoubted fact. Moreover the study of the apocalyptic books there is the undue prominence given to sexual sin—a prominence that seems to be symptomatic of the unhealthy mental state engendered by celibacy. These writings are the product of a school that professed to have secret sacred books. In 2 (4) Esd. 14 45. 46 we have an account of how, while 24 of the sacred books were published to the multitude, 70 were retained for the "worthy," that is, for some inner circle, some brotherhood like the Essenes. In the Apocryphal books, Jewish writers commanded to place the revelations given them "in certain vessels and anoint them with oil of cedar." Such an order would be held as explaining at once the disappearance of the book for the years succeeding Moses and the opportune reappearance. On the one hand we have a sect that professes to have secret sacred books, and on the other we have sacred books that have been composed by a school that must have had many features which we recognize as Essene. Further the Essene Tanak is used in the Christian church, and in the Christian church and not among the Jews are these books preserved.

The main objection to this ascription is the prominence of the Messianic hope in the apocalyptic books, and that they gave it in detail. Yet Philo says that the Essenes had this hope. But from neither of these writers could be discovered that any
of the Jews cherished this hope. Yet from the NT we know that this hope was a prominent feature in national aspirations. In Philo, associating the Essenes with the Greeks, we, too, might be sensitive to the ridicule to which such views would expose him, and how it would undo much of his laborious efforts to connect Judaism to the Greeks as a higher philosophy. Jos had not only that motive, but the more serious one of personal safety. To have enlarged on Messianic hopes and declared these hopes to have been cherished by these Essenes whom he had praised so highly, would have been liable to bring about an explanation of disloyalty to Rome.

The silence of these two writers proves nothing because it proves too much; and further we have easy explanation of this silence. The assumption of Dr. Charles that the Essenic ideal was ethical and individualistic is pure assumption. There is another objection that while the doctrine of resurrection is recognized in these books we know nothing of the Essenes holding it. That the Greeks and their scholars in philosophy, the Boeotians, looked at the idea of resurrection from the dead as a subject for ridicule would be reason sufficient for Philo and Jos to suppress such a feature in their description of the Essenes. From them it could not be learned that the Essenes ever had such beliefs. It is also objected that while the Essenes held the pre-existence of souls, there is no trace of this belief in the apocalyptic books. Jos, however, does not really assert that they believed in the prior existence of the individual soul, but rather in soul-stuff from which individual souls were separated. Thus, both positively and negatively we think there is a strong case for the Essenes being regarded as the authors of the apocalyptic books. Further objections are brought forward by Dr. Charles, and are applicable to the Asm M specially. One is the interest manifested in the Temple by the writer while, so says Dr. Charles, "the Essene was excluded from its courts," and refers to Jos, Ant., XVIII, 1, 5. He must have forgotten, while penning this sentence, Ant., XII, xi, 2, in which Judas, the Essene, is represented as teaching in the Temple. His objection that Jos credits the Essenes with a belief in a paradise beyond the ocean the like the Gr. Islands of the Blest, appears to us to be not much stronger than the fig. language. Moreover, in En the description of Paradise (chs 24-26) would almost seem to be the original from which Jos (BJ, II, vii, 11) drew his picture. He seems to regard our ignorance of how far this tradition had lived among the Essenes as evidence that they were forgotten, of the generations of men in considering the enemies of Israel "the wicked," as evidence that they disagreed with them on that point.

VI. The Essenes and Christianity.—That there were many points of resemblance between the Essenes and the church in its earliest form cannot be denied. The Essenes, we are told, maintained a community of goods and required anyone who joined their society to sell all he had and present it to the community (Hippolytus, Adv. Heret., ix; Jos, BJ, II, viii, 3), just as so many of the primitive Christians did in Jerus (Acts 4:32). Another peculiarity of the Essenes—noted by Jos (BJ, II, viii, 4)—that they moved about from city to city, and wherever they went found accommodation with members of their order, although perfect strangers, may be compared with Our Lord's instructions to the apostles to do the same (Mt 10:11): "Into whatsoever city or village ye shall enter, search out who in it is worthy." When one thinks of those who worthy persons could be, and what was the evidence by which their worthi-ness was expected to be established, one is almost obliged to suppose that it was a specially easily recognized class that was so designated. The Essenes, considering the Essenes in question was the moral quality, there are so many ideas of moral worth that when the apostles inquired, on entering a city, who was worthy, before they could act on the answer they would need to discover what was the criterion of worthiness in the mind of him from whom they had inquired. If, however, this term was the private designation of the members of a sect, one by which they, in speaking of each other, indicated that they were co-members, as the "Quakers" speak of each other as "Friends," the inquiry to whom who were worthy would be simple enough. If the Essenes were the "worthy," then identification would be complete, but we cannot assume that. The majority of the points in which the Essenes resembled the primitive Christians are noted above in connection with each feature as it appears in the passage or passages of the authorities that record it, and to these we refer our readers.

At the same time, although there are thus many points of likeness, it is not to be denied that there are also many features in Essenism which are at variance with the practice of Christianity. These differences may be divided into two groups: (1) the practice of the early church and the teaching of Our Lord and his apostles. The most prominent of these is the difference in attitude toward marriage and the female sex. Our Lord sanctified marriage by His presence at the marriage at Cana of Galilee, although He himself never married. He used the festivity of marriage again and again as illustrations. He drew upon marriage to Him and had none of the contempt of the sex which Jos and Philo attribute to the Essenes. The apostles assume the marriage relationship as one into which Christians may be expected in due course to enter, and give exhortations suited to husbands and wives (1 Pet 3 1-7; Eph 5 22-33; Col 3 18-19). The apostle Paul uses the relation of husband and wife as the symbol of the relation of Christ to His church (Eph 5 22). The writer of the Epistle to the Hebrews declares, "Marriage is honourable in all" (He 13 4 AV).

Another point in which the Essenes differed from the practice of Our Lord was the practice of baptism, not even moving a vessel from one place to another on the seventh day. Our Lord's declaration, "The sabbath was made for man, and not man for the sabbath" (Mt 27), cuts at the roots of the whole attitude toward the sabbath of the Essenes. Further, Our Lord makes no distinction between the Pharisees as He does regarding the sabbath by fencing it by their traditions. The Essenes shrank from contact with oil, which Our Lord certainly did not. On the contrary He rebuked the Pharisees for their neglect (Lk 7 46). The Pharisees, twice anointed by women, and in both cases commended the deed. The purely external and material bulked largely in the opinions of the Essenes. Our Lord emphasized the internal and spiritual. Many have held and do hold that Our Lord was an Essene. If at the beginning of His career He belonged to this sect He must have broken with it long before the end of His ministry.

Why Our Lord never meets the Essenes.—There are some phenomena which, irrespective of these resemblances and differences, have a bearing on the relation between Essenism and Christianity. The first is the fact that Our Lord, who met so many different classes of the inhabitants of Pal—Pharisees and Sadducees, publicans, Samaritans, Greeks—never is recorded to have had much contact with an Essene. The common answer, which satisfied even Bishop Lightfoot, is that they were so few and lived so retired that it was no marvel that He never
encountered any of them. They had little or no set on the original life. The mistaken answer is due to forgetting that though he did say the Essenes were 4,000 they also declare that they were "many in every city," that there were "ten thousands of them." Our Lord must have met them; but if the name "Essene" was a designation given from without like "Quakers," then they may appear in the Gospels under another name. There is a class of persons three times referred to—those "that waited for the consolation of Israel" (Lk 2:25 AV), "looking for the redemption" (2:38), "waited for the kingdom of God" (Mt 24:15, 43; Lk 21:28 AV). There are thus Simon and Anna at the beginning of His earthly life, and Joseph of Arimathea at the end, connected with this sect. If, then, this sect were the Essenes under another name, the difficulty would be removed. If, further, in any sense Our Lord belonged, or had belonged, to the Essenes, then as He would be perpetually meeting and associating with them, these meetings would not be chronicled. A man cannot meet himself. If they are the authors of the apocryphal books, as we contend, then the title "waiters for the kingdom of God" would be most suitable, full as these books are of Messianic hopes. If this opinion is correct Our Lord's assumption of the title "Son of Man" is significantly connected with the prominence given to that title in the Enoch books.

Another significant phenomenon is the disappearance of Essenism in Christianity. Bishop Lightfoot, in his dissertation on the Colossians (Comm. Col., 21-111), proves that it was Essenism. These Essenes must have been baptised into Christ, or they could not have got entry into the Christian communities and thus become Christians from heathenism. But that is not the only heresy that is connected with the Essenes. The Ebionites seem to have been Essenes who had passed over into Christianity. In the Apos. Const. the Ebionites and Essenes are brought into very close connection. Epiphanius, in his confused way, mixes up the various names under which the Essenes appear in his works with a certain Elkaioi, a connection also to be found in Hippolytus, an earlier and better authority. The Ebionites were also Christians. His leading follower, Alcibiades, appeared in Rome and was resisted by Hippolytus. The Clementine Homilies, a religious novel of which St. Peter is the hero, has many Essenian features. It is assumed to be Ebionite, but that only means the evidence that the Essenes had become Christians all the more convincing. The Ebionites were Christians, if defective in their views, and the presence of Essenian features in a work proceeding from them emphasizes the identity. See Ebionism.

There is another phenomenon, more extensive and important than those we have considered above—the presence of Monachism in the church. Notwithstanding that our Lord prayed us not to be "taken out of the world," but that they be kept "from the evil" (Jn 17:15), implying that they were not to retire into solitude, and that the apostle Paul regards it as demonstrating the futility of our possible interpretation of an extreme view, that it would imply that the disciples "must needs go out of the world" (1 Cor 5:10); yet the monks did retire from the world and regarded themselves as all the holier for so doing, and were regarded so by others. The apostle Paul denounces the "Romans" as "the doctrine of demons," yet very soon asceticism set in and virginity was regarded as far holier than the married state. Retirement from the world and asceticism were the two cardinal characteristics of Monachism. Despite these, the Christ antithesis to the Stoics and Epicureans, within little more than a century after Our Lord's ascension Monachism began to appear, and prevailed more and more and continues to this day. These characteristics, retirement from the world and asceticism, esp. for monks, went hand in hand with the ascetic school of Alexandria praises the contemplative life, so admired by their contemporaries, the neo-Platonists, and that philosophy which had been looked at askance by the church was, so to say, taken up by them. This is the Christian counterpart of the prominence given to that title in the Enoch books.

LITERATURE.—Sources: Philo, Jos, Pliny, Hegesippus, Porphyry, Hippolytus, Epiphanius.

Secondary literature: Besides works specially on the Essenes, the following are mentioned: Frankel, Der Essene; Zahn, Geschichte der osternisten Religion, Essenien, and portions of books, as Dalman, Main u. Stibyl, 1-88; Thomson, Books Which Influenced Our Lord, 74-122; Ritschl, Die Entwicklung der alt-katholischen Kirche, 179-203; Lightfoot, Comm. on Col., 7-111, 347-417.

There are also discussions of the Jewish Essenes in the following works: Pfeiffer, "Essenismus;" Delaunay, "Relation de la vie de Jesus Christ, II, ii, 188-218, 18. This opens with a fairly full account of the lit. up to the date of the 2d German ed.: Zeller, Geschichte derPhil. der Griechen, III, II, 2, pp. 235-93. There are also arts., in various Bibl. and theological dictionaries, as Smith, and the Alexander Roels Biography: Smith and Fuller, Dict. of the Bible; HDB; Jowett, RE; Schenklen, Bibel-Lezikon; M'Clintock, Theological Dict.

At the same time, while submitting these as a sample, and only as a sample, of the vast lit. of the subject, we agree in the advice given by F. C. Conybeare—in HDB, p. xxv, "The student may be advised to consult the very limited documentary sources relating to the Essenes and then to draw his own conclusions. We feel the importance of this advice, and the general perusal has shown us that most of these secondary writers have considered the Essenes exclusively the Ebionites, and an attempt to form an opinion at Engeld to the neglect of the wider society. After the student has formed opinions from a careful study of the sources he may benefit by these comments.

J. E. H. THOMSON

ESTATE, ee-tät': While AV uses both "estate" and "state" with the meaning of 'condition,' ARV distinguishes, using "state" for the idea of condition, and "estate" for position; and replaces "estate" of AV by more definite expressions in many cases. Cf Col 4:7 AV, "All my state shall Tychicus declare unto you," but ver 8, AV "might know your state," RV "our state" were a cause, and Col 1:29 AV and RV "the low estate" (of the Lord's hand-maiden); Mk 6:21, AV "chief estates," RV "chief men"; Dn 11:7.20:21,38, AV "his estate," RV "his place," both with m 'his office'.

F. K. FARR

ESTEEM, ee-stim (בָּשָׁם, haššahb; ἡγομαν, hēgōman): "To esteem" means sometimes simply "to think" or "reckon"; in other connections it means "to regard as honorable or valuable."

We have examples of both senses in the Bible. The word oftenest in OT is haššahb, meaning perhaps originally, "to bind," hence "combine," "think," "reckon" (Job 41:21 AV; Isa 29:16:17; 63:4; Lam 4:2). In Isa 63:3 we have the word in the higher sense, "We esteemed him not." This
sense is expressed also by `drakah, “to set in array,” “in order” (Job 36 19, AV “Will he esteem thy riches?” ERV “Will thy riches suffice?” m “Will thy cry avail?” which ARV adopts as the text); also by ἐστήσαι, “to hide,” “to conceal” (Job 23 12, AV “to hide the words of his mouth,” RV “treasured up”); kalāl, “to be light,” is translated “lightly esteemed” (I Sa 18 23, “I am a poor man, and lightly esteemed”), also kālāl, same meaning (1 S 2 30, “They that despise me shall be lightly esteemed”). In the NT, ἐξέτασις, “to look out,” is used in the sense of “counting honorable,” etc (Phil 2 3, RV “counting”; 1 Thess 5 13; perhaps He 11 26, but RV has simply “accounting”); krīnō, “to judge,” is used in the sense of “to reckon (Rom 14 14, RV “accounteth”); ἠρετίζομαι, “high,” “exalted,” is rendered “highly esteemed” in Lc 16 15 AV, but in RV “exalted”; exouthĕnō, “to think nothing of,” is translated “least esteemed” (1 Cor 6 4 AV, RV “of no account”).

The following changes in RV are of interest: for “He that is despised and hath a servant, is better than he that honoreth himself and lacketh bread” (Froy 12 9), “Better is he that is lightly esteemed,” for “Better is he than both they, which hath not yet been” (Eccl 4 3), “Better than them both did I esteem him,” m “Better than they both is he”; for “Surely your turning of things upside down shall be esteemed as the potter’s clay” (Isa 29 16), “Ye turn things upside down” (m “On your perversion”); “Shall the potter be esteemed [ERV “counted”] as clay,” etc—in this connection a forcible assertion of the necessary possession of knowledge by the Creator of man.

W. L. WALKER

ESTHER, esēr (אסתר), esēr, akin to the Zend ēśāra, the Sanskrit stri, the Gr ἀστήρ, asēr, “a star,” ἀστὴρ, Ἀστήρ, Esther): Esther was a Jewish orphan, who became the queen of Xerxes, in some respects the greatest of the Pers kings. She was brought up at Susa by her cousin Mordecai, who seems to have held a position among the lower officials of the royal palace. Vashti, Xerxes’ former queen, was divorced, and the most beautiful virgins from all the provinces of the empire were brought to the palace of Susa by the king that might select her successor. The choice fell upon the Jewish maiden. Soon after her accession a great crisis occurred in the history of the Jews. The entire people was threatened with destruction. The name of Esther is forever bound up with the record of their deliverance. By a course of action which gives her a distinguished place among the women of the Bible, the great enemy of the Jews was destroyed, and her people were delivered. Nothing more is known of her than is recorded in the book which Jewish gratitude has made to bear her name.

The change in the queen's name from Hadassah (הָדָסָה), “a myrtle,” to Esther, “a star,” may possibly indicate the style of beauty for which the Pers queen was famous.

Change of Name

The narrative displays her as a woman of clear judgment, of magnificent self-control, and capable of the noblest self-sacrifice. See Esther, Book of.

JOHN UNQUHART

ESTHER, BOOK OF:

1. The Canonicity of Esther
2. Its Authorship
3. Its Date
4. Its Contents
5. The Greek Additions
6. The Attacks upon the Book
7. Some of the Objections
8. Confirmations of the Book

This book completes the historical books of the OT. The conjunction "and," with which it begins, is significant. It shows that the book was designed for a place in a series, the "linking it on to a book immediately preceding, and that the present arrangement of the Heb Bible differs widely from what must have been the original order. At the present time the ancient order of the Persian Esther follows that of the Heb Bible of the 8d or the 4th cent. BC, and this is the order of the Vulg., of the Eng. Bible, and of other VSS. The initial " of, absent from Gen, Dt, 1 Ch and Neh. The historical books are consequently arranged, by the insertion and the omission of " into these four divisions: Gen to Nu; Dt to 2 K; 1 Ch to Ezr; Neh and Est.

Of the canonicity of the book there is no question. That there was a distinct guardianship of the Canon by the Jewish priesthood has figured in the recent discussions of the book than it should.

1. The Canonicity of Esther

Jos shows that there was a Temple copy which was carried among the Temple spoils in the triumph of Vespasian. The peculiarities of the Heb text also prove that it is not only a recognizable, but also a distinguished, place. The statement of Julianus in the 6th cent. AD that the canonicity of Est was doubted by some in his time has no bearing on the question. The high estimation of the book current among the ancient Jews is evident from its titles. It is usually headed “Megalith Esther” (the volume of Est), and sometimes “Megillah” (the volume). Masoretes says that the wise men among the Jews that the book was dictated by the Holy Spirit, and adds: “All the books of the Prophets, and all the Hagiographies shall cease in the days of the Messiah, except the volume of Est; and, lo, that shall be as stable as the Pent., and as the constitutions of the oral law which shall never cease.”

By whom was the book written? This is a point in regard to which no help is afforded us either by the contents of this book or by any reliable tradition. Mordkes, who claims that the wise men among the Jews that the book was dictated by the Holy Spirit, and adds: “All the books of the Prophets, and all the Hagiographies shall cease in the days of the Messiah, except the volume of Est; and, lo, that shall be as stable as the Pent., and as the constitutions of the oral law which shall never cease.”

Light is thrown upon the date of the book by the closing references to Haster (10 2): “And all the acts of his power and of his might, the forerunner of the Persian empire was Alexander in 332 BC; for the royal records of the Median and Pers kings are presently in existence and accessible, which they would not have been had the empire been overthrown. The book must have been written, therefore, some time within this interval of 128 years. There is another fact which narrows that interval. The initial " of shows that Est was written after Neh, that is, after 430 BC. The interval is consequently reduced to 98 years; and, seeing that the Pers dominion was plainly in its pristine vigor when Est was written, we cannot be far wrong if we regard its date as about 400 BC.
The book is characterized by supreme dramatic power. The scene is “Shushan the palace,” that portion of the ancient Elamitid capital 4. Its which formed the fortified residence Contents of the Pers kings. The book opens and closes with a description of a high festival. All the notabilities of the kingdom are present, together with their retainers, both small and great. To grace the occasion, Vashti is summoned to appear before the king’s guests; and, to the dismay of the great assembly, the queen refuses to obey. A council is immediately summoned. Vashti is de-graded; and a decree is issued that every man bear rule in his own house (ch 1). To find a successor to Vashti, the fairest damsels in the empire are brought to Shushan; and Hadassah, the cousin and adopted daughter of Mordecai, is of the number. The chapter (2) closes with a notice of two incidents: (1) the coronation of Hadassah (now and henceforth named “Esther”) as queen; (2) Mordecai’s discovery of a palace plot to assassinate the king. Ch 3 introduces another leading personage, Haman, the son of Hammedatha, whose seat the king had set “above all the princes that were with him.” All the king’s servants who are at the king’s gates prostrate themselves before the powerful favorite. Mordecai, who, though he is not a God-fearing Jew, refrains. Though expostulated with, he will not conform. The matter is brought to Haman’s notice for whose offended dignity Mordecai is too small a sacrifice. The whole Jewish people are to be exterminated. Lots are cast to find a lucky day for their extermination. The king’s consent is obtained, and the royal decree is sent into all the provinces fixing the slaughter for the 13th day of the 12th month.

The execution of the decree is followed by universal mourning among the Jews (ch 4). News of Mordecai’s mourning is brought to Esther, who, through the messengers she sends to him, is informed of her own and her people’s danger. She is urged to save herself and them. She eventually decides to seek the king’s presence at the risk of her life. She presents herself (ch 5) before the king and is graciously received. Here we breathe the atmosphere of the place and time. Everything depends upon the decision of the king. Esther does not attempt too much at first: she invites the king and Haman to a banquet. Here the king asks Esther what her petition is, assuring her that it shall be granted. In reply she requests his and Haman’s promotion to a high rank and in the following day, Haman goes forth in high elation. On his way home he passes Mordecai, who “stood not up nor moved for him.” Haman passes on filled with rage, and unbossoms himself to his wife and all his friends. They advise that a stake, fifty cubits high, be prepared for Mordecai’s impalement; that on the morrow he obtain the royal permission for Mordecai’s execution; and that he then proceed with a merry heart to banquet with the queen. The stake is made ready.

But (ch 6) that night Xerxes cannot sleep. The chronicles of the kingdom are read before him. The reader has come to Mordecai’s discovery of the plot, when the king asks what reward was given him. He is informed that the service had received no acknowledgment. It is now early morning, and Haman is waiting in the court for an audience to request Mordecai’s life. He is summoned to the king’s presence and asked what should be done to the man whom the king desires to honor. Mordecai, thinking only of him, he suggests that royal honors be paid him. He is appalled by the command to do so to Mordecai. Hurrying home from his lowly attendance upon the hated Jew, he has hardly time to tell the mournful story to his wife and friends when he is summoned to Esther’s banquet. There, at the king’s renewed request to be told her desire, she begs life for herself and for her people (ch 7). The king asks in astonishment, who he is, and where he is, who dared to injure her and them. The reply is that Haman is the enemy. Xerxes, filled with indignation, rises from his ban-quet and passes into the palace garden. He returns and discovers that Haman, in the madness of his fear, has thrown himself on the queen’s couch, beg- ging for his life. That act seals his doom. He is led away to be impaled upon the very stake he had pre pared for the Jew. The seal of the kingdom is transferred to Mordecai (ch 8). Measures are immediately taken to avert the consequence of Haman’s plot (chs 9-10). The result is deliver ance and honor for the Jews. These resolve that the festival of Purim should be instituted and be ever after observed by Jews and proselytes. The decision was confirmed by letters from Esther and Mordecai.

The Seph, as we now have it, makes large additions to the original text. Jerome, keeping to the Heb text in his own tr. has added these at the end. The amount to note with the Heb is not 100,000, but a God-fearing Jew. Hence, there is nothing to reward per- sonal services. Their age has been assigned to 100 years. But the name of Xerxes, who is not mentioned in the text, does indicate they afford of the antiquity of the book. There had been long-existing differences to perplex the Heb mind with the absence of the name of God and the neglect of all references to divine worship. Full amendments are made in the additions.

The opponents of the Book of Est may undoubt edly boast that Martin Luther headed the attack. In his Table-Talk he declared that he would so hostile “to the Book of Est that I would it did not exist; for it Ju dizes too much, and has a great deal of anachronisms for Eschatological difficulties.” His remark in his reply to Erasmus shows that this was his deliberate judgment. Referring to Est, he says that, though the Jews have it in their Canon, “it is more worthy than all” the apocryphal books “of being excluded from the Canon.” That repudiation was founded, however, on no historical or critical grounds. It rested solely upon an entire mistaken judgment as to the tone and the intention of the book. It is true that Xerxes, who had been carried farther by Ewald, who says: “We fall here as if from heaven to earth; and, looking among the new forms surrounding us, we seem to behold the Jews, or indeed the small men of the present day in general, acting just as they do.” Nothing of all this, however, touches the historicity of Est.

The modern attack has quite another objective. Semler, who is its real fons et origo, believed Est to be a work of pure imagination, and as establishing little more than the pride and arrogance of the Jews. DeWette says: “It violates all historical probability, and contains striking difficulties and many errors with regard to Pers manners, as well as just references to them.” Dr. Driver mentions the judgment. “The writer,” he says, “shows himself well informed on Pers manners and institutions; he does not commit anachronisms such as occur in Tob or Jdb; and the character of Xerxes as drawn by him is in agreement with history.” The controversy shows, however, no sign of approaching settlement. Th. Nödeke (EB) is more violent than De Wette. “The story,” he writes, “is in fact a tissue of improbabilities and impossibilities.” We shall long be believing that the books were urged by him and others and then at the recent confirmations of the historicity of Est.

(1) “There is something fantastic, but not alto gether unskilful,” says Nödeke, “in the touch whereby Mordecai and Haman are made to inherit
an ancient feud, the former being a member of the family of King Saul, the latter a descendant of Agag, king of Amalek.” It is surely unworthy of a scholar to make of the book responsible for a Jewish

7. Some Objections (I).

The preceding no mention in it of either King Saul or Agag, king of Amalek, and not the most distant allusion to any inherited feud. “Kish, a Benjamite” is certainly mentioned (2:5) as the great-grandfather of Mordecai; but if this was also the father of Saul, then the first of the Israelitish kings was a sharer in the experiences of the Bab captivity, a conception which is certainly fantastic enough. One might ask also how an Amalekite came to be described as an Agagite, and how a Jewish king who was cut in pieces, became the founder of a tribe.

But any semblance of a foundation which that rabbinic conceit ever had was swept away years ago by Oppert’s discovery of “Agag” in one of Sargon’s inscriptions as the name of a district in the Pers empire. “Haman the son of Hammedatha the Agagite” means simply that Haman or his father had come from the district of Agag. (2) The statement that 2:5.6 represents Mordecai as having been carried captive with Jews, and that as being therefore of an impossible age, is unworthy of notice. The relative “who” (2:6) refers to Kish, his great-grandfather. (3) “Between the 7th and the 12th years of his reign, Xerxes’ queen was Amestris, and cruel Haman (Hirosh vii.114; ix.112), who cannot be identified with Esther, and who leaves no place for Esther beside her” (Driver). Scaliger long ago identified Esther with Amestris, an identification which Pridoux rejected on account of the cruelty which Herodotus has attributed to that queen. Dr. Driver has failed to take full account of one thing—the striking fact that critics have leveled this charge of cruelty against the Persian queen, and how it is quite possible that Esther, moving in a world of merciless intrigue, may have had to take measures which would form a foundation for the tales recorded by the Gr historian. (4) The aim of the book is said to be the glorification of the Jews. But, on the contrary, a record of their being saved from a skillfully planned extermination. (5) The description of the Jews (3:8) as “dispersed among the peoples in all the provinces” of the kingdom is said to be inapplicable to the Pers period. That argument is based on an ignorance of the ancient world in which investigation is daily correcting. We now know that before the time of Est Jews were settled both in Eastern and in Southern Egypt, that is, in the extreme west of the Pers empire. In the troubles at the end of the 7th and of the 6th cent. BC, multitudes must have been dispersed, and when, at the latter period, the ties of the fatherland were dissolved, Jewish migrations must have vastly increased. (6) The Heb of the book is said to belong to a much later period than that of Xerxes. But it is admitted that it is earlier than the Heb of Ch; and recent discoveries have shown decisively that the book belongs to the Pers period. (7) The suggestion is made (Driver) “that the danger which threatened the Jews was a local one,” and consequently, that the book, though possessed of a historical basis, is a romance. But against that are the facts that the observance of the feast has from the first been universal, and that it has not been observed in the form or manner other than in one place than in the others. (8) There is no reference to it, it is urged, by Ch, Ezr or Ben Sira (Ecclesi). But Ch ends with the proclamation of Cyrus, granting permission to the Jews to return and to rebuild the Temple. There is little to be wondered at that it contains no reference to events which happened 60 years afterward. In Ezr, which certainly covers the period of Esther, reference to the events with which she was connected is excluded by the plan of the work. It gives the history of the return, the first part under Zerubbabel in 536 BC, then by no mention of the events in Ezr in (5.6). But the events in Est (which were embraced within a period of a few months) fell in the interval and were connected with neither the first return nor the second. Here again the objector is singularly oblivious of the aim of the book to which he refers. There is quite as little force in the citation of Ecclus. In dealing with this time Ben Sira’s eye is upon Jesus. He magnifies Zerubbabel, “Jesus the son of Josedek,” and Nehemiah (48:11–13). Even Ezra, to whom Jesus and the Jewish state owed so much, finds no mention. Why, then, should Esther and Mordecai be named who seem to have had no part whatever in rebuilding the sacred city? (9) The book is said to display ignorance of the Pers empire in the statement that it was divided into 127 provinces, whereas Herodotus tells us that it was partitioned into 20 satrapies. But there was no such finality in the number, even of these great divisions of the empire. Darius in his plan of the Persian empire (Dehistan inscribed with the name of Darius and his kingdom as 23, in a third enumeration as 29. Herodotus himself, quoting from a document of the time of Xerxes, shows that there were then about 60 nations under the dominion of Persia. The objector has also failed to notice that the wridndah (“province”) mentioned in Est (1:1) is not a satrapy but a subdivision of it. Judaea is called a wridndah in Ezra 2:1, and that was only a small portion of the 5th satrapy, that, namely, of Syria. But the time is past for objections of this character. Recent discoveries have proved the marvelous accuracy of the book. “We find in the Book of Esther,” says Lenormant (Ancient Hist of the East, I:113), “a most animating picture of the court of the Pers kings, which enables us, better than anything contained in the historical writers, to penetrate the internal life and the details of the organization of the central government established by Darius.”

These discoveries have removed the discussion to quite another ground. There is no lack of internal evidence of its authenticity. Since Grotfein in 1802 read the

8. Conf. name of Xerxes in a Pers inscription of and found it to be, letter for letter, the Book the Ahasuerus of Est, research has been continued in the aim of the character of the book. It has proved, to begin with, that the late date suggested for the book cannot be maintained. The language belongs to the time of the Pers dominion. It is marked by the presence of old Pers words, the knowledge of which had passed away by the 2d cent. BC, and has been recovered only through the decipherment of the Persian monuments. The Sept translators were unacquainted with them, and consequently made blunders which have been repeated in our own AV and in other tr. We read (Est 1:56 AV) that “in the court of the garden of the king’s palace,” “were white, green, and blue hangings, fastened with cords of fine linen and purple, etc. As seen in the ruins of Persepolis, a marked feature in the Pers palace of the period was a large space occupied by pillars which were covered with awnings. It may be noted in passing that these were situated, as the book says, in the court of the palace garden. But our knowledge is limited in this matter. We now read: “where was an awning of fine white cotton and violet, fastened with cords of fine white linen and purple.” White and blue (or violet) were the royal Pers colors. In accord with this we are told that Mordecai (10) “went forth from the presence of the king in royal apparel of blue and

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white." The highly organized postal system, the king's scribes, the keeping of the chronicles of the kingdom, the rigid and elaborate court customs, are all characteristic of the Persia of the period. We are told of the ease obtained by Haman that "in the presence of King Ahasuerus, and it was sealed with the king's ring" (or signet). It was not signed but sealed. That was the Persa custom. The seal of Darius, Xerxes' father, has been found, and is now in the British Museum. It bears the figure of the king shooting arrows at a lion, and is accompanied by an inscription in Pers, Susan and Assy: "I, Darius, Great King." The identification of Ahasuerus, made by Grotefend and which subsequent discoveries amply confirmed, placed the book in an entirely new light. As soon as that identification was assured, previous objections were changed into confirmations. In the alleged extravagances of the monarch, scholars saw then the Xerxes of history. The gathering of the nobles of the empire in "the third year of his reign" (1:3) was plainly the historical assembly in which the Grecian campaign was discussed; and "the seventh year," in which Esther was made queen, was that of his return from Greece. The book implies that Susa was the first residence of the kings, and that was so. The proper form of the name as shown by the inscriptions was "Shushan"; "Shushan the Palace" indicates that there were two Susas, which was the fact, and birth ('palace') is a Pers word meaning fortress. The surprisingly rigid etiquette of the palace, to which we have referred, and the danger of entering unbidden the presence of the king have been urged as proof that the book is a romance. The contrary, however, is the truth. The palace was one of the Persian cities-Leomnorum, "was quite inaccessible to the multitude. A most rigid etiquette guarded all access to the king, and made it very difficult to approach him. He who entered the presence of the king, without having previously obtained permission, was punished with death" (Ancient Hist of the East, II, 113-14; cf. Herodotus i. 99). But a further, and peculiarly conclusive, testimony to the historical character of the book is afforded by the recovery of a building by the name of the palace, in which the latter part of the book was written. An inscription of Artaxerxes Mnenon found at Susa tells us that it was destroyed by fire in the days of Artaxerxes Longim anus, the son and successor of Xerxes. Within some 30 years, therefore, from the time of Esther, the palace was destroyed. Nevertheless, the references in the book are in perfect accord with the plan of the great structure as laid bare by the recent Fr. excavations. We read (ch 4) that Mordecai, clad in sackcloth, walked in "the broad palace of the city, which was before the king's gate." The ruins show that the House of the Women was on the E. side of the palace next to the city, and that a gate led from it into "the street of the city." In 6:1, we read that Esther 'stood in the inner court of the king's house, over against the king's house." "The king," we also read, "sat upon his royal throne in the royal house, over against the entrance of the house," and that from the throne he "saw Esther the queen standing in the court." Every detail is exact. A corridor led from the House of the Women to the inner court; and at the side of the court opposite to the corridor was the hall, or throne-room of the palace. Exactly in the center of the farther wall the throne was placed, and from that lofty spot, with his eye fixed on an intervening space, he saw the queen waiting for an audience. Other details, such as that of the king's passing from the queen's banquetting-house into the garden, show a similarly exact acquaintance with the palace as it then was. That is a confirmation of the force of which it is hard to overestimate. It shows that the writer was well informed and that his work is characterized by minute exactitude.

The utter absence of the Divine name in Est has formed a difficulty even where it has not been urged as an objection. But that is plainly part of some post-Christian, highly rigid ecclesiastical error, maintained throughout in regard to prayer, praise and every approach toward God. That silence was an offence to the early Jews; for, in the Sept additions to the book, there is a profuse acknowledgment of God both in prayer and in praise. But it must have struck the Jews of the time and the official custodians of the canonical books quite as painfully; and we can only explain the admission of Est by the latter on the ground that there was overwhelming evidence of its Divine origin and authority. Can this rigid suppression be explained? In the original arrangement of the OT canonical books (the present Heb arrangement is post-Christian), Est is joined to Neh. In 1835 I made a suggestion which I still think worthy of consideration: More than 60 years had passed since Cyrus had given the Jews permission to return. The vast majority of the people remained, nevertheless, where they were. Some, like Nehemiah, were restrained by official and other reasons from returning. But they realized that the people were required to give the necessary sacrifices of property and of rest. With such as these last the history of God's work in the earth can never be associated. In His providence He will watch over and deliver them: but their names and His will not be bound together in the record of the labor and the waiting for the earth's salvation.

JOHN URBHART

ESTHER, THE REST OF:

1. Name
2. Contents
3. Original language
4. Versions
5. Date

LITERATURE

Introductory.—The Book of Est in the oldest MSS of the LXX (B.A.N, etc) contains 107 verses more than in the Heb Bible. These additions are scattered throughout the book where they were originally inserted in order to supply religious elements apparently missing in the Heb text. In Jerome's version and in the Vulg, which is based on it, the longest and most important of these additions are taken out of their context and put together at the end of the canonical book, but making them to a large extent knowledge of the Persians.

In Eng., Welsh and other Protestant VSS of the Scriptures the whole of the additions appear in the Apoc.

In the Ev the full title is "The Rest of the Chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Chaldee."
the king and wins his favor. Follows C, preceding immediately Est 5.

E (Lat., Eng., 16 1–24): Another letter of Arta-
xerxes, called Est 6 12.


But besides the lengthy interpolations noticed above there are also in the LXX small additions omitted from the Lzt and therefore from the Eng, Welsh, etc., Apoc. These short additions are nearly all explanatory glosses.

In the Century Bible (Ezr, Neh, Est) the exact places where the insertions occur in the LXX are indicated and not mingled with the relevant passages of the canonical text. With the help thus given any Eng. reader is able to read the additions in their original setting. Unless they are read in this way they are pointless and even in most cases senseless.

All scholars agree that "The Rest of Esther" was written originally in Gr. Both external and internal evidence bears this out. But the Gr text has come down to us with two recensions which differ considerably.

Practically all modern scholars agree in holding that "The Rest of Esther" is some decades later than the canonical book. In his comm.

5. Date on Est (Century Bible) the present writer has given reasons for dating the canonical Est about 130 BC. One could not go far astray in fixing the date of the original Gr of the Ad Est at about 100 BC. It is evident that we owe these interpolations to a Jewish zealot who wished to give the Book of Est a religious character. In his later years John Hyrcanus (135–105 BC) identified himself with the Sadducean or rationalistic party, thus breaking with the Pharisee or orthodox party to which the Macceabaeans had hitherto belonged. Pertinent to these additions to the zeal aroused among orthodox Jews by the rationalizing temper prevailing in court circles. R. H. Charles (Enc Brt, XI, 1976) favors a date during the early (7) Maccabean period; but this would give the Ad Est an earlier date than can be ascribed to the canonical Est.

LITERATURE.—See the lit. cited above, and in addition note the following: Frutiusche, Exegetisches Handbuch zu den Apokryphen (1881). 67–138: Schürer, History of the Jewish People, II, III, 181 ff (Ger. edn. III, 449 ff; Ryssel (in Erzstr. 1933), Apoc, 130 ff: Swete, Intro to the OT in Gr., 217 ff; the arts. in the principal Bible Dictionaries, including Jev Enc and Enc Brit. See also under ETYM.

ESTIMATE, ēs-tē-māt, ESTIMATION, es-
mi ś'ān (they, ērakh, :hidden, ērēkh): These words, meaning "to set in order," "valuation," are used in connection with the priestly services in Lev 5 15. 18; 6 6; 27 14, and frequently; Nu 18 16.

ESYELUS, ēs-ē-yē-lus (Ησυλος, Εσιλος, Εσιλος, Εσιλως; AV Syelus): One of the governors of the Temple in the time of Josiah (1 Esd 1 8); called "Jehiel" in Ch 23 35.

ETAM, ē'tām (etAddress, 8; A, ērān, Apān, B, ērān, ētān): (1) Mentioned in LXX along with Tekoa, Bethle-
hem and Phagar (Josh 15 59). In Ch 2 11 6 it
occurs, between Bethlehem and Tekoa, as one of the cities built "for defence in Judah" by Rehoboam. Jos writes that "there was a certain place, about 30
furlongs distant from Jerus where (the king) is very pleasant it is in fine gardens and abounding in rivulets of water; whither he [Solomon] used to go out in the morning" (1 Kings, viii, 7). Mention of "Ain 'Etam, which is described as the most elevated place in Pal described in the Talm (Bahr "Chinm", 44), and in the Jer. Talm (Yoma 3 fol 41) it is mentioned that a conduit ran from 'Etam to the Temple.

The evidence all points to 'Ain 'Etam, the lowest of the springs supplying the aqueduct running to Solomon's pool. The garden of Semeencia very likely has been in the fertile valley below 'Ursal. The site of the ancient town Etam is rather to be looked for on an isolated hill, with ancient remains, a little to the E. of 'Ain 'Etam. 1 Ch 4 3 may also have reference to this Etam.

(2) A town assigned to Simeon (1 Ch 4 32). Mentioned with Enc-rimmon (q.v.), identified by Conder with Khurbet 'Aiyin in the hills N.W. of Beersheba.

(3) The rock of Etam, where Samson took up his dwelling after smiting the Philis "hip and thigh with a great slaughter" (Jgs 15 8, 11); in Judah but apparently in the low hill country (ib). The rocky hill on which lies the village of Beit 'Etam, near modern Su'reh (Zorah), was in the days of Samson, "where he had his cave", but unless (3) is really identical with (1), it is quite possible, the cavern known as 'Arak Isma'īn, described by Hanauer (PEFS, 1886, 25), suits the requirements of the story better. The cavern, high up on the northern cliffs of the Wadi Isma'īn, is a noticeable object from the railway as the train enters the gorge.

E. W. G. MASTERMAN

ETERNAL, ē-tē-r'ā-nal (Ἠτέρνος, 'olām; ētān, ētānos, from Ḥd, ētā̂n); The word "eternal" is of very varying import, both in the Scriptures and out of them. In the OT, the Heb word 'olām is used for "eternity," sometimes in the sense of unlimited duration, sometimes in the sense of a cycle or an age, and sometimes, in later Heb, in the signification of world. The Heb 'olām has, for its proper NT equivalent, ētān, as signifying either time of particular duration, or the unending duration of time in general. Only, the Heb term primarily signified unlimited time, and only in a secondary sense represented a definite or specific period. Both the Heb and the Gr terms signify the word itself, as it moves in time.

In the NT, ētān and ētānos are often used with the meaning "eternal," in the predominant sense of futurity. The word ētān primarily signifies time, in the sense of age or ētānos generation; it also comes to denote all that exists under time-conditions; and, finally, superimposed upon the temporal is an ethical use, relative to the world's course. Thus ētān may be said to mean the humble spirit of the world or cosmos—the total of things. By Plato, in his Timaeus, ētān was used of the eternal Being, whose counterpart, in the sense-world, is Time. To Aristotle, in speaking of the world, ētān is the ultimate principle which, in itself, sums up all existence. In the NT, ētān is found combined with prepositions in nearly three score and ten instances, where the idea of unlimited duration appears to be meant. This is the usual method of expressing eternity in the LXX.

The ētānos of 2 Cor 4 18 must be eternal, in a temporal use or reference, else the antithesis would be gone.

In Rom 1 20 the word ētānos is used of Divine action and rendered in AV "eternal" (RV 'ever-
lastings), the only other place in the NT where the word occurs being Jude 8); but the rendering is "eternal," which accords with classical usage. But the presence of the idea of eternal in these passages does not impair the fact that aiōnios and aiōnios are, in their natural and obvious connotation, the usual NT words for expressing the idea of eternal, and this holds strikingly true of the LXX usage also. For, from the idea of aeonian life, there is no reason to suppose the notion of duration excluded. The word aiōnios is sometimes used in the futurist signification, but often, also, in the NT, it is considered rather with the quantity, than with the duration or duration, of life. By the continual attachment of aiōnios to life, in this conception of the spiritual or Divine life in man, the aeonian conception was saved from becoming sterile.

In the use of aiōn and aiōnios there is evidenced a certain enlarging or advancing import till they come so to express the high and complex fact of the Divine life in man.

4. Enlargement of the Idea

1. Contrast with Time

2. In the OT

3. In the NT

4. The Eternal "Now"

5. Defect of This View

6. Theological View

7. Time Conceptions Inadequate

8. All Succession Present in One Act to Divine Consciousness

9. Yet Connection between Eternity and Time

10. The Religious Attitude to Eternity

5. Defect of no more described by the notion of This View—a present than by a past or a future.

Such a Now or present presupposes a not-now, and raises anew the old time-troubles, in relation to eternity. Time, in Spinoza’s view, has the form of God’s life, His eternity meaning freedom from time. Hence it was extremely troublesome to the theology of the Middle Ages to have a God who was not in time at all, supposed to create the world at a point in the mode of eternity.

Spinoza, in later times, made the eternity of God consist in His infinite—which, to Spinoza, meant His necessary—existence. For contingent or durational existence would not, in Spinoza’s view, be eternal, though it lasted always. The illusion of time, or timelessness of time, in respect of man’s spiritual life, is not always very firmly grasped. This wavering or uncertain hold of the illusiveness of time, or of higher reality as timeless, is still very prevalent; so blade as Browning projects the shadow of time into eternity, with rarely a definite conception of the higher life as an eternal and timeless essence; and although Kant, Hegel and Schopenhauer may have held to such a timeless view, it has by no means become a generally adopted doctrine so far, either of theologians or of philosophers. If time be so taken as unreal, then eternity must not be thought of as future, as is done by Dr. Ellis McGregor Talbot and some other metaphysicians; and some nothing could, in that case, be properly future, and eternity could not be said to begin, as is often done in everyday life.

The importance of the eternity conception is seen in the fact that neo-Kantian and neo-Hegelian thinkers alike have shown a general tendency to
regard time-conceptions as unif, in metaphysics, for the ultimate explanation of the universe.

Eternity, one may surely hold, must be an eternal concept, of which the whole of what happens is inadequate in time, with all of past, present or future, that lies within the temporal succession. But we are by no means entitled to say, as does Royce, that such wholeless or totality of the eternal constitutes the eternal, for the eternal belongs to quite another order, that, namely, of timeless reality. Eternity is not to be defined in terms of time at all. For God is to us the supra-temporal *ens perfectissimum*, but One whose timeless self-sufficiency and impassable aloofness are not such as to keep Him from being strength and helper of our temporal striving. Our metaphysical convictions must not here be of barren and unfruitful sort for ethical results and purposes.

Eternity is, in our view, the form of an eternal existence, to which, in the unity of a single insight, the infinite series of varying aspects or processes are, together-wise, as a cotton tunic, present. But this, Present we have already shown, does not imply in One Act that the eternal order is nowise different from the Divine Consciousness; essentially, from the temporal; time is not to be treated as a segment of eternity, nor eternity regarded as continuous with it. The atoms, which cannot pass over into the temporal; for, an eternal Being, who should think all things as present, and yet view the time-series as a succession, must be a rather self-contradictory conception. For the Absolute Consciousness, time does not exist; the future cannot, for it, be thought of as beginning to be, nor the past as having ceased to be.

After all that has been said, however, eternity and time are not to be thought of as without connection. For the temporal presupposes the eternal, which is, in fact, its Connection positive ground and its perpetual possibility. These things are so, if only for the reason that the Divine mode of existence does not contradict or exclude the human mode of existence. The connection of the latter—the of the temporal—has its guaranty in the eternal. The unconditioned eternally intelligence is, in ony with itself the limitations and conditions of the temporal. For time is purely relative, which eternity is not. No distinctions of before and after are admissible in the eternity conception, hence we have no right to speak of time as portion of eternity. Thus, while we maintain the essential difference between eternity and time, we at the same time affirm what may perhaps be called the affinity between them. The metaphysics of eternity and its time-relations continue to be matter of proverbial difficulty, and both orders—the eternal and the temporal—had better be treated as concrete, and not left merely to abstract reflection. Our idea of the eternal will best be developed, in this concrete fashion, by the growth of our God-idea, as we more completely apprehend God, as actualized for us in His incarnate Son.

Thus, then, it is eternity, not as immeasurable time, but rather as a mode of being of the immaterial, who is by its progressive realising Himself in time, which we have here set forth. This is not to say that the religious consciousness has not its own need of the conception of God as being “from everlasting to everlasting,” as in Ps 90:2, and of His kingdom as “an everlasting kingdom” (Dan 9:24). Nor is it to make us suppose that the absolute and self-existent God, who so transcends all time-dependence, is thereby removed far from us, while, on the contrary, His very greatness makes Him the more able to draw near unto us, in all the plenitude of His being. Hence it is truly spoken in Isa 57 15, “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.” Hence also the profound truthfulness of sayings like that in Acte 27 28, “He is not far from each one of us; for in him we live, and move, and have our being.” After all that has been said, our best knowledge of eternity, as it exists in God, is not developed in any metaphysical fashion, but after the positive and timeless mode of the spiritual life—the modes of trust and love.


James Lindsay

ETHAN, e’tham (אֶתָן, ’ethān; ʼOḇōth, Obōhm, Ex 13 20; Bōhāv, Bōouthun, Nu 33 6 7; in 33 8 the LXX has a different reading, “in their wilderness,” showing another pointing for the word). The name appears nowhere in the carnal capacity, “border of the Sea” (Gesenius, Lex., s.v.) which would agree with the Heb (Nu 33 8) where the “wilderness of Ethan” is noticed instead of that of Shur (Ex 15 22). E. of the Red Sea (see Sura). At Ethan (Nu 13 20) the Hebrews camped in the “edge,” or “the end,” of the desert W. of the sea that they were to cross (see Exodus). This camp was probably near the N. end of the Bitter Lakes, a marsh from Suezco. Brugsch (Hist. Egypt, II, 329) would compare Ethan with the Egyp Khetam (“fort”), but the Hebrew word has no guttural. The word Khetem is not the name of a place (see Pictet, Vocab., h̄edrigrph., 453), and more than one such “fort” seems to be noticed (see Pternom). In the reign of Seti II a score of men was sent to the pursuit of two servants, apparently from Zoon, to the fortress of I-ē-w southward, reaching Khetem on the 3d day; but if this was the “Khetem of Ramesses II,” or even that of “Mephekaḥ,” it would not apparently suit the position of the other Mizdol.

C. R. Conder

ETHAN, e’tham (אֶתָן, ’ethān), “firm,” “enduring;” Tod̄ā, Gethān: (1) A wise man with whom Solomon is compared (1 K 4 31). Called there “Ethan the Ezrahite,” to whom the title of Ps 89 ascribes the authorship of that poem.

(2) A “son of Kish,” or “Kishiah,” of the Merari branch of the Levites, and, along with He- man and Asaph, placed by David over the service of song (1 Ch 6 44; 16 17, 19). See Jeduthun.

(3) An ancestor of Asaph of the Gershonite branch of the Levites (1 Ch 6 42).

ETHANIM, e’thā-nim (אֶתָנִים, ’ethānim): The seventh month of the Jewish year (1 K 8 2). The word is of Phoen origin and signifies “perennial,” referring to long dreams. It corresponds to September-October. See Calendar: Time.

ETHANUS, e-thā’ius, AV Ecanus (Apoc): One of the scribes who wrote for forty days at the dictation of Ezra (2 Esd 14 24).

ETHBAAL, eth-bā’al, eth-bā- al (אֵתבָ’אל, ’eth-ba’al; “with Baal”): “King of the Sidonians,” and
father of Jezebel, whom Ahab king of Israel took to wife (1 K 16 31).

ETHER, e’thêr (Gr. ἕθη, ‘other’; Heb. עחי, Athêr): A town in Judah (Josh 15 42), near Libnah, assigned to Simeon (19 7). Kh. el ’Atir (identical in spelling with Ether) is possibly the site. It is near BeIl John and is described as ‘an ancient site; cisterns, foundations, quarried rock and terraces’ (PEF, III, 261, 279).

ETHICS, eth’iks:

I. Nature and Function of Ethics

1. Rise of Ethics
2. Ethics as a Science
3. A Normative Science
4. Relation to Cognate Sciences
   (a) Ethics and Metaphysics
   (b) Ethics and Psychology
5. Relation of Christian Ethics to Moral Philosophy
   (a) Not an Opposition
   (b) Philosophical Postulates
6. Relation of Christian Ethics to Dogmatics
   (a) The Christian Idea of God
   (b) The Christian Doctrine of Sin
   (c) The Responsibility of Man

II. Historical Sketch of Ethics

1. Greek Philosophy
   (1) Sophists
   (2) Socrates
   (3) Plato
   (4) Aristotle
   (5) Stoics and Epicureans
2. Scholasticism
3. Reformations: Descartes and Spinoza
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5. Utilitarians
6. Evolutionary Ethics
7. Kant
8. German Idealists
   (1) Hegel
9. English Words: Pleasure and Duty

III. Principles and Characteristics of Biblical Ethics

1. Ethics of the OT
   (a) Religious Characteristics of Hebrew Ethics
   (b) Civil Laws
   (c) Ceremonial Laws
   (d) Prophecy
   (e) Books of Wisdom
   (2) Limitations of OT Ethics
      (a) As to Intent
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2. Outline of NT Ethics
   (1) Ethics of Jesus and St. Paul
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   (3) Inwardness of Motive
   (4) Ultimate End
3. The Ethical Ideal
   (1) Holiness
   (2) Christlike
   (3) Brotherhood and Unity of Man
4. The Dynamic Power of the New Life
   (1) The Dynamic on Its Divine Side
   (2) The Dynamic on Its Human Side
5. Virtues, Duties and Spheres of the New Life
   (1) The Virtues
      (a) The Heroic Virtues
      (b) The Amiable Virtues
      (c) The Theological Virtues
   (2) The Duties
      (a) Duties toward Self
      (b) Duties in Relation to Others
      (c) Duties in Relation to God
   (3) Spheres and Relationships
6. Conclusion

Absolute Inwardness and Universality

In this article, which proposes to be of a general and introductory character, we shall first deal with the nature and function of ethics generally, showing its difference from and relation to other cognate branches of inquiry. Secondly, we shall sketch briefly the history of ethics in so far as the various stages of its development bear upon the way for Christian ethics, indicating also the subsequent course of ethical speculation. Thirdly, we shall give some account of Biblical ethics; treating first of the main moral ideas contained in the OT, and enumerating, secondly, the general principles and leading characteristics which underlie the ethical teaching of the NT.

I. Nature and Function of Ethics.

Ethics is that branch of philosophy which is concerned with human character and conduct. It deals with matters not so much as a subject of knowledge, as a source of action. It has to do with life or personality in its inward dispositions, outward manifestations and social relations. It was Aristotle who first gave to this study its name and systematic form. According to the Gr signification of the term, it is the science of customs (ἡθοδ, ἠθική, from ἠθος, "custom," "habit," "disposition"). But inasmuch as the words "custom" and "habit" seem to refer only to outward manner-of-lifes, usages, the mere etymology would limit the nature of the inquiry. The same limitation exists in the Lat designation, "moral," since moræ concerns primarily manners.

Men live before they reflect, and act before they examine the grounds of action. So long as there is a congruity between the habits of an individual or a people and the practical requirements of life, ethical questions do not occur. It is only when difficulties arise and new problems appear as to right and duty in which the existing customs of life offer no solution, that doubt awakes, and with doubt reflection upon the actual morality which governs life. It is when men begin to call in question their past usages and institutions and to readjust their attitude to old traditions and new interests that ethics appears. Ethics is not morality but reflection upon morality. When, therefore, Aristotle, following Socrates and Plato, employed the term, he had in view not merely a description of the outward life of man, but rather the sources of action and the objects as ends which ought to guide him in the proper conduct of life. According to the best usage the names Moral Philosophy and Ethics are equivalent and mean generally the rational explanation of our nature, actions and relations as moral and responsible beings. Ethics therefore may be defined as the systematic study of human character, and its function is to show how human life must be fashioned to realize its end or purpose.

But accepting this general definition, how, it may be asked, can we speak of a science of conduct at all? Has not science to do with

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necessary truths, to trace effects from as a causes, to formulate general laws according to which these causes act, and from these consequences? But is not character just that concerning which no definite conclusions can be predicted? Is not conduct, dependent as it is on the human will, just that which cannot be explained as the resultant of calculable forces? If the will is free then you cannot decide beforehand what line it will take, or predict what shape character must assume. The whole conception of a science of ethics, it is contended, must fail to the ground if we admit an invariable and calculable element in conduct. But this objection is based partly upon a misconception of the function of science and partly upon a too narrow classification of the sciences. Science has not only to do with cause and effect and the laws according to which phenomena actually occur. Science seeks to deal systematically with all truths that are presented to us; and there is a large class of truths not belonging indeed to the realm of

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natural and physical events which, however, may be studied and correlated. Ethics is not indeed concerned with the morally good or bad, as something done here and now following from certain causes in the past and succeeded by certain results in the future. It is concerned with judgments upon conduct—the judgment that such conduct is right or wrong as measured by a certain standard or end. Hence a distinction has been made between the physical sciences and what are called normative sciences.

The natural or physical sciences are concerned simply with phenomena of Nature or mind, actual and potential, and how they are to be synthesized and classified. The normative sciences, on the other hand, have to do with mere facts in time or space, but with judgments about these facts, with certain standards or ends (norms, from norma, "a rule") in accordance with which the facts are to be valued. Man cannot be explained by natural law. He is not simply a part of the world, a link in the chain of causality. When we reflect upon his life and his relation to the world we find that he is conscious of himself as an end and that he is capable of forming purposes, of proposing new ends and of directing his thoughts and actions with a view to the attainment of these ends, and many of his thoughts and actions are determined thereby. Such an end or purpose thus forms a norm for the regulation of life; and the laws which must be observed for the attainment of such an end form the subjects of a normal or normative science. Ethics therefore has to do with the determination of right or wrong, and is concerned primarily with the laws which regulate our judgments and guide our actions.

Man is of course a unity, but it is possible to view his self-consciousness in three different aspects, and to regard himself as constituted of an intellectual, sentient and to Cognate volitional element. Roughly corresponding sciences pertain to these three aspects, one in reality but separable in thought, there arise three distinct though interdependent mental sciences: metaphysics, which has to do with man's relation to the universe of which he forms a part; psychology, which deals with the nature, constitution and evolution of his faculties and feelings as a psychical thing; and ethics, which treats of him as a volitional being, possessing will or determining activity.

(1) Ethics and metaphysics.—Ethics, though distinct from, is closely connected with metaphysics on the one hand and psychology on the other. As we take metaphysics in its widest sense as including natural theology and as positing some ultimate end to the realization of which the whole process of the world is somehow a means, we may easily see how it is a necessary presupposition or basis of ethical inquiry. The world as made and governed by and for an intelligent purpose, and man as a part of it, having his place and function in a great teleological cosmos, are postulates of the moral life and must be accepted as a basis of all ethical study. The distinction between ethics and metaphysics did not arise at once. In early Greek philosophy they were closely united. Even now the two subjects cannot be completely dissociated. Ethics invariably runs back into metaphysics, or at least into theology, and in every philosophical system in which the universe is regarded as having an ultimate end or good, the good of human beings is conceived as identical with or included in the universal good (see Fries, Gesamtes der christlichen Ethik; also Sidgwick, History of Ethics).

(2) Ethics and psychology.—On the other hand ethics is closely associated with, though distinguishable from, psychology. Questions of conduct inevitably lead to inquiries as to certain states of the agent's mind, for we cannot pronounce an action morally good or bad, as something done here and now following from certain causes in the past and succeeded by certain results in the future. It is concerned with judgments upon conduct—the judgment that such conduct is right or wrong as measured by a certain standard or end. Hence a distinction has been made between the physical sciences and what are called normative sciences.

The very existence of a science of ethics depends upon the answers which psychology gives to such questions. If, for example, we decide that there is no such faculty in man as conscience and that the moral sense is but a natural manifestation which has gradually evolved with the physical and social evolution of man (Darwin, Spencer); or if we deny the self-determining power of human beings and assume that they are controlled in the last resort by a series of natural laws, then indeed we may continue to speak of a science of the moral life as some naturalistic writers do, but such science has nothing to do with the study of ethics as we understand it. Whatever be our explanation of conscience and freedom, no theory as to these powers must depersonalize man, and we may be justly suspicious of any system of psychology which understands the self or the agent as a mere force or as an element of a whole in which the self is or becomes dissolved. The action of the individual is not to be explained by his being a part of a system or an element of a whole, but it is to be explained by his being a subject of actions, and as a subject of actions he is a personal being. Hence the word "ought" is the most distinctive term of ethics. The "ought" of an action of a subject of actions is what the subject of actions is to do or what he is to be, and the "ought" of an action of man, and of the other rational agents, is to be regarded as the highest good of man, the τέλος ἀγαθόν, to agathon, of the Greeks, the summum bonum of Lat philosophy.

In ethics generally is based upon the postulates of philosophy and psychology, and at each stage of human consciousness grounds its principles of life upon the view of the world of Christian ethics. Ethics is a Christian ethics presupposes the Christian view of life as revealed by Christ, Philosophy and its definition must be in harmony with the Christian ideal. Christian ethics is the science of morals conditioned by Christianity, and the problems which it discusses are the nature, laws and duties of the moral life as dominated by the Supreme Good which Christians believe to have been revealed in and through the life and teaching of Jesus Christ. Christian ethics is not merely a branch of general ethics. So far from being opposed to or a mere elaboration of general ethics. So far from being opposed to or an elaboration of general ethics, it is the inevitable outcome of the evolution of thought. For if the revelation of God through Christ is true, then it is a factor, and the greatest
in life and destiny, which must condition man's entire outlook and give a new value to his aims and duties.

(1) Not an opposition.—In Christianity we are confronted with the motive power of a great Personality entering into the current of human history, and by His grace, that place can be indicated only by starting from the ethical ideal embodied in Christ, and working out from that point a code of morality for the practical guidance of the Christian life. But while this truth gives to Christian ethics its distinctive character and preeminent worth, it neither throws discredit upon philosophical ethics nor separates the two sciences by any hard-and-fast lines. They have much in common. A large domain of conduct is covered by both. The so-called pagan virtues have their worth for Christian character and are in the line of Christian virtues. Man even in his natural state is constituted for the moral life and is not without some knowledge of right and wrong (Rom 1:20). The moral attainments of the ancient pagans may simply be a matter of degree, and may differ in content, but it is of the same kind under every system. Purity is purity, and benevolence benevolence, and both are excellences, whether manifested in a heathen or a Christian. While therefore Christian ethics takes its point of departure from the revelation of God and the manifestation of man's possibilities in Christ, it accepts and uses the results of moral philosophy in so far as they throw light upon the fundamental facts of human nature. As a system of morals Christianity claims to be exclusive.

It takes cognizance of all the data of consciousness, and assumes all ascertained truth as its own. It completes what is lacking in other systems in so far as their conclusions are based on an incomplete survey of facts. Christian morals, in short, deal with personality in its highest ranges of moral power and spiritual consciousness, and seek to interpret life by its greatest possibilities and loftiest attainments as they have been revealed in Christ.

(2) Philosophical postulates.—If, then, what has been said be true, two distinctive features of Christian morals may be noted, of which philosophical ethics takes little or no account:

(a) Christian ethics assumes a latent spirituality in man awaiting the Spirit of God to call it forth. "He is the image of the invisible God," says Newman Smyth, "has its existence in an ethical sphere and for moral ends of being." There is a natural capacity for ethical life to which man's whole constitution points. Matter itself may be said to exist ultimately for spirit, and the spirit of man for the Holy Spirit (cf. Roth, Theologische Ethik, 1, 459). No theory of man's physical beginning can interfere with the assumption that man stands upon a moral plane and is capable of a life which shapes itself to spiritual ends. Whatever be man's history, his physical condition, he has from the beginning been made in God's image, and he bears the Divine impress in all the lineaments of his body and soul. His degradation cannot wholly obliterate his nobility, and his actual corruption bears witness to his possible holiness.

Christian moralists is therefore nothing else than the morality prepared from all eternity, and is but the highest realization of that which heathen virtue was striving after. This is the Pauline view of human nature. Jesus Christ, according to the apostle, is the very form and essence of the whole creation. Everywhere there is a capacity for Christ. Man is not simply what he now is, but all that he is yet to be (1 Cor 15:47-49).

(b) Connected with this peculiarity is another which further differentiates Christian ethics from philosophical—the problem of the re-creation of character. Speculative systems do not advance beyond the formation of moral requirements; they prescribe what ought ideally to be done or avoided. Christianity, on the other hand, is concerned with the question, By what power can I achieve the right and the good? (cf Ottley, Christian Ideas and Ideals, 22). It regards human nature as in need of renewal and recovery. It points to a process by which nature can be restored and transformed. It claims to be the power of God unto salvation to everyone that believeth (Rom 1:16).

Christian ethics thus makes the twofold assumption, and in this its contrast to philosophical ethics is disclosed, that the ideal of humanity has been revealed in Jesus Christ and that in Him also there is supplied a power by which man may become his true self, all that his natural life gives promise of and potentioly is.

(3) Method.—Passing from a consideration of the data of Christian ethics to its method, we find that here again there is much that is common to philosophy and Christian morals. The method in both is the rational one. The Christian ideal, though given in only "two tablets of stone," is as far from being evolved and applied by the very same faculties as man employs in regard to speculative problems. All science must be furnished with facts, and its task is to give a consistent explanation of them. While the speculative thinker in the evolution of the human world at large, the Christian discourses his in Scripture, and more particularly in the teachings of Christ. But it is sufficient to point out that while the NT is largely occupied with ethical problems, it is not an attempt at a scientific formulation of them. The materials of systematic treatment are there, but the task of coordinating and classifying principles is the work of the expositor. The data are supplied but these data require to be interpreted, unified and applied so as to form a system of ethics. Consequently in dealing with his facts, the same method must be employed by the Christian expositor as by the student of science. That is the method of rational inquiry and the procedure transposed to mental activity upon all mental problems by the essential nature of the mind itself. The author to which Christian ethics appeals is not an external oracle which imposes its dictates in a mechanical way. It is an authority embodied in the Bible and appealing to the reasoning faculties of man. Christian ethics is not a cut-and-dried, ready-made code. It has to be thought out by man and brought to bear, through the instrumentality of his thinking powers, upon the relationships of life. According to the Protestant view, at least, ethics is no stereotyped compendium of rules which the Bible or the church supplies to save a man from the trouble of thinking. It is a complete misapprehension of the nature of Scripture and of the purpose of Christ's example and teaching to assume that they afford a mechanical standard which must be copied or obeyed in a slavish way. Christ appeals to the rational nature of man, and His words are life and spirit only as they are apprehended in an intelligent way and become by inner conviction and personal appropriation the principles of thought and action.

Within the domain of theology the two main constituents of Christian Ethics are authenticated by the Bible and by dogmatic teaching and ethics are descriptive of the human and moral. Though it is convenient to treat these separately, they really form a whole, and are but two sides of one subject. It is difficult to define their limits, and to say where dogmatics ends and ethics begins.
The distinction has sometimes been expressed by saying that dogmatism is a theoretic, while ethics is a practical science. It is true that ethics stands nearer to everyday life and deals with methods of practical conduct, while dogmatics is concerned with beliefs and the powers of the soul. But on the other hand ethics discusses thoughts as well as actions, and is interested in inner judgments not less than outward achievements. There is a practical side to all doctrine; and there is a theoretic side of all morals. In proportion as dogmatic theology becomes divorced from practical interest there is a danger that it may become mere pedantry. Even the most theoretic of sciences, metaphysics, while, as Novalis said, it bakes no bread, has its justification in its bearing upon life. On the other hand, ethics would lose all scientific value and would sink into a mere enumeration of duties if it had no dogmatic basis and did not draw its motives from beliefs. The common statement that dogmatics shows what we should believe and ethics what we should do is only approximately true and is inadequate. For moral laws and precepts are also objects of faith, and what we should believe involves a moral requirement and has a moral character. (c) Kindness may not be a mere expedient. Schleiermacher has been frequently charged with ignoring the differences between the two disciplines, but with scant justice; for while he regards the two studies as but different branches of Christian doctrine and while emphasizing the common character of both by no means neglects their differences (cf Schleiermacher, Christliche Lehre, 1–24). Recent Christian moralists (Dorner, Martensen, Wuttke, Haering, Lemme) tend to accentuate the distinction and claim for them a separate discussion. The ultimate connection cannot indeed be overlooked without loss to both. It leads only to confusion to talk of a creedless morality, and the attempt to deal with moral questions without reference to their dogmatic implication will not only rob Christian ethics of its distinctive character and justification, but will reduce the exposition to a mere system of emotionalism. Dogmatics and ethics may be regarded as interdependent and mutually serviceable. On the one hand, ethics aves dogmatics from an unsubstantial speculation, and, by affording the test of life and workableness, keeps it upon the solid foundation of fact. On the other hand, dogmatics supplies ethics with its formative principles and normal and preserving motives, and prevents the moral life from degenerating into the vagaries of fanaticism or the apathy of fatalism.

(2) The distinction.—While both sciences form the complementary sides of theology, and stand in the relation of mutual service, ethics presupposes dogmatics and is based upon its postulates. Dogmatics presents the essence, contents and object of the religious consciousness; ethics presents this consciousness as a rule determining the human will (Wuttke). In the one, the Christian life is regarded from the standpoint of dependence on God; in the other, from the standpoint of human freedom. Dogmatics deals with faith in relation to God, the conviction of the presence of Divine grace; ethics considers it rather in its relation to man as a human activity, and as the organ of conduct (cf Lemme, Christliche Ethik, 1, 15). Doctrine shows us how our adoption into the kingdom of God is the work of Divine love; ethics shows us how this knowledge of the Divine love for us determines our love to God and our neighbor and must be worked out through all the relationships of life (cf Haering).

(3) Theological postulates.—From this point of view we may see how dogmatics supplies to ethics certain postulates which may briefly be enumerated.

(a) Ethics assumes the Christian idea of God. God is not merely a force or even a creator as He is presented in philosophy. Divine power must be qualified by what we term the moral attributes of God. We do not deny His omnipotence, but we look beyond it to the love that tops all other attributes, viz., the Christ-event of power. As we recognize a gradation in God's moral qualities: (a) benevolence or kindness; (b) more deeply ethical and in seeming contrast to His benevolence, Divine justice—not merely blind benevolence but a kindness which is wise and discriminating (cf Butler); (c) highest in the scale of Divine attributes, uniting in one comprehensive quality kindness and justice, stands Divine love or grace. The God whom dogmatics postulates to ethics is God in Christ.

(b) Ethics again presupposes the Christian doctrine of sin. It is not the province of ethics to discuss the origin of evil or propound a theory of sin. But it must see to it that the view it takes is consistent with the truths of revelation and in harmony with the facts of life. A false and inherited conception of sin is as detrimental for ethics as it is for dogmatics, and upon our doctrine of evil depends very largely our view of life as to its difficulties and purposes, its trials and triumphs. Three views of sin have been held. According to the ancient Greeks sin is simply a defect or shortcoming, a missing of the mark (ἁμαρτία, ἁμαρτάνω, the active principle, or ἁμαρτία, ἁμάρτωμα, the result); according to others, it is a disease, a thing latent in the constitution (cf. Christian Orthodoxy). The third view is that a sin is inherent in the flesh and resulting from heredity and environment (see Evolution).

While there is truth in both these views, by themselves, each separately, or both in combination, is defective. They do not sufficiently take account of the personal self-determinative element in all sin. It is a misfortune, a fate from which the notion of guilt is absent. The Christian view implies these conceptions, but it adds its own distinctive note which gives to them their value. Sin is not merely a negative thing, it is something positive, an inward dominating force. It is not merely an imperfection, or want; it is an excess, a trespass. It is not simply inherent malady; it is a self-chosen perversion. It is not inherent in the flesh or animal impulses and physical passions; it belongs rather to the mind and will. Its essence lies in selfishness. It is the deliberate choice of the will in preference to God. It is the personal and wilful rebellion against the holiness of God, as the deliberate choice of self and the wilful perversion of all the powers of man into instruments of unrighteousness.

(c) A third postulate arises as a consequence from the Christian view of God and the Christian view of sin, viz., the responsibility of man. Christian ethics treats every man as accountable for his thoughts and actions, and therefore capable of choosing the good as revealed in Christ. While not denying the sovereignty of God or minimizing the mystery of evil, it recognizes the universality of sin, Christianly firmly maintains the doctrine of human freedom and accountability. An ethic would be impossible if, on the one side, grace were absolutely irresistible, and if, on the other, sin were necessitated, if at any single point wrongdoing were inevitable. Whatever be our doctrine on these
subjects, ethics demands that freedom of the will be safeguarded.

At this point an interesting question emerges as to the possibility, apart from a knowledge of Christ, of choosing the good. Difficult, as this question is, it was and still is among the difficult questions of many of the early Fathers in the negative, the modern, and probably the more just, view is that we cannot hold mankind responsible unless we accord to all men the larger freedom. If non-Christians are fated to do evil, then no guilt can be imputed. History shows that a love for goodness has sometimes existed, and that many isolated acts of purity and kindness have been done, among people who have known nothing of the historical Christ. The NT recognizes degrees of depravity in nations and individuals and a measure of noble aspiration and earnest effort in ordinary human nature. St. Paul plainly assumes some knowledge and performance on the part of the heathen, and though he denounces their immorality in unspiritual terms he does not affirm that pagan society was so utterly corrupt that it had lost all knowledge of moral good.

II. Historical Sketch of Ethics.—A comprehensive treatment of our subject would naturally include a look back to times before the present. For ethics as a branch of philosophical inquiry partakes of the historical development of all thought, and the problems which it presents to our day can be rightly appreciated only in the light of certain categories and concepts—such as end, good, virtue, duty, pleasure, egoism and altruism—which have been evolved through the successive stages of the movement of ethical thoughts. All we can attempt here, however, is the baldest outline of the different epochs of ethical inquiry and indicating the preparatory stages which lead up to and find their solution in the ethics of Christianity.

1. Greek Philosophy.—All the great religions of the world—India, Persia and Egypt—have had their moral precepts or adages. Before the golden age of Gr philosophy there were no ethics in the strict sense. The moral consciousness of the Greeks takes its rise with the Sophists, and particularly with Socrates, who were the first to protest against the long-established customs and traditions of their land. The so-called "wise men" were in part moralists, but their sayings are but hints and suggestions. The first to press through to a philosophy proper occupied itself primarily with purely metaphysical or ontological questions as to the nature of being, the form and origin and primal elements of the world. It was only when Gr religion and poetry had lost their hold upon the cultured and the beliefs of the past had come to be doubted, that questions as to the meaning of life and conduct arose.

2. Socrates.—Already the Sophists had drawn attention to the vagueness and inconsistency of common opinion, and had begun to teach the art of conduct, but it was Socrates who, as it was said, first brought philosophy down from heaven to the sphere of the earth and directed men's minds from merely natural things to human life. He was indeed the first moral philosopher, inasmuch as, while the Sophists talked about justice and law and temperance, they could not tell, when pressed, what these things were. The first task of Socrates, therefore, was to expose human ignorance. All our confusion and disputes about good and evil, says Socrates, was from want of clear knowledge. He aimed, therefore, at producing knowledge, not merely for its own sake, but because he believed it to be the ground of all right conduct. Nobody does wrong willingly. Let a man know what is good, that is, what is truly beneficial, and he will do it. Hence the famous Socratic dictum, "Virtue is knowledge and vice is ignorance." With all his intellectualism Socrates was really a hedonist, believing that pleasure was the ultimate end of life. For it must be understood that Socrates had a conception of knowledge of virtue as distinct from interest. Everyone naturally seeks the good because the good is really identified with his happiness. The wise man is necessarily the happy man, and hence "to know one's self" is to know the secret of well-being.

3. Plato.—While Socrates was the first to direct attention to the nature of virtue, his one-sided and fragmentary conception of it received a more systematic treatment from Plato, who attempted to define the nature and end of man by his place in the cosmos. Plato thus brought ethics into intimate connection with metaphysics. He conceived an ideal world in which everything earthly and human had its prototype. The human soul is derived from the world-soul and, like it, is a mixture of two elements. On the one side, in virtue of reason, it participates in the world of ideas, or the life of God; and on the other, by virtue of its animal impulses, it partakes of the world of decay, the corporeal world. These two dissimilar parts are connected by an intermediate index, the logos, the Logos, or the thumós, embracing love, the love of honor and the affections of the heart—a term which may be translated by the will. The constitution of the inner man is manifested in his outward organization. The head is the seat of reason, the breast of the heart and the affections, and the lower part of the body of the organs of animal desire. If we ask, Who is the just man? Plato answers, The man in whom the three elements just mentioned harmonize. We thus arrive at what Plato calls "cardinal virtues" which have persisted through all ages and have given direction to all ethical discussion—wisdom, courage, temperance which, in combination, give us justice. It will thus be observed that virtue is no longer simply identified with knowledge; but another form of bad conduct besides ignorance is assumed, viz. the internal disorder and conflict of the soul, in which the lower impulses war with the higher. This, it will be seen, is a distinct advance on the one-sided position of Socrates. Plato, in his attempt to reconcile the two movements in the conflict of life, Plato does not succeed in overcoming the duality. The inner impulses are ever dragging man down, and man's true well-being lies in the attainment of a unity of the conflicting elements. Plato's are gleams of a higher solution in Plato, as a rule he falls back upon the idea that virtue is to be attained only by the suppression of the animal passions and the purifying of the lower life. Plato affords us also the primal elements of social ethics. Morality as conceived by him is not something belonging merely to the individual, but has its full realization in the state. Man is indeed but a type of the larger cosmos, and it is not as an individual but as a citizen that he is capable of realizing his true life.

4. Aristotle.—The ethics of Aristotle, while it completes, does not essentially differ from that of Plato. He is the first to treat of the subject formally as a science, which assumes in his hands a division of politics. For, as he says, man is really "a social animal"; and, even more decisively than Plato, he treats of man as a part of society. Aristotle begins his great work on ethics with the discussion of the chief of the cardinal virtues, and disputes about good and evil, says Socrates, was from want of clear knowledge. He aimed, therefore, at producing knowledge, not merely for its own sake, but because he believed it to be the ground of all right conduct. Nobody does wrong willingly. Let a man know what is good, that is, what is truly beneficial, and he will do it. Hence the famous Socratic dictum, "Virtue is knowledge and vice is ignorance." With all his intellectualism Socrates was really a hedonist, believing that pleasure was the ultimate end of life. For it must be understood that Socrates had a conception of knowledge of virtue as distinct from interest. Everyone naturally seeks the good because the good is really identified with his happiness. The wise man is necessarily the happy man, and hence "to know one's self" is to know the secret of well-being. Happiness does not consist, however, in sensual pleasure, or even in the pursuit of honor, but in a life of well-ordered contemplation, "an activity of the soul in accordance with reason" (Nic. Eth., I, ch v). But to reach the goal of right
thinking and right doing, both favorable surround-
ing and proper instruction are required. Virtue
is not virtue until it is a habit, and the only way
to become virtuous is to practise virtue. It will
therefore influence Aristotle's emphasis of Socrates and Plato upon knowledge by
the insistence upon habit. Activity must be
combined with reason. The past and the present,
environment and knowledge, must both be acknow-
ledged as elements in the making of life. The virtues
are thus habits, but habits of deliberate choice.
Virtue is therefore an activity which at every point
seeks to strike the mean between two opposite ex-
cesses. Plato's list of virtues had the merit of
simplicity, but Aristotle's, though fuller, lacks sys-
tem and is composed increasingly of right actions which
are determined in reference to two extremes. One
defect which strikes a modern is that among the
virtues benevolence is not recognized except ob-
scurely as a form of liberality; and in general the
gentler self-sacrificing virtues so prominent in Chris-
tianity have no place. The virtues are chiefly
aristocratic and are impossible for a slave. Again
while Aristotle did well, in opposition to previous
philosophers, to recognize the function of habit, it
must be pointed out that habit of itself cannot make
a man virtuous. Mere habit may be a hindrance
and not a help to higher attainment. You cannot
reduce morality to a succession of customary acts.
But since one of Aristotle's chief results of virtue
is that he regards the passions as wholly irrational
and immoral. He does not see that passion in this
sense can have no mean. If you may have too
much of a good thing, you cannot have even a little
of a bad thing. In the defects and impulses
are never purely irrational. Reason enters into all
his appetites and gives to the body and all the
physical powers an ethical value and a moral use.
We do not become virtuous by curbing the passions
but by transforming them into the vehicle of good.
Aristotle, not less than Plato, is affected by the Gr
duality which makes an antithesis between reason
and impulse, and imparts to the former an external
supremacy.

(5) Stoics and Epicureans.—The two conflicting
elements of reason and impulse which neither Plato
nor Aristotle succeeded in harmonizing ultimately
gave rise to two opposite interpretations of the
moral life. The Stoics selected the rational nature
as the goal of life, as opposed to the Epicureans, but their
these gave it to a supremacy so rigid as to threaten the
extinction of the affections. The Epicureans, on the
other hand, set up the doctrine that happiness is
the chief good, so accentuated the emotional side
of nature as to open the door for all manner of sensual
enjoyment. Both agree in determining the happy-
ness of the individual as the final goal of moral con-
duct. It is not necessary to dwell upon the partic-
ular tenets of Epicurus and his followers. For though
both Epicureanism and Stoicism, as representing
the chief tendencies of ethical inquiry, have exercised
incredible influence upon speculation and practical
moral of later ages, it is the doctrines of Stoicism
which have more specially come into contact with
Christianity.

(6) Stoicism.—Without dwelling upon the stoic
conception of the world, according to which the
universe was a whole, interpenetrated and controlled
by an inherent spirit, and the consequent view of
life as proceeding from God and being in all its parts
equally Divine, we may note that the Stoics, like
Plato and Aristotle, regarded the realization of
man's natural purpose as the true well-being or
highest good. This idea they formulated into a
This was the Stoic who strives to live in agreement with his
rational nature in all the circumstances of life. The
law of Nature is to avoid what is hurtful and strive
for what is appropriate; and pleasure arises as an
accompaniment when a being obtains that which is
fitting. Pleasure and pain are, however, to be re-
garded as merely the opposite sides of the same
thing to be met by the wise man with indifference. He
alone is free, the master of himself and the world,
who acknowledges the absolute supremacy of reason
and makes himself independent of earthly desires.
This life of freedom is open to all, for all men are
equal, members of one great body. The slave may
be as free as the consul and each can make the world
his servant by living in harmony with it.

There is a certain sublimity in the ethics of Stoic-
ism. It was a philosophy which appealed to noble minds
and "it inspired nearly all the great charac-
ters of the early Roman empire and nerve[d] every
attempt to maintain the dignity and freedom of the
human soul" (Lecky, History of European Morals,
1, ch. ii). We cannot, however, be blind to its defects.
With all their talk of Divine immanence and provi-
dence, it was nothing but an impersonal destiny
which the Stoics recognized as governing the uni-
verse. "Harmony with Nature" was simply a
means of freedom; the Stoics' doctrine of the
gratification of reason, even to the extent of sup-
pressing all emotion. It has no real sense of sin.
Sin is un-reason, and salvation lies in the external
control of the passions, in indifference and apathy
with regard to them. The desire for freedom of the
Stoics is that they emphasized inner moral
integrity as the one condition of all right action
and true happiness, and in an age of degeneracy
insisted on the necessity of virtue. In its preference
for the joys of the mind and its severity of the
darkness of sense; in its emphasis upon duty and its
advocacy of a common humanity, together with its
belief in the direct relation of each human soul to
God, Stoicism, as revealed in the writings of a
Seneque, a Marcus Aurelius and an Epictetus, not
only showed how high paganism at its best could
reach, but proved in a measure a preparation for
Christianity with whose practical tenets, in spite of
its imperfections, it had much in common.

(7) Stoicism and St. Paul.—That there are re-
makable affinities between Stoicism and Pauline
ethics has frequently been pointed out. The
similarity both in language and sentiment can scarcely
be accounted for by mere coincidence. There were
elements in Stoicism, as well as in Epicureanism,
not have dreamt of assimilating, and features with
which he could have no sympathy. The pantheistic
view of God and the material conception of the
world, the self-conscious pride, the absence of all
sense of sin and need of pardon, the temper of
apathy and the unnatural suppression of feelings—
these were features which could not but rouse in
the apostle's mind strong antagonism. But on the
other hand there were certain well-known charac-
teristics of a philosophy which we may believe Paul
found ready to his hand, ideas which he did not hesitate to incorporate in his teach-
ing and employ in the service of the gospel.
Without enlarging upon this line of thought (of Alex-
ander, Ethics of St. Paul), of these we may mention
the immanence of God as the pervading cause of all
life and activity; the idea of wisdom or knowledge
as the ideal of man; the conception of freedom as the
prerogative of the individual; and the notion of
brotherhood as the goal of humanity.

It will be possible only to sketch in a few rapid
strokes the subsequent development of ethical
thought. After the varied life of the early centuries had passed, the
Christian Church was to be found in the Gospels and
Epistles, like Christianity, under the blight of Gnosticism (Alexandrian phi-
philosophy; cf. Hatch, *Hibbert Lectures*) and latterly, of Scholasticism. Christian truth stiffened into a cumbrous catalogue of ecclesiastical observances. In the early Fathers (Barnabas, Clement, Origen, Gregory of Nyssa), and of the Church, were hardly distinguished. Cyprian discussed moral questions from the standpoint of church discipline.

The first real attempt at a Christian ethic was made by Ambrose, whose treatise on the *Duties* is an imitation of Cicero's work of the same title. Even Augustine, notwithstanding his profound insight into the nature of sin, treats of moral questions incidentally. Perhaps the only writers among the schoolmen, excepting Alcuin (*Virtutes et Vices*), who afford anything like elaborate moral treatises, are Abelard (*Ethica*, or *Scito et Ipsum*), Peter Lombard (*Sentences*), and, above all, Thomas Aquinas (*Summa*, II).

Emancipation from a legal dogmatism first came with the *Reformation* which was in essence a moral revival. The relation of God and man came to be re-stated under the inspiration of Biblical truth, and the value and rights of man as man, so long obscured, were disclosed. The conscience was liberated and Luther became the champion of individual liberty.

Descartes and Spinoza.—The philosophical writers who most fully express in the domain of pure thought the protestant spirit are Descartes and Spinoza, with whom speculation with regard to man's distinctive nature and obligations took a new departure. Without following the fortunes of philosophy on the continent of Europe, which took a pantheistic form in Germany and a materialistic tone in France (though Rousseau directed the thought of Europe to the constitution of man), we may remark that in England thought assumed a practical complexion, and on the basis of the inquiries of Locke, Berkeley and Hume into the nature and limits of the human understanding, the questions as to the source of moral obligation and the faculty of moral judgment came to the front.

British moralists may be classified mainly according to their views on this subject. Beginning with Hobbes, all moralists who most fully express the idea of the individual, or even the morally self-conscious, as the centre of the universe, are willing to go to the extreme lengths of the naturalist's dogmatism.

4. English man was naturally selfish and that all his actions were self-regarding, Hud- worth, More, Wallant, Shaftesbury, Hutton, Adam Smith and others discussed the problem of calculating the balance of individual and social virtues, agreeing generally that the right balance between the two is due to a *moral sense* which, like taste or perception of beauty, guides us in things moral. All these intuitional writers fall back upon a natural selfish instinct. Selfishness, disguise as it may be, or, as it came to be called, *utility*, is really the spring and standard of action. Butler in his contention for the supremacy and uniqueness of conscience took an independent but scarcely more logical attitude. Both he and all the later British moralists, Paley, Bentham, Mill, suffer from a narrow, artificial psychology which conceives of the various faculties as separate and independent elements lying in man.

Utilitarianism is a scheme of consequences which lonely the moral quality of conduct in the effects and feelings created in the subject. With

5. Utilitarianism—all their differences of detail the representatives of the theory are at one in regarding all and every happiness. Bentham and Mill made the attempt to deduce benevolence from the egoistic starting-point. "No reason can be given," says Mill (*Utilitarianism*, ch iv), "why the general happiness is desirable except that each person . . . . , desiring his own happiness . . . . and the general happiness therefore is a good to the aggregate of all persons." Late utilitarians, disdained with this non-sequitur and renouncing the dogma of personal pleasure, maintain that we ought to derive universal happiness by ethical reasoning. This is a method of all, the difficulty of which, we should be the first to recognize, is this, and why should I listen to her voice? The *intuition of theorists has more recently allied itself with the hypothesis of organic evolution. The natural feelings of self-love and benevolence have given the products of development. The natural virtues find expression in human social good, though existing in a rudimentary animal form, have been evolved through environment, heredity and social institutions to which man through his long history has been subject." But this theory only carries the problem farther back, for, as Green well says (*Proleg. to Ethics*), "that countless generations should have passed during which a transmitted organism was progressively modified by reaction on its surroundings till an eternal consciousness could realize itself . . . . might add to the wonder, but it could not alter the result.

The great rivial of the pleasure-philosophy is that which has been called "duty for duty's sake." This position was first taken by Kant whose principle of the "Categorical Imperative" utterly broke down the theory of "pleasure for pleasure's sake." For Kant, conscience is simple intuition of moral reason; and its laws by them are reduced to unity. Reason, though limited in its knowledge of objects to phenomena of the senses, in the region of practice transcends the phenomenal and attains the real. The autonomy of the will carries us beyond the phenomenal into the supersensible world. Here the "Categorical Imperative" or moral law utters its "thou shalt" and prescribes a principle of conduct irrespective of desire or ulterior end. In accordance with the nature of the Categorical Imperative, the formula of all morality is, "Act from a maxim at all times fit for law universal!" (*Kritik der praktischen Vernunft* and *Grundlage zur Metaphysik der Sitten*).

This principle is, however, defective. For while it determines the duties of a moral being, it does not give us the rule of duty, it tells us nothing of the objective side, the content of duty. We may learn from Kant the grandeur of duty in the abstract and the need of obedience to it, but we do not learn what duty is. Kant's law remains external, faceless, without relation to the matter of practical life.

To overcome this abstraction, give content to the law of reason and find its realization in the institutions and relationships of life and society.

8. German society, has been the aim of the later Idealists, idealistic philosophy which starts from Kant.

(1) Hegel.—Following Fichte, for whom morality is action according to the ideas of reason—self-consciousness finding itself in and through a world of deeds—Hegel starts with the Idea as the source of all reality, and develops the conception of Conscious Personality which, by overcoming the antithesis of impulse and thought, gradually attains to the full unity and realization of self in the consciousness of the world and of God. The law of Right or of all ethical idea is, "Be a person and respect others as persons" (*Hegel, Philosophie des Rechts*, sec. 31). These views have been worked out in recent years by Green and F. A. Pinkney and by the works of specula- tive ethics by Green, Bradley, Caird, MacTaggart, Harris, Royce, Dewey, Watson.

Man as a self is rooted in an infinite self or personality. Our individual self-consciousness is derived from and maintained by an infinite eternal and universal self-consciousness. Knowledge is,
therefore, but the gradual discovery of mind in things, the progressive realization of the world as the self-manifestation of an infinite Personality with whom the content in thought man is one. Hence morality is the gradual unfolding of an eternal purpose whose whole is the perfection of man.

2. Watchwords: Pleasure and Duty.—We have thus seen that in the history of ethics two great rival watchwords have been sounded—pleasure and duty, or, to put it another way, egoism and altruism. Both have their justification, yet each taken separately is abstract and one-sided. The problem of ethics is how to harmonize without suppressing these two extremes, how to unite ethical duty and individual right in a higher unity. We have seen that philosophical ethics has sought a synthesis of these conflicting moments in the higher and more adequate conception of human personality—a personality whose ideals and activities are identified with the eternal and universal personality of God. Christianity also recognizes the truth contained in the several types of ethical philosophy which we have passed under review, but it adds something which is distinctively its own, and thereby gives a new meaning to happiness and to duty, to self and to others.

Christian synthesis: Christianity also emphasizes the realization of personality with all that it implies as true good in man; but we are also told to strive towards making “the perfect as God is perfect.” He shows us that we only find ourselves as we find ourselves in others; only by dying do we live; and only through profound self-surrender and sacrifice do we become ourselves and achieve the highest good.

III. Principles and Characteristics of Biblical Ethics.—The sketch of the history of ethics just offered, brief as it necessarily is, may serve to indicate the ideas which have shaped modern thought and have been the interpretation of the Christian view of life which claims to be the fulfilment of all human attempts to explain the highest good. We now enter upon the third division of our subject which embraces a discussion generally of Bib. ethics, dealing first with the ethics of the OT and next with the leading ideas of the NT.

The gospel of Christ stands in the closest relation with Heb. religion, and revelation in the NT fulfils and completes the promise given in the OT. We have seen that the thinkers of Greece and Rome have contributed much to Christendom, and have helped to interpret Bible teaching with regard to truth and duty; but there is no such inward relation between them as that which connects Christian ethics with OT morality. Christ himself, and still more the apostle Paul, assumed as a substratum of his teaching the revelation which had been granted to the Jews. The moral and religious doctrines which were comprehended under the designation of “the Law” formed for them, as Paul said (Gal 3 24-25), a ἡγάλησις, paidagōgos, or servant whose function it was to lead them to the school of Christ. In estimating the special character of OT ethics, we are not concerned with questions as to authenticity and dates of the various books, nor with the manifold problems raised by modern Bib. criticism. While not forgetting the very long period which these books cover, involving changes of belief and life and embracing successive stages of political society, it is possible to regard the OT simply as a body of writings which represent the successive ethical ideas of the Hebrews as a people.

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(a) The Decalogue: First among the various stages of OT ethic must be mentioned the Mosaic legislation centering in the Decalogue (Ex 20; Dt 5). Whether the Ten Commandments issue from the time of Moses, or are a later summary of duty, they hold that all natural, religious, and moral teaching of the OT. All, including even the 4th, are purely moral enactments. But they are largely negative, only the 5th rising to positive duty. They are also chiefly external, regulative of outward conduct, forbidding acts but not taking note of intent and desire. The 6th and 7th commandments protect the rights of persons, while the 8th guards outward property. Though these laws may arise from the primitive ethic, they grew into a higher moral consciousness of mankind and as such are applicable to all times and all men, it is clear that they were at first conceived by the Israelites to be restricted in their scope and practice to their own tribes.

(b) Civil laws: A further factor in the ethical education of Israel arose from the civil laws of the land. The Book of the Covenant (Ex 20—23), as revealing a certain advance in political legislation and jurisprudence, also introduces a new element of responsibility and of duty to God, which had not been present in the earlier stages. The Israelites were under the law of retaliation—"an eye for an eye and a tooth for a tooth"—discloses a barbaric conception of right. But along with the more primitive enactments of revenge and stern justice there are not wanting provisions of a more noble nature, such as the law of release, the protection of the fugitive, the arrangements for the gleaner and the institution of the Year of Jubilee.

(c) Ceremonial laws: Closely connected with the civil laws may be considered the ceremonial laws, the behavioral, religious, and social codes which as an element in the moral life of Israel. If the civil laws had reference to the relation of man to his fellows, the ceremonial laws referred rather to the relation of man to God. The prevailing idea was to give the individual a sense of power, might, and holiness. The so-called Priestly Code, consisting of a number of ceremonial enactments, gradually took its place alongside of the Mosaic law, and was established to guard the being of God and the persons of the worshippers from profanation. These had to do (a) with sacrifices and offerings and forms of ritual which, while they typified and prefigured the ideas of spiritual sacrifice, often degenerated into superstitious practices (cf Am 5 22-26; Hos 6 6; Isa 1 11-13); (b) with commandments and prohibitions with regard to personal deportment—"meats and drinks and divers washings." Some of these had a sanitary significance; others guarded the habits of daily life from heathen defilement.

(d) Prophecy: The dominant factor of OT ethics lay in the influence of the prophets. They and not the priests were the great moralists of Israel. They are the champions of righteousness and integrity in political life, not less that of private life in the individual. They are the witnesses for God and the ruthless denouncers of all idolatry and defection from Him. They comment upon the social vices
to which a more developed people is liable. They preach a social gospel and condemn wrongs done by man to man. Government and people are summoned to instant amendment and before the nation is held up a lofty ideal. The prophets are not only the preachers, but also the philosophers of the people, and they direct men's minds to the spiritual and ideal side of things, inveighing against worldliness and materialism. Under their reflection, theories as to the origin and nature of evil begin to emerge, and the solemnity and worth of life are emphasized. While on the one hand they still uphold that God works through evil, and by its effects evolves man's highest good. These conceptions reach their climax in the Second Isa, and particularly in ch 53. God is constantly represented as longing to pardon and reinstate man in the intimacy of mere ceremoni- nal as well as the failure of all material means of intercourse with Jeh are repeatedly dwelt upon as preparing the way for the doctrine of salvation. In the Book of Pss—the devotional manual of the people representing that moral life through which the nation at various stages of its development—the same exalted character of God as a God of righteousness and holiness, hating evil and jealous for devo- tion, the same profound scorn of sin and the same high sense of the need of man are present.

(c) Books of Wisdom: Without dwelling at length on the ethical ideas of the other writings of the OT—the Books of Wisd, Prov, Job, Ecclest—may remark that the teaching is addressed more to individuals than prophecy is; while not being particularly lofty it is healthy and practical, shrewd, homely common sense. While the motives appealed to are not always the highest and have regard frequently to earthly prosperity and worldly policy, it must not be overlooked that moral life through the laws of God. The fool is the self-willed man, whose life, lacking principle, fails of success. The nature of wisdom lies not in intellectual kno- ledge so much as in the control of passion and the prudent regulation of desire. The idea of human wisdom is connected in these books with the sublime conception of Divine wisdom which colors both them and the Pss. In some of the finest passages, Wisdom is personified as the counselor of God in the creation of the world (Prov 8; Wisd 10; Job 28), or the guide which guards the destinies of man (Wisd 10 15 ff).

If the sapiential books are utilitarian in tone the Book of Ecclest is pessimistic. The writer is impressed with the futility of life. Neither pursuit of knowl- edge nor indulgence in pleasure affords satisfaction. All is vanity. Yet there is an element of submission in this book which only escapes despair by a grief- and stolid inculcation of obedience to Divine com- mand.

(j) Apocryphal books: In an art. on the Ethics of the Bible some allusion ought to be made to the spirit of the apocryphal books, reflecting as they do the ideas of a considerable period of Jewish history immediately before and contemporary with the advent of Christ. While in general there is a dis- distinct recognition of true moral life and a high regard for the moral law, there is no system of ethics nor even a prevailing ethical principle in these books. The collection presents the ideas of no one man or party, or even of one period or locality. The moral ideas of each book require to be considered separately (see special ars.), and they ought to be studied in connection with the philosophy of Philo and generally with the development of Alexandrian thought, the more so as many of the books were derived from it. The Wisdom of Solomon is supposed by Pfleiderer and others to have affected the Hellenic complexion of Paul's thought and also to have colored the stoic philosophy. The apocryphal books as a whole do not give prominence to the idea of an ancient covenant and are not dominated by the notion of a redemptive climax to which the other OT books bear witness. As a consequence their moral teaching lacks the spirituality of the OT; and there is an insistence upon outward works rather than inward disposition as essential to righteousness. While wisdom and justice are commended, there is a certain self-sat- isfaction in the favor of God, and a pride in the part of the few select spirits which attain to virtue, a corresponding disparagement of and even contempt for the folly of the many. In Sir esp. this tone of self-righteous complacency is observable. There is a manifest lack of humility and sense of sin, while the attainment of happiness is represented as the direct result of personal virtue (Sir 14 14 ff.)

The Book of Wisd shows traces of neo-Platonic influences and recognizes the four Platonic virtues (18 7), and that men admitting the women (9 12 ff) attributes the causes of evil to other sources than the will, maintaining the Gr dualism of body and soul and the inherent evil of the physical nature of man. The Book of Jh presents in narrative form a highly questionable morality. On the whole it must be recognized that the moral teaching of the Apoc is much below the best teaching of the OT. While Sir gives expression to a true piety, it manifests its want of depth in its treatment of sin and moral practice is also frequently called with the fear of God, and the right choice of wisdom is represented as the dictate of piety not less than of prudence.

It is to the sapiential books (canonical and apocryphal) that we must look for the high and lofty ethical figures of the OT—the wise man and the fool. The wise man is he who orders his life in accordance with the laws of God. The fool is the self-willed man, whose life, lacking principle, fails of success. The nature of wisdom lies not in intellectual knowledge so much as in the control of passion and the prudent regulation of desire. The idea of human wisdom is connected in these books with the sublime conception of Divine wisdom which colors both them and the Pss. In some of the finest passages, Wisdom is personified as the counselor of God in the creation of the world (Prov 8; Wisd 10; Job 28), or the guide which guards the destinies of man (Wisd 10 15 ff).

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vind Fatherhood finds frequent expression. Even though the bald code is several at least the ceremonial law stern, a gentler spirit shines through many of its provisions, and protection is afforded to the wage-earner, the poor and the dependent, while the regulations regarding slaves and foreigners and even lower animals are merciful (Dt 24 14-16; Jer 22 13-17; Mal 3 5; Dt 25 4).

Material motives: Again we have already remarked that the motives to which the OT appeals are often mercenary and material. Material prosperity plays an important part as an inducement to moral conduct, and the good which the pious patriarch contemplates is earthly plenty, something which will enrich himself and his family. At the same time we must not forget that the revelation of God's purpose is progressive, and His dealing with mankind. There is naturally therefore a certain accommodation of the Divine law to the various stages of moral apprehension of the Jewish people, and on the human side a growing sense of the meaning of life as well as an advancing appreciation of the nature of righteousness. Gradually the nation is being carried forward by the promise of material benefits to the spiritual blessings which they enshrine. If even in the messages of the prophets there is not a marked change from the interest in material penalties, we must remember the character of the people they were dealing with—a people wayward and stubborn, whose imaginations could scarcely rise above the material and the temporal. We must judge prophecy by its time, and we shall see that these penalties and rewards which undoubtedly occupy a prominent place in OT ethics were but goads to spur the apathetic. They were not ends in themselves, nor mere arbitrary promises or threats, but instruments sub servient to higher ideals.

(b) As to extent: With regard to the extent or application of the Heb ideal it must be acknowledged that here also OT ethics is imperfect as compared with the universality of Christianity. God is represented as the God of Israel and not as the God of all men. It is true that a prominent commandment given to Israel is that which Our Lord invoked: "Thou shalt love thy neighbor as thyself" (Lev 19 18). The extent of the obligation, however, has not to be reckoned immediately preceding: "Thou shalt not take vengeance, nor bear any grudge against the children of thy people." It has been pointed out that the term "neighbor" is of wider signification than the English word. The neighbor is the fundamental idea of friend, and is applied to any person. The wider rendering is enforced by the fact that in vs 33.34 the word "stranger" or "foreigner" is substituted for neighbor. The stranger is thus regarded as the special client of God and is commanded to look to Him for protection. However this may be, in practice at least the Jews were not faithful to the humanitarianism of their law, and generally, in keeping with other races of antiquity, showed a tendency to restrict Divine favor within the limits of their own land and to maintain an attitude throughout their history of aloofness and repellent isolation toward foreigners. At the same time the obligation of hospitality was regarded as sacred and was practised in early Heb life (Gen 18 1-0). Nor must we forget that whatever may have been the Jewish custom the promise enshrined in their revelation implies the unity of mankind (Gen 12 3), while several of the prophecies and Psalms look forward to the restoration of Divine favor within the limits of their own land and to maintaining an attitude throughout their history of aloofness and repellent isolation toward foreigners. At the same time the obligation of hospitality was regarded as sacred and was practised in early Heb life (Gen 18 1-0). 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(3) Inwardness of motive.—Again the distinctive note of Christ's ethic is the inwardness of the moral law as distinguished from the externality of the ceremonial law. Almost in identical terms Paul insists upon the need of inward and not outward conformity of the inner man of the heart. Once more both lay emphasis upon the fulfillment of our duties to our fellow-men, and both are at one in declaring that man owes to others an even greater debt than duty. Christ's principle is, "Thou shalt love thy neighbor as thyself"; Paul's injunction is "Owe no man anything but to love one another." Christ transforms morality from a routine into a life; and with Paul also goodness ceases to be a thing of outward rule and becomes a principle of life in the soul. For both all virtues are but the various expressions of a single vital principle. "Love is the fulfilling of the law." The dynamic of devotion according to Christ is, "God's love toward us"; according to Paul, "The love of Christ constraineth us."
Ideal of life: And if we turn from the motive and spring of service to the purpose of life, again we find substantial agreement: "Be ye perfect as your Father in heaven is perfect" is the standard of Christ; to attain to the perfect life—"the prize of the high calling of God in Christ"—is the aim of Paul.

(4) Ultimate end.—Nor do they differ in their conception of the ultimate good of the world. Christ's ethical ideal, which He worked for as the realization of the object of His mission, was a redeemed humanity, a reestablishment of human society, which He designated "the kingdom of God." Paul with his splendid conception of humanity sees that the human problem was solved in the Risen Life of his Lord. It is by growing up in all things unto Him who is the Head that the whole body will be perfected in the perfection of its members. And this is what Paul means when he sums up the goal and ideal of all human faith and endeavor—"till we all attain . . . unto a full grown man, unto . . . the fulness of Christ" (Eph 4:13). Paul everywhere acknowledges himself to be a pupil of the Master and a teacher of His ways (1 Cor 4:17). With this subject it cannot be doubted that in their hidden depths and in their practical life the precepts of the apostle are in essential agreement with those of the Sermon on the Mount, and have a common purpose—the presenting of every man perfect before God (cf. Alexander, Ethics of St. Paul).

The ethical ideal of the NT is thus indicated. The chief business of ethics is to answer the question, What is man's supreme good? For the Christian, in short, is the ideal of life? A careful ideal study of the NT discloses three main statements implied in what Christ designates "the kingdom of God": man's highest good consists generally in doing God's will and more particularly in the attainment of likeness to Christ and in the realization of human brotherhood—a relation to God, to Christ and to man. The first is the pure white light of the ideal; the second is the ideal realized in the one perfect life which is viewed as standard or norm; the third is the progressive realization of the ideal in the life of humanity which is the sphere of the new life.

1. Holiness as the fulfillment of the Divine will is, as we have seen, Christ's own ideal—"Be ye perfect as your Father in heaven is perfect"; and it is Paul's; and also we wish, even your perfection (2 Cor 13:11). The ideas of righteousness and holiness as the attributes of God are the features of the kingdom of God or of heaven, the realization of which Jesus continually set forth as the highest aim of man; and running through all the epistles of Paul the constant refrain is that ye might walk worthy of God who hath called you unto His kingdom and glory. To walk worthy of God, to fulfill His will in all sincerity and purity, is for the Christian as for the Jew the end of all morality. Life has a supreme worth and sacredness because God is its end. To be a man is to fulfill in his own person God's idea of humanity. Before every man, just because he is man with the touch of the Divine hand upon him and his Maker's end to serve you, lies this ultimate goal of existence—the realization of the perfect life according to the idea of God.

(2) Chistlikeess.—If Godlikeness or holiness is the end, Christlikeness is the norm or standard in which it is presented in the Gospel. In Christianity God is revealed to us through Jesus Christ, and the abstract impersonal ideas of holiness and righteousness are transmuted into the features of a living personality whose spirit is to be reproduced in the lives of men. In two different ways Christ is presented in the NT as ideal. He is at once the Pattern and the Principle or Power of the new life.

(a) He is the Pattern of goodness which is to be reproduced in human lives. It would lead us to trench on the succeeding art. if we were to attempt here a portrayal of the character of Jesus as it is revealed in the Gospels. We only note that it is characteristic of the NT writers that they do not content themselves with imaginative descriptions of goodness, but present a living ideal in the historical person of Jesus Christ.

(b) He is also Principle of the new life—not example only, but power—the inspiration and cause of life to all who believe (John 19:30). Paul says not, "Be like Christ," but "Have the mind in you which was also in Christ." The literal imitation of an example has but a limited reign. To be a Christian is not the mechanical work of a copyist. Kant goes the length of saying that "imitation finds no place in all morality" (Metaphysics of Ethics, sec. ii). Certainly the imitation of Christ as a test of conduct covers a quite inadequate conception of the intimate and vital relation Christ bears to his followers, as the apostle (Romans 8:29) and Schultz (Grunderia d. evangelischen Ethik, 5), "but to let His life take form in us, to receive His spirit and make it effective, which is the moral task of the Christian." It is as its motive and creative power that Paul proclaims Him: "Let Him dwell in you." We could not even imitate Christ if He were not already within us. He is our example only because He is something more, the principle of the new life, the higher and diviner self of every man. He is our life in us, because He created us.

(3) Brotherhood and unity of man.—The emphasis hitherto has been laid on the perfection of the individual. But both Christ and His apostles imply that the individual is not to be perfected alone. No man finds himself till he finds his duties. The single soul is completed only in the brotherhood of the race. The social element is implied in Christ's idea of the Kingdom, and many of the apostolic precepts refer not to individuals but to humanity as an organic whole. The church is Christ's body of which individuals are the members, necessary to one another and deriving their life from the head. The gospel is social as well as individual, and the goal is the kingdom of God, the brotherhood of man. Paul proclaims the unity and peace before God of Greek and Roman, bond and free.

In the dynamic power of the new life we reach the central and distinguishing feature of Christian ethics. Imposing as was the ethic of Greece, it simply hangs in the air. Plato's ideal state remains a theory. Only Aristotle's "virtuous man" exists only in the mind of his creator. Nor was the Stoic more successful in working his philosophy a thing of actuality. Beautiful as these old-time ideals were, they lacked impelling force, the power to change dreams into realities. The problems which baffled or philosophy it is the glory of Christianity to have solved. Christian ethics is not a theory. The good has been manifested in a life. The Word was made flesh. It was a new creative force—a spirit given and received, to be worked out and realized in the actual life of common men.

(1) The dynamic on its Divine side.—The problem with Paul was How can one believe that good which has been embodied in the life and example of Jesus Christ? Without entering into the details of this question it may be said at once that the originality of the gospel lies in this, that it not only reveals the good but discretion is given which makes the good possible in the hitherto unattempted
derivation of the new life from a new birth under the influence of the Spirit of God. Following his Master, when Paul speaks of the new ethical state of the Christian, he means the inward new creation of the Holy Spirit. It is an act of Divine creative power.

Without following out the Pauline argument we may say he connects the working of the Holy Spirit with two facts in the life of Christ, for him the most important in history—the death and resurrection of Our Lord. Here we are in the region of dogmatics, and it does not concern us to present a theory of the atonement. All we have to do with it is to see the building up of this new life. The sin, which must be overcome and removed, both in the form of guilt and power, before reconciliation with God can be effected. The deed which alone meets the case is the sacrifice of Christ.

In virtue of what Christ has achieved by His death a fundamentally new relationship exists. God and man are now in full moral accord and vital union.

But not less important as a factor in creating the new life is the resurrection. It is the seal and crown of the event. Character is the certainty that He had risen that gave to Christ's death its sacrificial value. "If Christ be not risen yet are ye in your sins." The new creature is the work of Christ. But His creative power is not an external influence. It is an inner spirit of life. All that makes life life—indeed—an exalted, harmonious and completed existence—is derived from the Holy Spirit through the working of the crucified risen Christ.

(2) The dynamic on its human side. Possession of the Holy Spirit by the individual is the only possible condition of the reception of the new life. It makes for the evangelical act of faith in the risen Lord. The formula is given; it has to be appropriated. The spirit of Christ is not offered to free a man from the duties and endeavors of the moral life. Man is not simply the passive recipient of the Divine energy. He has to make it his own and work it out by an act of free resolution. When we inquire what constitutes the subjective or human element, we find in the NT two actions which belong to the soul entering upon the new world in Christ—repentance and faith. These are complementary and constitute what is commonly called conversion. Repentance in the NT is a turning away in sorrow and contrition from a life of sin and a breaking with evil under the influence of Christ. If repentance looks back and forsees, faith looks forward and accepts. In repentance it is the outgoing of the whole man toward His Lord, the human power or energy by which the individual receives and makes his own the life in Christ. It is not merely the acceptance of Christ as the object of trust, it is a new appropriation of living power. It is the power of a new obedience. As the principle of moral appropriation it has its root in personal trust and its fruit in Christian service. Faith, in short, is the characteristic attitude and action of the whole Christian personality in its relation to the spiritual good offered to it in Christ.

It but remains to indicate how this new power manifests itself in character and in practical conduct of life. Character is expressed in virtue, and duty is conditioned by station and relationships.

5. Virtues, Duties and relationships.

Spheres of the New Life—The systematic enumeration of the virtues is one of the chief tasks of ethics. Neither in ancient nor in modern times has complete success attended attempts at classification. Plato's list is too meager. Aristotle's system is and is unarranged by omission. Nowhere in Scripture is there offered a complete description of the virtues. But the Bible does bring out the vital points and the apostolic precepts together we have a rich and suggestive cluster (Mt 5, 6; Gal 5 22, 23; Col 3 12, 13; Phil 4 8; 1 Pet 2 18, 19; 4 7, 8; 2 Pet 1 5–8; 1 Jn 3, 8). We may make a threecold classification:

(a) The heroic virtues, sometimes called the cardinal, handiand or integral virtues. Faith, hope, charity, fortitude, temperance, justice. While these were accepted and dwelt upon, Christianity profoundly modified their character so that they became largely new creations. The old moral currency was still kept in circulation, but it was gradually minted anew (Strong).

(b) The amiable virtues, which are not merely added on to the pagan, but being incorporated with them, give an entirely new meaning to those already in use. Virtue and utility lay stress on the intellectual or heroic features of character, Christianity brings to the foreground the gentler virtues. Two reasons may have induced the Christian writers to dwell more on the self-effacing side of character: partly as a protest against the spirit of militarism and the worship of material power prevalent in the ancient world; and chiefly because the gentler self-sacrificing virtues more truly expressed the spirit of Christ. The one element in character which makes it beautiful and effective is the flow from the risen Christ and the element of sacrifice. Love evinces itself in humility which lays low all vaunting ambition and proud self-sufficiency. Closely allied to humility are meekness and its sister, long-suffering—the attitude of the Christian in the presence of trial and wrong. With these again are connected contentment and patience and forbearance, gentle and kindly consideration for others. Lastly there is the virtue of forgiveness. For it is not enough to be humble and meek; we also have a duty toward our fellows. We must be ready to forget and forgive (Rom 12 20). "Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you" (Eph 4 32).

(c) The theological virtues or Christian graces—faith, hope, charity. Some have been content to see in these three graces the summary of Christian excellence. They are fundamental in Christ's teaching and the apostolic combination of them may have had its basis in some lost word of the Master (Har- nack). Those graces cannot be separated. They are all of a piece. He who has faith has also love, and he who has faith and love cannot be devoid of hope. Love is the first and last word of apostolic Christianity. No term is more expressive of the spirit of Christ. Love was practically unknown in the ancient world. Pre-Christian philosophy exalted the intellect but left the heart cold. Love in the highest sense—selfless love—was the gospel, and it was reserved for the followers of Jesus to teach men the meaning of charity and to find in it the law of freedom. It is indispensable to true Christian character. Without it no profession of faith or practice of good deeds has any value (1 Cor 13). It is the fruitful source of all else that is beautiful in conduct. Faith itself works through love and finds in its activity its outlet and exercise. If character is formed by faith it lives in love. And the same may be said of hope. It is a particular form of faith which looks forward to a life that is to be perfectly developed and completed in the future. Hope is faith turned to the future—a vision inspired and sustained by love.

The duties of the Christian life it is enough to say that they find their activity in the threefold relationship of the Christian to self, to his fellow-men and to God. This distinction is not of course quite logical. The one involves the other. Self-love implies love of others, and all duty may be regarded as duty to God. The church and society are so inextricably bound together in the kingdom of love that neither can reach its goal without the other.
Duties toward self are, however, plainly recognized in the NT. Our Lord’s commandment, “Thou shalt love thy neighbor as thyself,” makes a rightly conceived self-love the measure of love to one’s neighbor. But the duties of self-regard are only lightly touched upon, and with the truth that the soul has an inalienable worth is insisted upon, to be constantly occupied with the thought of oneself is a symptom of morbid egotism and not a sign of healthy personality. But the chief reason why the NT does not enlarge upon the duty of self-culture is that according to the spirit of the gospel the true realization of self is identical with self-sacrifice. Only as a man loses his life does he find it. Not by anxiously standing guard over one’s soul but by dedicate it freely to the good of others does one realize one’s true self.

At the same time several self-respecting duties are recognized, of which mention may be made: (i) stability of purpose or singleness of aim; (ii) independence of other’s opinion; (iii) supremacy of conscience and a proper self-estimate. In this connection may be noticed also the Christian’s proper regard for the body which, as the temple of God, is not to be despised but presented as a living sacrifice; his attitude to worldly goods; his right to recreation; and his contentment with his station—all of which duties are to be interpreted by the apostolic principle, “Use the world as not abusing it.” The Christian ideal is not asceticism or denial for its own sake. Each must make the best of himself and the most of life’s trust. All the faculties, possessions, pursuits and joys of life are to be used as vehicles of spiritual service, instruments which make a man a fit subject of the kingdom of God in which he shall live.

Duties in relation to others, or brotherly love, are defined as to their extent and limit by the Christian’s relation to Christ. Their chief manifestations are: (i) justice, involving (a) respect for others, negatively refraining from injury and positively yielding deference and honor, (b) truthfulness, in word and deed, “speaking the truth in love,” (c) just judgment, avoiding censuriosity and intolerance; (ii) kindness or goodness, expressing (a) sympathy, (b) service and (γ) practical beneficence which provide for one’s need, giving one’s comfort and, by example and direct instruction, edification; (iii) patience, comprising (a) forbearance, (b) peaceableness.

Duties in relation to God: Here morality runs up to religion and duty passes into love. Love rests on knowledge of God as revealed in Christ, and expresses itself in devotion. Love to God is expressed generally in (i) thankfulness, (ii) humility, (iii) trustfulness; and particularly in worship (sacraments and prayers), and in witness-bearing—adorning the doctrine by beauty of life.

Spheres and relationships.—Of the various spheres and relationships in which the Christian finds opportunity for the exercise and cultivation of his spiritual life we can only name, without enlarging upon them, the family, the state and the church. Each of these spheres demands its own special duties and involves its own peculiar discipline. While parents owe to their children care and godly nurture, children owe their parents obedience. The attitude of the individual to the state and to the state to the individual are influences which may be legitimately drawn from NT teaching. It is the function of the state not merely to administer justice but to create and enforce those agencies and trusts for the amelioration of the lot and the development of the well of its citizens, securing for each full liberty to make the best of his life. On the other hand it is the duty of the individual to realize his civic obligations as a member of the social organism. The state makes its will dominant through the voice of the people, and as the individuals are so the commonwealth will be.

Abolitionists, invariance and universality.—In closing we may say that the three dominant notes of the Christian life are love, faith and hope. Each of these, taken in their full extent, in the NT sense, is an inalienable necessity of human life. Love is the counterpart of duty, faith the corresponding power, and hope the adequate incentive of character and conduct. Hence, the NT teaching stands for the abolition of all forms of injustice in the state, for the invariance and universality of Christian ethics and, in the last analysis, for the perfection of the human af

6. Conclusion—its invariance and its universality.

The gospel claims to be supreme in life and morals. For the Christian no incident of experience is secular and no duty insignificant, because this belongs to God and all life is dominated by the Spirit of Christ. The uniqueness and originality of the ethics of Christianity are to be sought, however, not so much in the range of its practical application as in the unfolding of an ideal which is at once the power and pattern of the new life. That life, Christian, wherein the perfect life is disclosed and through whom the power for its realization is communicated. Life is a force, and character is a growth which takes its rise and expands from a hidden seed. Hence, in Christian ethics all apathy, passivity and inaction, which occupy an important place in the moral systems of Buddhism, Stoicism, and even mediæval Catholicism, play no part. On the contrary all is life, energy and action toward the end of work, contained the germs of the subsequent renewal of Europe and still contain the potence of social and political transformation.

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 ETHICS, eth'iks, OF JESUS:

I. IN THE SYNOPTIC GOSPELS

1. The Blessings of the Kingdom

2. (Blessedness of the Kingdom

3. Righteousness—Its Contrasts

4. Atonement—Its Contrasts

5. The Character of the Subjects of the Kingdom

6. (Condition of Entrance

7. Christ's Attitude to Sin

8. (Attainment of Righteousness

II. IN THE FOURTH GOSPEL

1. Eternal Life

2. Its Source in God

3. Through the Son

4. Need of a New Birth

5. Nature of Faith

6. Fruits of Union with Christ

LITERATURE

I. In the Synoptic Gospels.—If, following the custom prevalent at present, we adopt, as the general name for the teaching of Jesus in the Synoptists, the Kingdom of God, then the divisions of His ethical teaching will be the Blessings of the Kingdom, the Character of the Subjects, and the Commandments of the King.

1. Nature of the kingdom.—"The Kingdom of God" was not a phrase invented by Jesus. It was used before Him by the Baptist. Its true meaning and application to various minds, the conviction lingered that, if God Himself were king, all would be well; and, when at length the Hebrew state was destroyed and the people were carried into captivity, the prophets still believed that for their country there was a future, and a hope, if only Jehoshaphat would take to himself His great power and reign.

In the period between the OT and the NT such sentiments so greatly prevailed that Schürer has compiled, from the apocryphal literature, a kind of Messianic creed, embracing no fewer than eleven articles, which he supposes to have prevailed before the Advent. It may be doubtful how far such beliefs had taken possession of the general mind. Many of the Sadducees were too satisfied with things as they were to care about the future; and others doubted. But the Pharisees undoubtedly gave a large place in their minds to Messianic expecta-

...
as in "they that mourn"; but the other is so large a positive magnitude that the two together represent a handsome plus, which thoroughly justifies the predicate "blessed." It is remarkable that the first and the eighth of the reasons introduced by "for" are the contraries of ridicule and the kingdom of heaven," justifying the statement that this is Christ's own name for the blessedness brought by Him to the world; and the sentences between these, introduced in the same way, may be looked upon as eppexegetic of this great phrase. They embrace such great conceptions as comfort, mercy, the inheritance of the earth, the vision of God and sonship, which are all certainly blessings of the kingdom; and the list does not finish without mentioning a great reward in heaven—an immortal hope, which is the greatest blessing of all.

(3) Righteousness—is its contrast.—If the preacher of the Sermon on the Mount was to expound at length any one of these bright conceptions, it might have been expected to be the kingdom of God itself; and this we should have desired. But the one to which this honor fell has still to be mentioned. It is "righteousness." In one of the Beatitudes the speaker had promised that to be filled with this should be part of the blessedness which He was expounding; when He had introduced the Beatitudes, He turned back to this conception and devoted the rest of His discourse to its interpretation. Nowhere else, in the reports of His preaching which have come down to us, is there to be found an exposition so sustained and thorough. There is no better way of describing a new thing, with which those who listen are unfamiliar, than to contrast it with something with which they are perfectly acquainted; and this was the method adopted by Jesus. He contrasted the righteousness with which the subjects of the kingdom were to be blessed with the figure of the righteous man familiar to them, first, in the discourses of the scribes, to which they were wont to listen in the synagogue, and secondly, in the example of the Pharisees, to whom they were wont to look up as the patterns of righteousness. It is well known what ample opportunities He found, by means of this felicitous dispostion, for probing to the very depths of morality, as well as for enlightening with ridicule those who were conscious of the honor in which they stood with the masses. The whole of this scheme is, however, exhausted long before the Sermon comes to a close; and the question is, whether, in the latter half of the Sermon, He still keeps up the position of righteousness by contrasting it with the ordinary course of the world. I am inclined to think that this is the case, and that the key to the latter half of the discourse is the contrast between righteousness and worldliness. The doctrine, at all events, which issues from the whole discussion is that the righteousness promised is distinguished by three characteristics—inwardness, as distinguished from the externality of those who believed morality to extend to outward words and deeds alone; and not to the secret thoughts of the heart; secrecy, as distinguished from the ostentation of those who blew a trumpet before them when they were doing their alms; and naturalness, like that of the flower or the fruit, which grows spontaneously from a healthy root, without forcing. See Sermon on the Mount.

(4) Apocalyptic theories.—This substitution of righteousness for the kingdom in the greatest public discourse which has come down to us is a significant indication of the direction in which the mind of Jesus was; and He had finished with the kingdom of heaven; as He had finished with the kingdom of God; and He was not speaking from the notions and hopes of contemporary Judaism. It is evident that He was filling the idea of the kingdom more and more with religious and moral contents, and emptying it of political and material elements.

There are scholars, indeed, at the present day, who maintain that His conception of the kingdom was futuristic, and that He was waiting all the time for an apocalyptic manifestation, which never came. He was, they think, expecting the heavens to open and the kingdom to descend ready made to the earth, like the New Jerusalem in the Apocalypse. But this is to assume toward Jesus exactly the attitude taken up toward Him in His own day by Pharisees and high priests, and it degrades Him to the level of an apocalyptic dreamer. It ignores many sayings of His, of which the parallel discourse of the Sower and the Weeds may be taken as an example, which prove that He anticipated for Christianity a long development such as it has actually passed through; and it fails to do justice to many passages in His teaching where He speaks of the kingdom as already come; for the latter the most remarkable is where He says, "The kingdom of God is within you"—a statement preceeded by a distinct rejection of the notion of an apocalyptic manifestation; for the word "observation," which He employs in describing the way in which the kingdom is not to come, is an astronomical term, describing precisely such a phenomenon as He is supposed by such scholars as John Weiss and Schweitzer to have been expecting. The more it became evident that, with the coming of the kingdom, the homage of the nation, the more did He devote Himself to the education of the Twelve, that they might form the nucleus of His kingdom upon earth; and it was certainly not with apocalyptic visions that He fed them.

(1) Conditions of entrance.—The righteousness described so comprehensively in the Sermon on the Mount is not infrequently spoken of as the condition of entrance into the kingdom of God; but this is altogether to misunderstand the mind of Jesus. The righteousness described by Him is the gift of God to those who are already inside the kingdom; for it is the supreme blessing for the sake of which the kingdom is to be sought; and the condition imposed on those who are outside is not the possession of righteousness, but rather a bottomless sense of the want of it. The recoverable through the power of redemption which is bestowed on those who are their own lack of righteousness, the more ready are they for entrance into the kingdom. They must "hunger and thirst after righteousness." It has been remarked already that the description, in the Beatitudes, of the character of the kingdom is sometimes of a negative character; and indeed, this is the account in the teaching of Jesus generally of those whom He attracts to Himself. They are drawn by a sense of boundless need in themselves and by the comprehension of an equivalent fulness in Him; He calls those "that labor and are heavy laden," that He may give them rest.

(2) Christ's attitude to sin.—The first word of the prophetic message in the OT was always the denunciation of sin; and only after this had done its work did the vision of a good time coming rise on the horizon. The same was repeated in the message of John the Baptist; and it did not fail to reappear in the teaching of Jesus, though His mode of treating the subject was entirely His own. He did not, like the prophet, take up much time with convicting gross and open sinners. Perhaps He thought that this had been sufficiently done by His predecessors; or, perhaps He restrained because He understood the art of getting sinners to convict themselves. Yet in the parallel discourse of the Sower and the Weeds He showed how profoundly He understood the nature and the course of the commonest sins. If, however, He thus spared transgressors who had no covering for their wickedness, He made up for this leniency by the vigor and even violence with which
He attacked those who hid their sins under a cloak of hypocrisy. Never was there a prophetic indignation like that with which He assailed such sinners in Mt 23; and He shaped the same charges into an unforgettable picture in the parable of the Pharisee and the Publican. He heard the Sad-
ducees in the same unserved manner as He thus designated their antagonists; but in more parables than one it is possible that He had them in view. The Unjust Judge was probably a Sadducee; and so was the Rich Man at whose gate the beggar Lazarus was wont to sit. The sin of the Sadducees, at all events, did not escape His prophetic animad-
version. In Lk esp. He alludes with great fre-
quency to worldliness and the love of money as canker-worms of the kingdom, the Mas-
dot, and its destiny destroyed. Thus did He exercise the prophetic office of denouncing all the sins of His time; and He showed what, in this re-
respect, He thought of mankind in general when He began to “learn” if “men are more re-
ing out (Lk 11 13), and when He gave the dreadful descrip-
tion of the heart of man which begins, “Out of the heart come forth evil thoughts” (Mt 15 19).
(3) Attainment of righteousness.—To all serious stu-
dents of the Sermon on the Mount it is well
known that the popular notion of it, as containing
a simple religion and an easy-going morality, is
utterly mistaken; on the contrary, the righteous-
ness sketched by the Preacher is far loftier than
that ever conceived by any other have allowed.
It is here that the ethics of Jesus differ from those
of the philosophers. He takes the task much more
seriously; and, as the ascent from the one extreme
to the other is much longer, so the man of reach-
ing the goal are much more difficult. Philosophers,
assuming that man is equal to his own destiny, lay
the demands of the moral law before him at once,
taking it for granted that he is able to fulfil
them; but the path adopted by Jesus is more rem-
press; and it was a direct consequence of keeping
company with Him and coming under the in-
fluence of His example. It is highly characteristic that,
in the only place where He directly calls upon others
who are known to have sinned but do not
so much as repent before the Lord, He calls
them “comrades” — “Learn of me; for I am meek
and lowly in heart.” The same quality was often
emphasized by Him, when He was describing the
character which He wished to see exhibited by
others. For example, He alluded to the Publican
in Nature and the Supernatural, the most
stupendous personal claims, but also attributed
His followers a position of personal distinction
among men, and called upon them to perform serv-
ces far beyond any that other have allowed.
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so much as repent before the Lord, He calls
them “companions” — “Learn of me; for I am meek
and lowly in heart.” The same quality was often
emphasized by Him, when He was describing the
character which He wished to see exhibited by
others. For example, He alluded to the Publican
in Nature and the Supernatural, the most
stupendous personal claims, but also attributed
His followers a position of personal distinction
among men, and called upon them to perform serv-
ces far beyond any that other have allowed.
It is here that the ethics of Jesus differ from those
of the philosophers. He takes the task much more
seriously; and, as the ascent from the one extreme
to the other is much longer, so the man of reach-
ing the goal are much more difficult. Philosophers,
assuming that man is equal to his own destiny, lay
the demands of the moral law before him at once,
taking it for granted that he is able to fulfil
them; but the path adopted by Jesus is more rem-
press; and it was a direct consequence of keeping
company with Him and coming under the in-
fluence of His example. It is highly characteristic that,
in the only place where He directly calls upon others
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of the philosophers. He takes the task much more
seriously; and, as the ascent from the one extreme
to the other is much longer, so the man of reach-

(a) Repentance: The first step of this is repentance.
This was a watchword of all the prophets; after sin
had been denounced, penitence was called for; and
no repentance of the sort was wanted until that
which had been experienced. In the message of John
the Baptist it held the same place; and, in one of the
Gospels, it is expressly stated that Jesus began His
ministry by repeating this watchword of His
predecessor. Not a few of the most touching scenes
of His earthly ministry exhibit penitents at His
feet, the most moving of them all being that of the
woman who was “a sinner”; and, in the parable of
the Prodigal Son, we have a full-length picture of the
process of repentance.

(b) Faith: The second step is faith—a word of
constant recurrence in the teaching of Jesus. In
many cases it is connected with His healing ministry;
but this was a parable of a more interior ministry
for the soul. In many cases it formed a school of
preparation for the other, as in the case of the man
born of four, who was brought to Christ for the
healing of his body, but was presented, in addition,
with the task of the forgiving relationship. In be-
inning His Jesus expressly claimed the power of for-
giving sins; and, in His great saying at the institu-
tion of the Lord’s Supper, He showed the connection
which this was to have with His own death.

(c) Imitation of Christ—Service: Instead of speak-
ing of faith and of believing, Jesus frequently spoke
of “coming” to Himself; and then followed the in-
}
philanthropist, as a winner of souls, as a preacher, as a teacher, as a controversialist, and so on. This is the modern imitation of Christ—that of the details of His earthly existence—the Imitation of a Kempis was an imitation of the cosmical history of the Son of God. It is more on His Divine mission, from heaven to the cross and back to the throne of the universe. See the writer's Imago Christi.

The great commandments.—In accordance with Scriptural usage, Jesus called by the name of "commandments" those actions which we commonly call "duties"; and He has made this part of our subject easy by reducing the commandments to two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself" (Mt 22:37–39). He did not invent either of these commandments; for both occur in the OT (Dt 6:5; Lev 19:18). There, however, they lie far apart and are buried out of sight. The second of them was still more deeply buried under a misinterpretation of the scribes, to which reference is made in the Sermon on the Mount. Jesus rescued them from oblivion and showed the vital and indissoluble connection between the sentiments which they enforce—love of God and love of man—which had been long and violently separated; and He lifted them up into the firmament of ethics, to shine forever as the sun and moon of duty.

(a) Love to God: It has been denied by some writers on Christian ethics that there can be any such thing as duties to God, and by writers on philosophical ethics love to God is not generally regarded as a duty. But Jesus showed that this is a misconception. The duty of man is concerned with all the objects, and esp. all the beings, he is related to; and to Jesus the outflow of man's heart toward Him who is the author of his being and the source of all his blessings seemed the most natural of actions. "I love Jehovah," was a sentiment to which mankind had risen even in the OT (Ps 116:1), where it corresponds with not a few expressions of the Divine love equally fervent; and it is not a figure of speech at all when Jesus demands love for His Father from heart and soul, strength and mind.

Love to God involves, however, love to what may be called the Things of God, toward which Jesus always manifested tenderness and honor. Those who are not religiously minded have, indeed, taken it for granted that Jesus was indifferent, if not hostile, to the objects and actions by which the Almighty is honored; and it is often said that the only service of God which mattered in His eyes was the service of man. But, although, like the prophets before Him, Jesus exposed with withering rebuke the hypocrisy of those who put ritual in the place of righteousness, it requires no more than a glance at His sayings, and the other records of His life, to perceive that His mind was occupied no less with duties to God than with duties to men; indeed, the former bulk more largely in His teaching. The only arrangement of religion with which He seems out of sympathy is the Sabbath; but this was due to a peculiarity of the times; and it is quite conceivable that in other circumstances He might have been a strenuous supporter of Sabbath observance. If there had been in His day a Sadducean attempt to rob the people of the day of rest, He would have opposed it as strenuously as He did the Pharisees' attempt to make it a burden and a weariness to the common man. By declaring the Sabbath to have been made for man (Mk 2:27) He recognized that it was instituted at the beginning and intended for the entire course of man's existence upon earth. With the other things of God, such as His House, His Word, and His Worship, He manifested sympathy equally by word and deed; He frequented both the Temple and the synagogue; so imbued was His mind with the lit. of the OT that He Himself by the spirit of the Holy Ghost, and grant to the interpreters and the readers of the OT, and his own history, that if the former were ignored, or the latter misused, and, therefore, lay deep in His system of thought to call upon everyone to contribute his part to the service of the body politic; but no less did He recognize the right of those who have done their part of the general task to share in the fruits
of industry; "for the laborer is worthy of his hire" (Lk 10 7).

Priceless, however, are the commandments of Jesus in regard to the things of man, as well as in regard to the things of God, the first of which is that we have to seek His ethical originality, but in the new motive brought into play by Him for doing the Divine will, when once it has been ascertained. As He made it easy to love God by revealing God's love, so did He make it easy to love man by revealing the greatness of man, as an immortal creature, who has come from God and is going to God. Whatever is done to man, good or evil, Jesus esteems as done to Himself; for the great saying to this effect, in the account of the Last Judgment in Mt 25, though applicable in the first place to Christians, may be extended to men in general. The corollary of the Fatherhood of God is the brotherhood of men; and the second great commandment stands under the protection of the first.

II. In the Fourth Gospel.—In the Fourth Gospel Eternal Life takes the same place as the kingdom of God in the other three. The author 1. Eternal Life—

1. Eternal Life is, indeed, unaware that Jesus employed the latter phrase for the 1. Eternal Life—

1. Eternal Life is, indeed, unaware that Jesus employed the latter phrase for the blessing which is brought by Him to the world; and it has already been remarked that the Synoptists occasionally employ "life" as an equivalent for the phrase they usually make use of. Jesus, at all events, not for his own benefit, that that phrase may have lain in some personal idiosyncrasy, or it may have been due to the gentle environment in which he wrote. But the phrase is one suggestive and instructive in itself in the highest degree. It had already existed in the language of religion before the time of Christ; indeed, it is an ever-present part of Holy Writ the idea is common that separation from God is death, but that union with Him is life.

In the teaching of Jesus, as this is found in Jn, the world lies in death, because it has become separated from God, and the children of men are in danger of perishing eternally. 2. Its Source

2. Its Source in lastingly as the punishment of their God for sin; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (3 16).

This life is, first, in God, who abides in everlasting blessedness; but it is not, even in Him, at rest, nor in any one of the persons in the Trinity. 3. Through It Is, therefore, that the Son Son—

3. Through it is, therefore, that the Son Son—

3. Through it is, therefore, that the Son Son—

3. Through in his Son in himself, even so gave he to the Son to also have life in himself" (5 20); not, however, for Himself alone, but for the purpose of being communicated to those destitute of it. For this reason He was made flesh and dwelt among us; and He communicated it through His words, which were "words of eternal life." The words of Jesus, as this brings out clearly, are in the language of religion, and they are the "truth"—two favorite expressions of this Gospel—or He of whom they speak is Himself the light and the truth; He said Himself, "I am the way, and the truth, and the life." He is in His word in such a way that, when it is received in the right spirit, He enters the soul personally—"ye me in, and I in you" (14 20). As food is taken into the body, to sustain life, so does He become the life of the soul; He is the "bread of life" and the "water of life" (6 35). As bread is given, or the bread has to be broken, before it is eaten, and water to be poured out, when it is drunk, so does the virtue which is in the Son of God only become available through His death—"I am the living bread which came down out of heaven; if any man eat of this bread he shall live for ever: yes and the bread which I will give is my flesh, for the life of the world" (6 51).

The world lying dead in sin, a new birth is required for those who are to enter into life; and this is necessary even for so fine a character as Nicodemus (3 3.5.7). Without this New Birth New Birth of God, it is impossible to be subject to Divine revelations; and even the children of privilege, who had enjoyed the OT revelation, were indifferent to eternal life, when it came near to them in the person of Christ. Hence there was required a special drawing on the part of God to awaken the sleeping soul—"No man can come to me, except the Father that sent me draw him" (6 44); and, where this influence was not responded to, there might be the most violent and persistent opposition to Christ on the part of those who believed themselves to be the favorites of heaven. The new birth is accompanied with spiritual vision—"seeing the kingdom of God" (3 3)—and, throughout the Fourth Gospel, remarkable stress is laid on the virtue of such seeing or knowing. It leads so directly to faith that to "know" and to "believe" are virtually the same act (10 38). Faith is the reception into the soul of the life eternal, or of Him who has been discerned by the spiritual vision and who is to Himself the light of the life, the drinking of the bread of life, the water of life, and it makes and keeps alive.

Since faith is thus the means whereby the eternal life becomes a personal possession, it is the one condition of the "eternal life" of which the commandments of Jesus are the means. 5. Nature of the commandments—"This is the work of Faith

5. Nature of the commandments—"This is the work of Faith God, that ye believe on him whom he hath sent" (6 29). It is the unique commandment, comprehending all the commandments, and it "worketh by love" (15 13). It is the fulfillment of them all. What these are, however, less brought out in detail in this Gospel than in the others, for it is a peculiarity of the mind of Jesus, as recorded by John, to deal with central principles and to assume that the consequences will follow as a matter of course. Of the organization, for example, of the community which was to perpetuate His influence, after He had left the world, He says much less in this Gospel than even in the Synoptists; yet He characterizes the very essence of the new body in such words as this, "I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest me, even as thou lovestest me" (17 20). In the last half of this discourse there is, as it were, to be exerted on the outside world by the display of the Christian character, with the result of producing belief; but this aim was to be sought more directly through testimony (15 27) and the "word" of the disciples (17 20). Thus would even the distant, "which are not of this fold," be brought in, so that there might be "one flock" and "one shepherd" (10 16). Inside the fold it is the greatest privilege and honor, as well as responsibility, to feed the "sheep" and to feed the "lamb" (21 15.16.17). Character and conduct are, even for the disciples of Christ, "commandments," as, indeed, Jesus does not disdain to speak of the various parts of His own vocation by the same name of Union with Christ of moral effort and the temptation to failure (15 10). Therefore, they are also proper subjects for prayer. He prayed for the disciples, both that they might be kept from the evil in the world and that they might be sanctified through the truth (17 15.17), and doubtless He expected them to ask the same things for themselves, as theirs was to be a life of prayer (16 24). But, in the last resort, they are the fruits of union with Himself, which is only a gift of the future, to be given at the death of the body, and is enjoyed even now by those who abide in the vine.
ETHIOPIA, 6-thi-6'pi-a (ウェヘ, እንሱ; እብሮላያ, እብሮያ);...
Cataract. For over five cents, Egypt rule was maintained, until about 1000 BC a war for independence began which was so successful that the victorious Ethiopian kings finally carried their armies against Thebes and Memphis and for a century (763-669) ruled all Egypt from Napata—which in religious architecture became the Southern Thebes—and for another century (and even at times during the Ptolemaic era) controlled upper Egypt. While the leaders of this revolution were doubtless descendants of exiled priests from Thebes, yet the mixture of Ethiopian blood is plainly discernible and is perhaps also shown in their "Puritan morals" (Petrie, III, 276) and spirit of clemency, so different from the legitimate Pharaohs. Shabaka = So (715-707) and Taharka = Tirhakah (693-667), both centuries thereafter Islam demanded a tribute of 360 slaves annually, and other treasure, though innumerable campaigns were necessary to collect it. The Nubian kings refused all overtures to become Moslems, and Christian churches multiplied along the banks of the Nile. In the 8th cent. Egypt was invaded by 100,000 Nubians to repay an insult given to the Coptic patriarch and to the sacred pictures in the Egypt Christian churches. In the 13th cent., David, king of Nubia, not only withheld tribute but invaded Egypt. He was terribly punished, however, by the Arabs, who sacked churches and tortured Christians clear to the Fourth Cataract. This was the beginning of the end. By the close of the 15th cent. almost every Christian altar was desolate and every church destroyed.

Photograph by the University of Chicago Exploration. Temple of Tirhakah at Napata

mentioned in the Bible, were the last great kings of E. When Tanutamen, son of Shabaka and nephew of Taharka (667-664), was forced by Ashurbanipal to give up his claim to Egypt and retire to the S., the influence of E. ceased. Cambyses (525-321) made E. tributary clear to the Third Cataract (cf. Ezek 30:4), while King Ergamenes, near the close of the 3d cent. BC, broke forever the power of the Egyptian priesthood. Though the Romans held a nominal protectorate over E., it was of so little importance as to be scarcely ever mentioned. After being expelled from Egypt the Ethiopians still continued to honor the gods of Thebes, but, as foreign influence ceased, the representations of this worship became more and more African and barbaric. Even after Christianity had triumphed everywhere else, the Nubians, as late as the 6th cent. AD, were still coming to Philae to give honor to the statue of Isis (Erman). In the 6th cent. AD a native king, Silko, established a Christian kingdom in the Northern Sudán with Dongola as its capital. This raised somewhat the culture of the land. In the next century the Arabs made Nubia tributary, though it took an immense army to do it. For six

Winckler long ago proved that the Assyrians designated a district in Northern Arabia by the same name which they ordinarily applied to E. Skinner (Genesis, 1910, 208) references thinks the Hebrews also made this distinction and were therefore entirely right when they spoke of Nimrod as "son of Cush," since the earliest Bah dynasty had as a matter of fact a Sem origin. There may be other references to an Arabian district, but undoubtedly the African Kush must be the one generally designated. This is referred to once in the NT and over 40 times in the OT. Many secular monuments speak of the high honor paid to women in E., and Candace (Acts 8:27) seems certainly to have been an official or dynastic name for a number of Ethiopian queens. One of the pyramids of Meres was Candace's—her picture can still be seen at Kaga—and to her belonged the wonderful treasure of jewelry found in 1834 by Ferlini and now in the Berlin museum. Petronius (24 BC) raided E. for Rome and stormed the capital, but Candace sent ambassadors to Rome and obtained peace. The "eunuch" who may have been the treasurer of this very queen was prob-
ably “no black proselyte but a Jew who had placed the business ability of his race at the service of the Nubian woman” (W. Max Müller). In the OT E is spoken of with great respect, and several Bible characters are named Cushi (2 S 13 21 AV; Jer 36 14; Zeph 1 1); even the Ethiopian (Acts 8 27) was an Ethiopian (Ps 112 1), and Ebed-melek the Ethiopian is helper to Jeremiah (Jer 38 7). It is a land situated along the frontiers of the civilized world (280-309 AD), and with Jews in its fifth century (Zeph 3 10-13). It is a land rich (Job 28 10); Isa 43 3); is engaged in trade with Arabia (45 14), and its citizens are proud of their nationality (Ps 87 4). Again and again the relation of Cush with Sheba is mentioned (Gen 10 7-28; Isa 43 5, etc), which latter statement is strangely corroborated by the recently discovered Sabaean inscriptions throughout Abyssinia. Its typical inhabitants have a color as unchangeable as the leopard’s spots (Jer 13 28), are careless (Ezk 30 9), but very warlike (Ezk 30 5; Jer 46 9), giving “imitate” strength to Nineveh ( Nah 3 9), but who can be resisted by Israel because of Jeh’s favor (2 Chr 16 8; Isa 20 5; 36 6). Jeh is interested in the history of E. as well as Egypt (Isa 20 3), loves the land of Cush (Isa 11 16), and in the end, and the time is coming when E. shall yet stretch out her hands to Jeh (Ps 85 31). Cush and Mizraim are correctly mentioned as a political unit (Isa 20 4 f), and several kings of E. are mentioned by name—(2 Chr 14 13; Jer 25 20; 2 K 17 41; and Tirhaka 2 K 21 19; Isa 37 9). The statements concerning these kings have been pronounced incorrect because it seemed that Zerah could not possibly be an equivalent for Usarkon or So for Shabaka—the known kings of Egypt at those periods—and also because the reigns of Shabaka and Tirhakah did not begin until after the dates at which in the Heb records they were called “kings of E.”

Recent, information, however, makes it clear that both Shabaka and Tirhakah exercised royal authority in the Delta before they were given it farther south, and that the Heb transcription of names was very easy and natural. (See W. M. Flinders Petrie, *Hist of Egypt*, III. 280-300; *Egypt and Israel* 1911. 76).

Sem influence entered Abyssinia at least as early as the 7th or 6th cent. BC (see above), and the kings of Axum claimed descent from Menelek, son of Solomon, but the first certain confirmation of the kingdom of Axum comes from the middle of the 1st cent. AD, at which time Axum was a rich capital, and its ancient sacredness was so great that from that period clear down to the 19th cent. the kings of Abyssinia would travel there to be crowned. There is no reason to doubt that Frumentius (cir 330 AD) was the first to introduce Christianity. Merope of Tyre, according to the oft-told story, when returning from India with his two nephews, was captured and killed off the Ethiopian coast, but the two boys were carried to the Abyssinian king; and although one perished the other, Frumentius, succeeded in converting the king and his people to Christianity, and so later was himself consecrated by St. Athanasius of Alexandria as the first Metropolitan of E., taking as his title *Abu Salama* (“Father of Peace”). From that time until now, with but one single interruption, the *Abuna* (“Father”) has always been appointed by the Patriarch of Alexandria and since the 13th cent., has been by legal necessity not a native Abyssinian, but a Copt.

After the Council of Chalcedon (450 AD) condemned all as heretics who did not accept the “double nature” of Christ, because of Egypt and Abyssinian churches separted themselves from Rome, believing so thoroughly in the Deity of Christ as to refuse to accept His humanity as essential “nature.” In the 6th cent. a great company of monks entered Abyssinia, since which time the monastic tendency has been strongly marked. Caleb, king of Axum, attacked the Monocrites across the Red Sea—either for their persecution of Christians or for their interference with his wealth. In the 9th century Axum controlled a large district of Arabia. At this time Abyssinian influence was great. Aksum was also felt, and the Christian cathedral at Axum was a magnificent work of architectural art. The early churches were protected from the heavy surrounding Muslim kings.

In the 11th cent., the invasion of Africa by Islam in the 7th cent. required 300 years of battle for the preservation of Abyssinian liberties. The Christian kings of the African states succeeded in preserving both—but its civilization was lost, and for long a land completely hidden from the eyes of its fellow-Christians in Europe. Occasionally during these centuries a rumor would reach Europe of a “Prester John,” somewhere in the Far East who was king of a Christian people, yet it was a thrilling surprise to Christendom when Ebed-melek of Cavillon in the 11th cent. discovered this lost Christian kingdom of Abyssinia completely surrounded by infidel pagans and Mohammedans. In the 13th cent., the Negus of Abyssinia sent an envoy to the king of Portugal asking his help against the Moslems, the appeal was met with favor. In 1520 the Portuguese fleet arrived in the Red Sea and its chaplain, Father Francisco Alvares, went 20 years later to the Christian world by his curious narratives. Not long afterward, when the Arabs actually invaded the country, another Portuguese fleet of military purpose was sent with them, commanded by Christopher de Gama. These 450 musketeers and 300 sailors helped to consolidate the Christian aid to the endangered state. Father Lobo tells the story. The Abyssinian king must have been grateful for such help, but presently the Portuguese sought to convert the Abyssinian clergy to convert him and his people to the Roman Catholic faith because the king and his people were Mohammedans, the most zealous missionaries, was compelled to leave the country and the Jesuits who remained were mistreated. The later efforts to win the Abyssinian Christians to renounce the Monophysite heresy and accept the doctrine and control of Rome were somewhat more successful. In the 17th cent., a mission to Abyssinia was made, and in 1855, the Portuguese were again the interest of Christendom. The tr of the Bible, which was made by his Abyssinian helpers, was published by the British and Foreign Bible Society, and in 1859 the Church Missionary Society sent out Gebat and Peketh as the first Protestant missionaries to Abyssinia, who were followed shortly after by some Roman Catholic missionaries also. Although the native priests the Protestants were expelled in 1838 and the expulsion of the Roman missionaries followed in 1854. In 1899, a Copt who had been a youth by a Protestant school, became *Abuna*, and Protestant missionaries were again admitted, but succeeded in doing little permanent work owing to the political disturbances while King Kasa (Theodore)—the Napoleon of Africa—was attempting to consolidate native resources and build up an African empire. At this period the influence of Great Britain began to be felt in Abyssinia.

After the suicide of Theodore (1863) Abyssinia was divided against his order, and the interest of Christianity was again the interest of Christendom. The *Mohammedan* World of Today, by Zdenék Červenka, in *The Missionary World, 1910-11.*

In creed, ritual, and practice, the Abyssinian church agrees generally with the Coptic. There are seven sacraments and prayers for the dead. 5. Beliefs and Practices. As for "double nature," and to the saints; facts and pilgrimages, and also the use of the cross, are honored and venerated by immersion and infants by affusion. A blue cord is placed about the neck at baptism.
An extract from one of the Gospels, a silver ring, an ear pick and a small cross, often very artistic, are also worn about the neck. No charms or beads or crucifixes ('graven images') are worn. The Jews in the Chicago region are mostly of the Sephardic type, and on an average every other day during the year is a religious holiday. The people are ignorant and superstitious, yet impress observers with their grave kindliness and seem at times eager to learn. The clergy can marry before but not after ordination. Priests must be able to read and recite the Nicene Creed (the 'Apostles' Creed' is not known), but do not understand the Ge'ez language in which the liturgies are written. They conduct many and long services and attend to the ceremonial purifications. Deacons must also be able to read; they prepare the bread for the Holy Sacrament and in general help the priests. The monastic clergy have chief care of the education of the young — though this consists mainly in Scripture reading — and their head, the Etichaq, ranks next to the Abuna.

The ancient churches were often basilican, but modern native churches are quadrangular or circular. The Holy of Holies always stands in the center, and is supposed to contain an ark. Tradition declares that the ark in the cathedral at Axum is the original ark from Solomon's temple. An outer court surrounds the body of the church, which is freely used by laymen and as a place of entertainment for travelers. Most of the pictures are contemporary. These are both Egyptian and European influence, and are probably not merely decorations but have a relation, as in Egypt thought, to spiritual advancement in this life or the next (cf. Budge, Intro to Lives of Mabdi S'gyn and Sebta Kretos, 1898). The sermons consist of chants and psalms, reading Scriptures and reciting liturgies.

The Abyssinian canon (Sem'amnay Ahadu) consists of 46 OT and 35 NT books. Besides the usually accepted books, they count Shepherd of Hermas, Synods (Canons), Epistles, Psalms, Lutes of Clement, Macc, Tob, Jth, Wisd., Eclesus, Bar, 4 Ezr, Asc Issa, Book of Adam, Joseph ben Gvron, En and Jub. The Ethiopic texts of the other two latter give these books in the most ancient form, and their discovery has led to much valuable discussion. The use of the Ge'ez language in which these are written dates back to a time shortly before the introduction of Christianity in the 5th or 6th cent. All the text is almost exclusively tr from Gr writers or adaptations of such writings. Quotations abound from the Psalms, Gregory, Ignatius, Athanasius, Epiphanius, Cyril, Doseurus, etc. The second literary period begins 1268, when the old 'Solomonic' Dynasty regained its place and continues to the present; it consists mainly of tr from the Arabic. In both periods the topics are few: liturgies, hymns, sermons, the heroic deeds of the saints and their orthodoxy. The clergy now use the Old Gospels, as David has his four stones, to kill every heretical Goeliah (cf. Goodspeed and Crum, Patrologia Orientalis, IV, 1908). A large place is given to miracles and magic prayers and secret names (of Budge, Miracles of the Virgins Mary, 1900, and 'Magic Book of Disciples,' JAOS, 1904). The legends or histories are occasionally well written, as the famous 'Magda Queen of Sheba' (ET by Mrs. J. Van Vorst, 1907), but usually are inferior in style as in thought (cf. Littmann, 'The Ethiopic Alexianum,' 1909). The two names of 'popular literature' and many Abyssinian 'proverbs' are extant (JAOS, XXIII, 51-53; XXXV, 1-48; Jour. asiatique, IV, 487-95).

The modern Nubian does not write, and his ancient predecessors wrote but little. Even in the days of the Pharaohs the hieroglyphics in most Nubian temples were written so poorly as to be almost unintelligible, and in later Christian monuments put up by native rulers the usual inlaying of the Divine tablets accompanying the objects was left blank. Some centuries before our era the necessary monumental inscriptions began to be composed in the Nubian language, though still written in hieroglyphics. Shortly after the beginning of the Christian era a native cursive writing begins to be used on the monuments, closely resembling the Egyptian abjad, from which undoubtedly its alphabet was derived (F. L. Griffith in Aretë). Finally, after Nubia became Christian (6th cent.), another native system appears written in Gr and Coptic letters. Lepsius found two such inscriptions on the Blue Nile and numbers have since been discovered, but until 1906 these were as unreadable as the other two forms of Nubian writing. In that year Dr. Karl Schmidt found in Cairo two precious fragments of parchments which had been owned by some Nubian Christians of probably the 8th or 9th cent. One of these contained a selection of passages from the NT — as was ascertained by comparing it with the Gr and Coptic Scripture. Each passage to which it refers, besides touching several proper names were soon deciphered. New inscriptions are now being brought to light every few months, and undoubtedly the tr of this important tongue, which contains the "history of an African Negroes and the Gnostics, and also the religious history of the long-lost Christian church of the Södän, will soon be accomplished. The other fragment found by Schmidt was a curious Hymn of the Cross, well representing the ancient Egyptian hieroglyphic writing:

'The cross is the hope of Christians; The cross is the resurrection of the dead; The cross is the physician of the sick; The cross is the liberator of the slave,' etc.

—James H. Breasted in BW, December, 1908; Nation, June 2, 1916.

Scientific observation of Nubia began with Burchardt (1813), Caulliau, and Waddington (1821), and esp. with Lepsius (1844), but excavation by the Royal Academy of Berlin, University of Pennsylvania, University of Liverpool, and Oxford University.

Literature.—Besides the works quoted above, among recent Encyclopaedias, see esp. Encyclopaedia of the Bible, by Drs. H. H. Rowland, New Sch-Heiz; and among the more recent books: James T. Brett, The Christian Government of the Ethiopians. The Abassiean in Arabien and Afrika (1890); A. B. Wyldes, Modern Abyssinia (1901); R. P. Skimmer, Abyssinia of Today (1906); Th. Noeldike, Die äthiopische Litteratur (1906); Louis J. Moritz, Les civilisations africaines (1904); Littmann, Geschichte der aethiopischen Literatur (1907); W. Max Müller, Aethiopien (1904); Perrot, Hist of Egypt (1891-1901); J. H. Breasted, Temples of Lower Nubia (1906); Contributions of Sudanese Nubia (1908); A. E. Weigall, Report of Antiquities of Lower Nubia (1906); E. A. W. Budge, The Egyptian Sudan (1907); Krommert, Glas nauw en Grove der Ethieo-Abeesineen Kerk (1895); M. Fowler, Christian Egypt (1901); Dowling, Abyssinian Church (1902); "Metropolitan of Abyssinia," Liverpool University Expedition, (1899-1900); University of Pennsylvania Publications, Egypt Dept.; E. E. Cox, Jr., Expedition to Nubia, I-IV (1909-11); Archeological Survey of Nubia; and Egypt government reports.

Camden M. Coehn

ETHIOPIAN EUNUCH, e-thi'-o-p-an u'nuh (אֵוֹנָךְ, e'venokh): A man who occupied a leading position in the ancient-Absynian church. The queen of the Ethiopians, and who was converted and baptized by Philip the deacon (Acts 8:21-27). Being a eunuch, he was not in the full Jewish communion (cf. Dt. 23:1), but had gone up to Jerusalem to worship, probably as a proselyte. During his return journey he spent the time in studying Isaiah, the text which he used being that of the LXX

Ethereal Encyclopaedia of the International Standard Bible
THE KUSHITE C. Good, represents Perhaps shed place of the language. The flattered in themselves present to King time. It was called Greek, and Egyptian, was Buthais: by some modern authorities, e.g. G. A. Smith, it has been located at or near Gaza. The verse containing the confession of the eunuch, "I believe that Jesus Christ is the Son of God," is emended either wholly or in part by some texts, but Hilgenfeld, Knowing, etc., regard it as quite keeping with the context. Tischendorf, WH, RV text, etc., uphold the omission. The verse occurs in the body of AV, but is given only as a footnote in RV and ARV. The diligence with which the eunuch pursued his reading, the earnestness with which he inquired of Philip, and the promptness with which he asked for baptism—all testify to the lofty nature of his character.

C. M. Kerr

ETHIOPIAN WOMAN. See CUSHITE WOMAN.

ETHIOPIAN LANGUAGE, e-thi-op'ik lan'gwaj: The language commonly called Ethiopic is the language in which the inscriptions of the kings of the Egyptian Empire, Kushite (Axumite) empire and most of the lit. of Christian Abyssinia are written. It is called leátna Ge'ez, "the tongue of Ge'eza," by the Abyssinians themselves, most probably because it was originally the dialect of the Ge'ez tribe, who in the dynasty must have dwelt in or near Aksum (Axum).

The names Ethiopia and Ethiopians have been used in many different meanings by various peoples. To the Greeks, Ethiopia was a country of Egypt, and to this sense the word is generally used in the histories of Egypt. The Ethiopian kings came from that country which is now called Abyssinia, or African Ethiopia, in the Holy Bible, especially in the Psalms. In Holy Bible times the term received a wider meaning, and Ethiopia was the name of all the land between the Red Sea and the Nile, south of Egypt proper. Sometimes "Indian" and "Ethiopian" were synonymous, or Ethiopic was given, even considered to stretch as far as to the Atlantic Ocean in the W. But of these countries the Greeks and Romans had very little exact geographical knowledge. See ETHIOPIA.

The fact that Ethiopia at some time meant the country between the Red Sea and the Nile prompted the pagan kings of Aksum in northern Abyssinia to adopt this name for their own country and to give it a narrower sense than the one we now give it. At that time the Semitic inscription of King As'kus (As'kas, the word Atshor), a rendering of the Sem Haba-shat ("Abyssinia," but here more specially referring to Northern Abyssinia). Under this same king, about 350 AD. Abyssinia became Christian; and after the Bible had been translated into the Ge'ez language, the Abyssinians found that Ethiopia was mentioned there several times. Their national pride was flattered by the thought that their country should be referred to in the Holy Scriptures, and for this reason they were all the more ready to apply the name in question to their own country. Up to the present day they call it Ethiopia (Itáposi), and themselves Ethiopians; their legends speak even of an ancestor Itápos.

We may then, if we choose to do so, speak of a Nubian and an Abyssinian Ethiopic, but the term "Ethiopic language" has come into general usage as an equivalent of leátna Ge'ez, and should therefore be applied only to the ancient literary language of Abyssinia.

This language is closely allied to the languages of Southern Arabia: it represents the southwestern branch of the southern division of the Sem languages. The most important branch of this division is, of course, the Arab. language, and with this Ethiopic has a great deal in common. On the other hand there are many words and forms in Ethiopic which are not found in Arab, but in Heb or even in Bab and Assy. It has been held that the home of the Semites was in Africa; and if that were the case, the people who spoke the Ethiopic language may never have migrated very recently. But the majority of scholars who have expressed their opinion upon the subject believe that Asia was the home of the Semites; this is the opinion of the writer of this art. also. Then the Sem inhabitants of Abyssinia spoke the language of the Red Sea. Their migration must have begun many centuries BC. It has hardly ever stopped, since Arabs in smaller, and sometimes in larger, numbers have been drifting into Abyssinia at all periods.

The Sem conquerors of Abyssinia found peoples of two different races in the country where they settled: (1) African aborigines and (2) Kushites, a branch of the Hamitic family. Their languages were different from each other and, of course, different from that of the Semites also; several of them are spoken up to the present day. When the Semites first came and formed their literary language, they did not allow the languages of the country to influence their own speech very much; but gradually this influence has been felt, and it is very evident in the modern Sem languages of Abyssinia. An outline of the history of the Ethiopian language is as follows: Its oldest monument known so far is the Sem part of the bilingual inscription of King Ez'âná, which dates from the first half of the 4th cent. AD. Before that time Ethiopic must have been spoken, without doubt, but it was not written: Gr and Sabaeen were written instead. At the time of King Ez'âná the knowledge of the Sabaeen language seems to have been very little; but the Sabaeen inscription just mentioned is in the Ethiopian language, but carved once in Sabaeen script and a second time in the native Ethiopic script which had been derived from the Sabean. In the first of these two "editions" two or three Sabean words are used instead of their Ethiopic equivalents. A few other ancient inscriptions found in the Aksumitic empire may also be dated from the same period.

Possibly in the same 4th cent. the Gr of the Bible into Ethiopic was begun; and there seems to be the beginning of a real Ethiopic lit. Perhaps the Ps and the Gospels were translated first, being most needed in the service of the Christian church. The different books of the Scriptures were translated by different men, some of whom rendered literally, and some with regard to the sense, some having a good, some only a poor, knowledge of the language from which, and the language into which, they translated. Both Testaments were translated from the Gr by men whose mother-tongue was probably Aramaic. This is proved by the presence of Gr and Aram. words and by the forms in which the Heb names appear in Ethiopic transliteration. The oldest influences which the Ethiopic language experienced were therefore: (1) Sabaeen; a number of technical terms may have been adopted by the ancient Aksmites from the Sabaeen at the time when this was their literary language; (2) African, i.e. Kushite and native African; the Sem conquerors found a great many new animals and trees or plants, which they did not know in their new country, and in many cases they adopted their African names; (3) Aramaic, i.e. Jewish and Christian; these are mostly words referring to religious or theological matters; (4) Gr; some of the Gr words found in Ethiopic refer to religious matters in the same way as the Aram., others denote objects or ideas which the ancient Abyssinians received from the civilized world, others again are mere transliterations of Gr words in the
Bible and other religious books, which the translators did not understand.

The time of the Aksumite empire was the time when the Ethiopic language flourished. This empire, which was at its height in the 7th or 8th cent. AD; and we know very little indeed of the history of Abyssinia from about 700 until about 1300 AD. In 1270 the so-called Solomonic Dynasty came to the throne again; the seat of the empire, however, was no longer Aksum but Gondar, N. of Lake Tsalá. Meanwhile the literary language had become a dead language; new dialects had sprung up and taken its place in everyday conversation. But Ge’ez continued to be the sacred language; it was the language of the Bible and of the church, and when completed in the 14th and 15th centuries, a revival of Abyssinian lit. came about, the literary language was Ge’ez. But it was influenced by the new dialects, esp. by the Amharic, the language of Amhara, where Gondar was situated and where most of the books were written or transcribed. This influence affected in particular the spelling of Ge’ez in those books which dealt with religious matters and which therefore had to be written in pure Ge’ez. In historical books a great many words were taken from the Amharic, and this language, called lemm tärsk, “the tongue of the chronicles,” has often the appearance of a mixed language.

In the 16th and 17th centuries, European missionaries came to Abyssinia and tried to convert the monophysite Abyssinian Christians to Romanism. In order to come into close contact with the common people they used Amharic as a literary language, so that everybody, not only the learned, might understand the writings, and their example was followed by the defenders of the native church; and since that time Amharic has become a recognized literary language in Abyssinia, although Ge’ez is still considered the real language of the church.

Amharic was derived from a sister language of the Ethiopic; the direct descendant of the Ethiopic language is modern Tigré; a language derived from a dialect very closely related to Ge’ez is modern Tigré.

LITERATURE.—Ludolf, Historia Aethiopica, 1681; id., Commentarius ad suum historiam Aethiopicam, 1691; Dillmann, Grammatik der äthiopischen Sprache (tr. into Eng. by Crockett) 1907. Intro., Littmann, Geschichte der äthiopischen Literatur, 1907.

ETHIOPIAN VERSIONS, eth'ní-kér'vən várs'ha:n(s): Christianity was introduced into Abyssinia by Syrian missionaries, who probably spoke Gr. about the time of Constantine the Great. The Bible was transcribed into Ethiopic or, to use the native name, Lesamo Ge’ez, the OT being from the LXX, between the 4th and 5th centuries, by various hands, though the work was popularly ascribed to Frumentios, the first bishop. The fact of the Scriptures having been transcribed into Ethiopic was known to Chrysostom (Hom. II, in Ioannem), by whom the words were revised some time about the 14th century, and corrected by means of the MT. The Ethiopic Scriptures contain the books found in the Alexandrine recension with the exception of the Books of Macc.; but their importance lies in their pseudopigraphic writings, the Aev Isá, the Book of En and the Book of Jub. The 1st ed. of the NT appeared at Rome in 1548–49 (reprinted in Walton), but a critical edition has yet to be made; one issued by the British and Foreign Bible Society in 1830 contains many errors. The Ethiopic Apocrypha have been edited by Dillmann (the Octotheuch and 1–4 Kings and Apoc), Bachmann (d. 1894) (Isa, Lam, Ob and Mal), and Ludolph (Ps.). The Psalter has been often printed from 1513 on. The Book of En was first transcribed by Richard Laureys and published at Oxford in 1582, but the standard editions are those of Dillmann (Leipzig, 1853) and R. H. Charles (Oxford, 1893). The importance of this work lies in the fact that the influence of Gr. on the NT has been greater than that of all the other apocryphal and pseudopigraphic books (cf. Charles, Charmed 41). Not only the phraseology and ideas, but the doctrines of the NT are greatly influenced by it. Of the canonical books and Apoc the MSS are too poor and too late to be of any value for the criticism of the Gr. text.

THOMAS HUNTER WEIR

ETH-KAZIN, eth-ká'sín (םֶתֶה קַזִּין; ititah kázín; AV Itthah Kazin): A town on the eastern border of Zebulon, mentioned between Gath-hepher and Rimmon (Josh 19:13). The site is not identified. “Itthah” of AV is due to misunderstanding of the Tifin.

ETHMA, eth'má (אֶתְמָא Ethmá), RV NOOMA (q.v.).

ETHNAN, eth'ían (אֶתְנָן, “gift” or “hire”; אֶתְרַבִּי Ethrabi): A Judahite (1 Ch 4:7).

ETHNARCH, eth'nárk (2 Cor 11:32 m.). See GOUVERNOR.


ETHNOGRAPHY, eth'nog'ræ-fi, ETHNOLOGY, eth-nol'o-gi. See TABLE OF NATIONS.

EUBULUS, eu'bú-lús (Εὐβοῦλος, Euboulos, lit. “of good counsel”), 2 Tim 4:21: One of the members of the church in Rome at the time of Paul’s second imprisonment in that city.

The apostle mentions how, at his first answer to the charges brought against him at the emperor’s tribunal, the Rom. Christians as a whole proved disloyal to him—no one took my part, but all forsake me” (ver. 16). In these circumstances when the descent of Paul by the Christians in Rome was so disheartening, it is pleasing to find that there were some among them who were true, and Eubulus was one of these. Paul therefore in writing the last of his epistles sends to Timothy a greeting from Eubulus.

Nothing more is known in regard to Eubulus. As his name is Gr, he was probably a Gentile by birth.

JOHN RUTHERFORD

EUCHEIST, eu'ki-ríst. See LORD’S SUPPER.

EUMENES II, eu'më-nes (Εὐμηνής, Euménēs, “well-disposed”): King of Pergamum, son and successor of Attalus I (197 BC). He is mentioned in the Apoc (1 Mace 8:8) in connection with the league which Judas Maccabaeus made with the Romans. As their ally in the war against Antiochus the Great and in recognition of his signal service at the decisive battle of Magnesia (190 BC), E. was rewarded with such extensive tracts of country as raised him at once from comparative insignificance to be the sovereign of a great state. The statement in the Apoc describing his extension of territory differs from those of Livy, Polibius and Appian, and cannot be correct. The Romans are said to have taken “India, and Media and Lydia” from Antiochus and to have given them to E. Antiochus never had any possessions in India nor had any earlier connection of Syria. Of the countries E. was obliged to give up only the countries on the side of Taurus toward Rome. No suggestion for the reading “India” in the narrative has met with acceptance (it may possibly have been a copyist’s error for “Jonia”; see Livy xxxvii.44). E. cultivated the Roman alliance carefully but became suspected in connection with the affairs of Perseus, the last king of Macedonia.
He never came to an open rupture with the Romans, and died in 159 BC, after a reign of 39 years.

J. HUTCHISON

EUNATAN, ú-ná'tán. See Eunatian.

EUNICE, ú-ní'se, ú'nís (Evéen, Euníkē), is the correct reading, and not Événèsh, Eunêthkē, which is read by the TR of Stephen, three

1. Eunice's syllables: Évén-kē, lit. "conquering Home Timothy. Her name is Gr and this might lead to the inference that she was a Gentile by birth, but such a conclusion would be wrong, for we read in Acts 16:1 that she was a Jewess. Her husband however was a heathen Gr. She was in all probability a daughter of Lois, the grandmother of Timothy, for both of those Christian women are spoken of, in one breath, by Paul, and this in high terms of commendation.

Timothy had not been circumcised in childhood, probably because of his father's being a Gentile; but Paul, the mother and the grand-mother of Timothy, for both of those Christian women are spoken of, in one breath, by Paul, and this in high terms of commendation.

2. How She Did all that lay in their power to train Timothy in the fear of God and in the knowledge of the Scriptures of the OT. "From a child" Eunice had taught her boy to "know the holy scriptures" (2 Tim 3:15 AV). It is right therefore to connect this home training of Timothy in the fear of God, with his and his mother's conversion to the gospel. His name Timothy—chosen evidently not by the father, but by Eunice—signifies "one who fears God." The "wisdom" of the Hebrews consisted not in worldly prudence or in speculative philosophy, but in the fear of the Lord, as is shown in such passages as Ps 111:10, and in Job 28, and in Prov throughout. His name, well fitted in the home training, shows how he was prepared to give a welcome both to Paul and to the gospel proclaimed by him, when the apostle in his first great missionary journey came to Lystra, one of the cities of Lycaonia or Southern (?) Galatia, where Eunice and her family lived. This is implied in the account of Paul's second missionary journey (Acts 16:1), where we read that he came to Lystra, and found there a certain disciple named Timotheus, the son of a certain woman who was a believer, when...

3. Her Conversion to Christ Timothy. This event means that Eunice, Lois and Timothy had been converted on Paul's former visit to Lystra. This conclusion is confirmed in 2 Tim 3:11, where Paul recalls to Timothy the fact that he had fully known the persecutions and afflictions which came to him at Lystra. The apostle repeats it, that Timothy knew what persecutions he then endured. Now this persecution occurred on Paul's first visit to that city. Eunice was therefore one of those who on that occasion became "disciples." And her faith in Christ, and her son's faith too, were genuine, and stood the test of the "much tribulation" of which Paul warned them (Acts 14:22 AV); and on Paul's next visit to Lystra, Eunice had the great joy and satisfaction of seeing how the apostle made choice of her son to be his companion in his missionary work. Eunice is not afterward mentioned in the NT; though it is a possible thing that there may be reference to her in what is said about widows and the children of widows in 1 Tim 5:4.

EUNUCH, ú'nuk (C. évyn, évýn, évyn) espó'don, spódon, sóvý'nos, sóvý'nos; próukos, próukos): Primarily and lit. a eunuch is an emasculated man (Dt 23:1). The Heb word ýárš means, however, to have acquired a figurative meaning, which is reflected in EV where "officer" and "chamberlain" are found as renderings (cf Gen 37:36; 39:1, where ý. is applied to married men; Est 4:4). The barbarous practice of self-emasculature and the mutilation of others in this way was prevalent throughout the Orient. The religious disabilities which men thus deformed labored under the Mosaic law had the effect of making the practice abominable to the Jews as a people (Dt 23:1; Lev 22:23-25). The law excluded eunuchs from public worship, partly because self-mutilation was often partly because a maimed creature of any sort was deemed unfit for the service of Jeh (Lev 21:16 f; 22:24). That ban, however, was later removed (Isa 56:4.5). On the other hand, the kings of Israel and Judah followed their royal predecessors in employing eunuchs (1) as guardians of the harem (2 K 9:32; Jer 41:16), and (2) in military and other official posts (1 S 8:15 m; 1 K 28:9 m; 2 K 8:6 m; 23:11 Avm; 24:12,13 m; 25:19 m; 28:8,9 m; 1 Chr 28:1 f; 2 Chr 18:8 m).

How Origen misunderstood and abused the teaching of this passage is well known (Eusube, H.E. VI,1,8), and his own pathetic comment on the passage shows that later he regretted having taken it thus lit. and acted on it. His is not the only example of such a perverted interpretation (cf Talm, Shabbath 152a, and of Midr on Ecel 10:7). The "a man of Nicanor and a eunuch" of Christ's words to John (John 18:9) is evidently not to be taken literally, but only to indicate that he was a member of the imperial court, known to those whom He addressed, as was the metaphorical use of the word in application to the third class well understood by them (cf Lightfoot, Horae Heb et Talm; Schöttgen, Horae Heb, in loc.).

It is significant that Jesus expresses no condemnation of this horrible practice. It was in keeping with His far-reaching plan of instilling principles rather than dealing in denunciations (Jn 3:17; 8:11). It was by His positive teaching concerning purity that we are shown the lines along which we must move to reach the goal. There is a more excellent way of achieving mastery of the sexual passion. It is possible for men to attain as complete control of this strong instinct as if they were physically sexless, and the resultant victory is of infinitely more value than the negative freedom produced by self-emasculation. These "make themselves eunuchs" with a high and holy purpose, "for the kingdom of heaven's sake"; and the interests created by that purpose are so absorbing that neither time nor opportunity is afforded to the "fleshy lusts, which war against the soul" (1 Pet 2:11). They voluntarily forego marriage even, undertake virtual "eunuchism" because they are completely immersed in and engrossed by "the kingdom of heaven" (cf Jn 17:4; 1 Cor 7:25,38f; 9:5 and see Bengel, Gnomon Novi Test in loc. and Clem. Alex, Strom., iii.17 ff). See MARRIAGE.

LITERATURE.—Driver, "Deuteronomy." ICC: DT 23:1; Comm. on N., ed. by Morris and Shaw, 2:313; T. Ch. Hist., II, 493; Wendt, The Teaching of Jesus, II. 72 ff; Perus, IV, vii (1893), 294 ff; Enc Brit, art "Eunuch." 

GEORGE B. EAGER
EUODIA, 6-5'dia (Εὐώδια, Euodia, lit. "prosperous journey." The TR of Stephen reads Euω-
δια, Euodia, which means "fragrant.
1. Women Phil 4:2. AV has transformed Euo-
dia into Euodias, which is a man's name.
2. The Difference Which arose: That, instead of the branch being healed.
3. Paul Entreats Them: They are called the "true yokefellow" or "worthy fellow-worker"
4. The True Yoke. It is a name used in the gospels to indicate a partner in work.
5. The Plea. It is said to exist when there is a difference of opinion.

EUODIAS, sko'tor (Εὐωδίας, Euodias, "true of noble father"): The name given to Antiochus V who had succeeded his father Antiochus IV (Epiphanes),
184 BC, while still a child under the guardianship of Lyais, his tutor. The name is repeated in
the absence of Philip, a friend and foster-brother of the child's father, whom on his deathbed he had
appointed guardian for his son, Lyais continued his
duty as guardian, set the king upon the throne and
named him Antiochus. He was, however, overpowered.

EUPHURATES, o-pl'ra'tes (Ἠὐφοράτης, Euphorates, "the good and abounding river"): The longest (1,780 miles) and most important stream of
Western Asia, generally spoken of in the OT as "the river" (Ex 23:31; Dt 11:24). Its description naturally falls into three divisions:
upper, middle and lower. The upper division traverses the mounta-
inous plateau of Armenia, and is formed by the
junction of 2 branches, the Frat and the Murad. The Frat rises 25 miles N.E. of Erzerum, and only
60 miles from the Black Sea. The Murad, which,
though the shorter, is the larger of the two, rises in the
vicinity of Mt. Ararat. After running respec-
tively 400 and 270 miles in a westerly direction, they
unite near Keban, whence, in a tortuous channel of alluvial soil, they
form, and in a south-
westly direction, the current descends in a suc-
cession of rapid cataracts to the Syrian plain,
along some distance above the ancient city of Carchemish,
where it is only about 200 miles from the N.E.
corner of the Mediterranean. In its course through
the Armenian plateau, the stream has gathered the
sediment which gives fertility to the soil in the lower part
of the valley. It is the melting snows from this region which produce the annual floods from
April to June.

The middle division, extending for about 700 miles to the bitumen wells of Hit, runs S.E. "through
a valley of a few miles in width, which has eroded
in the rocky surface, and which, being more or less
covered with alluvial soil, is generally cultivated by artificial irrigation...

Beyond the rocky banks on both sides is the open desert, covered in spring with a luxuriant verdure, and dotted here
and there with the black tent of the Bedouin" (Sir
Henry Rawlinson). Throughout this portion the
river formed the ancient boundary between the
Assyrians and Hitites whose capital was at Car-
chemish, where there are the remains of an old
bridge. The ruins of another ancient bridge occur 2000 miles lower down at Taphaeus,
where the Greeks forced it under Cyrus the younger.

Throughout the middle section the stream is too
rapid to permit of successful navigation except by small boats going downstream, and has few and insignificant tributaries. It here has, however, its greatest width (400 yds.) and depth. Lower down the water is drawn off by irrigating canals and into basins.

The fertile plain of Babylonia begins at Hit, about 100 miles above Babylon; 50 miles below Hit the Tigris and Euphrates approach to within 25 miles of each other, and together have in a late geological period deposited the plain of Shinar or of Chaldea, more definitely referred to as Babylonia. This plain is about 250 miles long, and in its broadest place 100 miles wide. From Hit an artificial canal conducts water along the western edge of the alluvial plain to the Pers Gulf, a distance of about 500 miles. But the main irrigating canals put off from the E. side of the Euphrates, and can be traced all over the plain past the ruins of Accad, Babylon, Nippur, Bīșmāya, Tellōh, Ereh, Ur and numerous other ancient cities.

Originally the Euphrates and Tigris entered into the Pers Gulf by separate channels. At that time the Gulf extended up as far as Ur, the home of Abraham, and it was a seaport. The sediment from these rivers has filled up the head of the Pers Gulf for nearly 80 miles since entering it, and the plain has become so marshy that the Euphrates, which at Babylon is running at a higher level than the Tigris, a large canal left the Euphrates just above Babylon and ran due E. to the Tigris, irrigating all the intervening region and sending a branch down as far as Nippur. Lower down a canal crosses the plain in an opposite direction. This ancient system of irrigation can be traced along the lines of the principal canals "by the winding curves of layers of alluvium in the bed," while the lateral channels "are hedged in by high banks of mud, heaped up during centuries of dredging. Not a hundredth part of the old irrigation system is now in working order. A few of the mouths of the smaller canals are kept open so as to receive a limited supply of water at the rise of the rivers, which then conducts itself over the lower lying lands in the interior, almost without labor on the part of the cultivators, giving birth in such localities to the most abundant crops; but by far the larger portion of the region between the rivers is arid, and, being wilderness, was at first the best part with broken pottery, the evidence of former human habitation, and bearing nothing but the camel thorn, the wild cacao, the colchocyn-apple, wormwood and the other weeds of the desert" (Rawlinson). According to Sir W. Wilcock, the eminent Eng. engineer, the whole region is capable of being restored to its original productiveness by simply reproducing the ancient system of irrigation. There are, however, in the lower part of the region, large areas overgrown with reeds, which have continued since the time of Alexander who came near losing his army in passing through them. These areas are probably too much depressed to be capable of drainage. Below the junction of the Euphrates and the Tigris, the stream is called Shat el Arab, and is deep enough to float vessels.


GEORGE FREDERICK WRIGHT

EUPOLEMUS, Εὐπόλεμος, (Eύπωλεμος, Eu pólemos): Son of John, the son of Acco—Hakkok (Acts, Acts; Neh 3 4 21, etc); was one of the two deputies sent by Judas Maccabaeus (1 Mac 8 17; 2 Mac 4 11) to Rome cir 161 BC to ask the help of the Romans against Demetrius. A critical estimate of the narrative (1 Mac 8 and Jos, Ant. xii. 10), and the first mention of the Jews as enemies of the Jewish nation and the Romans will be found in Stanley, Lectures on the History of the Jewish Church, III., 350 ff, where it is admitted that "inaccuracies of detail only confirm the general faithfulness of the impression." Keil (Comm., 14) further remarks on this point: "that the author of 1 Mac wrote from twenty to twenty-five years after the destruction of Corinth (146 BC) by the Romans; and that the Jews of Pal were not accurately informed concerning the wars of the Romans with the Greeks." E. has been identified with the historian of the same name quoted by Eusebius (Proc. Ec., IX, 17 ff); but there is no evidence that the historian was of Jewish origin. J. Hutchison

EURAQUILUS, ὥ-ῥακ’-i-l6 (RV ἐφραίκιαν, eurakión; AV ἐφραικίων, eurakidiaen; AV Euroclydon, ὥ-ροκ’-l5-don): The east or northeast wind which drove Paul’s ship to shipwreck at Melita (Acts 27 14). The term seems to have been the sailor’s term for that particular wind, and Paul uses the word which was used by them on that occasion. The difference in the text is explained by the fact that the term was not in general use and was therefore subject to being changed. The precise name is doubtful, but the Euroclydon is most easily explained as a compound of Gr eüros, “east wind,” and Lat aquilo, “northeast wind,” hence euraquilo, “east northeast wind.” This agrees with the experience of navigators in those waters. For a summary of the various meanings of αὐρακία see Unger, M. W. 140. Full discussion of the circumstances are given in the Lives of Paul by various writers.

ALFRED H. JOY

ETYCHUS, Εἰθίκος (Eūthikus, Eúthis, “fortunate”): The story of Etychus occurs in the “we” section of Acts, and is therefore related by an eyewitness of the incidents (Acts 20 7–12). On the first day of the week the Christians of Troas had met for an evening service in an upper chamber, and were joined by Paul and his companions. Etychus was to leave in the morning, Paul “prolonged his speech until midnight.” A youth named Etychus, who was sitting at the open window, became borne down with the wind, owing to the lateness of the hour, and ultimately fell through the opening to the third story. He “was taken up dead.” This direct statement is evaded by De Wette and Olahausen, who translate “for dead.” Meyer says this expresses the judgment of those who took him up. However, Luke, the physician, is giving his verdict, and he plainly believes that a miracle was wrought by Paul in restoring a corpse to life. The intention of Luke in relating this incident is to relate a miracle. Paul went down and embraced the youth while comforting the lamenting crowd, “Make ye no ado; for his life is in him.” The interrupted meeting was resumed, the bread was broken, and the conversation continued till break of day. “And they brought the lad alive, and were not a little comforted.” S. F. HUNTER

EVANGELIST, εὐ-μαν-jel-ist: This is a form of the word ordinarily τρὶς “gospel” (εὐαγγελία, evaggélia), except that here it designates one who announces that Jesus Christ is the “gospeller” (προφέλετης, προφέλετης), “a bringer of good tidings”), lit. God Himself is an evangelist, for He “preached the gospel beforehand unto Abraham” (Gal 3 8); Jesus Christ was an evangelist, for He also “preached the gospel” (Lk 20 1); Paul was an evangelist as well
Eve in the OT

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as an apostle (Rom 1:15); Philip the deacon was an evangelist (Acts 21:8); and Timothy, the pastor (2 Tim 4:5); and indeed all the early disciples who, on being driven out of Jerusalem, "went everywhere preaching the word" (Acts 8:4 AV).

But addition of the angelic order of the ministry, distinguished from every other, is singled out by the Head of the church for this work in a distinctive sense. All may possess the gift of an evangelist in a measure, and be obligated to execute a private relation of duty, but some are specially endowed with it. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

It will be seen that as an order in the ministry, the evangelist precedes that of the pastor and teacher, a fact which harmonizes with the character of the work each is still recognized as doing. The evangelist has no fixed place of residence, but moves about in different localities, preaching the gospel to those ignorant of it before. As these are converted and united to Jesus Christ by faith, the work of the pastor and teacher begins, to instruct them further in the things of Christ and build them up in the faith.

At a later time, the name of "evangelist" was given to the writers of the four Gospels because they tell the story of the gospel and because the effect of their promulgation at the beginning was very much like the work of the preaching evangelist. In character, the Gospels bear something of the same relation to the Gospels as evangelists bear to pastors and teachers.

JAMES M. GRAY

EVE, EV, IN THE OT (אֵו, אֱוָּ, "He"; אֵא, אֵא, "her") was a name given, as the Scripture writer says, Gen 4:4, "from her unique function as "the mother of all living":"

1. The Name: This name is a generic designation, not properly a name but a generic designation, referring to the relation to man; herein lies the peculiarity of the "name" given to her, different from any other human name; but it has its raison d'être, for the relation of each human being to his mate, and the beasts, and represented as intimate and sacred beyond that between child and parent (318-24). The second, Eve, or "life," given after the transgression and its pro- ceeded results, refers to her function and destiny in the spiritual history or evolution of which she is the beginning (316.20). While the names are represented as bestowed by the man, the remarks in 24 and 20 may be read as the interpretative addition of the writer, suited to the exposition which it is the object of his story to make.

As mentioned in the art. Adam, the distinction of man and woman, which the human species has in common with the animals, is given in the general (or P) account of creation (1:27); and then, in the more particu- larized (or J) account of the creation of man, the human being is described at a point before the distinction of sex existed. This sexual distinction between the different origin, but it has also a different object, which does not conflict with but rather supplements the other. It aims to give the spiritual meanings that inhereth in man's being; and in this the relation of sex plays an elementar part. As spiritually related to the man nature, the woman nature is described as derivative, the helper rather than the initiator, yet equal, and supplying perfectly the man's social and affectional needs. It is the writer's conception of the essential meaning of mating and marriage. To bring out its spiritual values more clearly he takes the pair before they are aware of their species distinction, and calls the family, while they are "naked" yet "not ashamed" (2:25), and portrays them purely as companions, individual in traits and tendencies, yet answering to each other. She is the helpmeet for him ("שא הינקֶה", "a helper answering to him").

True to her nature as the being relatively acted upon rather than acting, she is quicker than the man to respond to the suggestion initiated by the serpent and to follow it out to its desirable results. There is the eagerness of desire in her act of taking Condition the fruit quite different from the quasi-matter-of-course attitude of the man.

To her the venture presents itself wholly from the alluring side, while to him it is more like taking a desperate risk, as he detaches himself even from the will of God in order to cleave to her. All this is delicately true to the distinctive feminine and masculine natures. A part of her penalty is henceforth to be the subjection of one to the other (3:16); but for her the values of life were to be mediated through him. At the same time it is accorded to her seed to perpetuate the mortal antipathy to the serpent, and finally to bruise the serpent's head (ver 15). After these eliminations of Gen. Eve is not once mentioned, nor even specifically alluded to, in the canonical books of the OT. It was not in the natural scope of OT history and doctrine, which were concerned with Abraham's descendants, to go back to so remote origins as are narrated in the story of the first pair. The name Eve occurs once in the Apoc, in the prayer of Tobit (Tob 6:6): "Thou madest Adam, and gavest him Eve his wife for a helper and a stay; of them came the seed of men"; the text then going on to quote Gen 2:18. In 1 Esd 4:20.21 there is a free quotation, or rather paraphrase, of Gen 2:24. But not even in the somber complaints of 2 Esd concerning the woes that Adam's transgression brought upon the race (see under Adam in OT, III, 2) is there any hint of Eve's part in the matter.

JOHN FRANKLIN GENUNG

EVE IN THE NT (אָו, אָו, WH, Εῶς, Ηῆθα): "Eve" occurs twice in the NT and these readings are in the Pauline writings. In 1 Tim 2:12-14 woman's place in teaching is the subject of discussion, and the writer declares that she is a learner and not a teacher, that she is to be in quietness and not to have dominion over a man. Paul elsewhere expressed this same idea (see 1 Cor 14:34.35). Having stated his position in regard to woman's place, he used the Gen account of the relation of the first woman to man to substantiate his teaching. Paul used this account to illustrate woman's inferiority to man, and he undoubtedly accepted it at its face value without any question as to its historicity. He argued that woman is inferior in position, for "Adam was first formed, then Eve." She is inferior in character, for "Adam was not beguiled, but the woman being beguiled hath fallen into transgression." See Child-Bearing. In 2 Cor 11:3, Paul is urging loyalty to Christ, and he uses the temptation of Eve to illustrate the ease with which one can lose his salvation. Eve seems to have had no thought but that the account of the serpent's beguiling Eve should be taken literally.

A. W. FORTUNE

EVE, GOSPEL OF: A gnostic doctrinal treatise mentioned by Epiphanius (Hœr., xxxv.2ff) in which Jesus is represented as saying in a loud voice,
The word which strictly answers to "everlasting" in the NT is αἰώνιος (Rom 1:20; Jude ver 6), rendered by AV in the former passages "eternal," but correctly by RV in both passages, "everlasting." The sense of the word 'everlasting,' in application to future punishment, is considered in art. PUNISHMENT, EVERLASTING.

The term "everlasting" or "eternal," applied to God, describes Him as filling, or enduring through, all the "ages" of time. It is only thus that we can symbolically represent eternity. In reality, however, the eternity of God is not simply His filling of ever-flowing "ages," but rather that aspect of His being in which He is above time; for which time (the succession-form of existence) does not exist; to which the terms past, present and future do not apply. Yet, while God is not in time (rather holds time in Himself), time-sequence, as the form of existence of the world, is a reality for God. See ETERNALITY.

JAMES ORR

EVI, ε'ν'I, ε'ν'.ε: 'TΝ, ε'ν', "desire"; ἔνσε, ἔνσεωτέν, ἔνσεωτένες. One of the five kings, or chiefs of the Midianites, slain by Israel during their sojourn in the plains of Moab (Num 31:8; Josh 13:21).

EVIDENCE, ε'ν-δένσ, EVIDENT, EVIDENTLY, ε'ν-δέντ-λο, ε'ν-δέντ-λοι, ε'ν-δέντ-λοις; ε'ν-δέντ-λοις, "evident," "evidently," "evidently." The word strictly answers to "everlasting" in the NT is αἰώνιος (Rom 1:20; Jude ver 6), rendered by AV in the former passages "eternal," but correctly by RV in both passages, "everlasting." The sense of the word 'everlasting,' in application to future punishment, is considered in art. PUNISHMENT, EVERLASTING.

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JAMES ORR
Evil
Evolution
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has been occasioned by sin or deroction of duty, whether the wrong is active or passive, many, perhaps the majority of those who are injured, are not accountable in any way for the ill which come upon them. Neither is God the author of moral evil. "God cannot be the author of sin; for he should live by that which he created be 2 Peter 3:8; "there is no temptation no man" (Jas 1:13). See TEMPTATION.

By this term we refer to wrongs done to our fellow-man, where the actor is responsible for the action.

1. Moral evil is occasioned by sin (1) when a person, of his own free will, does evil, "perhaps the majority of those who are injured, are not accountable in any way for the ill which come upon them. Neither is God the author of moral evil. "God cannot be the author of sin; for he should live by that which he created be 2 Peter 3:8; "there is no temptation no man" (Jas 1:13). See TEMPTATION.

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For certain Bib. phrases referring to the "evil eye" see Envy; Eye.


H. L. E. LURIE

EVIL-FAVOREDNESS, ε-ντ'λ'νά: The word is the tr of the Heb 277 277, ὀδύρρα τα, lit. "evil thing," and refers to the ritual unfitness for sacrifice of any animal which, though included in the class of clean meats, yet possesses a blemish (see the word), or otherwise lacks beauty of symmetry, or is lean-fleshed (Dt 17 1 AV; cf. "ill blemish," Dt 16 21). We find these conditions combined in Gen 41 3 19 20 21 27, where the seven "ill-favored and lean-fleshed" kine of Pharaoh's dream are mentioned.

EVIL-MERODACH, ε-ντ-μο-θ'να: All the has been found to have been slain by his brother, Nergal-shar-ukin, who then reigned in his stead. Evil-merodach is said in 2 K 25 27 30 and in the passages in Jer 52 31—34 to have taken Jehoiachin, king of Judah, from his prison in Babylon, where he seems to have been confined for 37 years, to have clothed him with new garments, to have given him a seat on a special throne, and to have furnished him to eat at the king's table all the days of his life. It is an undisguised coincidence, that may be worthy of mention, that the first dated tablet from this reign was written on the 29th of Elul, and Jer 52 31 says that Jehoiachin was freed from prison on the 25th of the same month.

R. DICK WILSON

EVIL ONE (δ ποιμνός, ho ponérōs): Nearly all peoples who have expressed their religious thought and feeling in speech in a spirit that pervades over the destinies of men for their good. They believe that there is also a spirit, a person, whose work is to lead men into temptation: a spirit of light and a spirit of darkness. Feelings and preferences may have much to do with the character of the person. In Mt 5 37 39 45; 6 13, AV gives "evil," RV "the evil one," m "evil," the personal form referring to the enemy of the race known by various terms: Satan, "the adversary" or "the accuser," occurs 50; Beelzebul is found 7; devil, 35; it means "accuser," "counsellor." See SATAN.

DAVID ROBERTS DUNGAN

EVIL-SPEAKING, ε-ντ-λ'ε-κ'πε-κ'-ε: Occurs twice in RV: (1) 1 Pet 2 1 it is the tr of καταλάθω, katalethēō, "backbiting," in 2 Cor 12 20; of katalethos, "backbiter" (Rom 1 30); the vb. katalethō is rendered to "speak against" (1 Pet 2 12; Jas 4 11; 1 Pet 3 16); (2) of ἄγαθος, blasphēma, "what is hurtful to the good name of anyone," "detraction," "slander" (Eph 4 31 RV, "railing"; cf. 1 Tim 4 4; Jude ver 9; Col 3 8); the vb. blasphēmēnai is rendered to "speak evil of" (Rom 14 16; 1 Cor 10 30; Tit 5 2, etc.); to "speak evil" occurs in Mk 9 39 as the tr of ἄγαθος, "lightly" (RV "quickly") "speak evil of me; and Acts 19 13 AV, "evil of thy way." In Ps 140 11, we have "evil-speaker" as the tr of 'tah lāshān, "a man of tongue," so RV. The wrong thing condemned as evil-speaking seems to be essentially detraction, what is hurtful to the reputation, and it is often too lightly regarded even among Christians. See Blasphemy; Railing; Slander.

W. L. WALKER

EVIL SPIRIT. See Demon; Demonic; Communion with Demons; Satan.

EVIL THING (το ταύτης, tō kokōn, pl. in Lk 16 25): An evil thing or evil things may be the thoughts of evil men, their plans or their deeds; or the things men suffer for their own wrongs; or the evils consequent upon the errors of others. In the dark picture of fallen men in Rom 1 20, "inventors of evil things" appear. "The evil man out of his evil treasure bringeth forth evil (πονηρά) things" (Mt 12 35). Men should not lust after evil (κακῶν) things (1 Cor 10 6). This fixing the mind upon, with desire and the eye to acquire, "The mouth of the wicked poureth out evil (pā)' things" (Prov 16 28). The rich man had good things in his life, but did not use them to the glory of God or the good of men. The poor man had evil things: slacks, not of his choosing. The scene changes after death (Lk 16 25).

DAVID ROBERTS DUNGAN

EVOLUTION, ε-ντ-λ'ε-κ'πε-κ'-ε: Evolution is a scientific and philosophical theory designed to explain from the origin and course of events the world of nature. 1. The Idea in the universe. By origin, however, of Evolution is not understood the production or emergence of the substance and of the cause or causes of things, but that of the forms in which they appear to the observer. Sometimes the term is vaguely used to cover absolute origin in the sense just excluded. A moment's reflection will make it clear that such a view can never secure a place in the realm of pure science. The problem of ultimate origin is that of the science to resolve. If it is solved at all, it must be by purely philosophical as distinguished from scientific or scientific-philosophical methods. Evolution, therefore, must be viewed in science purely as a process of orderly change in the form of things. As such it assumes the existence of substance or substances and of a force or forces working its successive transformations.1

As an orderly change of the form of things, evolution may be viewed as operative in the field of inorganic matter, or in that of life. In the first, it is known and called cosmic evolution; in the second, organic evolution. Of cosmic evolution again there appears two aspects: according to the conception of Bergson, the lower units of matter (atoms and molecules), or is studied in the region of the great. In the first sphere, it is made to account for the emergence in Nature of the qualities and powers of different kinds of matter called elements. In the second, it explains the grouping together, the movements and transformations of the solar and of stellar systems. Similarly, of organic evolution there appear to be two varieties. The first occurs in the world of life including the vegetable and animal kingdoms. Evolution here accounts for the various forms of living beings building their bodies and passing from one stage to another in their existence as individuals, and for the course of the history of all life as it differentiates into species and genera. The second variety of evolution operates in the higher realm of intelligence, morality, social activity and religion.

The idea of a law of orderly change governing all things is not a new one. Historians of science find

1 This position is apparently contradicted in the title of Henri Bergson's L'évolution creative; but re-interpretation of Bergson's system shows that the contradiction is only apparent. Bergson's evolution is neither substance nor essential cause or eternal kingdom. Evolution is given in his vital impetus (l'élan vital); the former in his concept of duration.
it in some form or other embodied in the philosophies of Heraclitus, Democritus, Lucretius and Aristotle. There are those who find it also in the system of Goutama (Buddhists).

2. Recent Origin of Notion and Theory. In these widely habit of fact inductively brought together, or a thorough enough digestion and assimilation of the material to give the view as presented by them a firm standing. Hegel's idealistic theory of Development is kindred to the evolution theory in its essence; but it too antedates the working out of the system upon the basis of the scientific induction of the phenomena of Nature.

Until the time of Herbert Spencer, the scientific use of the word evolution was limited to the narrow department of embryology. By him, the term was made synonymous with all orderly change in Nature. The notion that such change is the result of chance, however, was not a part of Spencer's teaching. On the contrary, he published has that chance; but the expression of laws undiscovered by the human mind. Yet these laws are just as definite and rigid as those already discovered and formulated.

Since the appearance of the induction method in scientific research, the whole science of biology in particular, the idea of evolution has been elaborated into a great systematic generalization, and proposed as the philosophy of all perceptible phenomena. Beginning as a working hypothesis in a special narrow department, that of biology, it has been extended into all the sciences until all come under its dominance, and it is viewed no longer as a mere working hypothesis, but as a demonstrated philosophy with the force and certainty of fact.

It was natural that such an important proposition as the explanation of the present form of the whole universe by the theory of evolution and Bib- liographic much controversy. On one side extravagant claims were bound to be put forth in its behalf, combined with a misconception of its field. On the other a side the following topics: (1) The belief in a personal God, such as the Christian Scriptures present as an object of revelation; (2) The origin of the different species of living beings as portrayed in the Book of Gen; (3) The particular origin of the human species (the descent [ ascent] of man); (4) The origin of morality and religion, and (5) The essential doctrines of the Christian faith, such as supernatural revelation, the idea of sin, the person of Christ, regeneration and immortality. Beyond the facts as they are known, it will be neither possible nor profitable to enter within the brief compass of the present article.

The relation of creation to evolution has been already suggested in the introductory explanation of the nature of evolution, in the act of bringing into existence material or substance which did not previously exist, evolution does not touch the problem. It has nothing to say of a First Cause. The idea of a first cause may be regarded as material for metaphysics or the ground of religious belief. It may be speculated about, or it may be assumed by faith. This hypothesis, with matter or substance already in existence. A fairly representative statement of this aspect of it is illustrated by Huxley's dictum, "The whole world living and not living is the result of the mutual attraction according to definite laws of the powers possessed by the molecules of which the primitive nobility of the universe was composed" (Life of Darwin, II, 210). This statement leaves two things unaccounted for, namely, molecules and the evolution of the powers possessed by these molecules. How did primitive nobility come to exist? How did it come to be composed of molecules possessed of certain powers, and how did there come to be definite laws governing the gaining of energy? The agnostic answers, "We do not know, we shall not know" (ignoramus, ignorabimus, DuBois-Reymond).

The pantheist says, "They are the substance and attributes of the ultimate Being." "An uncased God who is greater than they, and possesses all the potentialities exhibited in them, together with much more (therefore at least a personal being), has brought them into existence by the power of His will" (Eucken, u. a.).

Thus the believer in evolution may be an agnostic, a pantheist or a theist, according to his attitude toward, and answer to, the question of beginnings. He is an evolutionist because he believes in evolution as the method of the transformation of molecules under the control of the powers possessed by them. Conversely the theist (and implication the Christian) may be an evolutionist. As an evolutionist he may be thoroughgoing. He may accept the following topics: (1) The belief in a personal God, such as the Christian Scriptures present as an object of revelation; (2) The origin of the different species of living beings as portrayed in the Book of Gen; (3) The particular origin of the human species (the descent [ ascent] of man); (4) The origin of morality and religion, and (5) The essential doctrines of the Christian faith, such as supernatural revelation, the idea of sin, the person of Christ, regeneration and immortality. Beyond the facts as they are known, it will be neither possible nor profitable to enter within the brief compass of the present article.

5. Evolution and the Origin of Species. Evolution is strongest in the realm of life. It is here that it first achieved its most signal conquests; and it is here that it was first antagonized most forcibly by the champions of religious faith. Here it proved irresistibly fascinating because it broke down the barriers supposed to exist between different species (whether minor or major) of life. It showed the unity and solidarity of the primary questions concerning with all its infinite variety. It reduced the life-process to one general law and movement. It traced back all present different forms, whether recognized as individuals, varieties, species, genera, families or kingdoms, to a single primary germ (cf. embryo), and the adjective "organo" has been prefixed to it, because the characteristic result is secured through organi-
zation. One of its most enthusiastic supporters defines it as "progressive change according to certain laws and by means of resident forces" (LeConte).

This conception of evolution is manifold. It cannot be given here at any length. Its main lines, however, may be indicated as follows: (1) The existence of gradations of structure in living forms beginning with the simplest (the amoebe usually furnishes the best illustration) and reaching to some of the most complex organisms (the human being). (2) The succession of living forms in time. This means that, according to the evidence furnished by geology, the simpler organisms appeared earlier on the face of the earth than the more complex, and that the progress of forms has been in general from the simpler to the more complex. (3) The parallelism between the order thus discovered in the history of life upon earth and the order observed in the transformations of the embryo of the highest living forms from their first individual appearance to their full development. (4) The existence of rudimentary members and organs in the higher forms.

The most striking of these proofs of evolution are the two which are based chiefly upon embryology and the ontogenetic. The first is based on the fact that in the strata of the earth the simpler forms have been deposited in the lower, the more complex in the upper. This fact points to the growth in the history of the earth of the simpler forms of life in the order of the earlier simpler ones. The second consists in the observation that each individual of complexly constructed species of organisms begins its life in the embrionic stage as the simplest of all living forms, a single cell (constituted in some cases out of parts of two preceding cells). From this beginning it advances to its later stages of growth as an embryo, assuming successively the typical forms of higher organisms, and that during this developmental the same species as read in the palaeontological records. This consideration shows that whatever the truth may be as to the species (for instance, man), each individual of the species (each man) has been evolved in his prenatal life, if not exactly from definitely known and identifiable species (anthropoid individuals perfectly formed), at least from fossil organisms apparently of the same type as those of anthropoids.

But assuming organic evolution to be true upon these grounds, and upon others of the same character, equally convincing to the scientific man, it must not be left out of account that it is to be distinguished quite sharply from cosmic evolution. These two different conceptions of organic reality are based on their basis, but become very different in their application according to the nature of the field in which they operate. Cosmic evolution works altogether through reactions. These are invariable in their cause and effect. Given material elements in certain conditions, they always issue in the same results. Their operations are grouped together under the sciences of chemistry and physics. Organic evolution works through processes to which the term "vital" is applied. Whether these are identical with the chemical-physical processes in the ultimate analysis is an open question among scientists. In the field of purely descriptive science, however, which limits itself to the observation of facts, it can scarcely emerge as a question, since the true nature of vitality is beyond the reach of observation. And upon the whole, the theory that there is an inner difference between vitality and physico-chemical attractions and affinities is supported by certain obvious considerations. But even if vitality should prove to be nothing more than a series of reactions of a chemical and physical nature, the type of evolution to which it yields is differentiated by broad characteristics that distinguish it from merely molecular attractions and affinities.

(1) The processes are not correlated with the chemical-physical ones. Heat, light, electricity, magnetism, gravitation, chemical affinity, are inter-changeable and interchanged among themselves. But none of these can be converted into life as far as we now know. (2) All life is from pre-existing life (some view evolution as a "vital power"). Biogenesis still holds the field as far as experimental science has anything to say about it, and abiogenesis is at the most an attractive hypothesis. (3) The vital processes overcome and reverse the chemical and physical ones. When a living organism is constituted, and as long as it subsists in life, it breaks down and reconstitutes forms of matter into new forms. Carbon, nitrogen, hydrogen, oxygen, in combination with other elements, are separated from one another and reunited in new combinations in the tissues of the plant and the animal. On the other hand, the moment the vital process ceases, the chemical and physical resume their course. The organism in which the vital process has been annihilated is immediately put under the operation of chemical affinities, and reduced into its first elements. So long as the vital process is on, there seems to be a ruling or directive principle modifying and counteracting the normal and natural course of the so-called chemical and physical forces. (4) The vital process is characterized by a more or less continuous and cyclic, and by a spontaneous generation that never show themselves apart from it. These are irritability, assimilation of non-living matter in the process of growth, differentiation or the power in each kind of living organism to develop in its growth regular, thus recurring changes, or reproduction. The result of the vital process is the tendency in the organic product of it to maintain itself as a unity, and become more and more diversified in the course of its life.

These features of the two different evolution make it necessary to account not only for the origin of the matter and the energy which are assumed in the cosmic form of evolution, but also for the origin and nature of the unknown something (or combination of things) which is called life in the organism, whether this be a unitary and distinct force or a group of forces. (It is interesting to notice the return to the notion of life as primal energy in the philosophy of Bergson ["vital"]; of Creative Evolution. The same view is advocated by Sir Oliver Lodge, Life and Matter.)

Furthermore, care must be taken not to confuse any special variety of evolutionary theory in the organism with general theory itself. Evolutionists hold and propose different hypotheses as to the application of the principle. The Lamarckian, the Darwinian, the Weismannian, the De Vriesian views of evolution are quite different from, and at certain points contradictory of, one another. They assume the law to be real and aim to explain subordinate features or specific applications of it as seen in certain given series of facts. They differ from one another in insisting on details which may be real or univocal without affecting the truth of the main law. Lamarckian evolution, for instance (revived recently under the name neo-Lamarckian), makes much of the alleged transmissibility through heredity of acquired traits. Darwinian evolution is based largely on the principle of accidental variations worked over by natural selection and the slow insensible accumulation of traits fitting individuals to survive in the struggle for life. Weismannian evolution posits an astonishingly complex germinal starting-point. De Vriesian evolution is built on the sudden appearance of mutations ("sports") which are perpetuated, leading to new species. It is unscientific to array any of these against the other in the effort to undermine the generic theory of evolution, or to take their differences as indicating the collapse of one by the others. But it is the result of creation by fiat. The differences between them are insignificant as compared with the gulf which
separates them all from the conception of a separate creative beginning for each species at the first appearance of life upon earth. (On some differences between the Bib. account of Descent and later theories of the same general type, see Rudolph Otto, in Naturalism and Religion [ET].)

With these limitations, the law of organic evolution may be taken into the Bib. account of creation as given in Gen, chs 1 and 2. The question raised at once is one of the relation of the doctrine to the Bib. account. If the evolutionary conception is true, it naturally follows that the Bib. account cannot be accepted in its literal interpretation. For the law of descent, whether applied to the different species and general types as coming into existence gradually out of preexisting ones, whereas the other (lit. interpreted) represents them as created by a Divine fiat. This difference it is true may be artificially exaggerated. Nowhere does the Bib. account explicitly ascribe the creation of each species to the fiat of God. The word “created” (bərəd), as used in Gen, does not necessarily exclude preexisting matter and form. On the other hand, expressions such as “Let the earth bring forth living . . .” (11 AV) indicate a certain mediation of secondary powers in the elements (“resident forces”) through which organisms came into being. “After their kind” suggests the principle of heredity. “Abundantly” amplifies the law of regular and ample reproduction leading to the “struggle for life,” “natural selection” and “survival of the fittest.” But all efforts to harmonize Gen with science upon this basis lead at the best to the negative conclusion that these two accounts are not different in their purpose and scope as not to involve radical contradiction. A positive agreement between them cannot be claimed.

The difficulty vanishes in its entirety when it is borne in mind that the two accounts are controlled by different interests, treated primarily of different matters and, where they appear to cover the same ground, do so each in an incidental way. This means that their statements outside of the sphere of their primary interests are popularly conceived and expressed, and cannot be set over against each other as rivals in scientific presentation. Upon this basis the Gen account is the vehicle of religious instruction (not, however, an allegory); its cosmogonic accounts are not intended to be scientifically correct. But to the extent that science is concerned, they may be traditional conceptions, handed down in the form of folklore, and purged of the grotesque, purely mythological element so apt to luxuriate in folklore. Between such accounts and the dicta of pure science, it would be absurd either to assume or to seek for harmony or discord. They are parallel pictures; in one the foreground is occupied by the actual unfolding of the facts, the religious element is concealed deep by the figures in the foreground. In the other the background of haze and cloud is the domain of fact, the foreground of definite figures consists of the religious ideas and teachings. The evolutionary notion of the origin of life from chaos is not to be assumed as in contradiction either to the letter or the spirit of the teaching of Gen.

A still more important problem arises when the evolutionary theory touches the origin of man. Here, too, not simply different, but the Bib. account of the creation of Descent (Ascent) Adam and Eve, and their primitive life in the Garden of Eden as recorded in Gen 2 is affected, but all that is said of man as a child of God, clothed with peculiar dignity and authority.

(1) The difference between the Bib. and evolutionary records of the creation of man may easily be resolved if the Bib. account (Gen 2) is not viewed as a literal statement of actual occurrences, but as the vehicle of certain determinative thoughts designed to affiliate man in his proper relation to God. This means that when the Bib. account is that man as a distinctive and different being in the world came into existence as the result of a special act of will on the part of God, that he was created as the golden summit of the whole upward movement of life. He is not only a creature of Nature, but the offspring of the Divine will, with power to know his Maker, to hold fellowship with Him and to carry in him the rational and moral image of the Creator of all. Against this view of the origin of man, evolutionary doctrine maintains that.

It is concerned with the process through which the emergence of such a being as man was accomplished, and the time and circumstances in which it took place. These points it finds as it finds similar points affecting other living beings.

It would be easy of course to take materialistic forms of the evolutionary theory, such as that advocated by Haeckel, Guyeau, Ray Lankester, and establish an irreconcilable discord between them and the Bib. account; but such varieties of the theory are distinguished, not by the occurrence of the idea of evolution in them, but rather by the materialistic metaphysical theories with which they are associated. When, for instance, Haeckel defines the notion of evolution by excluding it from its intelligence or purpose, and by obliterating differences between the lower animal creation and man, he does so not as an evolutionist in the sense, but as a materialistic metaphysician (Monist type) in metaphysics. The moment the evolutionist determines to limit himself to the scientific method and the interpreter of the Bib. account to the religious mode of his task, he has assumed discord in Gen 2 and the evolutionary theory totally vanishes.

(2) The more important point of contact between the theory of evolution and the Bib. conception of man, however, is that of the notion of the dignity and worth of man. The very existence of a Bible is based on the idea that man is of some consequence to the Creator. And through the Bible this idea not only appears early (Gen 1:26), “Let us make man in our image, after our likeness,” followed by the statement, “And God created man in his own image, in the image of God created he him; male and female created he them,” but is interwoven with every fundamental teaching.

It is contended that a representation like this is not compatible with the evolutionary conception of the origin of man from simian ancestors. The contention would be that the evolutionary theory actually obliterated the line of distinction between man and the lower creation; and in any form of it in which such line is ignored, and man is regarded as being of the same order (neither more nor less) as those from which he sprang, it is not capable of being harmonized with the Bib. doctrine. But as a matter of fact, the whole drift and tendency of evolutionary thought ought to be and is the very opposite of belittling man. For according to it, man is the culmination and summit of a process whose very length and complexity simply demonstrate his worth and dignity as its final product. Accordingly, some of the most radical evolutionists, such as Pankhurst (Through Nature to God) have extended and strengthened the argument for the immortality of man by an appeal to his evolutionary origin.

Kindred to the problem of the origin of man, and, in some aspects to it, a part of that problem, is the further problem of the relation of Religion to evolution. First of all, according to the biblical conception of man, the emergence of the more complex from simple and eternal antecedents must be supposed to have evolved from non-religious or pre-religious elements. But the very statement of the case in this form necessitates the clear con-
ception of the idea of religion. If religion is the sense in the human soul of an infinite and eternal being, or beings, issuing in influences upon life, then it is coeval with man and inseparable from the human soul. There never was a time when man was not on some level or another, in some sense, aware of this sense in the mind of a prehuman ancestor of man would change the brute into the man.

We may speak of the states of the prehuman brute’s mind as “materials for the making of religion,” but not as religion. Their transformation into religion is therefore just as unique as the creation of the man himself. Whatever the mental condition of the brute before the emergence of his material substratum and the dependence of itself upon that reality, it was not a religious being. Whatever the form of this sense, and whatever its first consent and results, after the emergence of man it became religion. What caused it to appear at that particular moment and stage in the course of the onward movement? This is a question of causes, and its answer eludes the sense of origin and nature in material and philosophical, and if understood by pure philosophy, leads to the same diversity of hypotheses as has been found to control the solution of the problem of beginnings in general (Agnosticism, Pantheism, Theism).

For the rest, that the general features hold true in the field of religion is obvious at a glance. Religious thought, religious practices, religious institutions, have undergone the same type of changes as are observed in the material universe and in the realm of life.

What is true of religion as an inner sense of a reality or realities transcending the outward world is equally, and even more clearly, true of the moral nature of man. In one aspect of it is the outward counterpart of the conscience from non-ethical instincts is either to extend the meaning and character of the ethical into a region where they can have no possible significance, or to deny that something different has come into being when the sense of obligation, of duty, of virtue, and the idea of the supreme good have appeared.

In other particulars, the development of the moral nature of man, both in the individual and in the community, manifestly follows the process discerned in the material universe at large, and in the realm of organised life in particular. As an observed fact of moral, physical, and intellectual growth of material ideas and the mutual play of the inner controlling principle of the sense of oughtness (“the voice of God”) and of social conditions and necessities, arising from the nature of man as a social being, are so manifest that these would seem to be beyond control and influence, or that they could be determined by the method of entrance into the world, but not a denial of uniqueness of character, of nature, even of essence in the Nicene sense. It behaved Him, in bringing many sons to perfection, “to make the captain of their salvation perfect through faith” (He 2:10). The question of the Virgin Birth of Jesus is definitely excluded from the discussion because it is one of historical evidence chiefly, and, in whatever way the evidence may solve it, the theory of evolution will have no difficulty in set over against the solution. See Virgin Birth.

From the evolutionist’s point of view, the incarnation is the climax and culmination of the controlling process of the universe (see Incarnation). Evolution demands such a consummation as the appearance of a new type of person, and particularly the type which appeared in Jesus Christ. This is not saying that other men can be or have been of the same nature and essence as the incarnate Saviour. It is saying simply that through the incarnation God brings into perfection the ideal embodied and unfolded in previous generations partially, and held in view as the goal through the whole process of previous struggle and attainment. In other words, the New Adam in Jesus Christ is the historical point of view. The course of the upward ascent of man as the Adam of Gen emerged in the upward ascent from the lower creation. Theology from the point of view of revelation must necessarily explain this as the voluntary entrance of the Son of God into humanity for purposes of redemption. In doing so it does not
contradict the evolutionary view, but simply presents another aspect of the subject.

Assuming, as is done throughout, that the evolution theory concerns not causes and principles, but the order which once existed to have the idea of the world is not complete with the creation of man in the image of God. That image must be brought into perfection through the incoming of eternal life. But eternal life is the life of God lived in the species of human and space. It could only come in a personal form through fellowship with God. The bringing of it must therefore be the necessary goal to which all the age-long ascent pointed.

The Incarnation fulfills the conditions of the evolutionary process in that it inserts into the world by a variation the new type governed by the principle of self-sacrifice for others. This is a new principle with Christ, although it is constituted out of pre-existing motives and antecedents, such as the "struggle for others" (of Drummond, The Ascent of Man), and "altruism" (in its noble instances in human history). It is a new principle, first, because in its pre-Christian and extra-Christian antecedents it is not real self-sacrifice, not being consciously considered as such and without the overlapping of the motive given in eternal life, and secondly, because it reverses the main stream of antecedent motive. It enthrones love by revealing God's supreme character and motive to be love. Thus viewed the Incarnation is the real embodiment of the cosmic movement of the Superman. Nietzsche's Superman would be exactly the contrary of this, i.e. the reversion of man to the beast, the denial of the supremacy of love, and the assertion of the supremacy of force.

(3) Another difficulty met by the harmonist of the Christian system with the evolutionary theory is that of the problem of sin. The method of the origin of sin in the human race, as well as its nature, are given in the Bib. account in apparently plain words. The first man was sinless. He became sinful by an act of his own.

As compared with this, according to one common conception of the law of evolution, all the bad tendencies and propensities in man are the survival of his animal ancestry. Cruelty, lust, deceitfulness and the like are but the "tiger and ape" still lingering in his spiritual constitutions and consuming the earth, just as the coccinellae and the cockroaches remain in the physical, mere rudiments of former use. It is supposed to be "cruelty"; but it has a purpose and is not to interfere with the welfare of the species later developed. Here, as in every previous stage of our survey, the difficulty arises from the failure to distinguish between that which appears in man as man, and the propensities in animals and rudiments of the species which are not the same. They differ in their place and function in the respective lives of these animals. As a matter of fact, the tendencies to cruelty, greed, lust and cunning in the brute are not sinful. They are the wholesome and natural impulses through which the individual and the race are preserved from extinction. They are sinful in man because of the dawn in the soul of a knowledge that his Maker is showing him a better way to the preservation of the individual and the race in the human form. Until the dawn of the new the better way has arisen, there can be no sin. But when it has come, the first act performed in violation of that sense must be regarded as sinful. As the apostle Paul puts it, "I had not known sin, except through the law." "It was alive apart from law. When the commandment came, sin revived [was made to live] and I died" (Rom 7 7,9).

Instead of militating against the idea of a primitive fall, the discovery of the law of evolution confirms it, as the moral sense in man arose, in the very earliest stage of his existence as man, by an act of his own will, he set aside the new and better principle of conduct presented to him in his inner consciousness (disobeyed the voice of God), and fell back to the prehuman non-moral rule of his life. If this is not the doctrine of the Fall expressed in the terms of present-day science, it would be hard to conceive how that doctrine could be formulated in modern words. (F. J. Hall, Evolution and the Fall: of FALL, THE.)

According to this theory, it was possible for man as he first began his career upon the earth to have worked out a possible fellowship with God. Development might have been sinless. But it was not likely. And it was not desirable that it should be (see ADAM IN OT AND APOC). For moral character apart from struggle and victory is weak and unstable, and only negative, as the elimination of sin was to be accomplished by a process which according to the evolutionary philosophy everywhere and always produces higher and stronger types. It is only as progress is achieved by regeneration following degeneration that the best results are secured. Thus "where sin abounded, it was in order that grace might superabound" (Rom 5 20). Yet neither is sin the less sinful nor grace the less supernatural. It would be reading an unwarrantable doctrine of perfection to say that upon the whole an unfallen race would have been superior to a fallen and redeemed race. The world as it is is not a mistake but the wisest thought of God.

The mystery of evil in the world is thus left neither more nor less difficult to understand under the evolutionary conception than under any other. The difficulty of an unbroken continuity between the lower and the higher forms of life, culminating in the free will of man, with the necessary possibility of conflict in the stream of cosmic evolution of the Superman, Nietzsche's Superman would be exactly the contrary of this, i.e., the reversion of man to the beast, the denial of the supremacy of love, and the assertion of the supremacy of force; and so forth.

(4) In the light of what has already been made clear, it will be easy to dismiss the correlative doctrine of salvation from sin as false to the idea of evolution. The Christian doctrine of salvation falls into two general parts: the objective mediatorial work of the Redeemer, commonly called the Atonement, and the subjective transforming work of the Holy Spirit, begun in regeneration and continued in sanctification.

The idea of the Atonement lies somewhat remote from the region where the law of evolution is most clearly seen to operate. At first sight it may be thought that the law of evolution makes it difficult, if not impossible, to conceive of either the Atonement as such, or of the doctrine of its necessity as an evolution. It does so by fixing attention on the following particulars: (a) That with the emergence of man as a personality, the relation of the creature to the Creator comes to be personal. If that personal relation is disturbed, it can be restored to its normal state in accordance with the laws observed in the relations of persons to one another. The Atonement is such a restoration of personal relations between God and man. (b) In achieving the goal of perfect fellowship with Himself on the part of creatures bearing His own image, the Creator must in a sense sacrifice Himself. This Divine self-sacrifice is symbolized and represented in the Cross. Yet the meaning of the Cross is not exhausted in mere external sacrifice as the moral sense in man arose, in the very earliest stage of his existence as man, by an act of his own will, he set aside the new and better principle of conduct presented to him in his inner consciousness (disobeyed the voice of God), and fell back to the prehuman non-moral rule of his life. If this is not the doctrine of the Fall expressed in the terms of present-day science, it would be hard to conceive how that doctrine
much nearer the center of the thought of evolution. It has always been conceived and expressed in biologic

philosophy. The condition of sin postulated by this doctrine is one of death. Into this condition of sin it is inserted, an act which is called

the New Birth. Whatever life may be in its essence, it overcomes, reverses and directs the lower forces to other results than they are observed to achieve apart from its presence. In analogy to this course of life in the process of regeneration, a new direction is given to the energies of the new-born soul. But the analogy goes farther. Regeneration is from above as life is always from above. It is God's Spirit through the word and work of Christ that begins in man. It may confidently leave the facts and states of its full maturity revealed in the image

and stature of Christ Himself (see REGENERATION).

If the above considerations are valid, the evolution

ary and the Christian views of the world cannot be logically placed against each other but must be mutually explained and constra-

ted by the fact that they both represent the working of the world in the lower world of processes of transformation to be schematized under the scientific generaliza-

tion of evolution.

LITERATURE.—The lit. of the subject is vast. At the base of the discussions stand Karl Marx, Engels, Darwin, Hux-

ey, Wallace, Spencer, Weismann, Haeckel, Romans and others. For a clear statement of the theory, see Meta
calf, An Outline of the Theory of Organic Evolution, 1896; Salesby, Evolution the Master-Key, 1907; Osborn, From the Grubs to Darwin's Historical, 1908. On its relation to religion and Christianity, B. F. Eddle, Evolution


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Andrew C. ZENOS

EDITORIAL NOTE.—It will be understood, that while Professor ZENOS has been asked and is permitted to state his views on this question unreservedly, neither the pub-

lishers nor the editors of this work are to be held as committed to all the opinions expressed.

EWE, a (n 'thel), rathel, yl, is, ial, ish, she, "a female sheep": Râhâl (cf. pr. n Rachel, and Arab. rahâl, "to migrate") is the ordinary Heb word for ewe, but is trd"sheep", though with common indication of sex in context, in Isa 53 7 and Cant 6 7 (RV "ewe";): Alolh, part. of "ial, "to suckle" (cf. Arab. gohîl) is found in Ps 75 11 and Isa 40 11 (AV "are with young"; RV "have their young"). In 1 S 6 7 10 occurs parôt tholh, "milch kine, Shh, in Lev 22 28 while trd"ewe", might from the context be "ewe" or "she-

goft" and indeed seems to be used here as a term applying equally to either, being used elsewhere for one of a flock of sheep or goats. See SHEEP.

Alfred Ely Day

EXACT, eg-zakt' (Av. 37: 17: 11: 88: 23: 12: 3: 5: 2: 7: 10: 5). To blame is the tr of hupasô, "to elevate" (not used with reference to God) (Mt 11 23; 23 12; Acts 2 33; 2 Cor 11 7; 1 Pet 5 6); also (twice) of epâthô, "to lift up, upon or against" (2 Cor 10 5; 11 20), once of huperaîthô, "to lift up above" (2 Thess 2 4); in 2 Cor 12 7 bis, this word is trd"exalted above measure," RV "exalted overmuch"; huperaîthô, "to lift up above" (Phil 2 9), is trd"highly exalted"; hupasô, "elevation," is trd"exalted" (Jas 1 9, RV "high estate").

For "it increasingly" (Job 10 18), RV gives "and if my head exact itself," instead of "God exaltech by His power" (36 22), "God doeth lothly in his power;" for "though thou exactest thyself as the eagle" (Ob ver 4), "mount on high," for "highly esteemed" (Lk 16 16), "exalted;" for "exaltech myself" (2 Cor 10 5), "is exalted;" for "He shall lift you up" (Jas 4 10), "He shall exalt you.

Self-exaltation is strongly condemned, esp. by Christ; humbleness is the way to true exaltation (Mt 23 12; Lk 14 11; 16 14; Jas 4 6; 1 Pet 5 6). The same theme is that of Christ Himself (Phil 2 5—11).

W. L. WALKER

EXALTIATION OF CHRIST, THE. See Christ, The Exaltation of.

EXAMINE, eg-zi'm, Examination, eg-

zi'm-i-n. See Christ, The Exaltation of.

EXAMINATION, eg-zi-ma'shun, Dârash, "to follow," "inquire,"
“make inquisition” (Ezr 10:16); and ἔξετα, ἐκάθισμα, “to test,” “investigate,” “prove,” “tempt” (Ps 36:2). The former was the judicial term ἀνακρίνω, ἀνακρίνεσθαι, “to scrutinize,” “to investigate,” “interrogate” (in rev. usage), Acts 24:29, 33; Hos 2:19, etc. The latter ὄραω, ὄραον, “to investigate” (judicially), “examine” (Acts 22:24,29). Also ἀνακρίνομαι, ἀνακρίνεσθαι, “to test,” “examine,” “try” (1 Cor 11:28 AV); and ἐρείπω, ἐρειπίζω, “to ruin,” “to despoil,” “to discipline” (2 Cor 13:5 AV). The noun ἀνακρίνεσθαι, “examination, investigation,” occurs in acts 25:26. See also Courts, Judicial.

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EXAMPLE, ἐπιζητοῦν (ἐτοιμάζω, ἐπιστάμενος, “a pattern, model or imitation” (hupodeigma, 1 Jn 2:6); ἄνωπρομός, ἅπανγραμμός, “a writing-copy,” “example”): A typical, representative, or illustrative case; a pattern or model for imitation (hupodeigma, Jn 13:15; He 5:5 AV; Jas 6:10; hupogrammos, 1 Pet 2:21; ὄραω, ὄραον, 1 Tim 4:12 AV) or warning (ἐρείπω, ἐρειπίζω, “a sample,” “an exhibition,” Jude ver 7; 2 Pet 2:3; ἰδίος, ἰδιότης, “to be great” [in Hiph.]; ἀρχαιολογία, “greatness” [as an advb. with adjis. and rarely as an adv.]; and “exceedingly” often occur as representing various expressions for the superlative in Heb and Gr.

EXCEED, ek-séd, EXCEEDING, EXCEED-ingly: The vb. is found in other than its present sense in Job 36:9 AV, “They have exceeded” (RV “have behaved themselves proudly”); 1 S 20:41, “They, . . . wept . . . until David exceeded” (AV and RV). In both these passages the idea is that of going too far, beyond proper bounds (Heb, respecting the Law). See also: “rise (twice)” (Ps 36:26a); “standing” (Ps 68:34); sēth, “rising” (twice) (Job 13:11 AV; Ps 62:4 AV; synthesis, “superabundance” (twice) (Gen 49:3 AV; Job 4:21 AV), and haddār, “honorable,” “beauty,” “majesty” (twice) (Isa 35:2); gebhah, “flourishing” (Ecc 7:12); stē, “elevation” (Job 20:6, RV “height”). In the NT huperbole, “surpassing,” “a casting beyond,” occurs (2 Cor 4:7, “that the excellency of the power may be of God, RV ‘exceeding greatness’”); huperbōchē, “a holding over” or “beyond,” is τ ἐξουσία, “excellency” (1 Cor 2:1), and τ ἐξουσία, “the preeminence” (Phil 3:16), “the excellency of the knowledge of Christ.”

Instead of “excellency” RV has “pride” (Isa 13:18; Ezk 24:21), “majesty” (Job 37:4 and ARV 13:11; 31:28), ARV has “preeminence” (Ps 49:3.4), “glory” (Ps 47:4), “dignity” (Ps 62:4) for “the fat of lambs” (Ps 37:20), RV “has the excellency of the pastures,” with “the fat of lambs”; ARV retains the AV “rendering with ERV in m.; instead of ‘Do not let the Gentile or heathen put them away’ (Job 4:21), RV “has ‘Is not their tent-cord plucked up within them?’” “Is not their excellency which is in them removed?”

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EXCHANGE, ek-sé-chan’j, EXCHANGER, ek-sé-chan’j-ér. See Bank, Banking.

EXCOMMUNICATION, ek-s’ko-mü-né-k’shən. Exclusion from church fellowship as a means of personal discipline, or church purification, or both. Its germes have been found in (1) the Mosaic "ban (Ex 22:27; Lev 26:29) for 'curse' (Gen 3:17; Num 15:31) and (2) a blind devotion entirely to God's use or to destruction (Lev 27:29); (2) the "cutting off," usually by death, stoning of certain offenders, breakers of the Sabbath (Ex 31:14) and others (Lev 17:4; Ex 30:22-28); (3) the exclusion of the lepers from the camp (Lev 13:46; Nu 12:14). At the restoration (10:78) the penalty of disobedience to Ezra's reforming movements was that "all his substance should be forfeited [hērem], and himself separated from the assembly of God and captivity." Nehemiah's deal was more lenient and was helped to fix the principle. The NT finds a well-developed synagogal system of excommunication, in two, possibly three, varieties or stages. Νέω, nēdū, for the first offence, forbade the bath, the razor, the convivial table, and restricted social intercourse and the frequenting of the temple. It lasted thirty, sixty, or ninety days. If the offender still remained obstinate, the "curse," hērem, was formally pronounced upon him by a council of ten, and he was shut out from the outward, religious and social life of the community, completely severed from the congregation. Νέω ημαθῶ, nēmaθā, supposed by some to be a third and final stage, is probably a general term applied to both nēdū and hērem. We meet the system in Jn 9:22: "If any man should confess him to be Christ, he should be put out of the way. "

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It is doubtful whether an express prescriptive of excommunication is found in Our Lord's words (Mt 18:15-19). The offence and the penalty also seem purely personal: "And if he refuse to hear the church also, let him be unto thee as the Gentile and the publican," out of the pale of association and converse. Yet the next verse might imply that the church also is to act: "Verily I say unto you . . . things soever ye shall bind on earth shall be bound in heaven," etc. But this latter, like Mt 16:19, seems to refer to the general enunciations of principles and policies rather than to specific ecclesiastical enactments. On the whole, Jesus seems here to be laying down the principle of dignified personal avoidance of the obstinate offender, rather than pre-
scribing ecclesiastical action. Still, personal avoidance may logically correspond in proper cases to excommunication by the church. 2 Thess 3:14: "Note that man, that ye have no company with him; Tit 3:10: "A factious man . . . avoid (AVm); 2 Jn ver 10: "Receive him not into your house," etc., all indicate discreet and faithful avoidance but not necessarily excommunication, though that might come to be the logical result. Paul's "anathemas" are not to be understood as excommunications, since the first is for an offence no ecclesiastical tribunal could well investigate: 1 Cor 16:22, "If any man loveth not the Lord, let him be ananetha;" the second touches Paul's deep relationship to his Lord: Rom 9:3, "I myself . . . ananetha from Christ;" while the third would subject the apostle or an angel to ecclesiastical censure: 1 Cor 5:9, 10, "Though we, or an angel . . . let him be ananetha."

Clear, specific instances of excommunication or directions regarding it, however, are found in the Pauline and some of the earlier writings. In the case of the inconstant man (1 Cor 5:1-12), at the instance of the apostle ("I verily, being absent in body but present in spirit"); the church, in a formal meeting ("In the name of our Lord Jesus, ye being gathered together"). 1 Cor 5:1-12, "take out the apostle's desire and will ("and my spirit"), and using the power and authority conferred by Christ ("and with the power of our Lord Jesus"); formally cut off the offender from its fellowship, consigning (relinquishing?) him to the power of the prince of darkness ("to deliver such a one unto Satan"). Further, such action is enjoined in other cases: "Put away the wicked man from among yourselves."

2 Cor 2:5-11 probably refers to the same case, terminated by the repentance and confession of the offender. "Delivering over to Satan" must also include some physical ill, perhaps culminating in death; as with Simon Magus (Acts 8:20), Elymas (Acts 13:11, Ananias (Acts 5:5). 1 Tim 1:20: "Hymenaeus and Alexander . . . that they might be taught not to blaspheme;" is a similar case of excommunication accompanied by judicial and disciplinary physical ill. In 3 Jn vs 9, 10 we have a case of excommunication by a faction in control: "Diotrephes . . . neither doth he himself, and they that be with him, cast out of the church."

Excommunication in the NT church was not a fully developed system. The NT does not clearly define its causes, methods, scope or duration. It seems to have been incurred by judicial teaching (1 Tim 1:20) or by factiousness (Tit 3:10 [?]); but the most of the clear undisputed cases in the NT are for immoral or un-Christian conduct (1 Cor 5:1, 11.13; perhaps also 1 Tim 1:20). It separated from church fellowship but not necessarily from the love and care of the church (2 Thess 3:15 [?]). It excluded from church privileges, and often, perhaps usually, perhaps always, from social intercourse (1 Cor 5:11). When pronounced by the apostle it might be accompanied by ministerial and punitive or disciplinary physical consequences (1 Cor 5:5; 1 Tim 1:20). It was the act of the local church, either with (1 Cor 5:4) or without (1 Cor 5:13; 3 Jn ver 10) the concurrence of an apostle. It might possibly be pronounced by an apostle alone (1 Cor 5:4); it perhaps not without the concurrence and as the mouthpiece of the church. Its purpose was the amendment of the offender: "That the spirit may be saved in the day of the Lord Jesus." 1 Cor 5:5; and the preservation or purification of the church: the exclusion of the offender, that ye may be a new lump, even as ye are unleavened." 1 Cor 5:7. It might, as appears, be terminated by repentance and restoration (2 Cor 2:5-11). It was not a complex and rigid ecclesiastical engine, held in terrorem over the soul, but the last resort of faithful love, over which hope and prayer still hovered.

EXHORTATION: ek-sór-á-tion (paraklesis, paraklēsis). The Gr word tr4 exhortation! (paraklesis) signifies, originally, "a calling near or for" (as an advocate or helper who should appeal on one's behalf), and carries the twofold sense of "exhortation" and "consolation" (which implies the fact of the OT it is used in the sense of "consolation;" but in 2 Macc 7:24 it is tr4 "exhort," RV "appeal," TR "ary"; 2 Macc 9:26). The vb. parakaló is also tr4 "exhortation" (1 Macc 13:3 AV) and "exhort" (2 Macc 9:26).

In the NT paraklesis is tr4 "exhortation;" (Acts 13:15; Rom 12:8, RV "exhorting;" 1 Cor 14:3, ERV "com-
Exile, The

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fort, ARV "or comfort;" 2 Cor 8:7; 1 Thess 2:3; 1 Tim 4:13; Heb 12:5, 13:22. ARV has also "exhortation" of "consolation" in Phil 2:1. In Lk 3:18, parakaleo, "to call near or for;" is used as exhortation; "...and many other things in his exhortation," RV "with many exhortations;" and in Acts 20:2, parakaleo ligo polito is rendered (AV and RV), "had given them much exhortation.

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EXILE, ek'sil, eg'sil (גַּלְגָּל), galah, nakh, qahah): Occurs twice only in AV (2 Sam 19:14) in "to remove;" Isa 51:14 (qahah, "to be bowed down"). In RV 'exile' is substituted for "captivity" (Ezek 3:15; 43:15), and Ezek 1:14 (qahah), "to go into exile," for "remove and go on." "Exiles of Ethiopia" for "Ethiopians captives" (Isa 20:4). "He shall lay my exiles go free" for "He shall let go my captives" (45:13); "an exile" for "a captive" (49:21). "The exile" is in AV and RV "the captivity" (q.v.).

EXODUS, ek'so-dus, THE:

I. THE ROUTE

1. The Baling-Point

2. Rameses to Succoth

3. Succoth to Etham

4. Passage of the Sea

5. Other Views of the Route

II. THE DAYS

1. OT Chronology

2. Days of the Departure of Palestine

3. Date of Exodus

4. Other Views

5. Astronomical Calculations

6. Relation between Date of Exodus and Date of Patriarchs

7. Agreement between Monuments and OT Chronology

8. A Text of Memphith

III. THE THEORY OF LEESE

1. 1st Argument: City Rameses

2. 2d Argument: Memphith's Statements

3. Relation of Memphith's Stories to the Exodus

4. Memphith in Latin Writing

5. Condition of Egypt under Memphith

6. Illustrations of Memphith's Statements

(a) Phithom was Hacchopolis

(b) Rameses II Not Named in Judges

(c) Some Hebrews Were Never in Egypt

IV. THE NUMBERS

Coenen's Criticism of Large Numbers

2. Increase of Population

3. Number a Corruption of Original Statement

Review

I. The Route.

On the 14th Abib (early in April) the Hebrews were gathered at Rameses (Ex 12:37; Nu 33:5) where apparently the hostile host was moving north toward some other objective. The Pharaoh was also living (Ex 12:31). Starting from On 12:31: From Ps 78:12:43 it appears that the water-gate named Beth-Far is near the road to Succoth. If this is the case, the route from the Red Sea to Succoth seems well fixed for a people driving flocks and herds.

Nahal Quntur, also called Wady Dumat al Jandal, is a natural pass between the desert and the plain, and it was the road that was used by the Israelites when they came from the Red Sea to Succoth.

The route from Succoth to Dophnai (some 50 miles) is less likely to have been described as "near." Although an Arab will march 30 miles in a day on foot, yet when moving camp with camels, who travel only about 2 miles an hour, with women and children and herds, he only covers about 12 or 15 miles a day. We cannot suppose the Hebrews to have covered more than this distance without water on any single march.

We are not told how many days were occupied on the way from Rameses to Succoth (q.v.), though the general impression is that the stages men-tioned (Nu 33) represent a day's journey each. Measuring back from the first camp after crossing the Red Sea, we find that Succoth probably lay in the lower part of Wady to Succoth "Turnuidit, where there was plenty of water and herbs; the direct route from Zaanem leads to Phakousa (Tell Pakoa) by a march of 15 miles through well-watered lands. A second march, across the desert to Heropolis and down the valley to Succoth, would be of the same length.

The Hebrews departed "in haste, and no doubt made as long a march as they could. If the whole of the people were not in Rameses, but scattered over Goshen, it is possible that some came down the valley from near Babastis, and that the whole force concentrated at Succoth.

The next camp (Ex 13:20; Nu 33:6) led Israel to Etham, on the "edge of the wilderness" which lies W. of the Bitter Lakes, not far from the Nile water then to Etham entered them, and no doubt made there the two days' journey, from which it is supposed that the total time of their movement, or the distance covered by the march of 20 to 25 miles, the beasts being watered from the lakes if they were then filled with fresh water, as they would be when having an outlet to a tideless sea.

The sea which Israel crossed is not named in the actual account of the journey, but in the Song of Moses (Ex 16:4) it is called the "Red Sea" in the RV, following the LXX, of the sea the Heb name being Yam Sôph, or "weedy sea," a term which applied not only to the Gulf of Suez (Nu 33:5; Nu 31:17), the Gulf of "Akabah (Dt 2:8; 1 K 9:26). We are also told that the route chosen was the "way of the wilderness by the Red Sea" (Ex 13:18). It is generally supposed that the head of the Gulf of Suez was full of water at the time of the Exodus, and thus present; and, as the Bitter Lakes were then probably filled by the Nile waters flowing down Wady Turnuidit, they would no doubt have carried the Nile mud into this gulf, which mud had gradually filled up this Nile branch before 600 BC. The probable point of passage was the narrow channel (about 2 miles across) by which the lakes discharged into the sea, and was thus about 10 miles N. of Suez. We are told that the water was driven back by "a strong east wind (contrary) wind" in the night (Ex 14:21), and the sea (or "lake," as the word psam often means in the OT; see Gesenius, Lexicon, s.v.) was thus "divided," a shoh being formed and the waters being heaped up (Ex 15:8), so that when the wind ceased they rushed back; whereas, during the passage, they were a "wall" or "defence" (14:22) against any flank attacks by the Egyptians (cf 1 S 26:16, where David's men are said to have been a "wall" when defending Nabal's shepherds). The effect of the wind on any shallow waters can be seen at the mouth of the Kishon, where a shoal exists which is dry with a west wind, but under water and impassable when the wind blows down the river. In 1882, Sir Alexander Tulloch saw the waters of Lake Menzaleh driven back more than a mile by the east wind. Thus, however opportune the occurrence,
drying up of the sea, as described in the Bible, was a perfectly natural phenomenon. The Hebrews crossed in the morning, and a march of 15 miles would bring them to the springs from which Suez is supplied, called 'Ain Nābī and 'Ayūn Māsā (the gushings of Moses'), from which they wandered in the desert of Shur would begin (see WANDERINGS OF ISRAEL).

This view of the Exodus route is practically the same as advocated by Dr. Robinson, by Dr. E. Naville, by Sir S. Warren, by Sir W.

5. Other Dawsons, and by others who have visited Views of the region in question. The view the route advocated by Brugsch, according to which the sea crossed was a lagoon near Pelusium, has found no supporters, because it directly conflicts with the statement that Israel did not follow the shallow road to Philistia, but went by the wilderness of the Red Sea. Another theory (see SINAI), according to which the "Red Sea" always means the Gulf of Akabah, is equally discredited by most writers of the present generation, because the distance from Egypt to Elath on this gulf is 200 miles, and the Israelites could not have traversed that distance in four marches, especially as the route has hardly any water along it in springtime. The detailed account of the route offers no difficulties that would discredit the historical character of the narrative.

II. The Date.—The actual statements of the Books of E, giving | reigns from the time of Solomon down to the fixed date of the fall of Samaria in 722 BC, place the 1. OT Chronology foundation of the Temple within a few years of 1000 BC. It is true that this interval is reduced, by about 30 years, by scholars who accept the very doubtful identification of Abahub of Sir-lai with Abahb of Israel; but this theory conflicts with the fact that Jehu was contemporaneous with Shalmaneser II of Assyria; and, since we have no historical account of the chronology of Hezekiah's reign, other than that of the OT, for this period, and no monumental notice of Israel in Egypt, or of the Exodus, we must either accept OT chronology or regard the dates in question as being unknown.

We have several statements which show that the Hebrew writers believed the conquest of Pal by Joshua to have occurred early in the 15th cent. BC, and this date fully agrees with the most recent results of Palestinian medical study of the history of the XVIIIth (or Theban) Dynasty in Egypt, as about to be shown, and with the fact that Israel is noticed as being already in Pal in the 5th year of Menepthah, the successor of Ramesses II. In 1 K 6:1 we read that the Temple was founded "in the 48th year after the children of Israel were come out of the land of Egypt," this referring to the Conquest and not to the Exodus, as appears from other notices. The LXX.expects 1440 years, but the details show that the Hebrew text is preferable. In Jgs 11:26 the first victory of Jephthah is said to have occurred 300 years after Joshua's conquest. The details given for this interval, in other passages of the same book, amount to 326 years; but the periods of "rest" may be given in round numbers, and this accounts for this minor discrepancy. Samuel ruled apparently for 20 years (1 S 7:2), and Saul (the length of whose reign is not stated in our present text of this same book) very probably ruled for 20 years also, as (Am 6:14, xiv, 9) states. The interval between Jephthah's victory and the foundation of the Temple—a total of 475 years, or rather more, from Joshua's conquest.

The popular belief that many of the judges were contemporaries does not agree with these facts, and

is indeed in conflict with ten definite statements in Jgs. In Acts 13:19.20 we read that after the Conquest there were judges about the space of 450 years, and this rough estimate (including the rule of Samuel) agrees with the statement, and "the rest" of Moses' period, of the various passages in the OT. According to the Pent and later accounts (Am 5:25; Acts 7:30), Israel abode in the desert 40 years. We therefore find that Joshua's conquest is placed about 1480 BC, and the Exodus about 1520 BC. According to the revised chronology of the XVIIIth Dynasty of Egypt (see HRRTZ), which rests on the notices of contemporary Kassite kings in Babylon, it thus appears that the Pharaoh of the oppression was Thothmes III—a great enemy of the Anaites—and the Pharaoh of the Exodus would be Amenophis II or Thothmes IV. If Moses was 80 at the time of the Exodus, he must have been born when Thothmes III was an infant, and when his famous sister Hatshepsut (according to the more probable rendering of her name by Sir R. B. Kell of the title Ma-ka-Ra. She therefore might be the "daughter of Pharaoh" (Ex 2:5) who adopted Moses—no king being mentioned in this passage, but apparently "over" 15 years old. Moses was "grown"; for her regency lasted more than 20 years, till Thothmes III came of age.

As regards this date, it should be remarked that the theory of Lepsius, which has been adopted by many Egyptologists, is that the Hebrew and by many writers who accept his authority, is not accepted Views by every scholar. E. de Bunsen supposed that the Exodus occurred early in the times of the XVIIIth Dynasty; Sir Peter le Page Renouf said that "no materials have yet been discovered for fixing historical dates in periods of Egyptian history as far back as the Heb Exodus"—which was true when he wrote. Professor J. Liebelin supposes the Exodus to have occurred late in the time of Amenophis III—also of the XVIIth Dynasty (see Proc. Bib. Arch. Soc., 1890, 157-60; 1892, 60-62; 1898, 277; 1899, 53; 1907, 214). Dr. Hommel has also recently declared in favor of the view that the Exodos took place under the XVIIIth Dynasty (Z. T. Bez. T. February 1903). It is asserted that the Exodus occurred in 1314 BC, being the 16th year of Menepthah; but this is generally regarded as at least half a century too early for the year in question, and Israel was not in Egypt even ten years earlier.

The approximate dates given by Brugsch for the XVIIIth and XIXth Dynasties are very close to those which can be deduced from notices of contemporary kings of Babylon (Hist. Egypt, I, 314). The later calculations dates which Mahler based on certain astronomical calculations of the Fr. astronomer Biot (Académie des inscriptions, March 30, 1881, 507, 602-4) are not accepted by other Egyptologists. Brugsch says that only "scientific criticism has not yet spoken its last word" (Hist. Egypt, I, 36). Renouf (Proc. Bib. Arch. Soc., December, 1892, 62) more definitely states that "unfortunately there is nothing on Egypt documents which have as yet come down to us which can, by astronomical calculations, be made to result in a date." This judgment appears to be justified by recent discoveries, since Mahler's dates are about a century too late, as shown by the known history of the Kassites of Babylon. These calculations were based on recorded observations of the rising of Sirius just before the sun, in certain years of certain Egypt kings. But Sirius is not in the plane of the earth's orbit, and its rising is not constant in retardation. The "heliacal" rising is now about 2' 30" later each year, but about the date in ques-
tion the retardation was about 12 min., so that a cycle of 1,461 years cannot be used by simple addition. Biidot also assumed that the Egyptian observations were as accurate as those made by a modern astronomer with a telescope, whereas when using the naked eye, the Egyptian observer may well have been a day wrong, which would make a difference of 120 years in the date, or even more. The Bab chronology thus gives a far safer basis than do these doubtful observations. On the basis of Brigit's calculations the Exodus has been placed in 1214 BC, or even (by Dr. Flinders Petrie) in 1192 BC (Proc. Bibl. Arch. Soc., December, 1896, 248). He thus cuts off more than three centuries in the period of the Judges, many of whom he regards as contemporaries. Lepsius in like manner, in order to establish his date, accepted the chronology of the Talm, which is notoriously 160 years too late for the known date of the fall of Samaria, and he endeavored (while rejecting its study and the chronology of the OT) to base himself on the number of generations before the Exodus, whereas it is well known that the Heb genealogies often give only the better-known names and skip several links.

6. Relation between the earlier date for the Exodus (about 1520 BC) and the chronology of the Heb patriarchs, the Heb text gives an interval of 645 years, and the between Gr text of 430 years between the Exo-

7. Agreement between Thothmes IV, it would have been useless for Israel to attempt the entrance into Pal by the "way of the land of Israel," as it was in control of Hittites, Assyrians, and OT

8. A Text of Minep-
thah

III. The Theory of Lepsius. — The reasons which influenced Lepsius require, however, to be stated, and the objections to a date for the Heb Conquest about 1480 BC (for a little later) to be considered, since the theory that the 15th Dynasty was the Pharaoh of the oppression, and Minepeth the Pharaoh of the Exodus is often said to be a secure result of monumental studies, whereas it is really not so, because the only monuments to be reconcilable with the Heb text, and the shorter with the Gr text, of Gen, without disturbing the approximate date for the Exodus which has been advocated above.

There is in fact no discrepancy between the actual results of modern research and the chronology of the OT. If the Exodus occurred under the Amorites against Egypt began, in the time of the Egyptian Yankhamo, and general choise resulted in Southern Pal. The Egypt garrison at Jerus (Amarna Tablets, Berlin, No. 102) was withdrawn in his time—about 1480 BC—and it is then (nos. 102-3-4-6, 199) that a fierce people coming from Seir, and called the 'Abari or Habari, are noticed by the Amorite king of Jerus as "destroying all the rulers of the country. They are not named in any of the other Amarna letters (the term gum-gaz, or "man of war, though once applying probably to them, being used of other warriors as well); and the name is geographical for they are called (no. 199) "people of the land of the 'Abari." The first sign has the guttural sounds 'A and B, and has not the sound A, which has been wrongly attributed to it, making the word to mean Kabiri, or "great ones." Nor can it be rendered "allies," for it is the name of a people, and quite another word is used for "allies" in this corres-

man and the God of the Amorites, and the God of Israel: this God is also called 'Abari and Habari by the Egyptians, and the Heb text seems to refer to this name when it speaks of the Abari as allies of Israel in the Conquest of Canaan. The Abari were thus a people who were friendly to Israel, and who were not hostile to Egypt.

The second argument is based on the account by Manetho of the expulsion of lepreus and unclean tribes from Egypt. Manetho was an Egyptian priest who wrote about 268 BC, and who evidently hated the Jews. His account only reaches us second statements hand through Jos (Cap. I, 14, 15, 29-31), this Heb author rejecting it as fabulous. Manetho apparently said that, after the Hyksos kings had ruled for 511 years, and had fortified Avaris (see ZOAN), they agreed with King Thummosis to leave Egypt, and went through the desert to Jerus, being afraid of the Assyrians (who had no power in Pal at this time). He continued to relate that, after Aramesse Miamon (Rameses II) had ruled 66 years, he was succeeded by an Ameno-

phis whom Jos calls a "faithful priest"—and this is why since the name does not occur in the XIXth Dynasty. Apparently Minepeth was meant—

Nor is this the only evidence which destroys his theory; for Dr. Finlender Petrie (Contemp. 1896) has published an equally important text of the 5th year of Minepeth of Minepeth, from Thebes. A slab of black syenite, bearing this text, was re-used from a temple of Amenophis III. In it the Egyptians write of his conquest of the invaders who—whence elsewhere stated—attacked the Delta, and penetrated to Belbelis and Heliopolis. He says that "Sutekh [the Hittite god] has turned his back on their chief," the Hittites are quieted, Pha-

tah's, and the popular views as to the date of the Exodus which he maintained.

...
though perhaps confused with Amonophis II—and he is said by Manetho to have sent the lepros people to quarries E. of the Nile, but to have allowed them later to live in Avaris where the shepherds had been. They were induced by Osarsip, a priest of Helio-

polis, to remove the Egyptians, and this Osarsip Manetho identified with Moses. They then in-
duced the shepherds who had been expelled by Thum-
mosis to return from Jerus to Avaris, and Amon-

ophis fled to Memphis and Ethiopia. His son Rhampses (apparently Rameses I is meant) was sent late to expel the shepherd and polluted people, whom he met at Pelusium and pursued into Syria. This story Jos discards, remarking: "I think there-

fore that I have made it sufficiently evident that Manetho, while he followed his ancients records, did not much mistake the truth of the history, but that, when he had recourse to fabulous stories without any certain author, he either forged them himself without any probability, or else gave credit to some men who spoke so out of their ill will to us"—a criticism sounder than that of Lepus, who prefers the libelous account of a prejudiced Egypt priest of the 3d cent. BC, identifying Moses with a renegade priest of Helio-
polis named Osarsip, to the ancient Hebrew records in the Bible. A thread of truth underlay Manetho's stories, but it has nothing to do with the Exodus, and the de-
tails to be found on Egypt monuments do not agree with Manetho's tale. The

3. Relation of Man-

etho's Stories to the Exodus

Hyksos rulers were not expelled by

Aryan invaders, as Avaris was taken about 1700 BC, and the

Egyptians were not expelled from the Arabian chain. Manetha,

ninth, about 1265 BC, was attacked by Aryan tribes from the

N. who had nothing to do with Hyksos kings, being Lycians, Sardians and Cilicians. He repelled them, but they again attacked Rameses III (about 1200 BC), and were again driven to the N. No mention of Israel occurs in connection with any of these events.

The story of the leprous Jews was, however, re-

peated by other Gr writers. Herodotus (see Cap.

1, 32) says that Rameses, the son of

Amonophis, defeated and expelled a

people led by them against him, at

Peleusim, by Tissithen and Pesipth, who he identified with Moses and

Joseph. Lycurgus, who has the account of Denver, b. 34) speaks the tale, about

8 BC, saying that lepers were driven out of Egypt, and were led by Moses who founded Jerus, and "established by law all their wicked customs and prac-
tices," and again (Fr. of Bk. 40) that strangers in Egypt caused a plague by their impurity, and being driven out were led by Moses. Tacitus, about

100 AD (Hist, v.ii), believed the Jews to have fled from Crete to Libya and, being expelled from Egypt, to have been the "Captains of Jerusalem and Judah." Again he says (v. iii) that under Bocchoris (735 BC) there was sickness in Egypt, and that the infected being driven out were led by Moses, and reached the site of their temple on the 7th day.

No true critic of the present time is likely to pre-

fer these distorted accounts of the Exodus, or any of the Gr and Rom cunnihmes leveled

5. Condition against the hated Jews, to the simple

narration of the Exodus in the Bible.

The condition of the 9th year of Manetha were very different from

those at the time of Moses. The inva-
ders of Egypt reached Belbeis and Helio-
polis (see Brugsch, Hist Egypt, II, 117), and Manetha states, in his text on the wall of the temple of Amon

at Thebes, that he had to defend Helio-
polis and Memphis against his foes from the E. The region

was then "not cultivated but was left as pasture for

cattle, on account of the foreigners. It lay waste from the time of our forefathers. The kings of

upper Egypt resisted their foes, and the kings of lower Egypt were besieged in their cities by warriors, and had no mercenaries to oppose them. But Israel, as Manetha himself has told us now, was in Pal, not in Egypt, in this year of his reign; and far from desiring to expel Asiatic Egyptians, he was encouraged in his immigration into the region of Goemen (see Ptolema) laid away by the Aryan raid.

Objections to the view that the Exodus occurred

two centuries and a half before the reign of Manep-

th's first of these objections is due to the

Statements believe that Ptolom was Herodept and

and was a city founded by Rameses II; but this (see Ptolema) is too hazardous a conclusion to suffice for the entire neglect of OT chronology which it involves, since the site of this city is still very doubtful.

(2) Rameses II not named in Judges.—A second

objection is made, that the OT shows complete ignorance of Egypt history if it makes Rameses II contemporary with Jgs because he is not named in that book. But OT references to foreign history are always very slight, while on the other hand it is quite probable that there are allusions, in this book, to the events which took place in the reigns of Rameses II and of Manetha. The Hebrews were then confined to the mountains (Jgs 1 19) and the Egyptians to the plains. No Pharaoh is mentioned by name in the OT till the time of Rhob am. In his 9th year Rameses II took various towns in Galilee including Salan be (Ex 23:31), Namir (N. of Tabor), Met- Anath, Anem and Dapur (Daberath at the foot of Tabor). The revolt of Barak probably occurred about the 25th year of Rameses II, and began at Tabor. In the Song of Deborah (Jgs 5 2), the first words (bi-ph'le'ru)^ are quoted by the LXX (Alex MS) "when the rulers ruled," may be more definitely translated "when the Pharaohs were powerful," esp. as Sisera—who commanded the Can. forces—bears a name probably Egypt (es-ra, or "servant of Ra"), and may have been a Pharaoh of the court of Jabin. So again when, about 1265 BC, Manetha says that "Israel is ruined, it has no seed," the date suggests the time of Gideon when wild tribes swarmed over the plains, "and destroyed the increase of the earth, till they came unto Gaza, and left no sustenance in Israel." (Jgs 6 4). The Midianites and Amalekites may have then joined the tribes from Asia Minor who, in the 5th year of Manetha, ruined the Hittites and invaded the Delta.

3. Some Hebrews were never in Egypt.—But another explanation of the presence of Israel in this year on the line of Manetha's pursuit of these tribes after their defeat has been suggested, namely, that some of the Hebrews never went to Egypt at all. This of course contradicts the account in the Pent (Ex 1 1-5; 12 41) where we read that all乐 Jacob's family (70 men) went down to Gothen, and that "all the hosts of the Lord" left Egypt at the Exodu; but it is supposed to be a passage (1 Ch 7 21) where we read of one of the sons of Ephraim "whom the men of Gath born in the land, swel, because they came down to take away their cattle." Ephraim however was born in Egypt (Gen 41 8), and his sons and "children of the third generation" (50 23) remained there. The
meaning no doubt is that men of Gath raided Goshen; and there were probably many such raids by the inhabitants of Philistia during the times of the Hyksos kings, similar to those which occurred in the time of Minephthah and of Ramesses III. The objections made to the 17th year of Exodus cannot be repeated in the reign of Amenophis III, or in that of his predecessor Thothmes IV, thus appear to have little force; and the condition of Egypt before the 5th year of Minephthah was unlike that which would have existed at the time of the Exodus. The theory of Lepsius was a purely literary conjecture, and not based on any monumental records. It has been falsified by the evidence of monuments found during the last 20 years, and these are fully in accord with the history and chronology of the OT.

IV. The Numbers.—The historic difficulty with respect to the Exodus does not lie in the account of plagues natural to Egypt even now, 1. Colenso's nor in the crossing of the Red Sea, but of Crisis Critical in a single statement as to the numbers Large of Israel (Ex 12 37) the 8rv version as脚—strong men— with that the 7-20) reads 600,000 footmen;—strong men—with many children, and also many wanderers.

The women are not mentioned, and it has been supposed that this represents a host of 2,000,000 emigrants at least. The object was urged by Voltaire, and the consequences were elaborately calculated by Colenso. Even if 600,000 means the total population, "the heroes," or "strong men on foot" would be urged, having as numerous as the largest enemy army (120,000 men) employed in the conquest of Syria. With an army of more than half a million Moses would have held control over Egypt and Pal alike; and the emigrants, even in close column, could have stretched for 20 miles; the births would occur every ten minutes; and the assembly before Sinai would have been impossible.

It is also difficult to suppose, on ordinary calculations of the increase of population, that in 430 years (Ex 12 40), or in 215 years as 2. Increase given in the LXX, a tribe of 70 males of Popu-lation (Gen 46 26; Ex 1 5; 6 7-14) could have increased to 600,000, or even more. But on the other hand we are specially told (Ex 1 7—20) that the children of Israel "increased abundantly," and the comments of Dr. Orr (Problem of the OT, 1906, 363-5) on this question should be studied. A young and vigorous nation might multiply much faster than is usual in the East. Dr. Frieder Petrie has suggested that for "thousand" we should read "families"; but, though the word ("teleph") sometimes has that meaning (Jgs 6 15; 1 S 10 19; 23 25), it is in the sing., and not in the pl., in the passage in question (Ex 12 37).

It should not be forgotten that variations in numbers are very commonly found in various texts, VSS, and in passages of the OT. Thus for 3. Number in Palestine (1 S 13 5) the 8rv version reads 3,000, for the 30,000 chariots mentioned in the Heb and Gr; and the LXX (1 K 5 11) gives 20,000 for the 20 measures of oil noticed in the Heb text. The probable reason for these discrepancies may be found in the fact that the original documents may have used numeral signs—as did the Egyptians, Assyrians, Hititites and Phcenicians—instead of writing the words in full as they are given in the 8rv version. Some numeral signs—esp. of cuneiform—were apt to be misread, and the sign for "unity" could easily be confused with those denoting "sixty" (the Bab unit) and "an hundred"—if, in the latter case, a short stroke was added. In the opinion of the present writer the difficulty is due to a corruption of the original statement, which occurred during the course of some fifteen centuries, or more, of continued recopying; but the reader will no doubt form his own conclusions as to this question.

The general questions of the credibility of that history of the Exodus which is given us in the Pentateuch and of the approximate date of the event, have been treated above in the light of the most recent monumental information. No reference has yet been found in Egypt records to the presence of Israel in the Delta, though the Hebrews are noticed as present in Pal before the 5th year of Minephthah. The Pharaohs as a rule—like other kings—only recorded their victories, and no doubt reckoned Israel only as a tribe of those "hostile Sheasu" ("nomads") whom the Theban kings of the XVIIth Dynasty drove back into Asia. It would be natural that a disaster at the Red Sea should not be noticed in their proud records still extant on the temple walls in Egypt. See also WANDERINGS OF ISRAEL.

C. R. CONDER

EXODUS, ek-soh-dus, THE BOOK OF:

I. IN GENERAL

1. Name
2. Contents in General
3. Connection with the Other Books of the Pentateuch
4. Significance of These Events for Israel
5. Connecting Links for Chroniclers

II. STRUCTURE OF THE BOOK ACCORDING TO THE SCRIP- TURES AND ACCORDING TO MODERN ANALYSES

In General
1. In the Separate Portion

III. HISTORICAL CHARACTER

1. General Consideration
2. The Miraculous Character
3. The Legislative Portions
4. Chronology
5. Unavoidable Attacks

IV. AUTHEThopos

1. Connection with Moses
2. Examination of Objections

LITERATURE
[Note.—For the signs J (Jahwist), E (Elohist), P or PC (Priest Codex), R (Redactor) of art. GENESIS.]

1. Name of the chief contents of the first half, dealing with the departure of the children of Israel from Egypt. The Jews named the book after the first words: בֵּית אֵשֶׁד, בֵּית אֵשֶׁד ("and these are the names"), or sometimes after the first word בֵּית ("names"), a designation already known to Origen in the form οἶδαν, οἶδαν, Ouedsemblth.

In seven parts, after the Introduction (1 1–7), which furnishes the connection of the contents with Gen, the book treats of (1) the sufferings of Israel in Egypt, for which mere in General human help is insufficient (1 8–7 7), while Divine help through human mediatorialism is promised; (2) the power of Jeh, which, after a preparatory miracle, is glorified through the ten plagues inflicted on Pharaoh and which thus forces the exodus (7 8–13 16); (3) the love of Jeh for Israel, which exhibits itself in a most brilliant manner, in the guidance of the Israelites to Mt. Sinai, even when the people murmured (13 17–18 27); (4) making the Covenant at Mt. Sinai together with the revelation of the Ten Words (20 1 ff) and of the legal ordinances (21 1 ff); (5) the direction of the Israelites (21 1–24 18); (6) the direction of the Israelites (21 1–24 18); (5) the direction of the Israelites in the wilderness, in which Jeh is to dwell in the midst of His people (24 18–31 18); (6) the renewal of the Covenant on the basis of new demands after Israel's great apostasy in the worship of the Golden Calf, which seemed for the time being to make doubtful the realization of the promises mentioned in (5) above.
(32:1–35:3); (7) the building and erection of the Tabernacle of Revelation (or Tent of Meeting) and its dedication by the entrance of Jeh (36:4–40:38). As clearly as these seven parts are separated from one another, so clearly again are they most closely connected and constitute a certain progressive whole.

In the case of the last four, the separation is almost self-evident. The first three as separate parts are justified by the ten plagues standing between them, which naturally belong together and cause a division between that which precedes and that which follows. Thus in the first part we already find predicted the hardening of the heart of Pharaoh, the miracles of Jeh and the demonstrations of His power down to the slaying of the firstborn, found in the 2d part (cf. 2:25–7:7).

In part 3, the intimation of Pharaoh and the demonstration of the power of Jeh are further unfolded in the narrative of the catastrophe in the Red Sea (4:17). Further the directions given with reference to the Tabernacle (chs. 25–31 taken from P) presuppose the Decalogue (from E); cf. e.g. 25:16–21; 31:18; as again the 6th section (chs. 32ff) presupposes the 5th part, which had promised the continuous presence of God (of 32:14; 33:3.5ff JE). The first plagues and also the forty days in 34:25 J with those in 24:18 P as in 34:1.28 J and vs. 11–27 J refer back to the 4th part, viz. 20:1ff E; 21:1ff E; 24:7 JE (Decalogue; Books of the Covenant; Making the Covenant). In this way the last section presupposes the third, since the cloud in 40:34 P is referred to as something well known (cf. 13:21 J; 14:19 E and J, 24:7).

The entire contents of the Book of Ex are summarized in an excellent way in the word of God addressed to Moses at the close of the Decalogue (34:27). This recapitulates the making of the covenant: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation" (Ex 19:4–6). Here reference is made to the powerful deeds of God done to the Egyptians, and the deeds of lovefulness done to Israel in the history of how He led them to Sinai, to the selection of Israel, and to the conditions attached to the making of the covenant, to God's love, which descendcded to meet the people, and to His holiness, which demands the obedience of His commandments; but there is also pointed out here the punishment for their transgression. The whole book is built on one word in the preface to the ten commandments: I am Jeh thy God, who brought thee out of the land of Egypt, out of the house of bondage" (20:2 E; cf. 29:45 P).

The events which are described in the Book of Ex show a certain contrast to those in Gen. In the first eleven chapters of this latter book we have the history of mankind; then the history of the other families, those of Abraham, Isaac and Jacob. In Ex we have following this the beginning of the history of the chosen people. Then there is also a period of time intervening between the two books. If Israel was 430 years in Egypt (cf. 12:40 P; also Gen 15:13 J; see III, 4 below), and if the oppression began during the long reign of the predeceessors of the Pharaoh, during whose reign the Israelites left the country (2:23–8), then, too, several centuries must have elapsed between the real beginning of the book (1:8ff), and the conclusion of Gen. Notwithstanding these differences, there yet exists the closest connection between the two books.

Ex 1:1–7 connects the history of the people as found in Ex with the family history of Gen, by narrating how the seventy descendants of Jacob that had migrated to Egypt (cf. Ex 1:5; Gen 46:27) had come to be the people of Israel, and that God, who offers Himself as a liberator to Moses and the people, is also the God of those fathers, of whom Gen spoke (cf. Ex 3:6 P, vs. 13:15 E, 15:1 R; 4:5 J; 6:3 P). Indeed, His covenant with the fathers and His promises to them are the reasons why He at all cares for Israel (2:24 P; 6:8 P; 33:1 JE), and when Moses intercedes for the sinning people, these effective motive over against God is found in the promises made to the patriarchs (32:13 JE).

As is the case with Gen, Ex stands in the closest connection also with the succeeding books of the Pentateuch. Israel is certainly in Ex 26:33 found to Lev 24, but is to come into the promised land (3:17 JE; 6:8 P; 23:20 ff JE; 32:34 J; 33 Iff JE; vs. 12ff J; 34:9ff J and D; cf. also the many ordinances of the Books of the Covenant, 21:1ff E; 34:11ff D and J). In the course of the departure from Sinai, continue the history in Ex. But the legislation in Lev also is a necessary continuation and supplement of the Book of Ex. The 12th book of the Pentateuch is divided into three parts, which, according to their connection, are the Book of Leviticus (1–27), the Book of Numbers (28–36), and the Book of Deuteronomy (37–34). The history of the Israelitish people, which commences with the entrance into Canaan, is continued in the Books of the Deuteronomy, which begin with Nu 11:1ff P and JE with the story of the departure from Sinai, and the history of the Promised Land (34:1ff).

Israel does not come into the Promised Land with his own sword, as the command of God promised (Gen 15:13; 17:1); a strange, but perhaps necessary thing, for Israel has no enemies that he can fight, but must conquer, in the Promised Land. The history of the promulgation of the Decalogue is continued in Ex 34:27, which becomes the basis of the covenant made to Moses on Mount Sinai. The Sinai covenant is completed in Nu 10:10ff P and JE; the latter part of Ex 34:27 is repeated in Nu 10:10ff P and JE. The directions given in regard to the consecration of the priests (Ex 29) are carried out in Lev 8ff. The conditions to which the proclamation of the Ark of the Covenant is to be submitted is the offering of sacrifices, a law of sacrifices such as we find in Lev 1–7. The directions given in regard to the consecration of the priests (Ex 29) are carried out in Lev 8ff. The conditions to which the Ark of the Covenant is to be submitted are the offering of sacrifices, a law of sacrifices such as we find in Lev 1–7.

The more complete enlargement in reference to the shebura mentioned in 26:33 found in Lev 24, 6–9; and even the repetitions in references to the candlesticks (Ex 25:31ff; Lev 24:1–4; Nu 8:1–4), as also the tâmah (‘continuous’) sacrifices (cf. Nu 28:3–8 with Ex 29:8–42), point to a certain connection between Ex and Lev. The history of the Ark is described also in the Books of the Kings. How close the connection between Dt and Ex is, both in regard to the historical narrativie and also to their legal portions (cf. the Decalogue and the Books of the Covenant), can only be mentioned at this place.

2. Religion of the Israelites in Ex and Deut. When we remember the importance which the exodus out of Egypt and the making of the covenant had for the people of Israel, and that these events signaled the birth of the chosen people and the establishment of theocracy, then we shall understand why the echo of the events recorded in Ex is found throughout later lit., viz. in the historical books, in the prophets, in the psalms, and in the LXX, as greatest events in the history of the people, and at the same time as the promising type of future and greater deliverances. But as in the beginning of the family history the importance of this family for the whole earth is clearly announced (Gen 12:1–3), the same is the case here too at the beginning of the history of the nation, perhaps already in the expression "kingdom of priests" (Ex 19:6), since the idea of a priesthood includes that of the transmission of salvation to others; and certainly in the conception 'first-born son of Jeh' (4:22), since this presupposes other nations as children born later.

The passages quoted above are already links connecting this book with Christianity, in the idea of a general priesthood, of salvation and of some God. We have already mentioned the possibility of mentioning a few specially significant features from among the mass of such relationships to Chris-
tiety. How great a significance the Decalogue, in which the law is so intimately connected with what is commonly termed Jewish national, as e.g. in the 5. Connect- in the interpretation of Christ in Mt with Christianity. But in Mt 6:17ff Jesus has vindi- Christianity. For, since, had been published, but to be assigned to the individual, while Paul, on the other hand, esp. in Rom, Gal and Col, emphasizes the role of the Holy Spirit in the life of the believer. But a everlast- Christ, and as such is placed in the way of mankind. tion of the Mosaic period to that of the patriarchs and of the works of the law to faith, while in 2 Cor 3:16ff Jesus is exalted over the old dispensation. (cf Ex 34)—an idea which in reference to the individual is more clearly stated in the Ep. of the New Covenant, which is here on this subject also the arts. Leviticus and the Day of Atonement. Then too, the Passover lamb was a type of Jesus Christ (cf. e.g. 1 Cor 5:7; Jn 19:36; 1 Pet 1:9). In Ex 12 the Passover rite and the establishment of the New Covenant. In the permanent dwelling of God in the midst of His people in the pillar of fire and in the Tabernacle there is typified His dwelling among mankind in Christ Jesus (Jn 1:14) and also the indwelling of the Holy Ghost in the Christian congregation (1 Pet 2:5; Eph 4:12) and in the individual Christian (1 Cor 3:16; 6:19; 2 Cor 3:17; 12:23ff). The OT is specially rich in thoughts suggested by the exodus out of Egypt, which is, together with other events recorded in the Old Testament, the theme of the books of the former prophetic writings. In Ex especially the names of the three angels who stand, in the Hebrew text, at the door of the tabernacle (Ex 40:26ff). While the idea is found in Gen 9:4 that the manna was originally in the Ark of the Covenant, it is perhaps not altogether excluded by Ex 16:33; and the number 430 years, found in Gal 3:17, probably agrees with Ex 12:40ff, as far as the whole of the patriarchal period should be regarded as a unit (cf. on the reading of the LXX in Ex 12:40.41, III, 4 below).

II. Structure of the Book according to the Scriptures and according to Modern Analyses.—In the following section (a) serves for the understanding of the Bib. text; (b) is devoted to the discussion and criticism of the separation into sources.

1. In we are dealing with a rounded-off General structure. Since, indeed, a number of passages have been already agreed upon by the general account of the contents given in 1, 2 above, that in the Book of Ex the conviction must have been awakened already by the general account of the contents given in 1, 2 above, in the Book of Ex the conviction must have been awakened already by the general account of the contents given in 1, 2 above, that in the Book of Ex the conviction must have been awakened already by the general account of the contents given in 1, 2 above, that in the Book of Ex the conviction must have been awakened already by the general account of the contents given in 1, 2 above, that in the Book of Ex the conviction must have been awakened already by the general account of the contents given in 1, 2 above. Here already we must note that within the narrative of the miracles and the plagues at first there is mention made only of the hardening by Pharaoh himself (7:13ff); ver 14ff; ver 22ff; 8:11ff; 8:15ff; ver 28ff; 9:7ff, i.e. seven times) before a single word is said that God begins the hardening; and this latter kind of hardening thereupon alone concludes the whole tragedy (14.45ff; 17.9ff). Ten months cover the time from the arrival at Sinai (19.2ff) to the setting up of the sacred dwelling-place of God (40.1ff). Since, further, exactly three months of this time are employed in 19.10ff; 24.3ff; 16ff (ten days); 24.15ff (40 days); 34.29 (40 days), there remain for the building of the tabernacle exactly seven months. (b) What has been said does anything but speak in favor of the customary division of Ex into different sources. It is generally accepted that the three sources found in Gen are also to be found in this book; in addition to which a fourth source is advanced in Ex 13:3ff, of a Deuteronomic character. It is true and is acknowledged that the advocates of this hypothesis have more difficulties to overcome in Ex than in Gen, in which latter book too, however, there are insufficient grounds for accepting this view, as is shown in the art. Genesis. Beginning with Ex 6 the chief marks of such a separation of sources falls away as far as P and J are concerned, namely, the different uses of the names of God, Elohim and Yahweh. For, only by considering the typology of the documentary theory, P also makes use of the name Jeh from this chapter on; E, too, does the same from Ex 13:3ff on, only that, for a reason not understood, occasionally the word Elohim is still used by E (cf. 17:17ff). In the number of passages using the name Elohim are unhesitatingly ascribed by the critics to J, this difference in the use of the name of God utterly fail to establish a difference of sources. To this is to be added, that J and E are at this place closely interwoven; that, while the attempt is constantly being made to separate these two sources, no generally accepted results have been reached and many openly acknowledge the impossibility of such a separation, or admit that it can be effected only to a very limited extent. Peculiarities which are regarded as characteristic of the different sources, such as the sin of Aaron in J, the staff of Moses in E, Sinai in J and P, Horeb in E, the dwelling of the Israelites in Goshen in J, but according to E their living in the midst of the Egyptians, and others, come to nought in view of the uniform text in the passages considered. This has been proved most clearly, e.g. by Kerenyi in his Altes Testamentliche Studien, I, 23ff. Our book, however, is not concerned with many of these passages. Narratives of a similar character, like the two stories in which Moses is described as striking the rock to produce water (Ex 17:1ff; Nu 20:1ff), are not duplicates, but are different events. Of the different localities in Ex 17:7 and Nu 20, 1 also, as also the improbability that 1ff JE (Taborah); vs 4ff JE (Graves of Luss); 14ff P and JE (Spies). Most of these cases are accordingly reported in the Book of Ex, but in such manner that in this particular a clearly marked progress can be noticed, as J is regarded in a certain sense above here on He does so with constantly increasing severity, while down to Ex 32 grace alone prevails, and in this particular, previous to Ex 32, there is found nothing but a warn-

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Israel would without cause in the first passage have put into permanent form the story of its shame, and then in the latter there would have been an uncertainty as to the importance of this locality for the career of Moses; and finally, we must notice the difficulty created by the traditional story which, "waters of Meribah of Kadesh in the wilderness of Zin," in Nu 27 12–14; Dt 32 51 (cf Ex 47 19; 48 28). Then, too, these occurrences, if we accept the division into J and E at this place, are not traceable to a single event, since both sources would share in both narratives. The same condition of affairs is found in Ex 16 in so far as JE comes into consideration, and in Ex 18 in comparison with Nu 11. In the case of Nu 11 there is express reference made to a former narrative by the word "again," and in the second case all the details in their differences point to different occurrences. Concerning other so-called duplicates in Ex, see later in this article.

But the acceptance of P in contradiction to the text of JE does also not lead to tangible results, notwithstanding that there exists a general agreement with regard to the portions credited to P. Not taking into consideration certain that are peculiar, the following sections are attributed to P: 7 13–16; 6 2–9; 10 16–28 (6 28–30 R); 7 19.20.21.22; 8 1–3.11–15; 9 8–12; 12 1–20.28.37a.40–50; 13 1–2.20; 14 1–4. 8–10.15–18.21a.22–23.29; 16 1–3.9–14.15–18.21– 26.31–32.34a.35; 17 1e; 19 1a.2b; 24 15–31.17; 34 29–40 38. It is claimed that in the Book of Genesis these sources constitute the backbone of the whole book; but this is not claimed for Ex. The sections ascribed to P constitute in this place, too, anything but an unbroken story. In both language and substance they are, to a certain extent, closely connected with the parts ascribed to JE, and in part they are indispensable for the connection whence they have been taken (cf for details below). It is absolutely impossible to separate on purely philological grounds in the purely narrative portions in Ex the portions belonging to P. That genealogies like 6 14 ff, or chronological notices like 12 40.41.51; 16 1; 19 1, or directions for the cultus like 12; 26 ff have their own peculiar forms, is justified by self-evident reasons; but this does not result from the oneness of the authors. It is the result of the peculiar matter found in each case. We must yet note that the passages attributed to P would in part contain views which could not be harmonized with the theological ideas ascribed to JE, which are to include an extreme transcendental conception of God; thus in 16 10 the majesty of Jehovah suddenly appears to the congregation, and in 40 34 ff this majesty takes possession of the newly erected dwelling. In 8 19 mention is made of the finger of God, and in 7 1 Moses is to be as God to Pharaoh. In Ex 12 the existence of the Egyptian gods is presupposed and the heathen sorcerers are able to act in competition with Moses and Aaron for a while; 7 11.12.22; 8 3 P also describes the passage over the Red Sea, which account of the handling of the blood in 12 7 cannot be regarded in any other light than as a sacrifice in the house, and in Nu 9 7.13, this act is expressly called a korban Jahuwe ('sacrifice of Jehovah'). Cf also the commands in Ex 15 10.14.18. But more than anything else, what has been said under (a) above goes to show that all those sources have been united in a way that characterizes the work of a systematic writer, and declares against any view that would maintain that these sources have been mechanically placed side by side and inserted into each other.

What has here been outlined for the whole book in general must now be applied to the different parts in particular.

(a) 1 8–7 7: (a) Everything that is narrated in this section, which in so worthy a manner introduces the whole book, is written from a standpoint of the Egypt oppression, from which human help could give no deliverance, but from which the mighty power of God has offered this deliverance. It is a situation which demands faith (4 31). This section naturally falls into ten pericopes, of which in each instance two are still more closely connected.

Nos. 3–4 (1 6.11–12—22), namely, the birth and youth of Moses stand in contrast. The child seems to be doomed, but God provides for its deliverance. Moses, when grown to manhood, tries to render vigorous assistance to his people through his own strength, but he is compelled to flee into a far-off country. Nos. 5–6 (2 23–4 17; 4 18–31) report the fact that also in the reign of a new Pharaoh the oppression does not cease, and that this causes God to interfere, which in 2 23–25 is expressed in a metaphor: the increasing signs, 2 26–28; and again leads to the revelation in the burning bush (3 1ff). And at the same time the narrative shows how little self-confidence Moses still had (three signs, a heavy tongue, direct refusal). The sixth pericope and the beginning of the last four, describes, from an external viewpoint, the return of Moses to Midian, and his journey from there to Egypt. Here, too, mention is made of the troubles caused by Pharaoh, which God must remove through His power. This deliverance is not at all described by Israel, since not even any son in a family had up to this time been circumcised. On the other hand, everything here is what can be expected. Those who sought the life of Moses had died; the meeting with Aaron at the Mount of the Lord; in Egypt the faith of the people. In an effective way the conclusion (4 31) returns to the point where the two companion narratives (2 24 f) begin. After this point, constituting the center and the chief point in the introductory section, now begins Nos. 5–7, namely, everything seems to have become doubtful. Pharaoh refuses to receive Moses and Aaron; the oppression increases; dissatisfaction in Israel appears; Moses despairs; even the new revelations of God, with their emphasis on fidelity, which is to unfold Jehovah's name in full, are not able to overcome the lack of courage on the part of the people and of Moses. Nos. 9–10, introduced by 6 13 (6 14–27 and 6 28–7 7), show that after Moses and Aaron have already been mentioned together in 4 14.27 ff; 5 1 ff, and after it has become clear how little they are able of themselves to accomplish anything, they are now here, as it were, for the first time, before the curtain is raised, introduced as those who in the following dramas are to be the mediators of God's will (cf the concluding verses of both pericopes, 6 27; 7 7), and they receive directions for their common mission, just at that moment when, humanly speaking, everything is as unfavorable as possible.

(b) The unity of thought here demonstrated is in this case too the protecting wall against the flood-tide of the documentary theory. For this theory involves many difficulties. In 4 14 there was already some oppression by P, but the motive for this can be found only in the preceding verse, whereas in the same verse; 2 24 speaks of "new covenant with God with Isaac, concerning which promise is to be fulfilled nothing in the Book of Genesis, as in the latter book a reference to this matter is found only in 26 2–3 R; 26 24 J. In 2 2 ff Moses and Aaron are mentioned; but as the text of Exodus, our P was not at all derived from this source, nor to these men are. According to 7 1 ff Aaron is to be the speaker for Moses before Pharaoh. But according to P neither...
Moses nor Aaron speaks a single word. The omissions that are found by critics in documents J and E—which, if the Two Views were correct, are two sets of documentation claimed for the separation that are very unsettled—we here pass over without comment.

On the critical theory, the narratives of P, in the Book of Ex, as also in Gen, would have discarded many of the statements from a religious or characteristic point of view. The source of 86 tells the story of the plague of locusts (cf. 23: 6; 2: 27; 7: 1ff.), and in both form and contents would be assigned to the rest of this section 1 9:10 ff.; for the final JE, 1 20: 7; 11 P; and to a great extent expressions similar to these are here found and in part refer to these. The material must be said concerning JE in its relation to 9: 23 ff.; 6 6ff. (si'bbah) P in its relation to 1 11 JE; 1 15 ff. (cf. 12 20). JE; 1 9: 9 f. for 'dry land', makes use of the term ha-yabbashah, which in Gen 1 9 f. and Ex 14 16 is ascribed to P, and a form of this term is used for this purpose by J in Gen 1 22. In reference to 7 1P of 4 14 E (?). In reference to the hardening of Pharaoh, which is found in all the sources (7 10 ff.); then the use of the references to the miracles, and their purpose of making Yahweh known to the Egyptians (7 3–5 P) see the following paragraphs. The four generations mentioned in 14 1 f. find their origin Gen 15 16 J (cf. 46 5 f.); and the sons of Aaron mentioned in 21 ff. Nadab and Abihu, are mentioned also in the text of 24 9. P, ascribed to JE, although except in Lev 10 P, their names are not found elsewhere in the Pent. In reference to the repetitions, it must be said that 1 13 P is either the continuation (in so far as the Israelites instead of being compulsory laborers became slaves), or is a concluding summary, such as is found frequently. The new repetition, as found in the midst of ch 3 JE, finds its psychological and historical motive in the account of the failure described in 5 ff. JE, and in the discouragement of Moses and Aaron arising therefore. In the same way the renewed mention by Moses of his different service (cf. 12 2 ff.; cf. with the use of 'J E (?)) is a very characteristic of human ways, and this again necce- sitates the twofold consideration of this matter by God (cf. E (?); concerning the names of God, see GENESIS: GOD, NAMES OF).

One difficulty, which is also not made clear by the proposed division of sources, is found in the name of the father-in-law of Moses; since according to 2 18 J, this name is performed to J, it is Jehet (4 18 E in the form 'Jethe'); in Nu 10 29 JE is called Jethro the father-in-law (AK). Raphel for all of these passages are ascribed to J or E. It is probable that the name Jethro is a title ('Excellency') and as for the rest, in Nu 10 29 Jethro probably does not mean father-in-law but brother-in-law (cf. Is 1 16; 4 11); or in 2 18 we find father and in 2 21 daughter in the place of grandfather and granddaughter: otherwise we should be compelled to accept different traditions, by which view, however, the Mosaic authorship of Ex would be made impossible (cf. IV, below).

(2) 7 8–13 16: (a) This section is separated as a matter of course from the rest by the typical number of ten plagues. It is introduced by the transformation of the rod into a serpent in the presence of Aaron (3 7). The presence of these ten plagues on the ground of the accidental combination of sources, is from the very outset a precarious undertaking. To this must be added the following reasons that indicate a literary editor: the annihilated plagues are introduced by the same formula (7 12 JE; 8 1 J; ver 12 P; ver 16 J; ver 20 JE; 9 1 E; ver 8 P; ver 13 JE; 10 1.2 JE; ver 21 E; 11 1 E), and in connection with each plague the hardening of the heart of Pharaoh is mentioned (cf. 10a above); of 7 22 P; 8 11 J; ver 15 P; ver 28 JE; 9 7 E; ver 12 P; ver 34 JE; ver 35 JE; 10 1 R; ver 20 JE; ver 27 E; 11 10 R; 13 15 D. As is the case in the first section, we find here too in each instance two plagues mentioned, viz. the 1st plague, already externally united by the double address of Jeh (cf. 14 14 JE; ver 19 P and 27 6 J; 8 1 P), but also by the methods of punishment that are related to each other (water changed to blood and frogs); and the 2nd plague (plague of the Nile and the beyond the river). In 3 4f5 we have to deal with insects (stinging flies and dung flies); in 5 6 with a kind of pest (pest among cattle, and toads); 7 8 are again formally joined by the repetition of the command of Jex to Moses in 9 12 29 JE and 10 1.2 JE, as also by the fulness of the account the two show and their similarity, in both also use being made of the staff (9 23f J; 10 13JJE), in the repetition of the emphasis put on the remarkable character of the plague (9 18.24; 10 6 14 JE). By both plagues vegetation is destroyed; and in the plague of locusts, speech is also to the hole to the 10 5. 12 15). In the case of 9 4–10, the darkness constitutes a connecting link (cf. 10 21 E; 11 4 J; 12 12 P; 12 30.31 JE). By the side of the occasional rhythm formed of two members there is also one formed of three members (after the manner of a measure in a measure of two beats). In the case of the first group of three plagues, two are announced beforehand (thus 1 JEP 1 2 J; 4 JEP 3 J; 7 JE 8–9 E; 10 Ed over against 5 3 6 P and 9 E); the first of each group of three plagues, as 4 7, is to be announced by Moses on the following morning to Pharaoh (7 15; 8 20; 9 13 JE). Also in regard to the impression caused by the plagues a distinct progress can be noticed, in this too, that the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth plague, as above, the Egyptian sorcerers are active only down to the second plague, while in the third or fourth
in 12 37a we would have F, as when the parts belonging to F have been eliminated, the other sources too would contain this omission in 12 31 f.; mostly JE; ver 37b E; 13 3 f. D. In the same way the announcement of a large number of miracles (7 3 P; 11 9 R) is too comprehensive, if these verses refer only to the narratives found in P. In addition, there is a remarkable similarity found in all of the narratives of P with those parts which are ascribed to JE; cf. the first miracle in 7 8 ff with 4 2 f J; ver 17 E. In P, too, as is the case with JE, it is stated that the purpose of the miracle is, that Pharaoh, or the Egyptians, or Israel, are to recognize that Jeh is God and the Lord of the Hebrews, and that this effect (7 5 P; ver 17 JE; 8 10 R; ver 22; 9 14;
29.30 JE; 10 2 R; 11 7 J; cf. from the next section, 14 4 P; ver 18 P, which at the same time is also the fundamental thought that forms the connecting link of the whole section). The position of 11 1–3 E between 10 28.29 E and 11 8 J constitutes a difficulty, because in the last-mentioned passages Moses is represented as standing continuously before Pharaoh. The announcement made by Jeh to Moses, that one more plague is to come, and that the Israelites should borrow articles of value from the Egyptians, must in reality have been made before, but for good reasons it is mentioned for the first time at this place, in order to explain the absence of Moses from this scene. He must appear again before Pharaoh (10 29). But the fact that according to 12 31 JE Pharaoh does in reality once more cause Moses and Aaron to be called, can readily be explained on the ground of the events that follow. In conclusion:

The structure of chs 12 f. contains nothing that could not have been written by one and the same author. Only Moses naturally did not at once communicate (12 21 f.) to the leading men of Israel the command given in 12 15 f. concerning the unleavened bread, which command had been given for later generations; and not until 13 3 f. is this command mentioned in connection with the order given to the people in the meantime concerning the firstborn (13 1 f.). The further fact, that the story of the exodus reaches a preliminary conclusion in 12 42 before the details of the Passover (vs 3 ff) have been given, is in itself justifiable. As far as contents are concerned, everything in chs 12 f., namely, the leading events of the exodus, is to be found in the firstborn, and orders pertaining thereto, that the month of the exodus is to be regarded as the first month, etc., are closely connected with the Passover and the 10th plague. Because the latter had to be demonstrated before the other plagues, we find already in 11 9.10, after the announcement of this plague and its results, a comprehensive notice concerning all the miracles through which Jeh demonstrated how He, amid great manifestations of power (7 4 P) and with a mighty hand (6 1 JHS), led His people forth.

(3) 13 17–18 27: (a) This section finds its connecting thought in the emphasis placed on the love of Jeh, on His readiness to help, and His long-suffering in the leading of His at times murmuring people on the road to and as far as Sinai. This section covers two months. What is narrated, beginning with ch 16 1, transpires even within a single two weeks (cf ch 19 1). No. 1 (13 17–25), describes the journey to Etham (out of love God does not lead the people the direct way, since He fears that they will become unfaithful in the event of a battle; Joseph's bones are taken along, since God now really is taking care of His people [cf Gen 60 24.26]; Jeh's friendly presence is not within the pill. ver 2 (14 1–31) contains the passage through the Red Sea (Jeh the helper; cf vs 10.15; 13.14.30.21.24.26 f.31, notwithstanding the murmuring of Israel, vs 11 f.). No. 3 (15 1 f.) contains the thanksgiving hymn of Moses for Jeh's help, with which a portion of which fact is stated in 15.5 f.11.16.fo. No. 4 (15 20 f.) contains Miriam's responsorium. No. 5 (15 22–27) treatis of Marah and Elim (Jeh provest Himself to be Israel's helper and physician [vs 25 f] notwithstanding the murmuring of Israel [ver 24]). No. 6 introduces the last five paragraphs, with a description of the time (16 1–36), and describes the miraculous feeding with manna and quails. (The murmuring is particularly emphasized in vs 2.7–9.12. Israel also gathers more than they have been directed to do [vs 15 f]; incapable of something which the Israelites could not have been able to do [vs 19 f]; collects some on the Sabbath [ver 27]; Jeh, who in vs 6–12 alone is mentioned in rapid succession no fewer than ten times, at first does not even utter a word of reproach, and when the Sabbath has been violated He does nothing more than reprove.) No. 7 (17 1–7) reports the help of Jeh (ver 4) at the Waters of Contention (Strife). He even appears on the rock (ver 6), notwithstanding the murmuring (vs 2–4.7). No. 8 (17 8–16) describes the victory over Amalekites, which furnished the occasion for the erection of the memorial altar, called 'Jeh-my-Banner.' Possibly in this connection Joshua ("Jeh helps") was changed from Hosea (Nu 13 16). Cf. Hengstenberg, Authentif des Pentateuches, 38. 39. 40. 41 ff. Passover is a constantly changing variety of expressions that emphasis is laid on the impression which the deeds of God in connection with Israel make on Jethro, the father-in-law of Moses, while he was visiting the latter (vs 14–28). Effectively is also the mention made of the symbolic names of the sons of Moses (Gershom, "I have been a sojourner in a foreign land"; and Eliezer, "The God of my father was my help, and delivered me from the sword of Pharaoh" [vs 3 f]). Further, the name Mount of God (ver 5; cf ver 12) probably is a reminder of the fulfilment of 3 12. No. 10 (18 13–17) shows how God helps Moses (of ver 19) through the advise of Jethro to appoint judges. In this part, too, 13 17–18 27, we have ten sections, which can easily be arranged in groups of two and thus.

Nos. 1 + 2 are connected by their analogous beginnings (13 17,18 RES; 14 1.2 P) and by the cloud of fire (13 21 f JH; 14 10.24); nos. 3 + 4 by the response and unleavened bread, vs 5–6, the feeling of hunger and thirst are connected in thought, by their reference to the ordinances of Jeh (16 25 D; 16 4 JE7; ver 28 R); nos. 7 + 8 by the use made of Moses' staff (16 9.13 JEH; 16 10) as the ketheth's person, and the close connection of their contents in point of time (18 13). Further, the Bib. text of this place is clearly presupposed in the list of stations, expressly stated to have been prepared at the command of Moses (Nu 33). This list, as is acknowledged on all sides, has the characteristics of P; and it takes into consideration not only the portions ascribed to this source, but also the text of JE. Cf 33 9 (Marah and Elim) with Ex 15 22–27, and Nu 33 14 (lack of water in Rephidim) with Ex 17 1 f.

(b) Over against the analysis into different sources the following data in detail can also be advanced. In P the last demonstration of the power of Jeh over Pharaoh would be indeed endangered in 14 4.15 f.52 a, but afterward would not be related. In ch 16 1 we cannot find in P, unless we bring in also 15 27 from JE, how Israel came to be in Elim. On the other hand, in 16 4 f. (JE?) the promise of bread from heaven is groundless without the preceding verses, shown in the passage from the pillar (14 1–31) containing the passage through the Red Sea (Jeh the helper; cf vs 10.15; 13.14.30.21.24.26 f.31, notwithstanding the murmuring of Israel, vs 11 f.).
How entirely data taken from the language utterly fall here in establishing the separation of sources we see from the fact that in Ex. the distribution of the descents of Israel is divided between P and E, whereas in E and J each becomes a matter of doubt, and also in Ex. 16 a harmony of view has not been gained as to whether only P, or in addition also J, E, or JE, have contributed to the text. The hymn found in Ex. 15:1 f., which certainly is an old composition, presupposes passages which are assigned to different sources, and in this way speaks for the unity of the text. Cf. 15 2 with 14 30 J; ver. 13 JE (?); 15 3 with 14 14 JE (?); ver. 25 J; ver. 46 with 14 9 P; ver. 49 with 14 11 JE (?); ver. 52 J; ver. 53 JE; ver. 54 P; ver. 55 J.

On the other hand, 14 19a and b cannot be utilized in favor of a division of sources E and J; but rather the analogous structure of this passage presupposes the same author, and there is only indicated what elsewhere is always a presupposition, namely, that God Himself has taken His abode somewhere in the cloud of fire (13 21.22 JE; 14 24 J; cf. 40 34ff P). Just as little are the two commands found in 14 16 to be divided between P and J, one statement of E (or of J does, and the other what J does, since both rather belong together (cf. 9 22 f. with 33; 10 13). At first glance 16 6 does not appear to be in its proper place, as Moses and Aaron in vs. 6.7 have already told Israel what only in vs. 8 can be found. But the direction of Jeh and hisinion to Moses is consistent. But these very verses are in harmony with the character of the whole section (cf. under a above), since it is here stated that under all circumstances Israel is to be convinced of this truth, that His presence is to be CONVINCED. Jeh is heard their murmuring. In addition, the appearance of Jeh in vs. 10 is clearly announced by ver. 7. Accordingly, vs. 9 ff. serve only to confirm and strengthen what is found in vs. 6 ff. The fact that not until in 18 2 JE Jethro brings the wife and the sons of Moses, while the latter himself according to 4 20 J had taken them along when he joined Israel, finds a satisfactory explanation in 18 26. He sent them back doubtless because of the conduct of Zipporah on the occasion of the circumcision of her son (4 25 J). The fact that Jethro comes to Moses at the Mount of God (18 5 JE) while the latter does not arrive at Mt. Sinai until 19 1 f., is no contradiction; for by the Mount of God is meant the place of God's being, in which place, which has already reached according to 17 6 JE, but not Mt. Sinai is a single mountain. The special legal ordinances and decisions mentioned in 18 20 J before the giving of the law (19 ff.) in the perfect harmony with 15 25 D; 16 4 JE (?); ver. 28 R.

(4) 19 1 24 18a: (a) This fourth section contains the conclusion of the covenant at Mt. Sinai (cf. 19 5 f. at beginning; 24 7.8 JE toward the end). The contents cover a period of ten days (cf. 19 10.11.16; 24 3.4 JE; ver. 16 P). The text of this section can again be divided into ten pericopes. After the introduction (19 1 8), which contains a cardinal feature (cf. Ex. 19 1 2 above), nos. 1 and 2 (19 9 19.20 25) report the preparation for the conclusion of the Covenant. No. 2 in ver. 23 refers expressly to no. 1, but is distinguished from no. 1 through the new addition in ver 20 after ver. 18, as also through the express amplified application of the ordinances referring to purifications and the restriction of the prohibition to the priests (cf. vs. 22 21.24 with vs. 10.12). Nos. 3 4 (20 1 17; 18 26) contain the Decalogue and the directions for the cultus, together with a description of the importance of the revelation of the law. Nos. 5 6 (21 1 23 13 expressly circumscribed by a sub-section, 23 14 19) contain legal ordinances and further directions for the cultus. Nos. 3 6 accord-
at the conclusion of which he receives the two tables of the law (31. 18), God converses with him seven times (25 1; 30 11.17; 22; 34; 31. 12). No. 1 (25 1–30 10) contains directions in reference to the building of the Tabernacle, and laws for the priests serving in it. Nos. 2–6 bring a number of different communications. No. 2 (30 11–16), individual tax; no. 3 (30 17–21), copper-washing vessels; no. 4 (30 22–33), oil for anointing; no. 5 (30 34–38), incease; no. 6 (31 1–11), the calling of Bezalel and Aholiah to be the master builders; additionally and in conclusion, no. 7 (31 12–17) contains the last portions of the speech, which is probably not accidental that the Sabbath idea is touched on at 7 t, namely, in addition to the present passage, also in (a) 16. 5 JE (?); vs 23–28 P+R; (b) 20. 8–11 E; (c) 25 10–12 E; (d) 24 16 E; (e) 34 21 J; (f) 35 1–3 P; and that as is the case in this present passage, other passages too, such as 34 16 P; 35 1–3 P, conclude with a main section, and 22 10–22 a subordinate section, with this reference.

The first more complete pericope itself (25 1–30 10) is considered to date from the Exile, we cannot at this place enter into details in reference to the typical numbers found so often in the measurements of the Tabernacle, but can refer only to the cubical form of the Holy of Holies on the basis of 10 cubits, viz. (1) contributions of the people; (2) the holy ark (25 10–22); (3) table of shewbread (25 23–30); (4) golden candlesticks (25 31–40); (5) tabernacle (26 1–37) in which, at the same time, the articles mentioned from 2 to 4 are placed (vs 35 E); (6) altar for burnt-sacrifices (27 1–8); (7) court of the holy ark (27 9–19) in which this altar stood (cf 40 29–33); (8) oil for the lights (27 20–21); (9) sacred garments for the priests (28 1–43); (10) consecration of priests (29 1–37); (11) the burnt sacrifices (29 38–46); (12) incense or cense (30 1–10), included in 8 to 12 are combined into a contrast to the five in 1 to 7 by their express reference to the priests (cf in addition to 9 +10 also 27 21; 29 44; 30 7 1.10). With the incense altar, which was of great importance, and of equal importance with the great altar on the Day of Atonement (30 10), this section closes (cf. 5).

Thus we shall under all circumstances be better to search for an explanation for putting oil in the place of the candlesticks and of the incense altar, at first sessions, than in the case of every difficulty to appeal to a redactor’s working without system or order. However, the entire portion 24 18–31 18 finds its explanation in the promise of 25 8 that Jeh will dwell in the midst of Israel (cf 29 45 f.). He is enthroned on the ark, in which the accusing law as the expression of the Divine will is deposited (for this reason called הָּלָּדְתָּד; 25 16.21; 26 33.34), but above the atonement lid, the kapparah, at which on the Day of Atonement, the atonement ceremony is carried out (cf 25 17–22; Lev 16; see DAY OF ATONEMENT).

(5) This whole section, with the exception of 31. 18 E (?) is ascribed to P, although at this place, though without good reasons, different strata are distinguished. In regard to the conclusion claimed to exist in the different persons to be anointed (high priest, or all the priests; cf 29 7 over against 30 41; see Levurriz). Also the duplicates of the lāṭāḥ sacrifice and of the candlesticks (cf. 1. 3, above) are not at all the decisive fact for the differences of places within the parts treating of the priests, providing it can be shown that each passage stands where it belongs. With regard to the Levurriz. In addition of passages like Mk 10 35–16 25; 10 22–4; 13. 8 14 18–15 5; 5 18–20 E, but as assigning certain passages to P in general is concerned, it is self-evident that ordinances referring to the cultus make use of what pertains to the cultus, without this fact justifying any conclusion as to a particular author or group of authors. On the other hand, it could not at all be understood how P could so often call the Decalogue הָּלָּדְתָּד, without having contained this all-important law itself (cf 25 16.21 f.; 36 33 f.; 34 29; 38 21, etc.). On the other hand, as is well known, the fourth commandment (Ex 20 11) goes back to Gen 2 3, that is, to P; also 23 15 to 12 20.

(6) 32 1–35 3: (a) God’s promise to dwell in the midst of Israel, the turning-point in the fifth section, seems to have become a matter of doubt, through the apostasy of Israel, but is nevertheless realized in consequence of the intercession of Moses and of the grace of God, which, next to His primitive holiness, is emphasized very strongly. This entire sixth section is to be understood from this standpoint. As was the case in the Sinner’s Song, because the Levites the curse which had for this reason impended over them since Gen 49 5–7 and causes this to be changed into a blessing: three thousand killed. No. 3 (32 30–33) reports that Jeh at the petition of Moses, demands from the Sinner’s Song later on will punish the people for their sins. No. 4 (33 1–6) reports that Jeh Himself no longer accompanies His people, which, on the one hand, is an act of grace, since the presence of God would even harm the people, and, on the other, is an act of judgment, and is felt as such by Israel. No. 5 (33 7–11) declares that God meets Moses only outside of the camp in a tent, but communes with him face to face. No. 6 introduces the last six pericopes in a natural way, since six and five, the last five articles, included in 8 to 12 are combined into a contrast to the five in 1 to 7 by their express reference to the priests (cf in addition to 9 +10 also 27 21; 29 44; 30 7 1.10). With the incense altar, which was of great importance, and of equal importance with the great altar on the Day of Atonement (30 10), this section closes (cf. 5).

Thus we shall under all circumstances be better to search for an explanation for putting oil in the place of the candlesticks and of the incense altar, at first sessions, than in the case of every difficulty to appeal to a redactor’s working without system or order. However, the entire portion 24 18–31 18 finds its explanation in the promise of 25 8 that Jeh will dwell in the midst of Israel (cf 29 45 f.). He is enthroned on the ark, in which the accusing law as the expression of the Divine will is deposited (for this reason called הָּלָּדְתָּד; 25 16.21; 26 33.34), but above the atonement lid, the kapparah, at which on the Day of Atonement, the atonement ceremony is carried out (cf 25 17–22; Lev 16; see DAY OF ATONEMENT).
to this, 32 34 refers back to Nu 14, and 32 35 is a proleptic judgment based on this experience.

(b) It is incomprehensible how critics have found in the renewal of the covenant caused by the apostasy of Israel an indication of this final, viz. in the Books of the Covenant and in the Decalogue, which are distributed between E and J (Ex 20:1 ff; 31:17; 34:34—35). But in 34:11—26 there is no sign of the number ten being used in connection with the ordinances referring to the religion and the cultus. Jeh for his part attempts to fill this place with the original Decalogue, which effort is constantly being repudiated. It is evident, even in the use of the number ten. In ver 58, according to ver 1 and tradition (of Dt 10:2:4: also Ex 24:12; 31:18), Jeh is the subject. The 38 4 and 5, 6, 7 are not duplicates. In ver 4 the people are described as having laid aside their ornaments a single time as a sign of repentance; according to vs 5, 6, the people permanently dispense with these, a state of mind which makes it possible for God again to show His mercy. It is an arbitrary assumption that these ornaments were used, except in front of Ex 25:7 ff, so that in front of 33 7 it is accounted to 35 P taken from JE would have been omitted. In 35 7 according to the text the author has in mind a tent already in existence, which up to this time had been standing within the camp and now had to be taken without, because Jeh for the present can no longer dwell in the midst of the people (32 31). Moses, through his intercession again makes this possible (33 15—17; 34 9). 10. The period of time thus taken the preparation of the provisional tent (chs 35 7) which, as is done by the LXX, is probably to be preferred to Moses’ own tent. In P, to which reference above is made, such a provisional arrangement is presupposed in ver 35, since already at this place, and on the basis of the tabled in chs 35—41, mention is made of the fact that Moses entered for the purpose of receiving the revelation of God. This according to presuppositions that reflected in 32 7 is evident without the facts mentioned and for other reasons, too, an omission must be accepted before 34 29 ff; for ver 29 speaks of the tables of the law, concerning the origin of which P has reported nothing; and in ver 32 concerning the building Moses resides on Mt. Sinai and had imparted to the people, which, however, do not refer to the directions that were given in 35 ff, since these, according to 35 4, are yet to be expressly communicated to the people.

(7) 35 4—40 38: (a) The construction of the Tabernacle. This section is divided into four pericopes, each with four subdivisions, (cf Structure of Leviticus 16 in Day of Atonement). The same principle of division is found also in the history of Abraham and in Dw 12—26. No. I (35 4—36 7) describes the preparation for the construction: (1) 35 4—5, preparation, (2) 35 20—29, contributions; (3) 35 30—36 1, characterization of the builders; (4) 36 2—7, delivering the contributions to the builders. Nos. II and III (36 8—38 31; 39 1—31) report the construction of the Tabernacle. Noticeable for the decoration of the priestly garments (of 39 32 1): no. II: (1) 36 8—38, dwelling-place; (2) 37 1—8, unsettles; (3) 38 10—20, court; (4) 38 24—31, cost of 1—3; no. III (1) 39 2—7, shoulder garment; (2) vs 8—21, pocket; (3) vs 22—26, outer garment; (4) vs 27—31, summary account concerning coats, miter, bonnets, breeches, girdle, diadem. No. IV (39 32—40 38) reports the completion: (1) 39 32—43, consecration of these objects; (2) 40 1—15, command to erect; (3) vs 16—33, this consists in the entrance of the glory of Jeh. In this way the dwelling of Jeh, which had been promised in 25 8 P, and in chs 33 34—JE had been uncertain, has become a reality. The whole section is closely connected with chs 25—31, yet is independent in character. The full details found in both groups are completely justified by the importance of the object. It is self-evident that at this place, too, the language of the cultus is demanded by the object itself.

(b) The attempts to distribute this section among different authors fail to obtain a true view of the unity of the structure, which is independent also over against chs 25—31. Since the numbers given in 38 26 agree entirely with the numbers gathered later in Nu 2 32, it is evident that for the latter the lists for the contributions were used, which in itself is very probable because it was practical. In this case this section is ascribed to P it is inexplicable how the writer can in 40 34 ff speak of the pillar of fire as of something well known, since this has not yet been mentioned in the parts ascribed to P, but has been in 13 21 Je; 14 10 Je.

III. Historical Character. The fact that extra-Israelitish and esp. Egyptian sources that can lay claim to historical value have reported nothing authentic concerning the exodus of Israel need not surprise us when as reported by Manetho and other historians, is an Egypt version of the exodus of Israel, cannot be investigated at this place, but is to the highest degree improbable. If Israel was oppressed by the Egyptians for a long period, then surely the latter would not have invented the tale of a supremacy on the part of Israel; and, on the other hand, it would be incomprehensible that the Israelites should have changed an era of prosperity in their history into a period of slavery. Over again the permanence of the exodus out of Egypt not only is re-echoed through the entire lit. of Israel (cf I, 4, above), but the very existence of the people of God forces us imperatively to accept some satisfactory ground for its origin, such as is found in the story of the exodus and only here. In addition, the Book of Ex shows a good acquaintance with the localities and the conditions of Egypt, as also of the desert. It is indeed true that we are still in doubt on a number of local details. But other Bible books have in such a surprising manner been confirmed by discoveries and geographical researches, that we can have the greatest confidence in regard to the other difficulties: cf e.g. Naville’s The Storehouse of Palms (Ex 1 11). In general, the opening chapters of Ex, esp. the narratives of the different plagues, contain so much Egypt coloring, that this could scarcely have resulted from a mere theoretical study of Egypt, esp. since in the narrative everything makes for an exegetical purpose; (cf. our experience. The fact that Israel from its very origin received ordinances in regard to religion, morality, law and cultus, is explained from the very conditions surrounding this origin and is indispensable to the development of the nation. None of the later books or times claim to offer anything essentially new in this respect; even the prophets appear only as reformers; they know of the election of Israel, and, on the other hand, everywhere presuppose as something self-evident the knowledge of a righteous, well-pleasing connection with God and chide the violation of this relation as apostasy. Ethical monotheism as the normal religion of Israel is reflected in the same way in all the sources of Israel’s history, as has been proven in my work (‘‘Die Entwicklung der alttestamentlichen Gottesidee in vorexistlicher Zeit,’’ in the May, 1903, issue of Beiträge zur Förderung christlicher Theologie). And the idea that an oriental people, esp. if they came out of Egypt, should have had no religious cultus, is in itself unthinkable. If all of these norms, also the direction for the cultus in the Books of Covenant, of the PC, or of D, at least in the kernel, do not go back to the Mosaic times, then we have indeed with an insoluble problem (my work, Are the Critics Right?)

The Book of Ex is as a matter of fact from its first to its last page filled with miraculous stories; but in this characteristic these contents agree perfectly with the whole history of redemption. In this
immediate and harmonious activity of God, for the purpose of establishing a chosen people, all these miracles find their purpose and explanation, and this again is only in harmony with other periods of sacred history.

2. The Miraculous Character The reason is self-explanatory when these miracles are found grouped at the turning-points in this history, as is the case also in the critical age of Elijah and Elisha, and in the experiences and achievements of "Jonah," so significant for the universality of the Bib. religion. Above all this is true in the ministry of Jesus Christ; and also against his return to heaven. In the same way, too, we find this at the beginning of Israel as a nation [see my article in Murray's Dictionary]. Cf in this respect the rapid numerical growth of the nation, the miracles, the plagues, in the presence of Pharaoh, the passage through the Red Sea, the miraculous preservation of the people in the desert, the many appearances of God to Moses, to the people, to the elders, the protection afforded by the cloud, the providential direction of the people of Israel and their leaders, and of individual persons (Moses and Pharaoh). The fact that the author himself knows that Israel without the special care and protection of God could not have survived in the desert is in complete harmony with his knowledge of the geographical situation already mentioned.

If any part of the laws in Ex is to be accepted as Mosaic, it is the Deedlogue. It is true that the ten commandments are found in two re-constructed passages (Ex 20.1 ff; Deut 5.20), whereby an original form naturally found in Ex 20.1 ff have been altered in CH, more than 500 years old although moving in a lower sphere. As Israel had lived in Goshen, and according to Gen 26.12 Isaac had even been engaged in agriculture, and Israel could not remain in the desert but was to settle down in permanent abodes again, the fact of the existence of this law of Israel, which in a religious and ethical sense rises infinitely above the CH, is in itself easily understandable and again since the sacred ark of the covenant plays an important role also in the other sources of the Pent (Nu 10.33 ff; 14.44 JE; Dt 10.1-8; 31.9-25) and in the history of Israel (cf Josh 3; 6-6.8; 8.35; Jgs 20.27; 1 S 6.2 ff; 2 S 16.24; 1 K 8.15; 1 Ch 16.1-9), then a suitable text, such as is announced in Ex 25.1 ff, and was erected according to Ex 35.1 ff, was an actual necessity.

As the Paschal sacrifice, according to Ex 12.3 ff; vs 43 ff P; vs 21 ff JE (?) was to be killed in the houses, and this on the 14th of Nisan in the evening (12-6), and as P directs that a festival assembly shall be held on the next day at the sanctuary (cf Lev 23.6 ff; Nu 28.17 ff), these conditions which can be understood only in case Israel is regarded as being in the wilderness. For this reason Dt 16.5 ff changes this direction, so that from now the Passover is no longer to be celebrated in the houses but at the central sanctuary. In the same way the direction Ex 32.29, which ordered that the firstborn of all males should be given to Jehovah already on the 8th day, is replaced by the wanderings in the desert, and is for this reason changed by Dt 14.23 ff; 16.19 ff to meet the conditions of the people definitely settled after this wandering. Cf my work, Are the Critics Right? 1895. Stuttgart.

As is well known, the average critic handles the Bib. chronology in a very arbitrary manner and is not afraid of changing the chronology of events by hundreds of years. If we leave out of consideration the some details and difficulties, we still have a reliable starting-point in the statements found in 1 K 6.1 and Ex 12.40 ff. According to the first passage, the time that elapsed between the exodus of the Israelites and the building of the temple in the 4th year of Solomon was 480 years; and according to the second passage, the time of the stay in Egypt was 430 years. A material change in the first-mentioned figures is not permitted by the facts in Ex 12.40 ff, and the different data there mentioned are contemporaneous; and to reduce the 430 years of the stay in Egypt, as might be done after the LXX, which includes also the stay of the patriarchs in Canaan in this period, or to reduce the whole period from the entrance into Egypt to the building of the temple, is contrary to the synchronism of Hammurabi and Abraham (Gen 14). The first-mentioned could not have lived later than 2100 BC. The 430 years in Ex 12.40.41 P are also, independently of this passage, expressly supported by the earlier prediction of an oppression of Israel for 400 years from the time of Abraham (Gen 15.13 J); and the 480 years of 1 K 6.1 are confirmed by Jgs 11.26, according to which, at the time of the oppression and liberation of Jephthah as judge, already 30 years must have elapsed since the east Jordan country had been occupied by the Israelites. According to this the exodus must have taken place not long after 1500 BC. And in any case the exodus would be the condition of affairs in Pal as we know them from the Am Tab dating about 1450-1400 BC, according to which the Canaanish cities had been attacked by the Chabiri in the most threatening way, (cf 14.43-6). The Book of Josh. As is well known linguistically, too, the identification of the Chabiri with the Hebrews is unobjectionable. Finally, on the well-known Menephtah stela of the 13th cent. BC, Israel is mentioned in connection with Canaan, Ashkelon, Gezer, Y-nu= (Jehosh, Josh 16.6.7.), and accordingly is already regarded as settled in Canaan. A date supported in such different ways makes it impossible for me to find in Ramesses II the Pharaoh of the oppression and liberation of Israel, as this is the conclusion of the exodus (both between 1300 and 1200 BC). A conclusive proof that the name and the original building of the city Ramesses (Ex 11.11 JE; 13.27 P; Nu 33.5) necessarily leads back to Ramesses II can, at least at the present time, not yet be given (cf on this point also, Kohler, Lehrbuch der biblischen Geschichte des Alten Testamentes, I, 238 ff).

All these attacks on the historical character of this book which originate only in the denial of the possibility of miracles, the Christian theologian can and must ignore. Such attacks do not stand on the ground of history but of dogma. Let us accordingly examine other objections. Thus, it is claimed that the number of men, which in Ex 12.37 is said to have been 600,000, is too high, because not only the desert but Goshen also would not have been able to support two million people, and Israel had been too short a time in Egypt: to grow into so populous a nation. Yet Israel, beginning with the time of the oppression, which, according to 22.23; 18 continued many years and hence began before the highest number in population had been reached, had claims for support from the Egypt corn granaries; and the 400 years in 12.41 are certainly not as has been shown under (4) above. To this must be added that in Ex 7.9 f, 12.20 f the rapid numerical growth of Israel is represented as the result of a
Divine blessing. Then, too, in the company of Jacob and his descendants, doubtless servants, male and female, came down to Egypt (cf. the 318 servants of Abraham alone in Gen 14). The figures in Ex 13 37 P are further confirmed by Nu 11 21 (according to critics from JE) and by the results of the two surveys, Nu 14 29 (cf. Ex 36 36 [603, 550]) and Nu 26 51 (601, 730). The attacks made also on the existence of the Tabernacle must be rejected as groundless. According to the Wellhausen school the Tabernacle is only a copy of the temple of Solomon, dating back to the third or fourth thousand B.C.; and the fact that there is only one central seat of the cultus is regarded as a demand first made by the Deuteronomic legislation in the 7th cent. Against such a claim commentators not only the impossibility of placing Dt at this time (cf. my work Are the Critics Right? 1–55), but also the legislation of the Book of the Covenant, which, in 23 17, 19; 34 23, 24, 26 presupposes a sanctuary, and which even in the passages incorrectly analyzed by Wellhausen and its Critics (cf. Am 7 16 ff., 19; 11 1 ff., 6, 12 ff.; 13 7; 20 29; 33 20; 14 32; 28 16); also the different parts of the history of esp. the central sanctuary in Shiloh, 1 S 1–4; 1 S 21 19, which is placed on the same level with Zion in Jer 7 12 ff.; 26 6; Ps 78 60–72. To the many who believe such statements as 2 S 7 6; Josh 15 1; 1 K 3 4; 8 4; 1 Ch 16 39, 40; 2 Ch 1 3. All these facts are not overthrown by certain exceptions to the rule (cf. Levitticus).

That the whole view leads to conclusions that in themselves they could not possibly be accepted. What a foolish fancy that would have been, which would have pictured the Tabernacle in the most insignificant details as to materials, amounts, numbers, colors, objects, which in Nu 4 has determined with exact precision, a whole new catalogue. In addition, there was no connection whatever with the tendency ascribed to it by the critics, but rather, in part, would contradict it. Of my work, Are the Critics Right? 72 ff., 87 ff.

That particularly in the post-exilic period it would have been impossible to center the Day of Atonement on the covering of the ark of the covenant, since the restoration of this ark was not expected according to Jer 3 16, has already been shown (cf. Gen 24). If God had really determined to give to His people a pledge of the constant presence of His grace, then there can be absolutely no reason for doubting the erection of the Tabernacle, since the necessary artistic ability and the possession of the materials needed for the structure are sufficiently given in the text (cf. also Ex 25 9, 40; 26 30; 27 8–31 2 ff.; 35 20 ff.—12 35; 3 21, 22; 11 2 ff.; Gen 16 14; Ex 33 4 ff.).

The examination of the separate passages in Ex, such as those of Isaiah (2 S 11, 2; 11 2 ff.; see above) to Dt, or the ordinances concerning the Passover and the firstborn (12 1 f.), and other laws in the different codices, goes beyond the purpose of this article (cf. however under 3 above, at the close).

IV. Authorship.—As the Book of Ex is only a part of a large work (cf. 1, 3 above), the question as to authorship cannot be definitely decided at this place, but we must in substance restrict ourselves to those data which we find in the book itself. In several parts it is expressly claimed that Moses wrote them.

Moses He sang the hymn found in Ex 15, after the passage of the Red Sea, and breathes the enthusiasm of what the author has himself experienced. Vs 13–4 do not speak against the unity of the hymn, but rather for it, since the perfects here found as prothetic perfects only give expression to the certainty which attaches to the possession of the land of promise. In the course of history the nations often acted quite differently from what is here stated and often antagonized Israel (cf. Nu 14 39–45; 20 13 ff.; 21 4–21, 35–36; 22 6; 23 15 17). In Ex 15 13–17 not only Zion is meant, but all Canaan; of Lev 25 23; Nu 35 34; Jer 2 7; for har, “mountain,” of Dt 1 7 ("hill-country"); 3 25; Ps 78 54. According to Ex 17 14 Moses writes in a book the promise of God; of Ex 34 27: Moses wrote in a book the words of the Lord. And as 17 14 says, he must write merely 'to write a sheet,’ as Nu 5 23, it yet appears in the light of the connection of a comparison with related passages, such as Josh 24 26; 1 S 10 25, much more natural to think of a book in the connection, in the sense that Moses had been recorded or could at any time be recorded.

The Ten Words (Ex 20 1 ff.) were written down by God Himself and then handed over to Moses; of Ex 24 12; 31 18; 34 26 (cf. Deut 10 2). The laws and judicial ordinances beginning with Ex 21, according to 24 4, were also written down by Moses himself, and the same is true of the ordinances in 34 11 ff., according to 34 27.

The proof that formerly had to be furnished, to the effect that the knowledge of the art of writing in the days of Moses was not an anachronism, need not trouble us now, since both in Egypt and Babylon much older written documents have been discovered. But, even so, the separate parts of the text, which, in the catalogue of stations, there is a portion ascribed to Moses that bears the express characteristics of the PC; and, finally, Dt, with its hortatory, pastoral style, claims him as its author. Already in Ex 17 14 there were reasons to believe that Moses had written not only this statement which is there expressly attributed to him. Thus it becomes a possibility, that in general only in the case of particularly important passages the fact that Moses pronounced was to be little prominent, if it can be shown as probable that he in reality wrote more, as we find in cases in the writings of the prophets (cf. Isa 8 1; 30 8; Jer 30 2; Ezek 3 11; Hab 2 2). In addition, we notice in this connection that in the catalogue of stations mentioned above and ascribed to Moses (Nu 33), the close relation of which to the portions attributed to P is certain, not only this part, but also the other words from JE in the present Bible text from Ex 12–19 (see above) are regarded as self-evident as Moses (as is the case also later with the corresponding historical part), and this is an important witness in favor of the Moses authorship of the historical parts. But Ex 26 31, 35 40 also claim, at least so far as contents are concerned, to be the product of the Moses period. The entire portable sanctuary is built
with a view to the wanderings in the desert. Aaron and his sons are as yet the only representatives of the priesthood (27 21; 28 4.12.41-43; 29 4 ff, etc.). In view of the relationship which Nu 33 shows with P, it is clear, if we accept the genuineness of this part of it, that its highest degree probable, that this style was current in Moses time, and that he had the mastery of it, even if other hands, too, have contributed to the final literary forms of these laws. In favor of the Mosaic authorship of the whole Book of Ex we find a weighty reason in the unity and the literary construction of the work as shown above. This indeed does not preclude the use and adaptation of other sources of historical or legal statements, either from the author's own hands or from others, if such a view should perhaps be suggested or made imperative by the presence of many hard constructions, unconnected transitions, unexpected repetitions, etc. But even on the presupposition of the Mosaic authorship, a difference in style in the different kinds of matters discussed is not impossible, just as little as this is the case with peculiarities of language, since these could arise particularly in the course of vivid narration of the story (cf. the analogoulas in Paul's writings). But still more a reason for accepting the Mosaic authorship of Ex is found in the fact that the conception of reproduction of all the events recorded, which presupposes a congenial prophetic personality; and finally, too, the natural and strong probability that Moses did not leave his people without such a Magna Charta for the future. The Mosaic authorship becomes almost a certainty, in case the Book of Dt is genuine, even if only in its essential parts. For Dt at every step presupposes not only P (cf Are the Critics Right? 171 ff), but also the history and theBook of the Covenant (Ex 21 ff; 34 11 ff) as recorded in Ex.

Against the Mosaic authorship of Ex the use of the third person should no longer be urged, since Caesar and Xenophon also wrote their works in the third person, and the use of this provision is eminently adapted to the purpose and significance of Ex for all future times. In Isa 20 1 ff; Ezek 24, we have analogies of this in prophetic lit. In our case the line of thought can be extended to a later date, without thereby overthrowing the Mosaic authorship of the whole (cf also under 11). In this case we are probably dealing with supplementary material. Ex 16 35 declares that Israel received manna down to the time when the people came to the borders of Canaan. Whether it was given to them after this time, too, cannot be decided on the basis of this passage (cf however Josh 5 12). If the entire Book of Ex was composed by Moses, then Ex 16 35 would be a proof that at least the final editing of the book had been undertaken only a short time before his death. This is suggested also by ver 346, since at the time when the manna was first given the ark of the covenant did not yet exist; and the statement in 32 33 takes into consideration the later development as found in Nu 13 f. In the same way Ex 16 35 could be a later explanation, but is not necessarily so, if the 'omer was not a fixed measure, of which nothing further is known, and which probably was not to be used in every Israelite household, but a customary measure, the average content of which is given in ver 36. If we take Ex alone there is nothing that compels us to go later than the Mosaic period (concerning the father-in-law of Moses, see under II, 2, 1 [1.8—7 7] at the close). The question as to whether there are contradictions or differences between the different legal ordinances in Ex and in later books cannot be investigated at this place, nor the question whether the connection of Ex with other books in any way modifies the conclusion reached under 11.

LITERATURE.—Books that in some way cover the ground discussed in the article: Against the separation into different sources: Keil, Die Reihe der Macht- und Eitelkeitsdeutungen im Alten Testament, III. ("Das Buch Exodus"); Orr, Problem of the OT; Möller, Wieder den Bau der Quellenerschließung. In favor of the Mosaic authorship: Moses and Jesus ("Religionsgeschichtliche Volksbücher," II, Series, no. 3). For Ex 21 ff in its relation to OT: A. Jeremias, Das Alte Testament im Leben des alten Oriens; J. Jeremias, Moses und Hammurabi (with fuller lit.); Histories of Israel by Kittel, Konig, Oesterr, Köhler, Klostermann, Hengstenberg; Commentaries of Rysse, Lange, Keil, Strack; Introductions to the OT by Strack, Baardus, Sellin.

WILHELM MÖLLER

EXORCISM. ek-sor-sizm. EXORCIST, ek-sor-sist. (Espeutés, Exorcistai, from ἐξορίζω, to adjure) [Mt 26 63]: One who expels demons by the use of magical formulae.

1. Definition.

In the strict etymological sense there is no exorcism in the Bible. The term "exorcista" is used once (Acts 19 13) in a way to discredit the professional exorcists familiarly known both among Jews and Gentiles. The method of Jesus in dealing with demoniacs was not that of the exorcists. It is said of him (Ex 1 18), according to the NT "cast out the spirits with a word," it is abundantly clear that the word in question was not ritualistic but authoritative.

In Lk 4 35 we have a typical sentence uttered by Our Lord in the performance of his curative: "Hold thy peace, and come out of him." In Mk 9 20 we have Christ's own emphasis upon the ethical element in dealing with these mysterious maladies: "This kind can come out by nothing, save by prayer." In Mt 12 29, if it is Moses who is meant, this is the method and power used in his cures: "But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you."

In Lk 9 1 the terms "authority" and "power" are used in a way aimed to show the belief of the evangelists that to cure demon-possessing an actual power from God, together with the right to use it, was necessary. This group of passages gives the NT philosophy of this dread mystery and its cure. The demons are personal evil powers afflicting human life in their opposition to God. It is beyond man unaided to obtain deliverance from them. It is the function of Christ as the redeemer of mankind to deliver men from this as well as other ills due to sin. To this end the cures are known as those performed by Christ Himself were accomplished by His disciples in His name (Mk 16 17). The power attributed to His name" supplies us with the opportunity for a most enlightening comparison and application.

Exorcism among ancient and primitive peoples rests largely upon faith in the power of magical formulas, ordinarily compounded of the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities and pronounced in the names of deities. The words themselves are supposed to have power over the demons, and the mere recital of the correct list of names is supposed to be efficacious.

Writings.
Attention should be called again to the incantation
texts of the Babylonians and Assyrians (see, for
translations and full exposition of texts, Rogers, Religions of Babylonia and Assyria, 146 ff.). In this
directness and cruelty of superstition, which the
ancients have carried men to extremes in. In the case of
Jos we are amazed to see how even in the case of an
educated man the most abject superstition controls
his views of such subjects. In Ant., VIII, v, in speaking of the wisdom of Solomon, he says that
"God enabled him to learn that skill which expels
demons, which is a science useful and sanitary
to him." He also describes, in the same connection,
a cure which he alleges to have seen, "in the presence of
Vespasian and his sons," performed in accordance
with method of superstition ascribed to Solomon.
A ring to which was attached a kind of root men-
tioned by Solomon was placed at the nostrils of the
demonic and the demon was drawn out through the
nostril. The proof that exorcism had actually taken
place is given in the overturning of a basin placed
nearby.

The absurdities of this narrative are more than
equalled by the story of exorcism told in the Book of
Tob (see Lane, Apocrypha, II, 53–59) where the liver
and heart of a fish, miraculously caught, are
burned upon the ashes of incense, and the resulting
smoke drives away a demon. This whole story is
well worthy of careful reading for the light it throws
upon the unreasoned working of the imagination
upon such matters.

In the rabbinical writers the very limit of dis-
cased morbidity is reached in long and repul-
sive details, which they give of methods used in
exorcism (see Whitehouse, HDB, s.v. "Demon", I, 592b; cf. 593b; Ederseim, Life and Times of Jesus
the Messiah, II, 775–76).

In most striking contrast with this stand the Bib-
l narratives. The very point of connection which we
have noted is also the point of contact.

4. Contrasts. First the mighty and efficacious of NT and
word with which Jesus rebuked and
Popular
demonized, was no exorcistic
control. The formula spoken by rote, but His own
methods
living word of holy power. "In
the name of Jesus" did not mean that the
sacred name formally uttered pos-
sessed magical power to effectuate a cure. The
ancient Sem formula, "in the name of," given a deep
echo in the OT, had a deeper mean-
ing in the NT. The proper and helpful use of it
meant a reliance upon the presence and living power
of Christ from whom alone power to do any mighty
work comes (Jn 15:5).

The fundamental difference between the ideas and
methods of Jesus and His disciples and current con-
ceptions and usages becomes the more striking when
we remember that the lower range of ideas and prac-
tices actually prevailed among the people with whom
the Lord and His followers were associated.
The famous passage (Mt 12 24 and ) in which the Pharisees attribute to demoniacal influence the
cures wrought by Jesus upon the demonized, usually
studied with reference to Our Lord's word about the
unforgivable sin, is also remarkable for the idea
concerning demons which it expresses. The idea
which evidently underlies the accusation against
Jesus was that the natural way to obtain control
over demons is by obtaining, through magic, power
over the ruler of demons. In reply to this Jesus
maintains that since the demons are evil they can
be controlled only by opposition to them in the
power of God.

It is most suggestive that we have in Acts 19 13 ff
a clear exposition, in connection with exorcism, of
just the point here insisted upon. According to this
narrative a group of wandering professional Jewish
exorcists, witnessing the cures accomplished by Paul,
attempted to do the same by the ritualistic use of
the name of Jesus. They failed ignominiously because,
according to the narrative, they lacked faith in the living Christ by whose power such miracles of healing were wrought, although they
were letter-perfect in the use of the formula. This
narrative shows clearly what the NT understanding
of the expression "in my name" implied in the
way of faith and obedience.

Here as elsewhere the chastened mental restraint
under which the NT was composed, the high spirit-
ual and ethical results of the intimacy of the disci-
plines with Jesus, are clearly manifest.

Our Lord and His disciples dealt with the demo-
nics as they dealt with all other sufferers from the
malign, enaving and wasting power of sin, with
the tenderness of an illimitable sympathy, and the
firmness and effectiveness of those to whom were
granted in abundant measure the presence and
power of God.

LOUIS MATTHEWS SWEET

EXPECT, eks-pēkt', EXPECTATION, eks-pēk-
tā'shun: Of the three Gr words, τέκας (τέκνη),
meaning "to look for, toward what will probably happen,
whether sure or uncertain" (Acts 13:17; 1 Cor. 15:19),
which are not as intense as ἐξαντλεῖν (Heb 10:13),
meaning "to look for after that which the
realization of which one is assured ("as the
husbandman waits for the processes of Nature [Jas
5:7], and the patriarchs for the Divine promise," (Westcott), or "a sure and steady hope as the
demonstration (Rom 8:19; Phil 1:20, "earnest expectation"),
which describes the stretching forth of the head
of a man to an object that is anticipated (see
Elliott on Phil 1:20). In the OT "expectation" always
means that which is expected, as in Jos 10:28, "The
expectation of the wicked shall perish."

H. E. JACOBS

EXPECTATION, MESSIANIC, mes-ian-ik. See
CHRIST, FALSE; ESCHATOLOGY OF OT; JESUS CHRIST; MESSIAH.

EXPECTED, eks-pē'di-ent (ὑπομένω, sumpʰero): The Gr word τέκνη (τέκνη)
meaning "to look for, toward what will probably happen,
whether sure or uncertain" (Acts 13:17; 1 Cor. 15:19),
which are not as intense as ἐξαντλεῖν (Heb 10:13),
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demonstration (Rom 8:19; Phil 1:20, "earnest expectation"),
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of a man to an object that is anticipated (see
Elliott on Phil 1:20). In the OT "expectation" always
means that which is expected, as in Jos 10:28, "The
expectation of the wicked shall perish."

W. L. WALKER

EXPERIENCE, eks-pē'ri-ens: This word is em-
ployed 34 times. In Gen 30 27 AV, Laban says to Jacob,
"I have learned by experience [RV "divination"]
that Jehovah blessed me for thy sake." Here it
translates the Heb בֵּית, năḥash, "to observe
diligently," as when one examines the entrails of a
bird or animal for the purpose of divination.

In Eccl 1 16, the writer says, "I have gotten great wisdom...; my heart hath had great ex-
perience of wisdom and knowledge." In reference to
Jesus’ statement that He had seen everything, (Mark 6:52; 2 Cor 10:1; 11:8), the av is translated, "my
heart hath seen abundantly," and the idea seems to be
that of a wide outlook combined with actual trial of the things discovered or known.

In Rom 4 4 AV, the Gr word διδόμενον, dolimēn (ARV more correctly "approved") means the
proof or testing of a thing. We rejoice in tribulation
because it works out or produces patience, while the
latter develops an experience of God, i.e. it brings out as a proved fact His power and love toward us in our preservation in and deliverance from trial.

Thus it is seen the Bible use of the word is not dependent from the ordinary, which means "the sum of practical wisdom taught by the events and observations of life," or, to go a little farther, the personal and practical acquaintance with what is so taught. He 6 13 gives a good practical example. AV says, "Every one that useth milk is unskilful [dæ'fs] in the word of righteousness: for he is a babe," while RV renders "unskilful" by "without experience of." The thought is that he who fails to search out the deep things of the word of God is so lacking in the exercise of his spiritual senses as to be unable really to know truth from error.

EXPERIMENT, eks-per-i-ment: (σωκύη, dokimé, "approvvedness," "tried character"); "the experiment of this ministration" (2 Cor 9 13 AV, RV "the proving of you by his ministration"), i.e. the sincerity of their Christian profession was evidenced by their liberal contribution.

EXPIATION, eks-pi-a-shun: This word represents no Heb Or word not rendered also by "atonement." Mt 26 28, Lk 22 20 AV and RV refer to as a good tr (Gr χαράστηρ, charakrè, lit. "engraving" and hence "impression"); RV "the very image." 

EXQUISITE, eks'kwē-sit: (ἀκροβής, akróbēs): The Gr word means "accurate," "searched out," equivalent to exquisitus from which "exquisite" is derived. It also means in argument "close," "subtle." In Ecclus 18 29, we have, "They poured forth exquisite treasures," RV "apt proverbs," Lk 19 25, AV and RV "there is an exquisite subtilty, and the same is unjust."

EXTINCT, eks-intekt: In Job 17 1, "My days are extinct" (מְתִה, mēth in Niphal) and in Isa 43 17, "They are extinct" (םֹתָה, māthāk), the word "extinct" should be recognized as a form of the participle, equivalent to "extinguished," so that in both passages an action, not merely a state, is indicated.

EXTORTION, eks-tör-shun: This particular word occurs twice in AV: Ezek 22 12 (דָבֵאשׁ, dabēsh), and Mt 23 23 (ἀπρόκλητος, harparaíth), and indicates that one who is an extoritioner is guilty of unthinking away from another by strife, greed and oppression that which does not lawfully belong to him. The element of covetousness and usury is involved in the meaning of this word; for it is greedily gotten gain. The publicans were considered as being specially guilty of this sin; this is clear from the Pharisee's deprecatory remark: "I am not . . . an extoritioner . . . as this publican" (Lk 18 11). Paul classes extortion (πλημνικτις, lit. "over-reaching") among a category of the grossest crimes known to humanity (1 Cor 5 10.11); indeed, so grievous is it that it closes the door of heaven in the face of the one guilty of it (6 10).

EXTRAVAGANCE, eks-trä-vag-ans: (EKSTRAVAGANZ), ekst-er-vag-ans: (EKSTRAVAGANZ), "extravagant.JAMES M. GRAY


EXTEMPORARY, eks-tem-por-a-ray: (ektēmoporalis, ektemoporalis), RV "of extreme age.

EXTEMITY: ὕπατος, pašh; LXX παράτησις, parátēsis, occurs only in Job 35 15 AV, RV "arrogance," and ἀσέβης, akimē, in 2 Mac 1 7.

EYE, 1 (עין, 'ayin; ἀόρατος, opthalmós): (1) The physical organ of sight, "the lamp of the body" (Mt 6 22), one of the chief channels of information for man. A cruel custom therefore sanctioned among the Canaanites to extinguish the eye of an enemy or a rival, because thus his power was most effectually snuffed out (Jgs 16 21; 2 K 25 7; Jer 39 7). Such blinding or putting out of the "right eye" was also considered a deep humiliation (Ps 57 6), robbed the victor of his beauty, and made him unfit to take his part in war (1 S 11 2; Zec 11 17.

The eye, to be useful, was to be "single," i.e. not giving a double or uncertain vision (Mt 6 22—Lk 6 34). Eyes may grow dim with sorrow and fear (Job 17 7), they may "waste away with griefs" (Ps 6 7; 31 9; 88 9). They may "pour down" (Lam 3 49), "run down with water" (Lam 1 6; cf. Prov 16 18). Eyes may "link" (Link) (Isa 30 18; Prov 16 13; 10 10; cf. also Prov 15 30; 30 17), and the harlot takes the lasting "with her eyelids" (Prov 6 25). To "lift up the eyes" (Gen 13 10 et passim) means to look up or around for information and often for help; to "turn away the eye" or "hide the eyes" indicates carelessness and lack of sympathy (Prov 28 27); to "cast about the eyes," so that they "are in the ends of the earth" (Prov 24 24) is synonymous with the silly curiosity of a fool, and with the lack of attention given to things of the where but at his work. In the execution of justice the "eye shall not pity," i.e. not be deflected from the dictates of the law by favorable or unfavorable impressions (Dt 19 13 et passim), nor spare (Ezk 25 11 et passim), taking the less favorable "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex 21 24; Dt 19 21).

(2) Figureative: The eye of the heart or mind, the organ of spiritual perception, which may be enlightened or opened (Ps 119 18). This is done by the law of God (19 8) or by the spirit of God (Eph 1 18), or it may be "darkened" and "held" (Lk 24 16; of Mt 13 13; 2 Cor 4 4).

(3) The eye as an index of the mind and disposition of man. The Bible speaks of a "bright" or "bountiful" eye, i.e. the kindly disposition (Prov 22 9); of "proud," "haughty," "lofty eyes" (Ps 18 27; 131 1; Prov 16 17); of the "lowly eyes" of the humble (Job 22 29 m; cf. also Lk 18 13); of adulterous "eyes which play the harlot" (Ezk 9 9, in the sense of idling them; 2 Pet 2 14). Rage or anger is shown by the "sharpening" of the eyes (Job 16 9).

(4) The eyes of God, as well as the "seven eyes" of the Lamb (Rev 5 6) and the 'many eyes of the glorious' (Zech 4 10). As "eyes" of this sin; thus also Ezek 1 18; 10 12 are figurative expressions for the omniscience of God (cf He 4 13; Ps 139 16) and of His watchfulness and loving care (Jer 32 19). As the human eye may, with the slightest glance or motion, give an indication, a command, so
God is able to "guide" or "counsel" His obedient child "with his eye" (Ps 32 8).

(5) Three Heb expressions are tr by "apple of the eye": (a) תֶּשֶׁב, šešôn, lit. "the little man," which probably means the "pupil of the eye," it being the part of the eye in which the close onlooker may see his image reflected en miniatur e. Several oriental languages have very similar expressions (Dt 32 10; Ps 17 8; Prov 7 2). (b) תָּשָׁב, bâshôn, lit. "the gate of the eye" (Zec 2 8). (c) תָּשֶׁב, bath-ayin, "eebon; grandson of the father of the eye." (Ps 17 8; Lam 2 18). All these three phrases seem to indicate the pupil rather than the "apple of the eye," and designate the most sensitive part of the eye, which we protect with the greatest care. Thus the Scriptures declare, for our great comfort, that God will protect and care for those that are His own.

"To eye" (תֶּשֶׁב, šešôn, "to watch closely," "to look maliciously at"); "to seal eyes David from that day and forward." (1 S 18 9). See EnvY; Evil Eyes.

H. L. E. LOERING

EYELID, Tid: Eyes and eyelids in Heb are sometimes used synonomously, as in the parallelism of Prov 4 25 (cf 6 4; 30 18):

"Let thy eye look straight on And let thine eyelids look straight before thee." (Cf Job 41 18; Ps 11 4; Jer 9 18.) The alluring power of the wanton woman is conceived of as centered in her eyes (Prov 6 25; Isa 3 16): "Neither let her take thee with her eyelids." Painting the eyelids was resorted to intensify the beauty, antimony (q.v.) being used for darkening the lashes (2 K 3 30; Jer 4 30; Ezek 16 11; 32 29).

Painted Eyes.

GEOR. B. DAG.

EYEPAIN, ἐπανάθ. See Antimony; Eyelid; Keren-Happuch.

EYESALVE, ισαύ (κολλαφίου, kollaphrion; collyrium; Rev 3 18): A Phrygian powder mentioned by Galen, for which the medical school of Laodicea seems to have been famous. It was a white spot of crystalline matter (the Lestra to the Seven Churches of Asia), but the figurative reference is to the restoring of spiritual vision.

EYES, BLINDING, blind'ing, of THE. See Eye; Punishments.

EYES, COVERING, kuv'er-ing, of THE: In Gen 20 16, means 'helplessness of the past, a willingness to overlook the wrong to which Sarah had been exposed.'

EYES, DISEASES, di'zás, of THE: Blindness, defects of sight and diseases of the eye are frequently mentioned in the Scriptures, but usually in general terms. It is probable that in the period covered by the Bible, ophthalmia was as common in Pal and Egypt as it is now. See Blindness. The commonest of the diseases at present is the purulent conjunctivitis which is a highly infectious malady affecting people of all ages, but esp. children, and whose germs are carried from eye to eye by the flies, which are allowed to walk freely over the diseased eyes. This is one of the most disgusting sights in a Palestine village, but I have been told by mothers that their children are lucky if they happen to drive off the flies. In this manner the disease is propagated. The number of persons in any Palestine village whose eyes are more or less blemished by disease is on this account phenomenally large.

Blindness incapacitated a man from serving in the priesthood (Lev 21 16; 18); in a blemish of the eye was regarded as a disqualification (Lev 21 20).

The cases in the NT of persons blind from their birth (as Jn 9 1) were probably the results of this ophthalmia, but may have been due to congenital malformation. The interesting psychological record of the difficulty of interpreting the new visual sensations by the blind man healed by Our Lord ( Mk 8 22) indicates that it was probably not a case of congenital blindness, as the evangelist uses the word ὀπάσατηθέν ("restored"), but he had been so long blind that he could not imagine or visualize the sense-impressions. This condition has been often discussed as a psycho-physical problem since the days of Molyneux and Locke (Essay on the Human Understanding, 11, 9, 8).

The blind in St. Paul's day was probably a temporary paralysis of the retina from the shock of a dazzling light accentuated by the intense emotion which accompanied his vision on the road to Damascus. The "scars" mentioned in Acts 9 18 were not natural, but his sight was restored as if (hōsē) scales had fallen from his eyes. How far this left his eyes weak we do not know, but from his inability to recognize the high priest (Acts 23 3) and from his employing an amanuensis for transcribing his epistles (Rom 16 22), as well as from his writing in characters of large size (pēlikos; Gal 6 11), it is probable that his vision was defective, and this it has been conjectured was the "thorn in the flesh" of 2 Cor 12 7.

Senile blindness, the result either of cataract or retinal degeneration, is mentioned in the cases of Isaac (Gen 27 1), Jacob (Gen 48 10) and Eli (1 S 4 15). The frequency of such senile dimness of sight made the case of Moses the more remarkable that at the age of 120 his eye was not dim (Dt 34 7).

Tobit's blindness, caused by the irritation of the sparrow's dung (Tob 2 10), was a traumatic conjunctivitis which left an opacity. It is not said that the whiteness was itself sufficiently large to destroy vision. There was with it probably a considerable amount of conjunctival thickening, and it is possible that the remedy might have removed this. It certainly could not remove a cicatrization of the eye of Moses. The construction of a recent commentator that the gall, by color- ing the spot, made the eye look as if sight was restored when it really was not, seems ludicrously inept. In any case the historical accuracy of the narrative is so problematical that explanation is unnecessary. See Blindness.

ALEX. MACALISTER

EYESERVICE, ισαύρις (ἐφθαλμοδουσία, ophthalmodoulēs): A term coined by Paul to express the conduct of slaves, who work only when they are watched, and whose motive, therefore, is not fidelity to duty, but either to avoid punishment or to gain reward from their masters (Eph 6 6; Col 3 22). "A vice which slavery everywhere creates and exhibits. Hence the need for drivers and overseers" (Eadie).

EYES, TENDER. See Blindness.

EZAR, ʿezār. See Ezar.

EZBAL, ʿezbāl, ʿezbī ʿezēn, ʿēzāy, "shining," "blooming"; "Aζbāl, Azōbān: One of David's 'mighty men' (1 Ch 11 37; cf 2 S 23 54).

EZBON, ʿezōn: (1) (ʿezōn, ʿōzōn; Pesh, 'ezōn; LXX Ωζόην, Θασοδέν): A son of Gad (Gen 46 16) = Ozn of Nu 26 16 (see Ozn). 

(2) (ʿezōn, ʿōzōn; LXX Ἑζῶν, Αζζόν): In 1 Ch 7 7 is said to be a grandson of Benjamin.
Curtis (Ch., 148) holds that the genealogical table there is that of Zebulun and not Benjamin, and says that Ezekiel suggests Izbaz (Jgs 12 8–10), a minor judge of Bethelhim of Zebulun (Moore, Judges, 310).

EZECHIAS, ez-ék-i-as, EZECHIUS, ez-ék-i-as. See EZEKIAS (2).

EZEKIAS, ez-ék-i-as (’Ezkiyás, Ezekias): (1) AV Gr form of Hezekiah (thus RV; Mt 1 9:10). A king of Judah.
(2) Ezechchiel (1 Esd 9 14), called Jahzeiah in Exx 10 15.
(3) AV Ezechias (1 Esd 9 43), called Hilkiah in Neh 8 4.

EZEKIEL, ez-ék-i-el:
I. The Prophet and His Book.
1. The Person of Ezekiel
Names, Captivity and Trials
2. The Book
(1) Its Genuineness
(2) Its Structure
(3) Relation to Jeremiah
(4) Fate of the Book and Its Place in the Canon
II. Significance of Ezekiel in Jewish History
1. Critical Characteristics of Ezekiel
(a) Vision
(b) Symbolic Acts
(c) Allegories
(d) Lamentations
2. Ezekiel's Place in the Levitical System
(a) Ezek 44 4ff: Theory That the Distinction of Priests and Levites Was Introduced by Ezekiel
(b) The Biblical Facts
(c) Modern Interpretation of This Passage
(d) Examination of Theory
(e) Not Tenable for Prexilical Period
(f) Not Supported by Ezek
(g) Not Supported by Development after Ezek
3. Ezek's Place in the History of Religion
(a) Ezek 40–48: Priority Claimed for Ezek as Against the Priest Codex
(i) Sketh of the Modern View
(ii) One-Sidedness of This View
(iii) Impossibility That Ezek Preceded P
(iv) Corrent Interpretation of Passage
(b) Ezekiel's Leviticism
3. Ezek's Place in the Messianic Idea
4. Ezek's Place in Apocalyptic Literature
5. Ezekiel's Conception of God

2. The Prophet and His Book.—The name 'Yezekeiel', signifies "God strengthens."

The LXX employed the form 'I-e-keiél', from which the Vulg.

took its "Ezechiel" and Luther "Hesekiel". Ezekiel is 1.

In 3 the prophet is said to be the son of a certain Zebai, and that he was a priest. This combination of the priestly and prophetic offices is not accidental at a time when the priests began to come more and more into the foreground. Thus, too, Jeremiah (1 1) and Zechariah (11 1; cf Ex 5 1; 6 14; Neh 12 4 16, and my art. "Zechariah" in Murray's Illustrated Bible Dictionary were priests and prophets; and in Zec 7 3 a question in reference to fasting is put to both priests and prophets at the same time. and still more than in the case of Zechariah and Jeremiah, the priestly descent makes itself felt in the case of Ezekiel. We here already draw attention to his Levitical tendencies, which appear particularly prominent in chs 40–46 (see under 1 below), and to the highly priestly character of his picture of the Messiah (21 25 f; 45 22; see II, 3 below).

We find Ezekiel in Tel-abb (3 15) at the river Chebar (1 3; 3 15) on a Euphrates canal near Nippur, where the American expedition found the archives of a great business house, "Murushu and Sama". The prophet had been taken into exile in 597 BC. This event so deeply affected the fate of the people and his personal relations that Ezekiel dates his prophecies from this event. They begin with the 5th year of this date, in which year through the appearance of the Divine glory (cf II, 1 below) he had been consecrated to the prophetical office (1 2) and continued to the 27th year (29 17), i.e. from 593 to 571 BC. The book gives us an idea of the external conditions of this exile. The expressions "prison," "bound," which are applied to the exiles, easily create a false impression, or at any rate a one-sided idea. These terms surely to a great extent are used figuratively. Because the Jews had lost their country, their capital city, their temple, their service and with their independence was gone, they felt their condition was under all circumstances lamentable, and could be compared with the fate of prisoners and those in fetters.

The external conditions in themselves, however, seem rather to have been generally tolerable. The people live in their own houses (Jer 29 5). Ezekiel himself is probably the owner of a house (Ezk 3 24; 8 1). They have also retained their organization, for their elders visit the prophet repeatedly (8 1; 14 1; 20 1). This makes it clear why later comparatively few use of the permission to return to their country. The inscriptions found in the business house at Nippur contain also a goodly number of Jewish names, which shows how the Jews are becoming united and taking part in the business life of the country.

Ezekiel was living in most happy wedlock. Now God reveals to him on a certain night that his wife, "the desire of his eye," is to die through a sudden sickness. On the evening of the following day she is already dead. But he is not permitted to weep or lament over her, for he is to serve as a sign that Jesus is to be destroyed without wailing or lamentation (24 15 f). Thus in his case as in that of Nabopassar, with Hosea, the personal fate of the prophet is most impressively interwoven with his official activity.

The question at what age Ezekiel had left Jerusalem has been answered in different ways. From his intimate acquaintance with the priestly institutions and with the temple service, as this appears particularly in chs 40 to 48, the conclusion is drawn that he himself must have officiated in the temple. Yet, the knowledge on his part can be amply explained if he only in a general way had been personally acquainted with the temple, with the law and the study of the Torah. We accept that he was already taken into exile at the age of 25 years, and in his 30th year was called to his prophetic office; and in doing so we come close to the statement of Jos, according to which Ezekiel had come to Babylon in his youth. At any rate the remarkable statement in the beginning of his book, "in the 30th year," by the side of which we find the customary dating, "in the 5th year" (1 2), can still find its best explanation when referred to the age of the prophet. We must also remember that the 30th year had a special significance for the tribe of Levi (Nu 4 3 23 30 39), and that later on, and surely not accidentally, both Jesus and John the Baptist began their public career at the age of 30 (Lk 3 23).

It is indeed true that the attempt has been made to interpret this statement of Ezekiel on the basis of an era of Nabopolassar, but there is practically nothing further known of this era; and in addition there would be a disagreement here, since Nabopolassar ruled from 625 on, and his 30th year would not harmonize with the year 593 as determined by Ezek 1 2. Just as little can be said for explaining these 30 years so many years after the discovery of the book in the cuneiform law in 1893, in the cuneiform law in 1893 (2 K 23 1). For this case too there is not the slightest hint that this event had been made the beginning of a new era, and, in addition, the statement in Ezek 1 1, without further reference to this event, would be unthinkable.
As in the case of the majority of the prophets, legenda have also grown up around the name of Ezekiel. He is reported to have been the teacher of Pythagoras, or a servant of Jeremiah, or a martyr, and is said to have been buried in the tomb of Shem and Arphaxad. He indeed did stand in close relationship to Jeremiah (see 2, 3 below). Since the publication of K. Roetermann's essay in the Studies und Kritiken, 1877, it has been customary, on the basis of 3 14f. 26f.; 4 4f.; 24 27, to regard Ezekiel as subject to catalepsy (cf. the belief often entertained that Paul was an epileptic). Even if his condition be speechless and motionless, he has some similarity with certain forms of catalepsy or kindred diseases, i.e. a temporary suspension of the power of locomotion or of speech; yet in the case of Ezekiel we never find that he is describing a disease, but his condition occurs only at the express command of God (3 24f.; 24 25f.); and this on account of the stubbornness of the house of Israel (3 26). This latter expression which occurs with such frequency (cf. 2 5f., 3 9-27, etc.) induces us to form the impression which the prophet met at the hand of his contemporaries.

He lives in the midst of bribes and thorns and dwells among scorpions (2 6). Israel has a mind harder than a rock, firmer than a mountain. "In the midst of plaster what is this parasite?" is cast up to him by his contemporaries, and he complains to God on this account (20 49); and God in turn sums up the impression which Ezekiel has made on them in the words (33 22): Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." They consequently estimate him according to his aesthetic side (cf. 1, 4 below), and that is all.

1) Its genuineness.—When compared with almost every other prophetical book, we are particularly favorably situated in dealing with the genuineness of the Book of Ezekiel. The name "prophecy" is my word; Die mesianische Erwartung der vorreisalichen Propheten, zugleich ein Protest gegen moderne Textersplitterung", as this is practically not at all called into question, and efforts to prove a complicated composition of the book have failed.

Both the efforts of Zunz, made long ago (cf. Zeit-schrift der deutsch-morgenlandischen Gesellschaft, 1873, and Die gotischen Vorträge der Juden), and of Seimecke (Geschichte des Volkes Israel, 11, 15) have been made in vain or even against the time of the composition of the book; as also the later attempt of Kroetzmann, in his Komm. on Ezek, to show that there are two recensions of the book, have found no favor. The claim that chs. 40-48 were written by a pupil of Ezekiel was made as a timid suggestion by Voiz, but, judging from the tendency of criticism, the origin of these chapters will probably yet become the subject of serious debate. But in general the conviction obtains that the book is characterized by such unity that we can only accept or reject it as a whole, but that for its rejection there is not the least substantial ground. This leads us to the contents.

2) Its structure.—The parts of the book are in general very transparent. First of all the book is divided into halves by the announcement of the fall of Jerusalem in ch 3; of which parts the first predominantly deals with punishments and threats; the other with comfort and encouragement. Possibility of parts of Ezekiel's prophecy that were not written in mind when he says (Am. X) that Ezekiel had written two books. That the introduction of prophecies of redemption after those of threats in other prophetical books also is often a matter of importance, and that the right appreciation of this fact is a significant factor in the struggle against the attacks made on the genuineness of the book, has been demonstrated by me in my book, Die mesiasische Erwartung der vorreisalichen Propheten (cf. 39-40 for the case of Amos; 62 ff., 136 f., for the case of Hosea; 197 ff. for Isa 7-12; 238 ff. for Micah; see also my article in Murray's Illustrated Bible Dictionary).

Down to the time when Jesus fell, Ezekiel was compelled to antagonize the hopes, which were supported by false prophets, that God would not suffer this calamity. Over against this, Ezekiel persistently and emphatically points to this fact, that the apostasy had been too great for God not to bring about this catastrophe. There is scarcely a violation of a single command—religious, moral or cultural—which the prophet is not compelled to charge against the people in the three sections, 3 16 f.; 8 1 f., until in 24 1 ff., on the 10th day of the 10th month of the 9th year (589 BC) the destruction of Jerusalem was symbolized by the vision of the boiling pot with the piece of meat in it, and the unparalleled destruction of the city was prefigured by the unmanned and sudden death of his wife (see 1, above). After the five sections of this subdivision I, referring to Israel—each one of which subdivisions is introduced and followed by a description of the others and chronologically arranged (1 f.), with the consecration of the prophet immediately following it; 3 16f.; 8 1 f.; 20 1 f.; 24 1 f.—there follow as a second subdivision the seven oracles against the three Kings and the nations (25 1 ff., 28ff.); the Edomites (25 12 ff.); the Philistines (25 15 ff.); Tyre (26 1 ff.); Sidon (28 20 ff.); Egypt (29 1 ff.), evidently arranged from a geographical point of view.

The most extensive are those against Tyre and the group of oracles against Egypt, both provided with separate dates (of 26 1-29 1; 30 20; 31 1; 32 1.17). The supplement in reference to Tyre (29 17 ff.) is the latest dated oracle of Ezekiel (from the year 573 BC), and is found here, at a suitable place, because it is connected with a threat against Egypt (chs. 40-48 date from the year 573 according to ch. 40 1). The number seven evidently does not occur accidentally, since in other threats of this kind a typical number appears to be preferred. This is the case chosen: Isa. 13-22, i.e. ten; Jer. 45-51, also ten; which fact again under the circumstances is an important argument in repelling attacks on the genuineness of the book.

Probably the prophet did not follow in the spirit of the first subdivision, and the seven of the second, supplement each other, making a total of twelve (cf. the analogous structure of Ex. 26 1-30 10 under Exodus, and probably the chiasic structure of Ezek 34-40, with 7+7 pieces; see below). The oracles against the foreign countries are not only in point of time to be placed between ch 24 and 33 21, but also, as concerns contents, help splendidly to solve the difficulty suggested by ch. 24, and in this way satisfactorily fill the gap thus made. The arrival of the nations of the fall of Jerusalem, in 586 BC (ch. 33 21 ff.) which had already been foretold in ch. 24, introduced by the mighty watchman's cry to repentance (33 1 f.), followed by a reproof of the superficial reception of the prophetic word (see 1 above), concludes the first chief part of the book.

The second part also naturally falls into two subdivisions, of which the first contains the development of the nearer and more remote future, as to its inner character, that of the true shepherd of Israel (ch. 34); (1) the future fate of Edom (ch. 35); (2) Israel's deliverance from the disgrace of the shameful treatment by the heathen, which falls back upon the latter again (36 15-17); (4) the desecration of the name of
Jeh by Israel and the sanctification by Jeh (36 15-38); (5) the revival of the Israelitish nation (37 1-14); (6) the reunion of the separated kingdoms, Judah and Israel (37 15-28); (7) the overthrow of the terrible gentile power of the north (chs 38 1 f.), which follows five pericopes: (1) directions with reference to the temple (cf the subscription 43 12) (40 5-43 12); (2) the altar (43 13-46 24); (3) the wonderful fountain of the temple, on the banks of which the trees bear fruit every month (47 1-12); (4) the boundaries of the land and its division among the twelve tribes of Israel (47 13-48 29); (5) the size of the holy city and the names of its twelve gates (48 30-55).

In (3) to (5) the prominence of the number twelve is clear. Perhaps we can also divide (1) and (2) each into twelve pieces: (1) would be 40 5 ff. 17 ff. 28 ff. 29 ff. 48 ff. 44 1 f. 15 ff. 42 1 f. 15 ff. 43 1 f.; for (2) it would be 43 13 ff. 18 ff. 44 1 ff. 45 13 ff. 15 ff. (3) would make the same as 19 ff. 19 ff.

At any rate the entire second chief part, chs 34-48, contains predictions of deliverance. The people down to 586 were confident, so that Ezekiel was compelled to rebuke them. After the taking of Jerusalem a change took place in both respects. Now the people are despairing, and this is just the right time for the prophet to preach deliverance. The most important separate prophecies will be mentioned and examined in another connection (II. below).

The transplantation of the whole book suggests the idea that the author did not extend the composition over a long period, but wrote it, so to say, at one stretch, which of course does not make it impossible that the separate prophecies were put into written form immediately after their reception, but rather presupposes this. When the prophet wrote they were only woven together into a single uniform book (cf also Exodus, IV, 1, 2).

(3) His relation to Jeremiah.—As Elijah and Isaiah and Hosea, (chs 44 5 f. and 53 f.); or Haggai and Zechariah, so too Jeremiah and Ezekiel constitute a prophetic couple (cf above); cf e.g. in later time the sending out of the disciples of Jesus, two by two (Lk 10 1), the relation of Peter and John in Acts 3 ff.; of the author of Acts and Melanchthon, Calvin and Zwingli. Both prophets prophesy about the same time; both are of priestly descent (cf above), both witness the overthrow of the Jewish nation, and with their prophecies accompany the fall of the Greek state down to the catastrophe by the cataclysm of the coming judgment with a boiling pot (Ezk 24 1 ff); Jer 1 13 ff.); and finally, in their representation of the Messiah as the priestking (see above; vis. in Ezek 21 23 ff.; 46 22; of Jer 30 21; 33 17 ff.; see 11, 3, and my work Messiahische Erwartung, 320 ff., 354 f.). Neither is to be considered independently of the other, since the prophetic writings, apparently, received canonical authority soon after and perhaps immediately after they were written (cf the expression of the former author in the subscription 43 12). But the constantly increasing number of citations from earlier prophets in the later prophets, and the understanding of the "exact succession of the prophets" down to Artaxerxes in Jos, Cap. I, 8), it is possible that Ezekiel, with his own consecution, with which the book begins, is to be understood as desiring to connect with the somewhat older Jeremiah (cf a similar relation of Jonah to Obadiah; see my arts. "Canon of the OT" and "Jonah" in Murray's Illustrated Bible Dictionary).

(4) Fate of the book and its place in the Canon.—With Jeremiah and Ezekiel, many Heb MSS, esp. those of the Ger. and Fr. Jews, begin the series of "later prophets," and thus these books are found before Isa; while the Massorah and the MSS of the Spanish Jews, according to the age and the size of the books, have the order, Isa, Jer, Ezk. The text of the book is, in part, quite corrupt, and in this way the interpretation of the book, not easy in itself, is made still more difficult.

Ezekiel, writes that the beginning and the end of the book contained many dark passages; that these parts, like the beginning of Gen, were not permitted to be read by the Jews before these had reached their 30th year. Perhaps in the days of Hillel and Shammajar, Ezekiel belonged to those books which some wanted "to hide," the others being Prov, Eccl, Est and Cant. In these discussions the question at issue was not the reception of the whole book, but the Canon, which was either presupposed, nor again any effort to exclude them from the Canon again, which thought could not be reconciled with the high estimate in which it is known that Est was held, but it was the exclusion of these books from public reading in the Divine service, which project failed. The reasons for this proposal are not to be sought in any doubt as to their authenticity, but in reference to their contents (cf my art. "Canon of the OT," in Murray's Illustrated Bible Dictionary). Possibly, too, one reason was to be found in the desire to avoid the profanation of the most sacred vision in the beginning of the book, as Zunz suggests. There is no doubt, however, that the difference of this book from the Torah was such as to make it difficult for Luther or Melanchthon to read it in public. It was hoped that these contradictions would be solved by Ezekiel when he should return. But finally, rabbinical research, after having used up three hundred cans of oil, succeeded in finding the solution. These contradictions, as a matter of fact, have not yet been removed, and have in modern times contributed to the production of a very radical theory in criticism, as will be shown immediately under II. 2.

II. Significance of Ezekiel in Israel's Religious History.—Under the first head we will consider the formal characteristics and significance of the book; and the examination of its contents will form the subject under the next four divisions.

1. The Formal Characteristic of the book of Ezekiel is that just as the other prophets did, he too is largely marked by what he pronounces in the revelations of God he had received.

Ezekiel However, he had access only to a portion of the people. It was indeed for him even more important than it had been for the earlier prophets to provide for the wider circulation and permanent influence of his message by putting
it into written form. We will, at this point, examine his book first of all from its formal and its aesthetic side. To do this it is very difficult, in a short sketch, to give even a general impression of the poetical richness and poetry of the visions at his command for the expression of his thoughts.

(1) **Visions.**—Thus, a number of visions at once attract our attention. In the beginning of his work there appears to him the Divine throne-chariot, which proceeds from the north as a storm, as a great cloud and a fire rolled together. This chariot is borne by the four living creatures in the form of men, with the countenances of a man, of a lion, of an ox and of an eagle, representing the whole living creation. It will be remembered that these figures have passed over into the Rev of St. John (4 7), and later were regarded as the symbols of the four evangelists. In chs 10 ff this throne-chariot in the vision leaves the portal of the temple going toward the east, returning again in the prediction of deliverance in ch 43. Moreover, the entire last nine chapters are to be interpreted as a vision (cf 40 2). We must not forget, finally, the revivalization of the Israelitish nation in ch 37, represented in the picture of a field full of dead bones, which are again united, covered with skin, and receive new life through the ruḥ (word of two meanings, "wind" and "spirit").

As a rule the visions of Ezekiel, like those of Zechariah and Daniel (are "symbolical," in Meyer's *Illustrated Bible Dictionary*), are not regarded as actual experiences, but only as literary forms. When it is given as a reason for this that the number of visions are too great and too complicated, and therefore too difficult of presentation, to be real experiences, we must declare this to be an altogether too unsafe, subjective and irrelevant rule to apply in the matter. However correct the facts mentioned are in themselves they do not compel us to draw this conclusion. Not only is it uncertain how many visions may be experiences (cf e.g. the five visions in Am 7 ff, which are generally regarded as actual experiences), but it is also absolutely impossible to prove such an a priori claim with reference to the impossibility and the unreality of processes which are not accessible to us by our own experience. As these visions, one and all, are, from the religious and ethical sides, up to the standards of OT prophecy, and as, further, they are entirely detached and abstract, there is nothing to show that they are only literal forms, we must hold to the conviction that the visions are actual experiences.

(2) **Symbolical acts.**—Then we find in Ezek, also, a large number of symbolical acts. According to Divine command Ezekiel sketched the city of Jerusalem and its siege on a tile (4 1 ff); or he lies bound on his left side, as an atonement, 390 days, and 40 days on his right side, according to the number of years of the guilt of Jerusalem and Judah (4 4 ff). During the 390 days the condition of the people in exile is symbolized by a small quantity of food daily of the weight of only 20 shekels, and unclean, being baked on human or cattle dung, and a small quantity of water, which serves as food and drink of the prophet (4 9 ff).

By means of his beard and the hair of his head, which he shaves off and in part burns, in part strikes with the sword, and in part scatters to the wind, and only the very smallest portion of which he ties together in the hem of his garment, he pictures how the people shall be decimated so that only a small remnant shall remain (5 1 ff). In ch 12, he prepares articles necessary for marching and departs in the middle of the land through Israel just as a captive and its king will not see the country into which he goes (cf the blindness of Zedekiah, 2 K 25 7). In 37 15 ff, he unites two different sticks into one, with inscriptions referring to the two kingdoms, and these picture the future union of Israel and Judah. It is perhaps an open question whether or not some of these symbolical visions are difficult to carry out in actuality, are not perhaps to be interpreted as visions; thus, e.g. the distributing of the wine of wrath to all the nations, in Jer 26 15, can in all probability not be understood in any other way. It appears to us that here, too, the acceptance of a mere literary form is both unnecessary and unsatisfactory, and considering the religious-ethical character of Ezek, not permissible.

(3) **Allegories.**—In regard to the numerous allegories, attention need be drawn only to the picture of the two unfaithful sisters, Oholah and Oholibah (i.e. Samaria and Jerusalem), whose relation to Jeh as well as their infidelity is portrayed in a manner that is actually "too intellectual," cf ch 22 ff; of ch 16.

In ch 17, Zedekiah is represented under the image of a grapevine, which the great eagle (i.e. the king of Babylon) has appointed, which, however, turns to another great eagle (king of Egypt), and because of its superlatively great size until God, eventually, causes a new tree to grow out of a tender branch.

(4) **Lamentations.**—Of the lamentations, we mention the following: according to ch 25, a lioness with young ones under her lap (cf Aeschylus' *Seven against Thebes*), and in the other is caught in a trap and led away by noise-rings. The ones meant are Jehoahaz and certainly Jehoahazin. The lion mother, who before was like a grapevine, is banished (Zedekiah). Another lamentation and prophecy, directed to a proud ship (of 27 1 ff); also over the king of Tyre, who is hurled down from the mountain of the gods (38 11-19); and over Pharaoh of Egypt, who is pictured as a crocodile in the sea (32 1 ff).

That his contemporaries knew how to appreciate the prophet at least from the aesthetic side, we saw above (I, 1). What impression does Ezekiel make upon us today, from this point of view? He is declared to be "too intellectual for a poet," "imaginative," "vivacity in him finds a substitute in strengthening and repetition;" "he has no poetical talent;" "he is the most monotonous prose writer among the prophets. These and similar opinions are heard. In matters of fact there is more to be seen than is food for reflection in the story handed down that Frederick von Schiller was accustomed to read Ezek, chiefly on account of his magnificent descriptions, and that he himself wanted to learn Heb in order to be able to enjoy the book in the original. And Herder, with his undeniable and undisputed fine appreciation of the poetry of many nations, calls Ezekiel "the Aeschylus and the Shakespeare of the Hebrews" (cf Lange's *Comm. on Ezek, 518*).

1. **Ezekiel the seer.**—The distinction between priests and Levites was introduced by Ezekiel.—(a) The Bib. facts on the subject: In the vision of the reconstruction and the Levitical tabernacle in the temple (ch 40 ff) in the second periope, which treats of the cultus (43 13-46 24; of I, 2, 2), it is declared, that Ezekiel, at the command of Jeh, reproaches the Israelites that they engage in their own room strangling the unclean, and uncircumcised in flesh, to take charge of the service of Jeh in the sanctuary, instead of doing this service themselves, and thus desecrate the temple (44 3-8). From now on the Levites, who hitherto were participating in the service of the priests on the high places and had become for Israel an occasion of guilt, are to attend to this work. They are degraded from the priesthood as a punishment of
their guilt, and are to render the above-mentioned service in the temple (vs 9 ff), while only those Levitical priests, the sons of Zadok, who had been rendering their services in the sanctuary in the preexilic period, while Israel was going astray, are to be permitted to take part in the service of the high places (vs 10 f).

(b) The modern interpretation of this passage (Ezk 44 4 ff) is regarded as one of the most important proofs for the Wellhausen hypothesis. Down to the 7th cent. BC it is claimed that there are no signs that distinction was made between the persons who had charge of the cultus in Israel, and this is held to be proved by the history of the preceding period and by the Book of Dt, placed by the critics in this time. It is said that Ezekiel is the first to change this, and in this passage introduces the distinction between priests and the lower order of Levites, which difference is then presupposed by the PC. According to this view, the high priest of the PC, too, would not yet be known to Ezekiel, and would not yet exist in his time. More fully expressed, the development would have to be thought as follows: the Book of Dt, which abolished the service on the high places, and had introduced the concentration of the cultus, had in a humana way provided for the deposed Levites, who had been in these places, and, in 18 6 ff, had expressly permitted them to perform their work in Jerusalem, as did all of their brethren of their tribe, and to enjoy the same income as these. While all the other Deuteronomic commands had in principle been recognized, this ordinance alone had met with opposition: for in 2 K 23 9 we are expressly told that the priests of the high places were not permitted to go up to Jerusalem.

Ezekiel now, according to Wellhausen's statement, "hangs on the logic of the facts a moral mantle," by representing the deposition of the priests of the high places as a punishment for the fact that they were priests of the high places, although they had held this position in the past by virtue of legal right.

It is indeed true, it is said, that these priests did not submit to such a representation of the case and such treatment. The violent contents which are said to have arisen in consequence are thought to have their outcome expressed in Nu 16 f (the rebellion of the Levite Korah and his tribe). The PC, however, continued to adhere to the distinction once it had been introduced, and had become a fact already at the return in 538 BC (cf Ezr 2 36 ff), even if it was found impossible to limit the priesthood, to those who had been deposed, but to make an honorable office out of the degraded position of the Levites as given by Ezekiel. The fact that, according to Ezr 2 36 39, in the year 538 BC, already 4,289 priests, but according to ver 40, only 74 Levites, returned, is also regarded as proving how dissatisfied the degraded priests of the high places had been with the new position, created by Ezekiel, to which they had been assigned. With the introduction of the PCodex in 444 BC, which made a distinction between high priest, priests and Levites (cf Ezr 2 36), this development reached an end for the time being. While Dt speaks of the "Levitical priests," which expression is regarded as confirming the original identity of the priests and the Levites, it is claimed that since the days of Ezekiel priests and Levites constitute two sharply distinguished classes.

(c) Examination of this view: Both the exegesis of Ezk 44 4 ff and the whole superstructure are in every direction indefensible and cannot be maintained (also my own work, Are the Critics Right? 20 ff, 124 ff, 196 ff).

(c) Proof that the hypothesis cannot be maintained for the preexilic period. The claim that down to the 7th cent. BC there did not exist in Israel any distinction among the persons engaged in the public cultus is in itself an absurdity, but has in addition against it the express testimony of history. In preexilic times the high priest is expressly mentioned in 2 K 12 9 ff; 25 4 8; 23 4. Accordingly he cannot have been a product of the post-exilic period (vs 16 f), and is distinguished from Ahimelech (1 S 21), Abiathar (1 K 2 26 f), Zadok (1 K 2 25), is vastly above that of an ordinary priest. The fact that the expression "high priest" does not happen to occur here is all the less to be pressed, as the term is found even in the PC only in Lev 21 10; Nu 35 25 28. From Dt 10 6; Josh 24 38; Jgs 20 28, we learn that the office of high priest was transmitted from Aaron to his son, Eleazar, and then to his son, Phinehas (cf also Nu 25 11). Before the time of Eli, according to 1 Ch 24 3, it had passed over to the line of the other surviving son of Aaron, that of Ithamar, but, according to 1 K 2 26 1 35, at the deposition of Abiathar and the appointment of Zadok, it returned again to the line of Eleazar (cf 1 S 2 27 28 35 f with 1 Ch 24 3). Distinctions within the tribe are also expressly supposed by Jer 20 1; 29 25 29; 52 24; 2 K 25 18. In the same way Levites are expressly mentioned in history (cf Jgs 17 f; 19 21; 1 S 6 15; Josh 18 7 16 24; 21 19 29), and there is no such division of the priestly tribe into three parts possibly suggested the three parts of the temple of Solomon (the holy of holies, the holy place, the forecourt). According to all this, it is not possible that this distinction is not found in Jer 25 28, which book was not written until the 7th cent. BC and throughout took into consideration the actual condition of affairs at that time, as is generally claimed. But this difference is found in Dt, the false dating of which we can here ignore, and is probably suggested by it. If this were not the case, then the addition of the words "the whole tribe of Levi" to the words "Levitical priests" in 18 1 would be tautology. But as it is, both expressions already refer to what follows: viz. vs 8 5 to the priests and vs 6 ff to the rest of the Levites. In the same way, the Levites are in 12 11 14 the objects of charity, while 18 3 ff prescribes a fixed and not insignificant income for the priests. Then, finally, such general statements as 10 19 and 10 25, if not only demand such specific directions as are found only in P, but in 10 9; 18 2 there is a direct reference to Nu 18 20 24 (from P). On the other hand, Dt, in harmony with its general tendency of impressing the point considered to make the Levite, the habitation the chief demands of the law, does not find it necessary, in every instance, to mention the distinctions that existed in the tribe of Levi.

In Nu 18 7 we have in P even an argument to Dt 10 8; 33 8; since here, too, no distinction is made between priests and high priests separately, but the whole priestly service is mentioned in a summary manner (cf further Lev 6 22 in comparison with ver 25; Nu 36 in comparison with Josh 21). That Dt cannot say "Aaron and his sons," as P does, is certainly self-evident, because Aaron was no longer living at the time when the addresses of Dt were delivered. And how the expression "Levitical priests," which Dt uses for the expression found in P, and which was entirely suitable, because under all circumstances the priests were of the tribe of Levi, is to be understood as excluding the subordinate members of the cultus-officers belonging to the same tribe, is altogether incomprehensible (cf the emphasis placed on the Levitical order itself, as found in Nu 17; Josh 21 4 10 ff). So are other passages which originated at a time after the introduction by Ezekiel, or, according to the critics, are claimed to have been introduced then (cf Mal 2 1 4 8; 3 3; Jer 32 8; Isa 66 21; 2 Ch 5 5; 23 18; 29 4 ff; 30 27), and even in

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Ezek (44 15). The claims that Dt is more humane in its treatment of the priests who had engaged in the worship in high places (cf. e.g., 2 K 22 f.) cannot at all be reconciled with Dt 13, which directs that death by stoning is the punishment for such indiscretion. If, notwithstanding this, it is still claimed that Dt 18 6 f. allows the priests of the high places to serve in Jerus, then it is incomprehensible how in 2 K 23 9 these men did not appeal directly to Dt in vindication of their rights over against all hindrances, since Dt was regarded as the absolute norm in carrying out the cultus tradition.

(2) Examination of the hypothesis on the basis of Ezk: No less unfavorable to the view of the critics must the judgment be when we examine it in the light of the individual cases. The prophet presupposes a double service in the sanctuary, a lower service which, in the future, the degraded priests of the high places are to perform and which, in the past, had been performed in an unlawful manner by strangers for a higher service, which had been performed by the Zadokites, the priests at the central sanctuary, in the proper way at the time when the other priests had gone astray, which service was for this reason to be interrupted to them alone in the future (cf. also, 44 45:46; 43 19). Since in vs 6 ff. the sharpest rebukes are cast up to Israel (according to the reading of the LXX, which here uses the second person, even the chiasm has been changed), because the priests had permitted the lower service to be performed by unceremonised aliens, it is absolutely impossible that Ezekiel should have been the first to introduce the distinction between higher and lower service, but he presupposes this distinction as something well known and, also, that the lower service has been regulated by Divine ordinances. As we have ordinances clearly given only in Nu 18 2 ff. (from P) it is in itself natural and almost necessary that Ezk has recourse to these vs. Ezr, although these very ordinances direct that the Levites are to have charge of this lower service. This is confirmed by Ezk 48 12 f., where the designation "Levites" in contradistinction from the priests is a fixed and recognised term for the lower cultus officials. For Ezk and at all said that he would from now on call these temple-servants simply by the name "Levites," but, rather, he simply presupposes the terminology of P as known and makes use of it also, even selecting this expression to designate a condition of punishment, since the term "Levites" is recognized on all hands to be an honorable title in the sacred Scriptures. And when he, in addition, designates the Zadokites as "Levitical priests" (44 15), this only shows anew that Ezk in his designation of the lower temple-servants only made use of the terminology introduced by P.

But, on the representation of the critics, the whole situation ascribed to Ezekiel cannot be upheld. It is maintained that a prophet filled with the highest religious and ethical thoughts has been guilty of an action that, from an ethical point of view, is to be most sharply condemned. The prophet is made to write reproaches against the people of Israel for something they could not help (vs 6 ff.), and he is made to degrade and punish the priests of the high places, who also had acted in good faith and were doing what they had a right to do (vs 9 f.; "of the moral mantle" which, according to Wellhausen, "he threw over the logic of facts"). Ezekiel is accordingly regarded here as a bad man; but at the same time he would also be a stupid man. How could he expect to succeed in such an uncouth and transparent trick? It success had attended the effort to exclude from the service in Jerus the priests of the high places according to 2 K 23 9, and notwithstanding Dt 18 6 ff., which according to what has been said under (a) is most improbable, then this would through the action of Ezekiel again have been made a matter of uncertainty. Or, was it expected that they would suffer the punishment inflicted and punished without protesting if they had done wrong? Finally, too, the prophet would have belonged to that class whose good fortune is greater than their common sense. This leads us to the following:

(2) Examination of the development after the time of Ezekiel: Ezekiel's success is altogether incomprehensible, if now the distinction between priests and Levites has, at once, been introduced and at the return from captivity, in the year 588 Ezr 2 30 ff. In their view, then, that we at once meet with a host of difficulties. Why do only 74 Levites return according to Ezr 2 40 if their degradation from the ranks of the priesthood through Ezekiel had not preceded? asks the Wellhausen school. Is this not a sign that we are to understand the priests of the high places and, indeed, that we would have therefore, if they had been so disgraced, is our question. But, how is it at all possible that so many priests could return (4,289 among 42,360 exiles, or more than one-tenth of the whole number; of Ezr 2 36-38 with ver 64, if the men are included in the 42,360, if, since the times of Ezekiel, there were none other than Zadokite priests? In examining the writers claimed as the authors of P, all those notices or records which are found in the time of Ezekiel himself. That Nu 18 f. indicates and reflects the opposition of the degraded is nothing but an unproved assertion; but if they had revolted, which was probable enough, then there would have been worse and more foolish means to change the degraded status of the Levites according to Ezk into the honorable position assigned them in P. This would only have made the matter worse. The Levites would again have been able to claim their rights, and they would have acquired the strongest weapons for their opposition. The fact that Ezk's restoration of the priesthood to the Zadokites would have been ignored by P, as also the descent of Aaron through Eleazar and Ithamar (Ezk 2 8), remains incomprehensible (cf. the purposeless and constructive imagination in the description of the details of the Ark of the Covenant, which stands in no connection with the tendency of P; see Exxous III, 5). Nor can it be understood why the creators of the P-C would have assigned other duties to the Levites than Ezekiel had done; the slaying of the burnt offerings and the sacrifices (44 11) and the cooking of the latter (46 24) is lacking in P, in which document the transportation of the imaginary tabernacle would have exhausted the duties of the priests (Nu 4), while in other respects, their services would be described only in such general notices as in Nu 8 23 f.; 18 2 ff. (cf. for this reason the extremely valuable in Ch, which through Ezk 44 11; 46 24 only becomes all the more trustworthy, which would be to the enlargement of the duties of the Levites already by David in 1 Ch 23 25 ff.). In short, the critical view offers one monstrosity after another, and each greater than the predecessor. We will only mention further that, if the critics are right in this matter, then of the directions found in Ezk 40-48 nothing
else has ever been carried out in reality, even when these chapters are correctly understood (see 2 [d] below), and at first nothing was intended to be carried out, so that it would be all the more surprising if this aspect of the program of Ezekiel had already been worked out and had been carried out with an inexplicable haste, and that too at a time when the whole cultus was not at all observed (573, according to 40.1).

(d) The solution of the problem: The text as it reads in Ezek 44 ff actually does speak of a degradation. If the matter involved only a mere putting back into the status quo ante, of the Levites, who on the high places, contrary to the law, had usurped the prerogatives of the higher priestly offices, as this could readily be understood, then the expression in vs 12, "They shall bear their iniquity," would lose much of its significance. On the other hand, the whole matter finds its explanation if, in the first place, the lower order of Levites did not put a high estimate on their office, so that they transferred their service to aliens (vs 6 ff), and if, in the second place, by those Levites who departed from Jeh, when Israel was going astray, not all the Levites are to be understood, but only a certain group of priests, who by these means feeled for themselves and their contemporaries enough clearly designated: namely, the descendants of Aaron through Ithamar and Eleazar in so far as they were not Zadokites, that is, had not officiated at the central sanctuary. The non-Zadokite priests had permitted themselves to be imitated in the idolatry in the services of the high places, and for this reason were for the future to be degraded to the already existing lower order of the Levites.

The fact that in the ranks of lower participants in the cultus, already in the days of David, according to Ch, a still further division had taken place (1 Ch 23-26), so that by the side of the Levites in the most narrow sense of the word, also the singers and the gate watchmen were Levites of a lower rank (Neh 13 44-47; 13 10), is again in itself entirely credible, and, in addition, is made very probable by Ex 2 40 ff. This too at once increases the small number of Levites who returned from the exile from 74 (Lev 10 18) to 34 (Ezek 44 6). Although the number yet remains a small one, but from Ezek 44 6 we learn further that the Levites also before the days of Ezekiel had not appreciated their office, for then they would not have given it over to aliens. In the present it only does not appear sufficient and intelligible, but the weapon which was to serve for the defence of the Wellhausen school has in every respect been turned against these critics. The historical order can only be: first, the PC, and after that Ezek; never vice versa.

(2) Ezek 40-48: Priority claimed for Ezekiel over against the Priest Codex (cf Are the Critics Right? 114 ff)._ (a) Sketch of the modern view: The entire vision of what the external condition of affairs would be in the future in chs 40-48, and not only what is particularly stated in 44 4 ff, is made part of Israel's religious development in accordance with the scheme of the Wellhausen school. For this hypothesis, this section is one of the chief arguments, besides the opposition which it claims exists on the part of the prophets against the sacrifices, in addition to the proof taken from the history of the people and from the comparison of the different collections of laws with each other. In Ezek 40-48 many things are different from what they are in the EZK, but the EZK much is lacking that is found in EZK. How now would a prophet dare to change the legislation in P? Hence P is regarded as later than EZK: This is, briefly, the logic of the Wellhausen school.

(b) The one-sidedness of this view and its dangerous consequences: If we first state the facts in the case and complete the observations of the modern school, the picture will at once assume quite a different form and the conclusions drawn will in their consequences prove very embarrassing. It is a fact that in EZK the high priest so prominent in P is lacking. No matter carried out with an inexplicable haste, and that too at a time when the whole cultus was not at all observed (573, according to 40.1).

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that the problem would be inverted to explain how the author of P could have ventured to deviate so far from the will of God as this had been revealed to Ezekiel.

(6) Impossibility that Ezek preceded P: While the commission of the temple in 40 5 ff and of the future dwelling-places of the people (47 13 ff) is comparatively complete, it is the very legislation of the ritual in 43 13–46 24, in which it is maintained that the authors of P followed the precedent of the prophet, that is in itself incompatible. In Ezek, that it could not possibly have been a first sketch, but must presuppose P, if it is not to be regarded as suspended in the air. Ezek presupposes not only burnt offerings, peace offerings and food offerings, but also sin offerings (40 39; 42 13; 43 19.21 22.25; 44 27.29; 46 20). Ezekiel is indeed the first and the only prophet who mentioned sin offerings, just as the guilt offerings are found outside of Ezek only in Isa 53 10. But this reference is of such a kind that he presupposes the part of his readers an acquaintance with these two kinds of sacrifices; hence it is, in itself, a natural conclusion, that the sacrificial legislation of P, that is, chiefly Lev 1 to 4, is older, and as the guilt offerings and the sin offerings are in Lev 1–4, the latter only appear to be emphasized anew, this conclusion becomes a necessity.

If this is not the case then Ezek is without any foundation. In the same way we have reasoned with reference to what is clean and unclean are presupposed as known in 44 23.25 f (cf 28 26). How long the uncleanness described in ver 26 continued can be seen only from Nu 19 11 ff. Since in Ezek 22 there is presupposed a definitely fixed Torah or Law, which is possible to violate, then it is only natural to conclude that such commands existed before the days of Ezekiel, esp. such as are found in Lev 11–15. In the same way the general character of the ordinances (44 30c), contrasted with the tithes due to the cultus officials, demand such further developments as are found especially in Nu 18 in P. The high priests, too, although Ezekiel makes no mention of them, belong to the period earlier than the time mentioned. In this way we have demonstrated (1), and if there had been no high priest before the days of Ezekiel, it would have been a perfect mystery, in addition, how he would be found after 520 BC (Hag 1 1; Zec 3 8; 6 10 ff), without a word having been mentioned as to such an institution. In addition, if the office had been created just at this time, this would make it very uncomfortable for the contents of the Wellhausen school, since the other ordinances of P were introduced only in 444 BC, and should here be regarded as innovating.

That Ezekiel presupposed the ordinances of P in reference to the cultus officials has been demonstrated under (1). Accordingly, there yet remains to be discussed the question of a relationship that exists between Ezek and the so-called Law of Holiness (H) in Lev 17–26 (cf Leviticus), which is so great, that for a time Ezekiel was regarded as the author or the editor of this law, a view which, however, has been dropped, because a number of the peculiarities of Ezek do not admit of its acceptance. The more advanced critics then went farther, and claimed that H is later than Ezek, which is the only possible and defensible position. For practical reasons we leave the examination, in addition to Ezek 40–48, also the older parts of the book. Especially do we take into consideration, in addition to ch 44, also chs 18, 20 and 22; but in the end the contents of H are suggested by the entire Book of Ezek. Esp. Leviticus has been fully used by Ezek, for the details, Driver’s Intro to the OT; or, Hoffmann, Die wichtigsten Instanzen gegen die Graf-Wellhausenesehe Hypothesen. That Ezek could not be the earlier of the two can be concluded as far as P in general is concerned, and for H in particular, esp. from this, that Ezek is just as closely connected with Dt and Jer, as with P; while, on the other hand, the book in question here is connected only with Ezek, while the expressions which Ezek has in common with Dt and those Ezek has in common with Jer are not found in P (cf the exceedingly interesting and instructive proof in Hoffmann, op. cit.). Equally striking is the proof of omission in Ezek, as is the case in Ezek, and particularly the

Ezekiel, 1154 ff, who shows that the contents of the Torah (Law) presupposed and recognized by Jer and Ezek as dating from the Mosaic period, take into consideration not only the Books of the Covenant (Ex 24 ff; 40 ff), but Jer 13 P, Jer 19, and H in particular. Further, if we place P in a later period, it would be incomprehensible that this body of laws, in which the systematic feature is so important, can differ from the still more systematic ordinance of Ezek, and thus presupposes a systematization. Thus the sacrifices on the Pessover and the Feast of Tabernacles are in number of the same kind in Ezek 45 21 ff; but not so in P in Nu 28 16 ff; 29 12. In the same way in the food offerings there would be oil only in Lev 1, so the amount of oil to be given are concerned, there is everywhere the proper proportion in 45 18–36 15, while in Nu 28 this is regulated according to a different principle. Then Ezek are found in the tabernacle (42 15–20; 45 2), of the inner and outer courts (40 23.27.47; cf also 40 19; 48 16 f), square figures in places where they are not found in the tabernacle according to P. To this must be added that no other ordinances of Ezek would be carried out in actual practice. Even the ordinances in 44 4 ff, according to the views of the critics, would be changed in P, in so far as the establishment and work of the lower cultus officials and the enlargement of the priests would be connected among the other ordinances of Ezek (cf 11). The Day of Atonement, whose roots are said to be found in 45 18 ff, would be materially changed in number, length and ritual (cf Day of Atonement, I, 1 and III, 1). When the Israelites returned, the priests, they did not think at all of building the temple or the tabernacle in accordance with Ezekiel’s scheme, or dividing the land according to the directions of his book (both of these subjects have great prominence in Ezek 40–48; cf 40 11–15; 40 18), in order to establish the tabernacle itself. Ezekiel’s hypothesis is then in conflict with all ritual legislation, whether real or constructed by Wellhausen himself.

(6) The correct interpretation of Ezek 40–48: These chapters dare not be made a part of the development of the law in the OT. Ezekiel’s was not a program that was under all circumstances to be carried out or even could be carried out, for it presupposes conditions that were beyond the control of Israel. For in 40 2 f, a new geographical or geological situation is presupposed, which the country up to this time did not possess (of the “very high mountain,” 40 2), and the same is true in 47 1 ff in reference to the miraculous temple foundation with its equally miraculous powers, and in 47 13 ff in the division of the land. Only after these changes had been effected in the character of the localities by Jeh, and Jeh should again have entered the holy city according to Ezek 40–48, would it be possible to carry out also the other injunctions. It is impossible, either, to interpret these chapters as an allegory. This interpretaion is out of the question on account of the large number of directions and measurements. It is, however, possible to find in the details, which portrays to the eye the continuation of the kingdom of God, and represents symbolically the
presence of Jeh, which sanctifies all around about it and creates for itself a suitable outward form. This is particularly apparent in the new name which is assigned to Jerusalem, namely, “Jeh at that place,” or the conclusion of this section and at the same time of the book. This lends us a brief account of the views presented:

(3) Ezekiel’s Leviticism. — In (1) and (2) above, it has been shown that Ezek was not the starting-point of Leviticism in Israel; it rather represents the extreme development of this tendency. It was in harmony with the elementary stage of the OT to give the thoughts and demands of God, not in a purely abstract form, but to clothe them in objective and external material, in order to prepare and educate Israel to understand Christianity. (The negative side of Leviticism, which is not to be overlooked by the side of the positive, is discussed in the art. Leviticus.) It is a matter of utmost importance for the correct understanding of the OT, that we recognize that the prophets too throughout think Levitically in their discourses, too, sacred trees, sacrifices, times, persons, tithes, play a most important role, notwithstanding all the spiritualization of religion on their part; and where it is thought possible, to avoid the opposition to the part of the prophets to the Levitical system, namely, in the matter of sacrifices, a close consideration, but esp., too, the analogy of the other external institutions, shows that we have in these cases only a relative antithesis (cf Are the Creeds Right? 90 ff.; Messianische Erwartung der vorzeitlichen Propheten, 383 ff). Thus e.g. Jeremiah who, in 6 20; 7 21 ff., engages as sharply as possible in polemics against the sacrificial system, and in 31 8 ff., in the passage treating of the new covenant, spiritualized religion as much as possible, assigned to sacrifices a place in his predictions of the future (cf 17 19 ff.; 31 14; 33 18), just as the abiding-place and the revelation of God for this prophet too, are always found connected with the Holy Land, Jerusalem or Zion (cf 3 17; 12 15; 30 18; 31 6.11.12; 32 26 ff.; 33 9). That in this ultimate development of the kingdom of God has not yet been reached, but that the entire OT contains only a preliminary stage, cannot be too sharply emphasized. In so far as Ezekiel, in his book Leviticism showed in its most developed state, more than others, shares in the limitations of the OT. But just as little can it be denied that the Levitical system was really one stage, and that, too, an important and indispensable stage in the development of the kingdom of God; that in this system, the question at issue is not only that of a change of a religion into a stereotyped formalism or externalism, which is the case if this system loses its contents, but the fact that it contained a valuable kernel which ripened in this shell, but would not have ripened if this shell had been prematurely discarded. The external conditions, their harmonious arrangement, the ceremonial ordinances, keeping clean from external pollution, are indeed only forms, but in them were embodied certain essential elements of the race's expression; through these Israel learned to understand these contents. The kernel could not be given without the shell nor the contents without the form, until in Christianity the time came when the form was to be broken and the shell discarded. This significance of the Levitical system becomes more evident in Ezek than is the case, e.g. in P, where indeed a few passages like Ex 26 8; 39 45 ff; 40 34 ff.; Lev 16; 19 18; 26 31 ff. 41 clearly show in what sense the entire Levitical system is to be understood; but above all the fact that there are so few of these passages makes it easy to overlook them; while in Ezek, in addition to the purely Levitical utterances, and in part more closely connected with these, the entire work is saturated with the emphasis put on the highest religious and ethical thoughts, so that both must be in the closest harmony with each other (cf on this subject also Ezekiel’s conception of God under 5 below). That Ezek and the Law of Holiness stand in such close relations to each other is not from my mouth, since it is explained in the context, and Ezek 17 ff ever existed as a separate legal code. We must in this connection not forget the close connection of the prophets with the rest of P mentioned under (2) above (cf Leviticus). We close this part of the discussion with the statement that Ezekiel constructed his system on the basis of the Levitical ordinance, but as priest-prophet (cf under 1, 1) utilized this material independently and freely.

Thus 40-48 treat of the future, and furnish us the transition to another matter, in which Ezek by modern theology has been forced into a wrong light, namely, in regard to the Messiah and the Messianic idea. After the critics had, as a matter of fact, eliminated from the prophetic writings nearly all of the passages speaking of the Messiah on the ground that they were not genuine (e.g. Am 9 8 ff; Hos 1 10.11; 5 16; Mic 2 12 ff; Is 4 2-6; 7 14; 9 1-7, 11 1-10, etc.), Marti and others have now reconstructed this task. While the former declared as not genuine all the Messianic predictions down to Deutero-Isaiah, the latter, has in his work, Die vorzeitliche Jhwe-Prophetie und der Messias, halted at Ezek, but for this work has put the entire material into a uniform fundamental conception with pronounced characteristics. He declares that prophecy and the Messianic idea are two mutually exclusive phenomena, by regarding the Messiah as a purely political and national fact, but the prophetic expectation of the future as something purely religious. Ezekiel regards as the first prophet with whose views on other matters the Messianic idea indeed did not harmonize, but who, nevertheless, yielded to the tendencies of his day and whose book contains the genuine thought, views of the Messiah as part of the kingdom of God. We see in Ezekiel what has been the development of the national Messianic expectation that in the prophets who had created the national expectation of a Messiah and literally fed this, and accordingly received into his book the Messianic passages in his Prophetic writings (cf 22-24: development of God’s name through the Messianic hope; 24.25. But this too is, in all all, simply a monstrous assumption. It is exegetically incorrect to regard the Messiah merely as a political, national and particularistic person, whenever the religious and ethical and universalistic characteristics of the Messiah are portrayed by prophecy; and it is also incorrect to regard prophecy as abstractly religious, when the national and external side of the kingdom of God is ignored. It is impossible to eliminate the different Messianic passages preceding the time of Ezekiel, as these are proved to be genuine by their contents and form, their close connection with the context, the structure of the prophetic writings, and by the mutual relation of these passages to each other. But we must here refer to our book, Die messianische Erwartung der vorzeitlichen Propheten. We draw attention to this only because since the publication of Gressmann’s book, Der Ursprung der israelitisch-judentum Eschatologie, the critics have begun to allow a little less importance to the genuine character of the Messianic passages in the older prophetic writings. We have pointed to the fact, that the positive contents of Vols, which ascribe to Ezekiel the introduction of the Messianic idea out of the popular faith, are exceedingly inconsiderate. The different passages men-
tioned above, which in Ezek speak of the Messiah, can scarcely be said to add any new features to the picture of the Messiah as it is found in earlier lit. (of one exception to this we will speak later). If the Messiah was not yet portrayed in the earlier prophetic lit. Ezekiel had this occasion to introduce this new feature, if this feature did not harmonize with his other views, as Volz claims. And, if this is only a mistake, it is yet a fact that in Ezek the Messianic idea is not relatively a prominent feature; he as it were, openly recalls the pictures known from the predictions of the earlier prophets; he accepts these pictures as revealed truth, because they, in his conviction, evidently originated in the development of prophecy. Cf for the idea that the Messiah is to come forth from small origins and from a lowly station Ezek 17 22-24; Isa 10 33; 34 1; 11 1; Mic 5 1 ff. Ezek 21 32 only hints at the general expectation of a Messiah; Ezek 34 23 f; 37 22. 24; 25 connect esp. with the promises given to David in 2 S 7. Then the reunion of the two kingdoms into one scepter is found also in Am 9 11; Hos 2 2; 3 5; Isa 8 23-9 1 f; 11 13 f; Mic 5 2; Jer 3 18; 23 5 f; 1 K 11 30; the blessing of Nature, Isa 11 6-8; Am 9 13 f; Hos 2 20 f; 14 6 ff. At the same time, the Messianic personages of Ezekiel exhibit too few peculiar features and are too little prominent in the body of his prophecies to justify the belief that he was the first prophet to have introduced this so important Messianic figure. On the other hand, let us remember too that Ezekiel opposed the national feelings as sharply as possible by representing the entire past history of Israel as an unbroken chain of heathenish abominations (chns 1-24, 33, esp. 18 and 23), and remember it was just he who like Jeremiah saw his most bitter opponents in the false prophets (13 1 f; 14 9; 22 28), and that in the most pronounced antithesis to these he proclaimed before the fall of Jerus that this fall would and must come. And now it is claimed that he borrowed his Messianic idea from these very people, although this Messianic conception is everywhere represented as being a Divine revelation and not a natural product of the popular consciousness. A greater blunder in theological thought could scarcely be imagined. In order to see in this the further development of the Messianic idea, namely, that in His work, in addition to His characteristics as a king, the Messiah has also those of a high priest, as this is shown at the same period by Jeremiah (see above 2, 12, 3 f), and possibly 6 ff. The mychepheth, which the Messiah bears according to Ezek 21 26, is in other connections always the mitre of the high priest (cf Ex 28 4; 39 29; 39 28-31; see above 11, 2, 14a and 1b). At the Passover feast, at least, the prince conducts a purification through a bullcork for a sin offering, which, through the fact that this is done for himself and for the entire people of the land, reminds us of the ceremony of the high priest on the day of atonement (Ezk 45 22; Lev 16 17 24 38; cf Day of Atonement, I, 1, and Messianische Erwartung der vorexilischen Propheten, 356 ff). Over against the current view, we finally emphasize the fact that Ezekiel’s expectations of a Messianic feature are not confined to Israel, but like those of Isaiah (2 2 ff; 11 10; Mic 5 3-6) and of other prophets are universal in their scope (cf Ezek 17 23; 16 53 61; 54 26). Ezekiel is also, finally, regarded as the creator of apocalyptic lit., which in prophetic garment can be traced to adduce people and picture the details of the last times. In this connection the critics have in mind esp. Ezek 38, 39, that magnificent picture of the final onslaught of the nations under Gog and Magog, which will end with the certain victory of the Divine cause and the terrible overthrow of the enemies of Jeh. On the mountains of Israel the hosts will fall (39 4); seven years it will be possible to kindle fires with the weapons of the enemies (39 9); it takes seven months to bury the dead (39 12); a great feast is prepared for the birds (39 17 ff). In reply to this there are two things to be said. First of all Ezekiel is not the creator of these thoughts. There is a whole list of passages in the Prophets that show before his time how picture how matters will be after and beyond the Messianic age (cf Mic 2 12ff; 4 11; 5 4ff; 720; Joel 3 21ff; Isa 11 4; 28 6; Hos 2 2). These are, however, all regarded by the critics as not genuine, or as the product of a later period, but they forget in this to observe that Ezekiel in these passages refers to older prophets (38 17; 39 8), and thus they saw off the branch upon which he sits. In regard, however, to painting the fullest details of the picture, Ezekiel is equalled by none of his predecessors. In this matter, too, he represents the highest point of development, in which he is followed by Zec 12; 13 7 ff; 14 1 ff, and Dnl, and with direct dependence on Ezek 38 by the Apocalypse of St. John (cf Rev 20 7 ff cf 11 17 2ff). In this picture of Ezekiel, which is different from the later Jewish apocalyptic lit. The latter borrowed the prophetic form but possesses neither the Divine contents nor the Divine inspiration of the prophet. For this reason the apocalyptic lit. appears typically or under a pseudonym. Ezekiel, however, openly places his name over his prophecies. In Ezek the eschatology is a part of his prophetic mission, and as he in his thoughts throughout remains within the bounds of the religious and ethical ideals of prophecy, that feature, too, of his work is to be regarded as a Divine revelation in a form in harmony with the OT stage of the development of the kingdom of God. We are here indeed considering a matter in connection with which it is esp. difficult to determine how much in reality belongs to the eternally valid contents, and how much to the temporary forms. Here too, as is the case in the exegesis of chs 40-45, Christian theology will vacillate between the extremes of literalism and spiritualism and thus will by no means be correcting the other, and in this way constantly approaching the correct middle course, until at some time in the future we will reach the full truth in the matter. A prophet who, from the aesthetic side, enjoyed the highest appreciation of a Schiller and a Herder (see 1 above), who has brought the 5. Ezekiel’s Leviticism of the OT to the highest Conception stage of development (of 2 above), who of God in his portrait of the Messiah has introduced the high-priestly characteristics (of 3 above), who in eschatology developed new features and laid the foundation for the development that followed in later times (of 4 above), can scarcely with any right or reason be termed a “secondary character among the prophets.” This fact becomes all the more sure when we now finally examine the conception of God as taught in Ezek. In grandeur and variety of thought, in this respect only, Isaiah and Moses can be compared with Ezekiel. Already in the visions, we are struck by the singularity of God as there pictured, esp. in the opening vision, where He appears as the absolute ruler of all creation, over which He sits enthroned (cf 11 1, 4 above). He speaks of the son of man, “Baal of Jehovah,” over against whom the prophet is at all times only “the son of man.” More than fifty times it is said that the purpose of the prophecy was that the heathen nations, as well as the Israelites, shall by His judgments and His promises recognize that He is Jehovah.
On this side Ezekiel stands in an esp. close relation to the description of the exodus from Egypt (cf Ex 7 5.17; 8 10.22; 9 14.20.30; 10 2; 11 7; 14 4.18, and see Exorns, II, 2, on 7 8—13 16). Above everything Jeh’s honor must be defended (35 20.32). Here again there is a place where the evolvement hypothesis of the development of the idea of God is thoroughly put to shame. For in the preprophetic times it is claimed that God is, in the OT, merely placed by the side of other gods and was regarded only as the God of Israel, with whom He was in an essentially connected, because His existence had depended on the existence of the nation. As a proof, reference is made to the defence of His honor; and now we find the same thought in Ezekiel, in whose case it is impossible that any doubt as to his absolute monotheism can any longer arise (cf my Entwickelung der Gottesidee in norexilischer Zeit, 138 ff, 153 ff). The sublimity of this conception of God also appears in its universality. He is declared to be punishing the nations (cf chs 25 ff 35 f); He uses them for His purposes (cf chs 38 f, 17, 19, 24, 33); He intends to give them salvation (chs 17, 23; 16 53.61; 34 26; cf 3 above).

Most of all, Ezekiel’s conception of God, according to the preceding sketch, reminds us of that of Caius. But he could not have cohered with the God we find also a second feature. On the one side we find the holy God; on the other, the sinful man. The entire development of the people is from the beginning a wrong one. Ezekiel’s thoughts are to be regarded as those for days of repentance when he, on the one hand, emphasizes the great guilt of the people as such (cf chs 16 and 23), and by the side of this maintains the principle that each one must be punished on account of his own sins (16 2), so that the individual cannot be absolved himself, and the individual cannot be freed through the guilt of the people as a totality.

But now comes the highest conception. The exalted and holy God comes to be a God of love. What is it but love, that He does not reject His people forever, but promises them a future (cf chs 34—48, in which also the divided kingdoms are to be reunited, 37 15 ff)? As EX finds its culmination point in the indwelling of God among His people, which He promised in Ex 25 ff (29 43 ff), so too in Ezekiel the city, the temple, and the temple people become a matter of doubt again in chs 32 ff through the apostasy of the people, and nevertheless is finally realized in chs 36 ff (40 34 ff) thus too in Ex 10, Jeh leaves the city, but in 43 1 if Jeh again returns to the city, for the name of the city is “Je-hovah-shalom” (48 35). But as every single member participates in the sin and the punishment of the people, so too he takes part in the deliverance. Ezekiel is indeed, as little as is Jeremiah, the creator of individualism, which he has often been declared to be. Against this claim, e.g. the character of the patriarchs can be appealed to. But a deeper conception of individualism has actually been brought about by Jeremiah and Ezekiel. The national organization as such has in the present dissolved. Accordingly, these prophets have now to deal more with the individual (cf 1, 2, 3, above). Ezekiel is actually the pastor of those in exile. He has been appointed the watchman of the house of Israel (8 16 ff and 33 1 f). He can bear the responsibility for the individual soul (cf also ch 18). The wicked man who dies without having been warned is demanded from his hand by God. Jeh does not wish the death of the sinner, but that he should repent and live.

Such a clear mirror is given, that before it conscientious Christian preachers must all feel ashamed. Jeh is the gracious God, who does not treat men simply according to the principle of retaliation, else what would become of man? God rather desires to bestow all things out of free grace; he that repents shall live. This is the highest ideal of the prophet, and with it we close.

The Feast of Weeks, the Pentecost of the Israelites, Ezekiel does not mention (cf II, 2, 26, above). This festival has come to be one of higher importance than of old, for the Holy Spirit was poured out, and this Spirit knows the heart. Besides other passages as Jer 32 15; 44 1—6 Pf 51 12 ff; Joel 2 25 ff; Jer 31 31 ff, it is Ezek which contains the clearest predictions of Pentecost. It is the Spirit who in ch 37 awakens to new life the dead bones of Israel.

And in 36 25—28 we read: “And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.”

LITERATURE.—Comm, of Keil, H Vegnern, Hengstenberg, von Oreill, Smend, Bertholt, KrackeSchmirn. For the Mosaic Prophecies, the works of von Oreill, Rehm, Delitzsch, Hengstenberg. Compare also Vols. Die norexilische Prophetie; Vortrage; Der Prophet Jesaja, cf Orelli, Die mesastanische Erwartung der norexilischen Propheten, zugleich ein Protest gegen moderne Textverschleierung; Corvini, Der Prophet Ezekiel; Kloster, Juden; And Kartin, Intro of Kuenen, Strack, Baudissin, Konig, Cornill, Driver. Histories of Israel, by Kiihler, König, Kittel, Klostermann, Oettl, Studer, Wildheuser. Bible Lexicons, see under “Ezekiel.” Against the Graf-Welhausen Hypothesis, Möller, Are the Critic’s Right? In this Encyclopaedia, for further literature compare also the art, Leviters; Orr, P.OT; Wiener, Essays in Pentateuchal Criticism, and The Origin of the Pent: Hoffmann, Die wichtigsten Instanzen gegen die GrafWelhausenische Hypothese; Kögel, Wilhelm Valke u. die Graf-Welhausenische Hypothese; Zang, Die golddienstlichen Vortrage der Juden; Schacke, Geschichte des Volkes Israel, II.

WILHELM MÖLLER

EZEL, εζελ (276), hā-ādēel; LXX παρά το ἤγαβος ἵσκο, πάρα τὸ ἐγαβὰ ἵσκον: As it stands, the narrative in 1 S 20 19 records the treyst of Jonathan with David at the stone Ezel (or name of the place only here. There is general agreement that the text is corrupt, but there is no agreement as to how it should be restored. The LXX reads “this mound” (RvM), or ‘yonder cairn”; and in ver 41 instead of “David leaves a place towards the South” it reads “from beside the mound” or “cairn.” Dr. Cheyne suggests “yonder juniper tree” (EB a.v.).

EZEM, εζεμ (277), ’e’em, “bone”; Boorad, Boaol, Board, Boier, Bosaol: A city in the extreme S. of Judah, assigned to Simon. Some identify it with Azmon (Josh 15 29; 19 3; 1 Ch 4 26).

EZER, εζέρ (278), ‘ezer, “help”:
(1) A Horite chief (Gen 36 21; 1 Ch 1 38).
(2) A Judahite (1 Ch 4 4).
(3) An Ephraimite, slain by men of Gath (1 Ch 7 21).
(4) A Gadite who followed David while in exile on account of the wrath of Saul (1 Ch 12 9).
(5) One of those who under direction of Nehemiah repaired the wall of Jerusalem (Neh 3 10).
(6) A mention in one of the Septuagint companies appointed by Nehemiah to give thanks at the dedication of the wall of Jerusalem (Neh 13 42).

EZERIAS, ez-e’rías (Ἐζερίας, Ezérias): 1 Ead 8 1 AV, RV “Zecriias,” the Asarhah of Er 7 1.
EZIAS, Ezra-Nehemiah

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EZIAS, ʾez-IALIZ (q.v.).

Ezion-Geber, ʾez-ON-GEBER (ʾez-ON-GEBER; ʾez’on gebber; Faráváh ḁpáš; Gásíón Gibber): Always mentioned along with Elath (ʾEZ zgbrg). Nu 33:35 fixes the location of Israel's farthest border at 'the way of the Arabah,' having come from the N.W., they seem to have turned to the N.E. from the neighborhood of ʿAgabah, passing up by Wády el-ʿIms toward the eastern desert (Dt 2:8). Elath and Ezion-gaber were evidently on the route which the Arabah leaves, "the way of the Arabah," in coming from the W. Esn and Elath 3). Israel and Arabah are both mentioned in connection with the maritime enterprises of Solomon and Jehoshaphat (1 K 9:26, etc.). They therefore both lay on the shore of the sea. No trace of Ezion-gaber is to be found on the present coast line. It is noticeable, however, that in ancient times the sea covered a considerable stretch of the mud flats at the S. end of Wády el-ʿArabah, and the site of Ezion-gaber may be sought near the spring ʿAin el-Qadýán, about 15 miles N. of the present head of the Gulf of ʿAgába. W. Ewing

EZERR, ʾez-nit (ʾez-nit or ʾez-nit, ṑʾçon or ṑʾçon). See Adin.

EZORA, ʾez-ORÁ (ʾEZORÁ, Ezórád, AV Ozora): He and his six sons "gave their hands to put away their strange wives" (1 Esd 9:20.34 = "Machnadebai" of Ezr 10:40).

Ezra, ez’RA (Aram. or Chalde. ʾEZRÁ, ʾerá; "help"); a hypocoristic, or shortened form of Azariah, "Jeh has helped." The Heb spell the name ʾEZRÁ, ʾeráh, as in 1 Ch 4:17, or uses the Aram. spelling of the name, as in Ezr 7:1. The Gr form is Esdras:

1. A priest who returned with Zerubbabel from Babylon (Neh 12:1). In Neh 10:2, Azariah, the full form of the name, is found.
2. A descendant of Bithiah and father of Jethro and other sons (1 Ch 4:17).
3. The distinguished priest who is the hero of the Book of Ezr and co-worker with Nehemiah.

The genealogy of Ezra is given in Ezr 7:1-6, where it appears that he was the son of Seraiah, the son of Azariah, the son of Bithiah, the son of Zerubbabel, the son of Shealtiel, the son of ʿEthi, the son of Phinéhas, the son of Eleazar, the son of Aaron, the high priest. Since Seraiah, according to the Book of K, was killed by Nebuchadrezzar at Riblah (2 K 25:15-21), and since he was the father of Jehozadak, the high priest who was carried into captivity by Nebuchadrezzar (1 Ch 6:14.15 [Heb 6:40], etc) in 588 BC, and since the return under Ezra took place in 538 BC, the word "son" must be used in Ezr 7:2 in the sense of descendant. Since, moreover, Joshua, or Josha, the high priest, who returned from Babylon with Zerubbabel, was the son of Jehozadak and the grandson of Seraiah, Ezra was probably the great-grandson of the great-grandson of Seraiah. Insuchm as Jehozadak is never mentioned as one of his forefathers, Ezra was probably not descended from Jehozadak, but from a younger brother. He would thus not be a high priest, though he was of high-priestly descent as far as Seraiah. For the sake of shortening the list of names, Josha, Josha, or Joshua, is repeated in Ezr 7:2-5 between Azariah and Meraioth, and one between Shallum and Ahitub from the corresponding list found in 1 Ch 6:4-14 (Heb 6:30-40).

Being a priest by birth, it is to be supposed that Ezra would have performed the ordinary functions of a member of his order, if he had been born and had lived in Pal. Jos, indeed, says that he was high priest of his brethren in Babylon, a statement that in view of the revelation of the Elephanine papyri may not be without a foundation in fact. According to the Scriptures and Jewish tradition, Ezra was an unusually eminent scribe, and esp. a scribe of the law of Moses. He is called "a ready scribe in the law of Moses," a "scribe of the words of the commandments of Jehovah, and of his statutes toward Israel," "the scribe of the law of Moses and of God." As a matters of time, Jeremiah (cf Jer 8:8), "scribe" had already attained the meaning of one learned in the Scriptures, one who had made the written law a subject of investigation. Ezra is the first who is called by the title of "the scribe," the title by which Artaxerxes designates him in his letter of instructions in Ezr 7:6.11.

In the 7th year of Artaxerxes I (459-458 BC) Ezra requested permission of the king to go up to Jerusalem; for "Ezra had set his heart to obey these laws, the law of Jehovah, and to do it, and Commission to teach in Israel statutes and ordinances." Artaxerxes granted his request, and gave him a letter permitting as many of the people of Israel and of the priests and Levites as so desired to accompany him to Jerusalem and commanding him to inquire concerning Judah and Jerusalem, and to carry a gift of money from the king and his counsellors, and all the money to be found in the province of Babylon, and the free will offerings of the people and priests and Levites, to buy offerings to offer upon the altar of the house of God which was in Jerusalem. He was commissioned also to carry vessels for the service of the house of God, and to do at the expense of the royal treasury whatever was needful for the house of God. The king decreed, moreover, that the treasurers of the king should assist Ezra with a tribute of wheat, wine, oil and salt, and that they should impose no tribute, custom or toll upon any of the people in the service of the house of God. Moreover, Ezra was authorized to appoint judges to judge the people according to the law of God and the law of the king, and to inflict punishments upon all who would not obey these laws.

Ascribing this marvelous letter of the king to the loving-kindness of his God, and strengthened by this evidence of God's power, Ezra proceeded to gather together out of Israel the chief men and teachers and Levites, and all the people, and with them sent him to Jerusalem. He gathered these men in camp at Casiphia, on the river Ahava. Here he proclaimed a time of fasting and prayer, that God might prosper their journey (Ezr 8:15-23). Then, having delivered the treasures into the hands of the priests and the assembled company departed for Jerusalem, where, by the help of God they arrived in safety, delivered over the money and gifts by number and weight, offered burnt offerings and sin offerings, delivered the king's commissions and furthered the people and the house of God.

Shortly after Ezra's arrival at Jerusalem, the princes accused the people, the priests, and the Levites of having intermarried with the peoples of the land, even asserting that the princes and rulers had been leaders in the trespass. Upon hearing this, Ezra was confounded, rent his garments, plucked off his hair, fell upon his knees and prayed a prayer of confession, weeping and casting himself down before the house of God. While he prayed the people assembled and wept, acknowledged the sin, and promised to do according to the law. The whole people were then assembled in counsel, and in spite of some opposition the strange wives were put away.

In Neh 8, Ezra appears again upon the scene at the Feast of Tabernacles as the chief scribe of the law of Moses, the leader of the priests and Levites who
read and explained the law to the people. On his advice the people ceased from their mourning and celebrated the festival according to the law of Moses with joy and thanksgiving and giving of gifts, dwelling also in booths in commemoration of the manner of their fathers' sojourning while in the wilderness.

The traditions with regard to Ezra found in Jos and in the Talm are so discrepant that it is impossible to place reliance upon any of their statements which are not imputed to the Book of Neh.

4. Traditions also in the canonical Scriptures.

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EZRA-NEHEMIAH:

1. Name
2. Object
3. Plan
4. Unity
5. Sources

The books of Ezr and Neh, by whomsoever written, are properly so named according to analogy from the principal persons mentioned in them. In the Heb Bibles, the former is headed simply, Ezra, and the latter, Nehemiah. The former was written in Jos, in Jos, and in the Canon of Melito, 171 AD, as one, and are so treated also in the subscription of the MT, which reads: "The totality of the verses of Ezr and Neh is 688, and its sign is 'Remember, Heb.' Ezr, thy servant, and its two parts are [at the sentence] 'unto the ascent of the corner' [Neh 3 31] and its chapters (s'hadarav) are ten, and its sign is 'Upon a high mountain get thee up, O thou that announcest good tidings to Zion.'" In the LXX, Ezr-Neh is called Esdras B, while an apocryphal Book of Ezr is called Esdras A (see below). In the catalogues of the OT writings handed down to us by the Fathers (Orig, Cyril, Melito, Jerome and the Council of Laodicea) our Ezr is divided into 1 Ezr; Neh, 2 Ezr; Esdras, an apocryphal or Ezr, 3 Ezr; and an apocryphal book, falsely called a book of Ezr, is denominated 4 Ezr.

The object of the books is to show that God fulfilled His promise, or prophecy, to restore His exiled people to their inheritance, through the instrumentality on the one hand of the great heathen monarchs, Cyrus, Darius and Artaxerxes, and on the other hand by stirring up the spirit of such great men among the chosen people as Joshua and Zerubbabel, Haggai and Zechariah, and Ezra and Nehemiah, through whom the altar, the temple, the houses and walls of Jerusalem, and finally the worship and ceremony of the Jewish people were reestablished, the people being divided into classes, foreign adoptions, customs and idolatry, and their religious observances purified and fixed for all time.

The object of the work justifies the selection and arrangement of the material and the plan pursued by the composer, or composers; all matter being stringently excluded which does not bear directly upon the purpose in view. However much we may wish that other historical records had been included, it is not proper to criticize the work on account of these omissions, nor is it fair to argue that the writer was ignorant of what he has not seen fit to record.

The unity of the combined work is shown by the fact that they have the same common object, the same plan, and a similarity of language and style; that they treat, for the most part, of the same period of time; and that Ezra is one of the most prominent persons in both.

It is not fair to deny the essential unity on the ground that the list of priests and others found in Ezra 2 is repeated in Neh 7; for there is no doubt that Ezra was the compiler of parts at least of the book called after him, and that Nehemiah also was the original writer of parts of the book that bears his name. Whoever was the final editor of the whole work, he has simply retained the two almost identical lists in their appropriate places in the documents which lay before him.

The Books of Ezr and Neh are a compilation of genealogical lists, letters and edicts, memoirs and chronicles. We cannot be certain to whom was the composer of either or both books. Many think that Ezra compiled both the books out of pre-existing materials, adding parts of his own composition. Others, suppose that Ezra wrote the book named after him, while Nehemiah composed the Book of Neh. Others again, are of the opinion that neither Ezra nor Nehemiah, but some other unknown editor, most probably the compiler of the Books of Ch, put together the Books of Ezr and Neh, using largely the memoirs of the two composed the Books of Chronicles.

The diversified character of the style, language and other literary peculiarities in the books is accounted for by the large number and the variety of sources. From the style and contents of the first chapter it has been argued with great plausibility that it was written by Daniel; for similar reasons it has been argued that the portion of Ezr from 3 2 to 4 22 inclusive was written by Haggaiah the prophet. All admit that the parts of Ezr and Neh in which the 1st pers. is employed were written by Ezra and Nehemiah respectively. As to who it was who added the other connecting portions there is and must always be great doubt arising from the fact that the author is not mentioned. The style points to the same hand as that which composed the Books of Chronicles.

Those who believe that Ezra compiled the Book of Ch will believe that he most probably composed also the Books of Ezr and Neh. The principal objection to his authorship arises from the inexplicable change from the 2nd pers. occurring in both Ezr and Neh. Insaneness much as the 3d pers. is the proper form to use in the best style of Bib. historical composition; insaneness as Herodotus, Thucydides and Xenophon often employ it in their histories; insaneness as some of our own poets mingle the 1st and 3d pers. in the same document; and finally, insaneness as the prophets and psalmists of Israel likewise interchange the persons in what is for us often an unaccountable manner: this characteristic of the style of Ezr-Neh seems an insufficient reason upon which to base the denial of the claim that Ezra may have been the author.

The facts that there is unevenness in the treatment of the history, and that there are long periods on which the narrator is silent, do not militate against the authorship of Ezra nor do they imply a date long after his age; for the author is perfectly consistent in his purpose to stick to the object and plan which he had in view for himself, that is, to give an account of the reestablishment of the Israelish people and of their Divine given institutions.

That he has omitted other matters does not imply that he was ignorant of them.

The language of the books is Heb, except Ezr 7 4-8 18 and 7 12-26, which is written in Aram. The Heb closely resembles that of Duk, Hag and Ch, and much more so than that of Esch, which was written probably about 180 BC. The Aram. (formerly called Chaldee) is very much like
that of the Egyp papyri which are dated in the 5th cent. BC. It closely resembles also the Aram. in Dn1.

Neither language nor style can be assigned as a ground for asserting a date later than the 5th cent. BC as the time of the composition of the book. A much stronger reason-

8. Historically against placing the final redaction of the books at so early a time is the mention of a Jaddua among the high priests in Neh 12.11.22, it being assumed that this is the same Jaddua whose Jos (Jehohanan, Ant. XI, viii. 4) is having filled the high-priestly office in the time of Alexander the Great. In view of the fact that Jos is the only source of information as to the period between 400 and 300 BC, it seems unfair to accept what he says as evidence for the existence of this Jaddua, while rejecting substantially all the rest of the same chapter in Jos which tells about Sanballat, Manas-

seh and Alexander's meeting with Jaddua. Inasmuch as the Schau papyri, written in the 17th year of Darius I, 434-433 BC, mention the sons of Sanballat the governor of Samaria, the Sanballat who was their father must have lived around 450 BC. The same papyrius mentions Je-

hohanan (Jehohanan of Neh 12.22) as the high priest of Samaria who, according to Jos, was the Persan governor of Jerusalem in 410-408 BC. Since, according to Neh 13.6, Nehemiah was governor in 434-433 BC, the 324 year of Artaxeres, Bagaoas would be perhaps his immediate successor. If we are to put any confidence in Jos, then there must have been at least two Sanballats, and probably two Jadduas, and at two different times a son of a high priest must have married a daughter of a Sanballat. While this is not impossible, it is less likely than Jos (Neh 13.6) to the presence writing a book that seeks to represent the history of the Jews beyond any possibility of disentanglement, and we might be justified in throwing over entirely his account of a Sanballat, a Manassee, and a Jaddua as living in the year 330 BC when of that time conquered Syria. As far, of course, as the Jaddua of Neh 12.11.22 is concerned, he may well have been a high priest as early as 406 BC, and have continued to serve till 330 BC. On the other hand, another year of Darius Nothus, the high priest of Bahal, may, for all we know to the contrary, have been high priest in 330 BC. In view of the numerous Oniases, Simons, and Johns who served in that position between 600 and 150 BC, and in view, further, of our inability to place the book of Darius Nothus to the histor-

of this period, it will be a bold man who will dare to deny, on the ground of the Jaddua of Jos, that Ezra-Neh might have been written as early as 400 BC.

The objection against the books having been composed in the Pers period, based upon the use of the titles of the kings of Persia, is fully answered by the fact that the same titles as those used in these books are found to have been used by the Pers kings themselves. In his book (The Presbyterian Reformed Review for 1905-6.) The “Darius the Persian” of Neh 12.22 is shown by the Schau papyri to have been Darius Nothus, as Keil long ago suggested. The author may have called him “the Persian” to distinguish him from Darius the Mede. At any rate, it is best for us to remember that our inability to explain why the author called him by this title does not prove that he did not do so. Of all the Dartuses known to history, any one might have been called “the Per-

sian,” except Darius the Mede, because all but he were Persians. The assertion that a king of Persia could only have been called a Persian “after the Pers period was past” involves, on the one hand, the assumption of such thorough knowledge of the possibilities of the usus legis of that time, and, on the other hand, such real ignorance of the usage of all times in such matters, as well as of the usage of the Pers and Bab monuments of the Pers era, as almost to cause one to believe that it can scarcely have been seriously made. (See the writer’s art-

cited above.) Jos, it is true, apparently confuses in his account Darius II and Darius III.

The phrase “the days of Nehemiah” (ver 26) certainly implied that the final redactor “looked back upon them as past.” But there is no intim-

ation as to how long they were past. According to Neh 6.14, Nehemiah returned to Babylonia in the 32d year of Artaxeres, that is, in 445 BC. As Bagaoas was already governor of Jerus, and Johanan high priest in 406 BC, a writer living about 400 BC can very well have referred to what happened “in the days of the Persan” and in the governor, and of Ezra the priest and the scribe” as having occurred “in the days of Zerubbabel, and in the days of Nehemiah” (12.47). From all we know it appears that these were the only Jews who ever governed the Persian BC, member of the sons of Sanballat the governor of Samaria, the Sanballat who was their father must have lived around 450 BC. The same papyrius mentions Je-

hohanan (Jehohanan of Neh 12.22) as the high priest of Samaria who, according to Jos, was the Persan governor of Jerusalem in 410-408 BC. Since, according to Neh 13.6, Nehemiah was governor in 434-433 BC, the 324 year of Artaxeres, Bagaoas would be perhaps his immediate successor. If we are to put any confidence in Jos, then there must have been at least two Sanballats, and probably two Jadduas, and at two different times a son of a high priest must have married a daughter of a Sanballat. While this is not impossible, it is less likely than Jos (Neh 13.6) to the presence writing a book that seeks to represent the history of the Jews beyond any possibility of disentanglement, and we might be justified in throwing over entirely his account of a Sanballat, a Manassee, and a Jaddua as living in the year 330 BC when of that time conquered Syria. As far, of course, as the Jaddua of Neh 12.11.22 is concerned, he may well have been a high priest as early as 406 BC, and have continued to serve till 330 BC. On the other hand, another year of Darius Nothus, the high priest of Babal, may, for all we know to the contrary, have been high priest in 330 BC. In view of the numerous Oniases, Simons, and Johns who served in that position between 600 and 150 BC, and in view, further, of our inability to place the book of Darius Nothus to the histor-

of this period, it will be a bold man who will dare to deny, on the ground of the Jaddua of Jos, that Ezra-Neh might have been written as early as 400 BC.

The objection against the books having been composed in the Pers period, based upon the use of the titles of the kings of Persia, is fully answered by the fact that the same titles as those used in these books are found to have been used by the Pers kings themselves. In his book (The Presbyterian Reformed Review for 1905-6.) The “Darius the Persian” of Neh 12.22 is shown by the Schau papyri to have been Darius Nothus, as Keil long ago suggested. The author may have called him “the Persian” to distinguish him from Darius the Mede. At any rate, it is best for us to remember that our inability to explain why the author called him by this title does not prove that he did not do so. Of all the Dartuses known to history, any one might have been called “the Per-

sian,” except Darius the Mede, because all but he were Persians. The assertion that a king of Persia could only have been called a Persian “after the Pers period was past” involves, on the one hand, the assumption of such thorough knowledge of the possibilities of the usus legis of that time, and,
the Aram. part of Ezr, the spelling or writing of the words resembling in many of the smallest particulars that of the Aram. papyri of Elephantine, which date from the 5th cent. BC.

**LITERATURE.**—Commentaries and Introductions: A. Introductions: Sayce, Intro to Ezr, Neh, Est; Anglian, "The Handbook and Book to the Bible: Ezra, "Intro to the OT; Kel, OT Intro. B. Commentaries: Kel, Ezr, Neh, Est; Rawlinson, in the Speaker's Comm., and in the Pauly (Comm. and in Ezr and Neh and "Men of the Bible" series); Lange's Comm.: Mayer, *Entstehung des Judaismus*; OT (Ch. 13). R. Dick Wilson

**EZRAHITE, **ez-rā-hī’t (עֶזֶרָיִית, *ezērā‘îth; *Aṣēḇāv, *Aṣēḇōn): Found in 1 K 4 31; Psa 88, 89, titles; from which it appears that the word is a patronymic for Ethan and Heman. It may be derived from Zerah, instead of Ezrach, seeing that there were an Ethan and a Heman who were descendants of Zerah, head of a Judahite family (1 Ch 2 6). There were also an Ethan and a Heman who were Levites (1 Ch 16 17).

**EZRI, ez’rī (עֶזֶרִי, *ezērī; *erā‘îth; *Eṣārāl, Ezrāl, or *Eṣārāh, Ezrāh): "Ezri, the son of Cheleb," appointed by David to be superintendent of agriculture (1 Ch 27 26).

**EZRL, ez’rēl (Eṣārāl, Ezrāl, AV Ezrail): One who had married a foreign wife (1 Esd 9 34); called Azarel in Ezr 10 41.

**FABLE, **fā’b’l (μῦθος, muthos): (1) Primitive conception of the objects around him as possessing his own characteristics. Consequently in his stories, beasts, trees, rocks, etc., think, talk and act exactly as if they were human beings. Of course, but little advance in knowledge was needed to put an end to this mode of thought, but the former vision was developed by it persistently and is found in the folk-tales of all nations. More particularly, the archaic form of story was used for the purpose of moral instruction, and when so used was termed the fable. Modern definitions distinguish it from the parable (a) by its use of characters of lower intelligence than man (although reasoning and speaking like men), and (b) by its lesson for this life only. But, while these distinctions serve some practical purpose in distinguishing (say) the fables of Aesop from the parables of Christ, they are of little value to the student of folk-lore. For fable, parable, allegory, etc., are all evolutions from a common stock, and they tend to blend with each other. See ALLEGORY; PARABLE.

(2) The Sem mind is peculiarly prone to allegorical expression, and a modern Arabian storyteller will invent a fable or a parable as readily as he will talk. And we may be entirely certain that the very scanty appearance of fables in the OT is due only to the character of its moral and not at all to the absence of fables from the mouths of the Jew of old. Only two examples have reached us. In Jgs 9 7-15 Jotham mocks the choice of Abimelech as king with the fable of the tree that could find no tree to which it could accept the trouble of the kingship except the worthless bramble. And in 2 K 14 9 Jehoash ridicules the pretensions of Amaziah with the story of the thistle that wished to make a royal alliance with the cedar. Yet that the distinction between fable and allegory, etc., is artificial is seen in Isa 5 12, where the vineyard is assumed to possess a deliberate will to be perverse.

(3) In the NT, "fable" is found in 1 Tim 1 4; 4 7; 2 Tim 4 4; Tit 1 14; 2 Pet 1 16, as the tr of muthos ("myth"). The sense here differs entirely from that discussed above, and "fable" means a (religious) story that has no connection with reality—contrasted with the knowledge of an eyewitness in 2 Pet 1 16. The exact nature of these "fables" is of course something out of our knowledge, but the mention in connection with them of "endless genealogies" in 1 Tim 1 4 points with high probability to some form of gnostic speculation that interposed a chain of aon (grotes) between God and the world. In one of the gnostic systems that we know, these chains are described with a proximity so intolerable (The Pistis Sophia is the best example) as to justify well the phrase "old wives' fables" in 1 Tim 4 7. But that these passages have gnostic reference need not be taken against the Pauline authorship of the Pastoral, as a fairly well developed "Gnosticism" is recognizable in a passage as early as Col 2, and as the description of the fables as Jewish in Tit 1 14 (cf. 3 9) is against 2d-cent. references. Bible "see for details the commentary on the Pastoral. Equally important is the fact that the NT is worth noting that in 2 Tim 4 4 the adoption of these fables is said to be the result of dabbling in the dubious. This manner of losing one's hold on reality is, unfortunately, something not confined to the apostolic age.

**FACET, **fā’sēt: In Heb the tr of three expressions: (1) פִּיתָח, pīṭah; (2) פִּיתַח, pīṭāh; lit. "eye," and (3) פִּיתָא, pīṭā; lit. "noose," "nostril," already noted s.v. COUNTENANCE, which see. The first and second of these words are used synonymously, even in metaphorical expressions, as, e.g., in the phrase "the face of the earth," where pīṭāh is used (Dt 6 15 and passion) and Ṿaṭān (Nu 22 5 et passim). The third expression preserves more clearly its original meaning. It is generally used in the phrases "to bow one's self to the earth," "to fall on one's face," where the nose actually touched the ground. Often "my face," the principal face expression for the personal pronoun "I," "me," "you," "they." In "thy face" means "in thy presence," and is often so tr. A very large number of idiomatic Heb expressions have been introduced into our language, which are now in a more or less unfamiliar circumlocation for the personal pronoun "I," "me," "you," "they." We notice the most important of these phrases:

"To seek the face" is to seek an audience with a prince or with God, to seek favor (Ps 24 6; 27 8; Ps 105 4; Prov 7 15; Hos 5 15; of Prov 29 26, where RV translates "Many seek the ruler's face," lit. many seek the face [Heb pē‘aḏ of a ruler]. If God "hides his face" He withdraws His presence, His favor (Dt 32 20; Job 34 29; Ps 13 1; 30 7; 143 7; Isa 54 8; Jer 33 8; Ezek 39 23; Mic 3 4). Such withdrawal of the presence of God is to be understood as a consequence of man's personal disobedience, not as a wrathful denial of God's favor (Isa 59 2). God is asked to "hide his face," i.e. to disregard and overlook (Ps 51 9; cf. 10 11). This is also the idea of the prayer: "Cast me not away from thy presence" (lit. "face," Ps 51 11), and of the promise: "The upright shall dwell in thy presence" (lit. "face," Ps 140 13). If used of men, "to hide the face" expresses humility and reverence before an exalted presence (Ps 3 6; Isa 6 2); similarly Elijah "wrapped his face in his mantle" when God passed by (1 K 19 13). The "covering of the face" is a sign of mourning (2 S 19 4= Ezek 12 6; 12); a "face covered with fatness" is synonymous with prosperity and arrogance (Job
In the context of the Hebrew text, the phrase "to regard people" (Lev 19:15) and "to recognize the face" (19:16) are used to convey the idea of not missing the opportunity to warn or avert evil. This is similar to the Greek concept of μαννίαν, "a deed," which likely refers to the deed by which one's evil is averted. This is equivalent to the Hebrew הָתַּּכְחַדְר, "to countenance" (see RV).

The word "showbread" meant "bread of the face," "of the presence," Heb. הָתַּכְחַדְר, גֵּרֶז אֲדֹנִי, אֲדֹנִי יִתְנַסְתָּן. This shows how the Greeks also joined with them in the hatred of the wickedness.

**Fain, θυμόι, θυμός, θυμή, **

To express the exhaustion from fatigue and hunger in the case of Esaú (Gen 25.29.30). This and its variants come from a root which primarily means "to cover or conceal," therefore "to be dark or obscure," and so, "to be faint or depressed." Israel's helplessness was brought about by Amalek (Dt 25.18) and the plight of Gideon. The Hebrew vocabulary for the depressing physical conditions and mental emotions which are rendered in AV by the Eng. words "faint," "fainting," and other compounds of that stem, is as will be seen above, wide and varied in derivation. The 11 Heb. and 3 Gr words and their derivatives are used in 62 passages in AV to express these conditions.

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as describing the withering of the trees for grief at the death of the Assyrians (Ezk 31 15).

"Atahp" is the weariness of the wanderers in the desert (Ps 107 5), the faintness from hunger (Lam 2 19), or the despondency of Jonah dispelled by his remembrance of God's mercies (Jon 2 7).

Daniel, from a root which signifies the sickness produced by exhaustion from loss of blood, is used in Isa 1 5 for the faintness of heart, the result of remorse for sin, and in Jer 8 18 for the prophet's sorrow for the sins of Israel. A cognate form expresses the meaning of both judgments of God which were incurred as punishments for the national backsliding (Lam 1 13:22; 5 17).

Mages, lit. "dissolving or melting," is applied to the contagious fear which the example of a cowardly soldier produces among his comrades (Dt 20 8, 8, RV "melt"). In the remarkable passage in Isa 10 18, in which God pronounces the doom of Assyria when his purposes of chastisement on Israel have been fulfilled, the collapse of Assyria is said to be "as when a standard-bearer fainteth;" for the RVm substitutes "as when a sick maneth away," which is probably the correct rendering. The word mages may mean either a sick man, or else something glittering and seen from afar, such as a standard, but the former sense is more intelligible and suggestive in context. The closely used verbal form cognate to mages is used on account of its assonance.

Taphat, (γαύθα), which is usually translated "grieved" or "tormented" on "fainting," is rendered as "fainted" in Jer 45 3. This passage, "I fainted in my sighing," AV, is in Heb the same as that which reads, "I am weary with my groaning in Ps 6 6, and is similarly rendered in RV.

Kahah, like phages, primarily signifies "to melt" or "to become soft," and is used in prophetic exhortations in which the people are encouraged not to be panic-stricken in the presence of enemies (Dt 20 3, and also Jer 51 46; Isa 7 4). Another related word, mordah, in the sense of despair and utter loss of courage, is used in expressing the consequences of God's wrath against Israel (Lev 26 36). In its literal sense it signifies "blindness," as of the words of a hypocritical enemy (Ps 55 21).

Taphar is the prostration of utter fatigue whereby one is unable to raise himself or to proceed on a journey, as were some of David's little band (1 S 30 10-21). A cognate word describes the prostration of amazement and incredulity with which Jacob heard of Joseph's condition in Egypt (Gen 45 28).

Kahah, the pining of earnest, longing desire, is sometimes rendered "fainteth" in Ps 84 2; 119 81; elsewhere it is rendered by words expressing wasting or languishing. The panic in Canaan due to famine is expressed (Gen 47 15) by the word kahah, which implies a state of frenzy.

The only records of actual fainting are (1) Daniel, in Dan 8 27, where the word used is the Niphal of the vb. ἡγάθα, lit. "became," meaning that he became weak; (2) sowing is mentioned in Ad Est 16 15-17.

In the NT "faint" is used in the sense of physical exhaustion (Mt 9 36 AV; 15 32; Mk 8 3), where it is part of the vb. ἐκκαθά, "to relax." Otherwise it is used fig. of discouragement of spirit. The same vb. is used in Gal 6 9; He 12 35; but in Lk 18 1; 2 Cor 4 1-18; Eph 3 13 it is part of the vb. ἐκκαθά (according to some authorities ἐγκαθά), pronounced enekathed, meaning "to be faint-hearted" or "to be culprits negligence." In Rev 2 3 it is σιναόμη, ἐκκαθά, lit. "to be astounded.

ALEX. MACALISTER

FAIR, fār: The word tr is in AV from 9 Heb and 4 Gr expressions has nowhere in the Bible the modern sense of "blond," "fair-skinned." The tr of Is 54 11, "fair colors," refers to the cosmetic use of ἔπαθ, stibium, antimony powder, with which black margins were painted around the eyelids, so as to make the eyes appear large and dark. The stones of rebuilt Jerusalem beautifully laid in their black mortar, are compared with such eyes. We can distinguish the following varieties of meaning: (1) Beautiful, attractive, ἰδρύ, ἐπαθ, ἐπαθ, ἐπαθ, ἐπαθ; Atram. ἑπαθ, shappry; LXX θάλαμον, καλός, in the NT καλός, astelos. This latter word is in both places where it is found used of Moses (Acts 7 20; He 11 23, RV "goodly"), and means lit. town bred (as opposed to boorish), polite, polished in manners, urbane, then nice, pretty. (2) Pure, free of defilement, RV "clean," ἡπαθ, τάφωρ (Zec 3 5).

"Fair speech," plausible, persuasive (ἐπαθικ, λείκα, Prov 7 21; εὐηαντ, εὐαλον, Sir 6 5; of ἐπαθ, euologia, Rom 16 18). (4) Making a fine display of (ἐπαθομοιοσ, εὐποροσοπ, Gal 6 12, to make a "fair show") (5) Good of its kind (ἀθάλο, "golden," "clear," Job 37 22, RV "golden splendor"); ἐπαθ, euula (Mt 16 2).

H. L. E. LURING

FAIRHAVEN, fār hā-v'ne (Kāol Λαμένας, Kalot Laimenas): A roadstead on the S. coast of Crete, about 5 miles E. of Cape Matala, the most southerly point of the island. The harbor is formed by a bay, open to the E., and sheltered on the W. by two small islands. Here Paul waited for a considerable time (Acts 27 9); but while it afforded good anchorage and a shelter from N. and N.W. winds, "the haven was not commodious to winter in" (vs 8-12). See CRETE.

FAIRS, fārz: Found only 5 times in AV (Ezk 27 12. 14.16.19.27), apparently incorrect tr of ᾱπαθ, "i̓iz̄haçon, against modern Hebrews (though Gesenius gives "fair" as one of its meanings). The LXX tr the Heb of the above five passages by two different words, ἐφανή, ἐφανή, "market-place" (vs 12.14.16.19), and ἐφανή, "hire," "pay" (vs 27.33). AV follows the Wyclif version in ver 12 and the Geneva version throughout, although it properly tr "wares" in ver 33. RV gives "wares" (q.v.) throughout.

FAITH, fāth:
1. Etymology
2. Meaning: a Divergency
3. Faith in the Sense of Creed
4. A Leading Passage Explained
5. Remarks
6. Conclusion

In the OT (AV) the word occurs only twice: Dt 32 20 (ὁμιλομεθα, ὑμιλομεθα); Hab 2 4 (ὁμιλομεθα, ὑμιλομεθα). In the latter RV places in the alternative rendering, "faithfulness." In the NT it is of very frequent occurrence, always representing πίστις, pi-stis, with one exception in AV (not RV), He 10 23, where it represents ἠπιστία, ἐπιστία, "hope.

The history of the E. Hebrew word is rather interesting than important; use and contexts, alike for it and its Heb and Gr parallels, are the surest guides to meaning. But we may note the etymology that it occurs in the form "feathh," in the Old Or. Darius (10th cent.); that it is akin to fides and this again to the Sanskrit root bhāth, "to unite, "to bind." It is worth while to recall this primeval suggestion of the spiritual work of faith, as that which on man's side unites him to God for salvation.

Studying the word "faith" in the light of use and contexts, we find a bifurcation of significance in the Bible. We may distinguish the two senses as the passive and the active; on the one side, "fidelity," "trustworthiness"; and "faith," "trust," on the other.

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In Gal 6:2, e.g. context it makes clear that "fidelity," in its use, is a quality congruous with the associated graces. (RV accordingly renders pistis there by "faithfulness.")

2. Meaning: pistis renders pistis there by "faithfulness." Again, Rom 3:3 AV, "the faith of God," but in the nature of confidence or reliance, pistis means "faith." In the overwhelming majority of cases, "faith," as rendering pistis, means "reliance," "trust." To illustrate would be to quote many scores of passages. It may be enough here to call attention to the recorded use of the word by Our Lord. Of about twenty passages in the Gospels where pistis occurs as coming from His lips, only one (Mt 23:23) presents it in the apparent sense of "fidelity." All the others conspicuously demand the sense of "reliance," "trust." The same is true of the apostolic writings. In them, with rarest exceptions, the words "reliance," "trust," precisely fit the context as alternatives to "faith."

Another line of meaning is traceable in a very few passages, where pistis, "faith," appears in the sense of "creed," the truth, or body of truth.

3. Faith in which is trusted, or which justifies the Sense of Creed trust. The most important of such passages is the parable of Jas 2:14-26, where an apparent contradiction to some great Pauline dicta perplexes many readers. The riddle is solved by observing that the writer uses "faith" in the sense of creed, orthodox "belief." This is clear from ver 19, where the "faith" in question is illustrated: "Thou believest that God is one." This is the credal confession of the orthodox Jew (the sh'ma; see Dt 6:4), taken as a passport to salvation. Briefly, James presents the futility of creed without life, Paul the necessity of reliance in order to receive "life and peace."

It is important to notice that He 11:1 is no exception to the rule that "faith" normally means "reliance," "trust." There "Faith" is a substance (or possibly, in the Englishing light passage of recent inquiries into the type Explained of Gr used by NT writers, "the guaranty") of things hoped for, the evidence (or "convincing proof") of things not seen. This is somewhat interpreted as, if "faith," in the writer's view, were, so to speak, a faculty of second sight, a mysterious intuition into the spiritual world. But the chapter amply shows that the faith illustrated, e.g. by Abraham, Moses, Rahab, was simply reliance upon the God of the covenant.

Such reliance enabled the believer to treat the future as present and the invisible as seen. In short, the phrase here, "faith is the evidence," etc., is parallel in form to our familiar saying, "Knowledge is power."

A few detached remarks may be added: (a) the history of the use of the Gr pistis is instructive. In the LXX it normally, if not always, the passive sense, "fidelity," "good faith," while in classical Gr it never bears the active sense, "trust." In the koine of the type of Gr universally common at the Christian era, it seems to have adopted the active meaning as the ruling one only just in time, so to speak, to provide it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith," in that sense, became the supreme watchword of Christianity. See Justification; Union with Christ.

In no chapter without trespassing on the ground of other arts, we call the reader's attention, for his Scripturial studies, to the central place of faith in Christianity, and its Conculsion: importance and significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely that which, on man's side, adjusts him to the living and merciful presence and action of a trusted God. In its nature, not by any mere arbitrary arrangement, it is his one possible receptive attitude, that in which he brings nothing, so that he may receive all. Thus "Faith" means His fidelity to promise. But in the overwhelming majority of cases, "faith," as rendering pistis, means "reliance," "trust." To illustrate would be to quote many scores of passages. It may be enough here to call attention to the recorded use of the word by Our Lord. Of about twenty passages in the Gospels where pistis occurs as coming from His lips, only one (Mt 23:23) presents it in the apparent sense of "fidelity." All the others conspicuously demand the sense of "reliance," "trust." The same is true of the apostolic writings. In them, with rarest exceptions, the words "reliance," "trust," precisely fit the context as alternatives to "faith."

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A few detached remarks may be added: (a) the history of the use of the Gr pistis is instructive. In the LXX it normally, if not always, the passive sense, "fidelity," "good faith," while in classical Gr it never bears the active sense, "trust." In the koine of the type of Gr universally common at the Christian era, it seems to have adopted the active meaning as the ruling one only just in time, so to speak, to provide it for the utterance of Him whose supreme message was "reliance," and who passed that message on to His apostles. Through their lips and pens "faith," in that sense, became the supreme watchword of Christianity. See Justification; Union with Christ.

In no chapter without trespassing on the ground of other arts, we call the reader's attention, for his Scripturial studies, to the central place of faith in Christianity, and its Conculsion: importance and significance. As being, in its true idea, a reliance as simple as possible upon the word, power, love, of Another, it is precisely
secure or firm." In the Kal it denotes the firmness of that which supports something, being used in the participle of a nurse who carries a child (Nu 11:12; 2 S 4:4; Isa 49:23). In the Niphal it denotes the faithfulness which is the goodness, for example, a child which is carried (Isa 60:4); from the root הָעֵד (haved) it means well-born, house (1 S 2:35; 26:28); a wall which firmly holds a nail (Isa 22:23:25); a kingdom firmly established (2 S 7:16); persons secure in political station (Isa 7:9); a heart which is faithful (Neh 9:3). Hence in the Niphal it is repeated (Dt 7:9; Isa 49:7; and possibly Hos 11:12 [Heb 12:1]). A similar use is made of the nouns 'emeth and 'emnāh. Apart from the instances where 'emeth denotes the truthfulness of the response of words and ideas with reality, and the instances where it denotes the agreement of acts and words with the inner disposition, that is, sincerity, it is also used to denote the idea of faithfulness as above defined. As regards the noun 'emnāh, apart from a few passages where it is doubtful whether it means truth or faithfulness, it usually denotes the latter idea. Both these nouns, then, are used to signify the idea of faithfulness, that is, constancy or firmness, even in the fulfilment of all obligations. In this sense these words are not only applied to men, but also to God to express the idea that He is always faithful to His covenant promises. It is this attribute of God which the Psalmist declares (Ps 40:10 [Heb 11]), and the greatness of which he affirms by saying that God's faithfulness reacheth to the clouds (36:5 [Heb 6]). It is this which he makes the object of praise (89:1.2 [Heb 2:23]; 92:2 [Heb 8]); and which he says should be praised and revered by all men (Ps 40:6 [Heb 6:9]). And even this faithfulness is itself characterized by constancy, if we may so speak, for the Psalmist says that it endures to all generations (100:5). Being thus a characteristic of God, it also characterizes His salvation, and becomes the basis of confidence thus addressed to the prayer (143:1). It thus becomes the security of the religious man (91:4) and the source of God's help to His people (31:5 [Heb 6]). Accordingly in the teaching of prophecy, the salvation of the covenant people rests upon no claim or merit of their own, but solely upon Jeh's mercy, grace and faithfulness. When Israel incurred God's judgments, it might have appeared as if His promise was to fail, but, so far from this being true, as Jehovah He is faithful to His word of promise. Thus it is written (Isa 50:8). In this assurance His counsels are characterized by faithfulness and truth (26:1); and this is not because of Israel's faithfulness, but it is for His own sake that Jeh bloteth out their transgressions (43:22-25; Mic 7:18-20). It is, moreover, this same characteristic of Jeh which is asserted in many cases where the Heb words 'emeth and 'emnāh are used by the word "truth" in AV. In Ex 34:6 it is God's faithfulness (E'meth) which is referred to, since it evidently signifies His constancy. In Job 22:27 the idea is given of a true witness; and in Dt 32:4 it is again God's faithfulness (E'mnāh) which is mentioned, since it is contrasted with the faithlessness of Israel. The same is true of 'emeth in Mic 7:20; Ps 31:5 [Heb 6]); 91:4; 146:6. This is also true of the numerous instances where God's mercy and truth ('emeth) are combined, His mercy being the source of His gracious promises, and His truth the faithfulness with which He certainly fulfill them (Ps 25:10; 57:3 [Heb 4]; 61:7 [Heb 8]; 88:10 [Heb 11]; 86:15). And since the covenant-keeping of God's faithfulness comes also to be a characteristic of the New Covenant which is everlasting (Ps 89:28 [Heb 29]); of also for a similar thought, Isa 54:8 f; Jer 31:35 f; Hos 2:19 f; Ezek 16:60 f.

It is in this connection, moreover, that God's faithfulness is closely related to His righteousness in the OT. In the second half of the prophecy of Isaiah and in many of the psalms, righteousness is ascribed to God because He comes to help and save His people. Thus righteousness as a quality parallel with grace, mercy and faithfulness is ascribed to God (Isa 41:10; 42:6; 45:13.19.21; 63:1). It appears in these places to widen out from its exclusively judicial or forensic association and to become a quality of God as Saviour of His people. Accordingly this attribute of God is applied to the Ps as the basis of hope for salvation and deliverance (Ps 31:1 [Heb 2]; 35:24; 71:2; 143:11). Hence this attribute is associated with God's mercy and grace (Ps 1.2 [Heb 10]; 18:9 [Heb 15]); also with His faithfulness (Zech 8:20; Ps 36:6 [Heb 7]; 40:10 [Heb 11]; 88:11.12 [Heb 12.13]; 89:14 [Heb 15]; 96:13; 119:137.142; 143:1). Accordingly the OT conception of the righteousness of God has been practically identified with His covenant faithfulness, by such writers as Kautsch, Richm and Smend, Ritschl's definition of it being very much the same. Moreover, Ritschl, following Diestel, denied that the idea of distributive or retributive justice is ascribed to God in the OT. In regard to this latter point it should be remarked in passing that this denial that the judicial or forensic idea of righteousness is ascribed to God in the OT breaks down, not only in view of the fact that the OT does ascribe this attribute to God in many ways, but also in view of the fact that in a number of passages the idea of retribution is specifically referred to the righteousness of God (see Righteousness; cf against Diestel and Ritschl). Dalmann, Die richterliche Gerechtigkeit im Alten Testament.

That which concerns us, however, in regard to this close relation between righteousness and faithfulness is to observe that this should not be pressed so far as to the extent of confusion of righteousness with covenant faithfulness in the Ps and the second half of Isa. The idea seems to be that Israel has sinned and has no claim upon Jeh, finding her only hope of deliverance in His mercy and faithfulness. But this very fact that Jeh is merciful and faithful becomes, as it were, Israel's claim, or rather the ground of Israel's hope of deliverance from her enemies. Hence in the recognition of this claim of His people, God is said to be righteous in manifesting His mercy and faithfulness, so that His righteousness, no less than His mercy and faithfulness, becomes the ground of His people's hope. Righteousness is thus closely related in these cases to faithfulness, but it is not identified with it, nor has it in all cases lost entirely its forensic tone. This seems to be, in general, the meaning of righteousness in the Ps and the second half of Isa, with which may also be compared Mic 6:9; Zec 8:8.

The emphasis which this attribute of God has in the OT is determined by the fact that throughout the whole of the OT the covenant relation of Jeh to His people is founded solely in God's grace, and not on any merit of theirs. If this covenant relation had been based on any claim of Israel, faithfulness on God's part might have been taken
for granted. But since Jeh’s covenant relation with Israel and His promises of salvation spring solely from, and depend wholly upon, the grace of God, which gave firm assurance that the past experience of God’s grace would continue in the future was this Immutable faithfulness of Jeh. By it the experience of the fathers was given a religious value for Israel from generation to generation. And even as the faithfulness of God bridged over the past and the present, so also it constituted the connecting link between the present and the future, becoming thus the firm basis of Israel’s hope; of Ps 89 which sets forth the faithfulness of God in its greatness, its firmness as the basis of the covenant and the ground it affords of hope for future help from Jeh, and for hope that His covenant shall endure forever. When God’s people departed from Him all the more emphasis was put upon His faithfulness, so that the only hope of His wayward people lay not only in His grace and mercy but also in His faithfulness, which stands in marked contrast with the faithlessness and inconstancy of His people. This is probably the meaning of the difficult verses Hos 11 12 (Heb 12 1).

In the NT teaching concerning the faithfulness of God the same idea of faithfulness to His gracious promises is everywhere emphasized and held up.

2. Faithful- as the object of a confident trust in the faithfulness of God. This idea is usually expressed in the NT by the adj. pistos, and once by the noun pistis, which more frequently has the active sense of “faithfulness.”

An attempt has been made by Wendt (SK, 1883, 511 f; Teaching of Jesus, ET, I, 239 f) to interpret the words alithéia and alethés in many instances, especially in the Johannine writings, as denoting faithfulness. In the LXX rendering elæos kai alethēa for the Heb phrase “merry and truth,” in which truth is equivalent to faithfulness. But the most that could be inferred from the fact that the LXX uses the word alithēia to translate the Heb word 'emeth, and in about one-half the cases where 'emânâd occurs, would be that those Gr words might have been prepared for such a use in the NT. But while it is true that there is one usage of these words in John’s writings, this apparent based on the OT use of 'emeth and 'emânâd, the Gr words do not have this meaning when employed to denote a characteristic of God. Neither is the adj. alethinos so used.

In the Epistles of Paul the word alithēia occurs quite frequently to denote the truth revealed by God to man through reason and conscience, and to denote the doctrinal content of the gospel. In two passages, however, the words alithēia and alethés seem to signify the faithfulness of God (Rom 3 4 7; 15 8). In the former passage Paul is contrasting the faithfulness of God with the faithlessness of men, the word alethés, ver 4, and alethēia, ver 7, apparently denoting the same Divine characteristic as the word pistos, ver 4. In the latter passage (Rom 15 8), the vindication of God’s covenant faithfulness, through the realization of His promises to the fathers, is declared to have been the purpose of the ministry of Jesus Christ to the Jews.

This faithfulness of God to His covenant promises is frequently emphasized by Paul, the words he employs being the noun pistis (once) and the adj. pistos. The noun pistis is used once by Paul in this sense (Rom 3 8 f). In this place Paul is arguing that the faithfulness of God’s covenant promises is the basis of God’s faithfulness. Both Jew and Gentile, the apostle had said, are on the same footing as regards justification. Nevertheless the Jews had one great advantage in that they were the people to whom the revelation of God’s gracious promises had been committed. These promises will certainly be fulfilled, notwithstanding the fact that some of the Jews were unfaithful, because the fulfillment of these promises depends not on human conduct but on the faithfulness of God, which cannot be made void by human faithlessness and unbelief. And to the supposition that man’s faithfulness could make of none effect God’s faithfulness, Paul replies ‘let God be faithful [alethēia] and every man a liar’ (ver 4), by which Paul means to say that in the fulfillment of God’s promises, in spite of the fact that men are faithless, the faithfulness of God will be abundantly vindicated, even though thereby every man should be proven untrue and faithless. And not only so, but human faithlessness will give an opportunity for a manifestation of the faithfulness (alethēia) of God, abounding to His glory (ver 7). God’s faithfulness here is His unchangeable constancy and fidelity to His covenant promises; and it is this fidelity to His promises, or the fact that God’s gracious gifts and election are without any change of heart or mind on His part, which gave Paul the assurance that all Israel should finally be saved (Rom 11 25-29). Moreover this covenant faithfulness of God is grounded in His very nature, so that Paul’s hope of eternal life rests on the fact that God who cannot lie. He, the LXX rendering that expresses the meaning of the same word as the Heb chōth, and with the certainty that God will abide faithfully notwithstanding human faithlessness rests on the fact that God cannot deny Himself (2 Tim 2 13).

It is because God is faithful that His promises in Christ are very God’s amen (2 Cor 1 19 20). This attribute of God, moreover, is the basis of Paul’s confident assurance that God will preserve the Christian in temptation (1 Cor 10 13); and establish him and preserve him from evil (2 Thess 3 3). And since God is faithful and steadfast, trustworthy, this characteristic attaches to the “faithful sayings” in the Pastoral Epistles which sum up the gospel, making them worthy of trust and acceptance (1 Tim 1 15; 4 9; Tit 3 8).

This faithfulness of God in the sense of fidelity to His promises is set forth as the object of sure trust and hope by the writer of the Epistle to the Hebrews. It was the basis of Sarah’s faith that she would bear a child when she was past age (He 11 11); and it is the faithfulness of God to His promise in Christ that we can draw nigh to Him with full assurance of faith, holding fast without wavering the profession of hope (He 10 23).

John also ascribes this attribute to God. Since one of the most precious of God’s promises through Christ is the pardon of sin through the “blood of Jesus Christ,” John says that God’s faithfulness, as well as His righteousness, is manifested in the forgiveness of sin (1 Jn 1 9).

The faithfulness of God is viewed from a slightly different point by Peter when he tells his readers that those who suffer as Christians and in accordance with God’s will will share in the same good in well-doing unto a faithful Creator’ (1 Pet 4 19).

The quality of faithfulness, which in the Scripture is more frequently ascribed to God in His relation to man as gracious Saviour, and as the ground of the faith of His gracious promises, is here applied by Peter to God in His relation to man as his Creator, and is made the ground of comfort under persecution and suffering. The omission of the art. before the words “faithful Creator” makes emphasize that this is a characteristic of God as Creator, and the omission here, which seems to throw great emphasis on this attribute of God as the basis of comfort under suffering. It is as if Peter would say to suffering Christians, “You suffer not by chance but in accordance with God’s will; He, the almighty Creator, made you, and since your
suffering is in accordance with His will, you ought to trust yourselves to Him who as your Creator is faithful.\footnote{The Five “Sayings.”—Paul’s faithful sayings are thus five in number, and “were no doubt rehearsed constantly in the assemblies, till they became well-known watchwords in the various churches scattered over the Mediterranean-washed provinces of the Rom empire. (Dioclet., N. T. 107.}

It is, of course, Christians who are to derive this comfort, but the faithfulness of God is extended here to cover all His relations to His people, and to pledge all His attributes in their behalf.

This attribute is also ascribed to Christ in the N. T. Where Jesus is called a faithful high priest, the idea expressed is His fidelity to His obligations to God and His saving work (He 7:21; 13:20). But when in the Book of Revelation Jesus Christ is called the “faithful witness” or absolutely the “Faithful and True,” it is clear that the quality of faithfulness, in the most absolute sense in which it is characteristic of God in contrast with human changeableness, is ascribed to Christ (Rev 1:5; 3:14; 19:11). This is esp. clear in the last-named passage. The heavens themselves open to disclose the glorified Christ, and He appears not only as a victorious warrior whose name is faithful and true, but also as the one in whom these attributes have their highest realization, and of whom they are so characteristic as to become the name of the exalted Lord. This clearly implies the Deity of Jesus.

In summing up the Scripture teaching concerning God’s faithfulness, three things are noteworthy. In the first place, this characteristic of God is usually connected with His gracious promises of salvation, and is one of those attributes which make God the firm and unchangeable object of religious trust. As in the case with all the Scripture teaching concerning God, it is the religious value of His faithfulness which is made prominent. In the second place, the so-called moral attributes, of which this is one, are essential in God the object of religion, along with the so-called communicable attributes such as Omnipotence, Omnipresence and Unchangeableness. Take away either class of attributes from God, and He ceases to be God, the object of religious veneration and trust. And in the third place, while these moral attributes, to which faithfulness belongs, have been called “communicable,” to distinguish them from the “incommunicable” attributes which distinguish God from all that is finite, it is altogether false, according to the Scripture, God is faithful in such an absolute sense as to contrast Him with men who are faithful only in a relative sense, and who appear as changeable and faithless in comparison with the faithfulness of “the Righteousness; Truth; Unchangeableness.”

FAITHLESS, faithless: The tr of ἄδικος, ἁπάτος, “without faith,” having the sense of “disbelieving,” “Jews upbraids the people, ‘O faithless and perverse generation’” (Mt 17:17; Mk 9:19; Lk 9:41); He says to Thomas, “Be not faithless, but believing” (Jn 20:27); RV adds, “if we are faithless,” instead of “believe not” (2 Tim 2:13); of 1 Cor 7:12-15; 10:27; 14:22-24, etc; Tit 1:15. In Lk 12:46 ἁπάτος has the sense of “unfaithful,” so RV; perhaps also Rev 21:8, “unbelieving.”

FALCON, fůk’n, fōk’n, fāk’un: The Hebrews did not know the word. Their bird corresponding to our falcon, in all probability, was one of the smaller kestrels covered by the word הָעֲבֵד, which seemed to cover all lesser birds of prey, and which include in the hawk family. That some of our many divisions of species were known to them is indicated by the phrase “after its kind.” The word occurs in RV in Job 28:7, to tr ὑππαγόν, ὑπάγον, ὑπάγον (cf Lev 11:14; 12:16; 13:1); “that path no bird of prey knoweth. Neither hath the falcon’s eye seen it.” This substitutes “falcon” for “vulture” in AV. The change weakens the force of the lines. All
ornithologists know that eagles, vultures and the large hawks have such range of vision that they at once descend from heights at which we cannot see them to take prey on earth or food placed to tempt them. The falcons and sparrow hawks are small members of the family, some of which feed on little birds, some on insects. They are not celebrated for greater range of vision than other birds of the same location and feeding habits. The strength of these lines lay in the fact that if the path to the mine were so well concealed that the piercing eye of the vulture failed to find it, then it was perfectly hidden indeed.

Gene Stratton-Porter

Fall, fůl (vb.): The idea of falling is most frequently expressed in Heb by הֹרַשׁ, nāroph, but also by many other words; in Gr by πενήνθη, πτεσάντη, and its compounds. The uses of the word in Scripture are very varied. There is the literal falling by descent; the falling of the countenance in sorrow, shame, anger, etc (Gen 4:5,6); the falling in battle (14:10; Nu 14:3, etc); the falling into trouble, etc (Ps 24:1, etc); destruction in supplication and reverence (Gen 17:3; Nu 14:5, etc); falling of the Spirit of Jeh (Ezk 11:15; cf 3:24; 8:1); of apostasy (2 Thes 2:3; He 6:6; Jude ver 24), etc. RF frequently changes "fall" of AV into other words or phrases, e.g., "falling to pieces" (Lev 22:37; Ps 64:8); 2 Pet 1, 10, etc, "faide" (Isa 33:4), etc; in Acts 27, RF reads "be cast ashore on rocky ground" for "have fallen upon rocks" (ver 29), "perish" for "fall" (ver 34), "lightening upon" for "falling into" (ver 41).

W. L. Walker

Fall, fůl, THE:
1. Meaning of Gen 3
2. Gen 3 in the Old and New Testaments
3. The Fall and the Theory of Evolution
4. The Character of the Fall

The question concerning the origin, the age and the written record of the history of the Fall in Gen 3 need not be discussed here. For in the first place, science can never reach to the oldest origins and the ultimate destinies of humanity, and historical and critical inquiry will never be able to prove either the veracity or the unveracity of this history. And in the second place, exactly as it now lies before us, this history has already formed for centuries a portion of holy Scripture, an indispensable element in the organism of the revelation of salvation, and as such it must be regarded by the Heb congregation (Jewish people), by Christ, by the apostles, and by the whole Christian church.

That Gen 3 gives us an account of the fall of man, of the loss of his primitive innocence and of the misery, particularly death, to which man, etc, that Gen 3 relates the awakening of man to self-consciousness and personality (see Adam in NT and APO), and therefore does not tell us of a fall, but a marked progression, is controverted by the name which the forbidden tree bears, as indicating to man not merely a tree of knowledge in the ordinary way, but quite specially a tree of knowledge of good and evil.

Gen 3 is not in the least meant to relate to us how man obtained the idea of his nakedness and sexual passions, and from a state of childlike innocence changed in this respect to manlike maturity (Exod. 24:1); but Behkeken von het Paradijsk Luyken, 1695, 485–511). For according to Gen, man was created full-grown, received a wife immediately as helpmeet, and at the same time saw himself allotted the task of multiplying and replenishing the earth. Moreover, the idea that sexual desire is something sinful and deserves punishment was entirely foreign to ancient Israel.

Finally, the interpretation of Wellhausen (Geschichte Israels, 1875, 344) cannot be accepted, that man in Gen 3 should obtain "die intellektuelle Welterkenntnis, die metaphysische Erkennnis der Dinge in ihrem Zusammenhang, ihrem Werke oder Unwerth, ihrem Nutzen oder Schaden" ("the intellectual knowledge of the world, the metaphysical knowledge of things in their connection, their worth or unworth, their utility or hurtfulness"). For in the first place, according to Gen, this was man's peculiar province from the beginning; he received indeed the vocation to subdue the earth, to keep and till the ground, to give the animals their names. And in the second place, the acquiring of this knowledge among the Israelites, who esteemed practical wisdom so highly, is difficult to represent as a fall, or as a punishment deserved for disobedience.

There is no other explanation possible of Gen 3 than that it is the narration of a fall, which consists in the transgression of an explicit command of God, thus bearing a moral significance, and therefore followed by repentance, shame, fear and punishment. The context of the chapter places this interpretation beyond all doubt, for the transgression is represented as a creature made after God's image and receiving paradise as a dwelling-place, and after the fall he is sent into a remote place, is condemned to a life of labor and sorrow, and increases more and more in sin until the judgment falls upon him.

It is indeed remarkable how very seldom the OT refers to this history of the Fall. This is not a sufficient reason for pronouncing it of later origin, for the same peculiarity is found itself at a very early period. According to all criticism, it was recorded in literature. Prophets, Psalms, Proverbs never quote it; at the most, allusions may be found to it in Hos 6:7 and Ezek 7:29; and even Jesus and His apostles in the NT very seldom appeal to Gen 3 (Jn 8:44; Rom 5:12; 1 Cor 15:22; 2 Cor 11:3; 1 Tim 2:14). But it may be considered that the Prophets, Psalms and Proverbs only mentioned special facts of the past by way of exception, that the apostles even hardly ever quote the words and deeds of Jesus, and that all lived at a time when revelation itself was still proceeding and did not lie before them as a complete whole. With us it is very different, for there are a different congregation (Jewish people), by Christ, by the apostles, and by the whole Christian church.

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In the new heaven and new earth all suffering ceases with sin (Rev 21 4). Therefore redemption is possible only in the way of forgiveness (Ps 32 1; Isa 43 25, etc), and circumcision of the heart (Dt 10 16) and circumcision of the flesh (Rom 2 26) and fruit of righteousness, life, joy, peace, salvation. When Paul in Rom 5 12; 1 Cor 15 22 indicates Adam as the origin of sin and death, and Christ as the source of righteousness and life, he develops no ideas which are contrary to the organism of revelation or which might be neglected without loss; he merely combines in and formulates the data which are explicitly or silently contained in it.

Tradition does little toward the confirmation and elucidation of the Bib. narrative of the Fall. The study of mythology is still too little advanced to determine the ideal or the historical value which may be contained in the legend of a Golden Age, in many people's obsessional honoring of the serpent, in the equally widespread belief in a tree of life. The Bab representation also (a seal on which a man and woman, seated, are figured as plucking fruit from a tree, while a serpent curls up behind the woman as if whispering in her ear) is more than S. Smith and Frank Deichstech compare with the Paradise narrative, shows no similarity on nearer view (A. Jeremias, Das AT im Lichte des alten Orient?, Leipzig, 1906, 203). Indirectly, however, a very powerful witness for the fall of man is furnished by the whole empirical condition of the world and humanity. For a world, such as we know it, full of unrighteousness and sorrow, cannot be explained without the acceptance of such a fact. He who holds fast to the witness of Scripture and conscience to sin as sin (as ἁμαρτία, ἁμαρτία) cannot deduce it from creation, but must accept the conclusion that it began with a transgression of God's command and thus with a deed of the will. Pythagoras, Plato, Kant, Schelling, Baader have all understood and acknowledged this with more or less clearness. He who denies the Fall must explain sin as a necessity which has its origin in the Creation, in the nature of things, and therefore in God Himself; he justifies man, but accuses God, misrepresents the character of sin and makes it everlasting and indefeasible. For if there has not been a fall into sin, there is no redemption of sin possible; sin then loses its merely ethical significance, becomes a trait of the nature of mankind.

This comes out, in later years, in the many endeavors to unite the Fall with the doctrine of evolution (cf Tennant, The Origin and Propagation of Sin?, 1905; A. S. Peake, Christianty: Its Nature and Its Truth, 1908; W. E. Orchard, Modern Theories of Sin, 1909; Francis J. Hall, Evolution and the Fall, 1910). All these endeavors lead on setting on one side the objective standard of sin, which is the law of God, and determining the nature and importance of sin subjectively by the feeling of guilt, which in its turn again depends on the knowledge of and the love for the moral ideal, and itself forms an important factor in moral progress. It is true that the strength of all these endeavors is drawn from the theory of the descent of man from the animal, but as to this theory, it is worthy of notice: (1) that it is up to the present day a hypothesis, and is proved by no single observation, whether direct or indirect; (2) that the fossils of prehistoric men, found in Germany, Belgium, France and elsewhere have demonstrated that the human race has lived, in no sense their dissimilarity with mankind of today (W. Branca, Der Stand unserer Kenntnisse vom fossilen Menschen, Leipzig, 1910); (3) that the uncivilized and prehistoric man may be as little identified with the first man as the unjustly so-called nature-people and children under age; (4) that the oldest history of the human race, which has become known through the discoveries at Babylon in the last century, was not that of a stage of barbarism, but of high and refined civilization. D. Gath Wolfenbüttel, "What was the Primitive Condition of Man?" Princeton Theol. Rev. Review, October, 1906; J. Orr, God's Image in Man, 1906); (5) that the acceptance of the theory of descent as a universal and unlimited rule leads to the denial of the unity of the human race, in a physical and also in an intellectual, moral and religious sense. For it may be possible, even in the school of Darwin, to maintain the unity of the human race so long a time as tradition exercises its influence on the habit of mind; but theory itself undermines its foundation and marks it as an arbitrary opinion. From the standpoint of evolution, there is no longer any reason to hold to the "of one blood" of Acts 17 26 AV, but there has never even been a first man; the transition from animal to man was so slow and successive that the essential distinction fails to be seen. And with the effacing of this boundary, the unity of the moral ideal, of religion, of the laws of thought and of truth, falls also; the theory of evolution expels the absolute and Freethought and Pragmatism to psychology, relativism, pragmatism and even to pluralism, which is literally polytheism in a religious sense. The unity of the human race, on the other hand, as it is taught in holy Scripture, is not an indifferent and secondary truth, but an important and fundamental feature, because the human race is an intellectual, moral and religious one; it is a "postulate" of the whole history of civilization, and expressly or silently accepted by nearly all historians. And conscience bears witness to it, in so far as all men alike show the work of the moral law written in their hearts, and their thoughts accuse or excuse one another (Rom 2 15); it shows back to the Fall as an "Ursatze der Geschichte."

What the condition and history of the human race could hardly lead us to imagine, holy Scripture relates to us as a tragic fact in its first pages. The first man was created by God after His own image, not there of the Fall fore in brutish unconsciousness or brute strength and spiritual maturity, with understanding and reason, with knowledge and speech, with knowledge esp. of God and His law. Then was given to him moreover a command not to eat of the tree of knowledge of good and evil. This command was not contained in the moral law as such; it was not a natural but a positive commandment; it rested entirely and only on God's will and must be obeyed exclusively for this reason. It placed before man the choice, whether he would be faithful and obedient to God's word and would leave to Him alone the decision as to what is good or evil, or whether he would reserve to himself the right arbitrarily to decide what is good or evil. Thus the question was: Shall humanity or autonomy be the way of happiness? On this account also the tree was called the tree of knowledge of good and evil. It did not bear this name in the sense that man might obtain from it the empirical knowledge of good and evil, for by his transgression he in truth lost the empirical knowledge of good. But the tree was so named, because man, by eating of it and so transgressing God's commandment, arrogated to himself "die Fähigkeit zur selbstständigen Wahl der Mittel, durch die man sein Bück schaffen und seine eigenen und unabhängigen, selbstbestimmten oder selbständig und unabhängig den Mitteln, durch welche er seine selbstdirektigen Anliegen führen kann" (Koberle, Sünde und Gnade im relig. Leben des Volkes Israel bis auf Christentum, 1905, 64). Theonomy, as obedience to God from free love, includes as such the idea and the possibility of autonomy, therefore that of antimony also.
But it is the free act and therefore the guilt of man that has changed the possibility into reality. For the mind, there remains here an insoluble problem, as much in the question, why God allowed that Fall, as in the other, how man, created in the likeness of God, could and did fall. There is a great deal of truth in the often-expressed thought, that we can give no account of the origin of sin, because it is not logical, and does not result as a conclusion drawn from two premises. But facts are brutal. What seems logically impossible often exists in reality. The laws of moral life are different from those of thought and from those also of mechanical nature. The narrative in Gen 3, in any case, is psychologically faithful in the highest degree. For the same way as it appears there in the first man, it repeatedly takes place among ourselves (Jas 1 14.15). Furthermore we ought to allow God to justify Himself. The course of revelation discovers to faith how, through all the ages, He holds sin in its entire development in His own almighty hands, and works through grace for a conclusion in which, in the dispensation of the fulness of times, He will gather together in one all things in Christ (Eph 1 10). [J. Orr, Sin as a Problem of Today, London, 1910.]

HERMAN BAUVINCK

FALLING STARS. See Astronomy.

FALLOW, fal'6 (בָּדָם, dāmām): Dāmām is tr4 only once in the sense of “fallow” (Ex 23 11). The law required that the Israelites allow their ground to lie fallow one year in seven. AV is (Dt 15 2) “nir,” and is tr4 “fallow” in its more obsolete sense of “tilled ground” in AV (Jer 4 3; Hos 10 12).

FALSE, fôls, CHRISTs. See CHRISTs, FALSE.

FALSEHOOD, fôls’hûd. See LYING.

FALSE PROPHETS. See PROPHETYSING, FALSE.

FALSE SWEARING, WITNESS. See OATH; PERJURY; CRIMES.

FAME, fâm (עָזָה, shēm, פַּשֵּׁם, šēma; ἀκόα, akō, ἀκούει, akouē): “Fame” has the twofold meaning, (1) of report or rumor, (2) of renown or reputation (in OT it is not always easy to distinguish these two senses). “Fame,” šēma1, “fame,” “rumor,” “report” (Nu 14 15; Job 28 22, RV “rumor”) probably means “report”; but in 1 K 10 1; 2 Ch 9 1; Isa 66 19, it is most probably “renown,” or “reputation.” Famil. 2 (1 K 1 5; 2 Ch 8 9) may have either meaning; šēma2 (Josh 6 27; 9 9; Est 4 4) seems to mean “fame” in the sense of reputation; but in Jer 6 24 (as ARV) “report” “is known,” “name,” has the sense of reputation (1 K 3 31; 1 Ch 14 17; 22 5; Neh 3 19, RV “name”); kol, “voice,” is report (Gen 45 16, RV “report”). In the NT akō, “hearing,” is “report,” so RV (Mt 4 24; 14 1; Mk 1 28); phōmein, “word,” “rumor,” is report, fame in this sense (Mt 5 26; Lk 4 14); takhos, “a sound,” “noise” (Lk 4 37, RV “rumor”), and logos, “word” (Lk 5 15, RV “report”) have the same meaning; diáphēmëō, “to say throughout,” “to report publicly” (Mt 9 31, “they . . . spread abroad his fame”), seems to imply fame in the sense of reputation.

In 1 Macc 3 26, we have “fame” in the sense of reputation, “His fame (jônoma, RV “name”) came near even to the king”; so 3 41, “heard the fame of them.”

ERV has “fame” for “report” (shēma), Jer 50 43.

W. L. WALKER

FAMILIAR, fa-mil’ya-r: Is found as an adj. qualifying “friend” and “spirit.”

(1) Used, in a number of OT passages, of spirits which were supposed to come at the call of one who had power over them. בָּדָם, ‘bōh, lit. something “hollow”; of דָּמָם, ‘bōh, “bottle” (Job 32 19 AV); because the voice of the spirit might have been supposed to come from the one possessed, as from a bottle, or because of the hollow sound which characterized the utterance, as out of the ground (Isa 29 4); or, as some have conjectured, akin to דָּמָם, ‘bōh, “return” (rephqāwi, nekārāmnōt). Probably called “familiar” because it was servant (familiaus) belonging to the family (familia), who might be summoned to do the commands of the one possessing it. The practice of consulting familiar spirits was forbidden by the Mosaic law (Lev 19 31; 20 6.27; Dt 18 11). King Saul put this away early in his reign, but consulted the witch of Endor, who “had a familiar spirit” (1 S 28 3.7. 8.9; 1 Ch 10 13). King Manasseh fell into the same sin (2 K 21 6; 2 Ch 33 6); but Josiah put those who dealt with familiar spirits out of the land (2 K 23 24).

It seems probable, however, that the practice prevailed more or less among the people till the exile (Isa 8 19; 19 3). See “Divination by the ‘Obh” in Espos T., IX, 157; Astrology, 1: COMMUNICATION WITH DEMONS.

(2) “Familiars,” “familiar friend,” fr ἐφορή, ἕθα, “to know,” hence “acquaintance,” one intimately attached (Job 19 14); but more frequently of ἔναντι ἄλομον, “man of my or thy peace,” that is, one to whom the salvation of peace is given (Ps 41 9; Jer 20 10; 35 22; also in Ob ver 7, rendered “the men that were at peace with thee”).

EDWARD BAGBY POLLARD

FAMILY, fam’li (אָנָהִי, mishpārāh, דָּם, bayth; παρεῖα, patriōd):

1. The Foundation
2. Monogamy the Ideal Relation
3. Equality of the Sexes
4. Polygamy
5. The Commandments and the Family (5th Commandment)
6. The Commandments and the Family (7th Commandment)
7. The Commandments and the Family (10th Commandment)
8. Primitive Monogamic Ideal
9. Reforms of Ezra and Nehemiah
10. The NT
11. The Teaching of Jesus
12. The Teaching of Paul
13. Modern Dangers

LITERATURE

The Bible is the world’s great teacher of monogamy—the union for life of one man and one woman in marriage as the basis of the family.

1. The Foundation of the writing of the books of the Bible, or of parts of them, the testimony of the whole is incontrovertibly to the point that marriage springs from the choice of one man and one woman of each other for a permanent family relation. Over and through the whole of the Bible this ideal is dominant. There may be instances shown there and there of violation of this rule. But such cases are to be regarded as contrary to the underlying principle of marriage—known even at the time of their occurrence to be antagonistic to the principle.

There may be times when moral principle is violated in high places and perhaps over wide reaches in society. The Bible shows that there were such times in the history of man. But it is undeniable that its tone toward such lapses of men and of society is not one of censure but of regret and disapproval. The disasters consequent are faithfully set forth. The feeling that finds expression in its whole history is that in such cases
there had been violation of the ideal of right in the sex relation. A peculiar form of monogamy is laid down—monogamy for the parents. And the marriage bond is to be entered into by mutual agreement, with the parents.

2. **Monogamy the Ideal Relation**

The marriage relation of the sexes to each other the great charter of monogamy was laid down so clearly that Jesus was content to quote it, and the moral and ethical sense He emphasized in the marriage relation. "And the man said [when the woman was brought to him], This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen 2:23,24).

It is well to pause and look at the grammatical number of the nouns: "a man," "his wife." The words of the charter hold the sexes to monogamy. The subsequent words make marriage life-lasting. "They twain shall be one flesh." A dualism becomes an individualism. So said Christ: "Wherefore they are no more twain but one flesh!" (Mt 19:6 AV).

Nothing but death separates a man from his own soul. Expiation in this life of monogamy can find place in the language of this charter.

There is much in the setting of this charter in the account given in Gen that is suggestive of the fine sentiments which we associate always with love and marriage. That this account should have held the place in history that it has had adds testimony to the fine perception of sentiment and the strong grasp on principle out of which it came.

Eve, "the mother of all living," comes out as distinctly as Adam on the canvas in the portraiture of the first pair. She is the feminine representative—"ishah"—of the race, of the Sezze, as Adam is the masculine—"ish" (Gen 2:23).

The personality of Eve is as complete as that of Adam. She is a rational and accountable creature, as Adam is. In primitive intellectual and moral transactions she has share on equality with Adam and is equal in her rights. Different physical consequences fall on her for "transgression," because she is "woman," "the mother of all living" (Gen 3:16). But Adam does not escape retribution for sin, and it may be questioned whether its burden did not fall harder on him (Gen 3:18,19), for motherhood has its joy as well as its pain, in the companionship of new-born child-life; but the wrestler for subsistence from a reluctant earth must bear his hardship alone. It cannot but be that much of the primitive conjugal love survived the fall.

According to the record, monogamy seems long to have survived the departure from Eden. It is not till many generations after that we hear of a POLYGAMY event that we find a case of polygamy—of Lamech (Gen 4:19–24).

Lamech is said to have had "two wives." The special mention of "two" seems to show that man had not yet wandered far away from monogamy. The indications seem to be that as the race multiplied and went forth over the face of the earth they forgot the original kinship and exhibited all manner of barbarities in social relations. Lamech was a polygamist, but he was also a quarrelsome homicide: "I have slain a man for wounding me, and a young man for bruising me" (Gen 4:24).

Lamech's disregard of the law disclosed in the case of Lamech become common, it will certainly not be a long while before the only apt description of the condition of society must be that upon which we come in Gen 6:5: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Out of such condition will come war and slavery, and polygamy—and come they did. It is a straight road from Gen 6:5 to "The Koran, or the sword," and the polygamy of Mohammed.

The commandments (Ex 20:12; Dt 5:10) are a succinct summary of the supreme moral relations and duties of man. The first four pertain to the moral conditions of the race, the six following concern human relations. Of these six, three have considerations of the family involved in them. Commandments do not come to people ignorant of the subjects to which they relate. A commandment to cover an unknown moral relation is an absurdity. The text of the Fifth Commandment is, "Honor thy father and thy mother." This refers to the relation of children to parents. Such commands as these scarcely have arisen when polygamy was a common practice, certainly never from promiscuity. The equality of father and mother is stamped on its face. That idea never could have had strength in a society in a state of polygamy, to entitle the command in which it appeared to rank with the important subjects covered by the other commands. Before the gaze of the children to whom this commandment came, the family stood in a marginal be his place and nature, and was a head of the family as well as the father. There is no question about the position of the mother in this commandment. She stands out as clear as Sinai itself. There is no cloud on her majesty. Such honor as goes to the father goes to the mother; she is no chattel, no property, no inferior being, but the mother; no subordinate to the father, but his equal in rank and entitled to equal reverence with him.

The commandment would not and could not have so pictured the mother had she been one of the inmates of a harem.

The Seventh Commandment (Ex 20:14; Dt 5:18) gives the family. It secures the home. It says that whatever children are born to be; whatever the relations of the home—shall be family-born.

The terms adultery and fornication have now become synonymous. Under the influence of polygamous prac-

6. **Polygamy**

The Fifth Commandment and the Family (7th Commandment)

The family is the primal education of man—the ground and the holiest. Over this institution this commandment stands sentry. It prevents men from breaking up in complete individual isolation, from reverting to solitary savagery. Think to what a child is born outside of the family relation! A remnant of all children living so born, and you have the picture of a low plane of animalism from which all trace of the moral response of fatherhood is not wholly erased, and where even motherhood will be reduced to simple care during the short period of helpless infancy, to such care as belongs to the pet, such acts as a new heaven and a new earth in the sex relations of the race of man.
The Tenth Commandment seems almost out of place on the list of the commandments. All the other commandments are specific acts. This tenth commandment seems to be a forbidding of the Saviour's method—going to the thoughts and intents of the heart. It is an attempt at regulation in man. It goes beyond outward acts and deals with the spirit. Its purpose seems not regulation of man in society but in himself. So far as it has outward relation it seems to apply primarily to the rights of property. We have at common law the doctrine of "rights of husband and rights of things," i.e., to property. But the list of things enumerated in the commandment comprises the things most common to family life: house, servants, animals. One is forbidden not only to take but even to desire such things. They are necessary to family life. In this list of things belonging to a neighbor that a man is forbidden to desire occurs the term "wife." To first thought it may seem strange that she should be listed with property in house and chattels. But it may not be so singular. One of woman's greatest blessings to man is helpfulness. Eve, the mother of all living, came as a helpmeet for Adam. Sarah is mistress of domestic operations. A wife quick of thought, accurate in judgment, and wise in handling the key to her man's material prosperity. As such help a man's desire might stray to his neighbor's wife as well as to his cattle. Even on this lower plane she is still a constituent element of the family. Here the thought of sexual jealousy discerns. Covetousness unlimited in the accumulation of property is what comes under ban. To treat of that matter would lead too far afield. See Covetousness.

It is well to remember in taking leave of the commandments that those pertaining to human relations hold the family plainly in view. This is as it should be. The race is divided equally between male and female, and their relations to each other, we might expect, would call for half of the directions devoted to the whole.

The laws against adultery and incest (Lev 20 and the like) may seem barbarously severe. Be it so; that fact would show they were 8. Primitive Monogamic and the Ideal

Carried along by a people tremendously Monogamic, the laws are about the integrity of the family. Beneath pioneer severity is usually a solemn principle. That the children of Israel had a tough grasp on the primitive monogamic ideal is not only apparent in all their history, but it comes out clear in what they held as history before their own began. Mr. Gladstone said the tenth chapter of Genesis is the best document of ancient ethnography known to man. But it is made up on family lines. It is a record of the settlement of heads of families as they went forth on the face of the earth. The common statement for the sons of Noah as they filed out over the lands of which they took possession is, "these are the sons of . . . after their families, after their tongues, in the regions of their nations." Mr. Gladstone called attention to the fact that modern philology verifies this classification of the nations which rests on outgrowth from families.

Turning now to a very distant point in history—the return of the Jews from captivity in Babylon— we find in Ezr and Neh the most

9. Reforms critical regard for genealogy. The of Ezra and effort to establish "pure blood" was Nehemiah fairly a fanaticism and might even be charged with injustice. Yet this effort was ratified by peoples—suffered in degraded name though many of them must have been. This could never have been done had not the monogamic family idea rested in their hearts as just and right.

Nehemiah (13:26) unsparingly condemned the mighty Solomon for his polygamy, and Israel approved the decision.

When we come to the times of the NT, contemporaneous polygamy in Jewish society was dead. Wherever NT influences have gone, 10. The NT contemporaneous polygamy has ceased (Acts and Paul's letters) with the spirit of Christian sentiment.

There has been in the United States by Mormonism a belated attempt to revive that crime against the family. But it has had its bad day, and, if it lives at all, it is under the ban of social sentiment and is a crime by law. Consecutive polygamy still exists in nations that are called Christian. The "right of the law" and the title of Christian sentiment is setting strongly against it, and it takes no special clearness of vision to see that it must go to extinction along with polygamy contemporaneous.

Jesus reaffirmed the original charter of the monogamic family (Mt 19:1–12; Mk 10:1–22). It is to be noticed that He affirmed the indissolubility of the family not only against the parties therein but against the power of society. See Divorce.

At first sight it seems a little strange that Jesus said so little about the family. But as we reflect on the nature of His mission we shall catch the explanation of His silence. He said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil" (Mt 5:17), that is, to fill out, to expand and to give new life to the ancient law. He said, "For the Son of man is come to save that which was lost" (18:11 AV), and, "I came not to call the righteous, but sinners" (9:13), that is, to rectify what was wrong. To what was right He gave the right way—let it go on in its own course. When the law was right, He said, not one jot or title of it should fail (19:8). It is not possible for the family, He held the old charter written in the heart of man, before it was burned in brick or committed to manuscript, was right. It was comprehensive, would and ought to stand. So He stood by that, and that satisfied His purpose. Christ did not try to regulate the family so much as to regulate the persons who entered into family life. This may explain why we have no utterance from Him in regard to the conduct and duties of children toward parents. Still, the ancient saying, "Love thy father and thy mother," He came not to destroy but to fulfill that. That still indicates the right relation of children to parents. If a child had asked about his relation to his parents, Christ would doubtless have referred him to the law, as He did to others inquirers about duties to the commandments that cover so large a part of the ethical realm.

Paul, who particularizes so much in explanation of duties in all relations, scarcely goes beyond the old commandment, "Honor thy father and thy mother," when he says, "Children obey your parents in all things, for this is well-pleasing in the Lord." It has always been well-pleasing in the Lord. To be sure there was new inspiration to obedience from the new revelation of duty which came to them in Christ, but the duty was enforced by the Fifth Commandment, and that was copied from the deeper revelation in the heart of man.

In modern society the two great foes of the family are Divorce and Migration. Families no longer live a continuous life together. We have less family life than the pastoral nomad...

13. Modern Family Dangers
They had to keep together for several reasons in order to protect their lives and their flocks and herds. So also the tribe and the nation. Family influence can be detected throughout them. Modern industries are very degrading, and the family, we should easily think that families would be under their controlling influence. But they are not; the industries are localized, the workers are becoming rovers. When trouble comes in an industry, a workman's first resort is to try
somewhere else. Cheapness of transportation gives him the opportunity he desires. So with a pitchet be good hunting, much as a barbarian roams the forest for game, and when his family or large breeds behind, he may be separated from his family for months or years, possibly abandon it forever. A very common cause of divorce is about the family by the male head.

In fact, those engaged in a great deal of legitimate industry are engaged out for a better place quite as much as to develop the capacities of human life in their own locations. The signs over places of business are few that carry the same name in town or city for generations. Movements is perhaps more the order of the day than movement. The families are few that can be found in the same place, even if a quarter of a century. The wealthy cannot stay in the same house six months at a time. They have a house in the city for the winter and one in the country for the summer, and then forsake both and fly over the sea, perhaps to remain for years—traveling. How can family ties drive the armies of life?

Society supersedes the family. Even education is subject to this maligmn influence. At their most impressive age, when they need family influence most around them, children are sent away to prepare for or to enter upon higher courses of education. This fits them for something else for life in the family from which they should acquire a taste for winning by their own efforts. They may not be able to check this drift, but we ought to see its tendency to degrade the estimate of the value of the family.


C. Caverno

FAMILY RELATIONSHIPS. See Relationships, Family.


The common OT word for "famine" is rā'ēbh; rā'ēbōn also occurs (Gen 45 19.33; Ps 37 19), and kāphōn (Job 8 22; 30 3), all meaning "hungers" and "abominations"; in the NT the word is aμωμοίον, meaning primarily "failure," "want of food.

In early times, especially in lands dependent on their own productions, famines were not infrequent. They were generally caused by local causes such as pestilence, hail, and drought, and by the ravages of insects (Ex 10 15; Joel 1 4) and by enemies (Dt 25 51); in a city a famine might be caused by a siege (2 K 6 25); pestilence often followed in its wake, and the suffering was great.

Famines are recorded in the time of Abraham (Gen 12 10), of Isaac (26 1), of Jacob, when Joseph was in Egypt—seven years of famine during the time of a famine in Egypt after seven years.

2. Famines famine in Egypt after seven years

Mentioned of plenty (41 54), which also affected Canaan (42 1), and, indeed, "was over all the face of the earth" (41 50); in the time of the Judges (Ruth 1 1), of David, for three years (2 S 21 1), of Ahbab and Eliah (1 K 17 1; 18 2; 2 Chr 23 24 25); of Elisha (2 K 4 48), of Elisea, 2 K 4 34; of Samaria (6 25), the seven years foretold by Elisha (8 1), in the reign of Zedekiah in Jerus when besieged by Nebuchadnezzar (2 K 25 6; Jer 22 6; cf 14 1), its great severity is referred to (Lam 5 14 Bar 2 25); a "dearth" is also mentioned after the return from Captivity (Neh 8 5); when the city was besieged by Antiochus Eupator (1 Mac 6 54), after the death of Judas (9 24), when Jerus was besieged by Simon (13 49), in the time of Claudius (Acts 11 21), for his signs there were frequent famines, one in which there were 40 AD severely affected Pal; Jos, Ant, XX, v.; Christ predicted "famines . . . in divers places" as characterizing the end of the age (Mt 24 7; Mk 13 8; Lk 21 11); in the siege of Jerus by Titus a terrible famine raged, the consequences of which to the people have never been surpassed.

Famines are frequently said to be sent as punishment sometimes threatened as such (Lev 26 19; Deut 28 31; 2 H 4 18; Ps 105 16).

3. Divine Isa 14 30; 61 19; Jer 14 12; 15 18

Relations 21, etc; Ezek 5 16, etc; Am 8 11; 2 Esd 15 4 19; 16 19; Tob 4 13; Ecclus 39 28; 40 9.

The righteous or godly should be preserved by God in time of famine (Job 5 20, "in famine he will redeem thee from death"); Ps 33 19, "to keep them alive in famine"); 37 19, "In the days of famine they shall be satisfied"); this was a special mark of the Divine favor and power.

A famine is used by Amos to indicate the absence of Divine communications as a punishment that should come on the people, a "famine" of Ubes (v 11; of 1 S 5 3; 28 6; 2 Ch 15 5; Ezk 7 16; Mic 3 6); by Zephaniah of the destruction of heathen deity (2 11).

RV has "dearth" for "famine" (Job 5 22); "famine" for "dearth" (Gen 41 54b; 2 Ch 26 5; Acts 7 11; 11 28); for "hunger" (Jer 38 9; Ezek 17 12; Tob 16 11; "famines" for "famines and pestilences" (Mt 24 7), "famines and troubles" (Mk 13 8), revised texts.

W. L. Walker

FAMISH, fam'ish (םַשָּׁנָה, rā'ēbh, רעב, rā'ah), "To famish" as a trans vb. is the tr rā'ēbh, "to hunger," (Gen 41 55): "All the land of Egypt was famished"; of rā'ēbh, "hunger" ( Isa 5 13), "Their honorable men are famished," m "Heb their glory are men of famine"; of rā'ah, "to make lean," famished ( Zeph 2 11), "He shall make famished the gods of the earth"; it is intr as the tr of rā'ēbh (Prov 10 3), "Jeh will not suffer the soul of the righteous to famish.

FAN, FANNER, fan'er: The word "fan" occurs 3 only in ARV (Jer 15 7; Mt 3 12; Lk 3 17). In Isa 30 24 mscher is trt "fork," which is a much better tr if the instrument referred to was shaped like the winnowing fork used by the Syrian farmer today and still so called. In Isa 41 16; Jer 4 11, 15 7, the vb. zārēh is rendered "winnow" in ARV. In Jer 61 2, RV substitutes "strangers" for "fanners.

FANCY, fam'ā or (םַשָּׁנָה, rā'ēbh, רעב, rā'ah), "to cause to appear," "show"): In Ecclus 34 3, "And the heart famished, as a woman's in travail" (cf Wisd 6 16; He 12 21).

FAR, fär, FARTHER, fär'thär: "Far" (adj.), distant, remote; (adv.) widely removed, is most frequently in the OT the tr of יִרְאֹב, rā'ēb, and in the NT of ἅπαξ λεγόμενον, see For- mato, is rendered "far from me." "far from thee," etc (Gen 18 25; 1 S 2 20; 20 9; 22 15; 2 S 20 20 23 17; Job 34 10). Besides its literal sense, distance in a spiritual sense is expressed by "far," as "Salvation is far from the wicked" (Ps 119 159; Prov 15 20), "far from righteousness" (Isa 46 12), "not far from the kingdom of God" (Mk 12 34), etc. For "far" RV has "aloof" in Job 30 10; in several places the word in AV is omitted (Isa 9 17; Ps 27 9; Isa 19 6; 26 15; Mk 13 44), "a far country" as changed to "another" (Mt 21 15; Mk 13 34), etc. For "God forbid" RV has "far be it," "far be it from me" (Gal 6 14; in ARV, Gen 44 7 17; 1 S 12 23; Job 27 5, etc).

The comparative "farther" occurs only once in the OT (Ecc 8 17), and three in the NT (Mt 26 34; Mk 1 19; 110), and in each case is replaced in RV by another word or phrase. RV, on the other hand, has "its farthest height" for "the height
of his border” (Isa 37 24), and “his farthest lodging-place” for “the lodgings of his borders” (2 K 19 23).

L. WALKER

FAR HOUSE: The marginal expression in RV of Beth-merhak (בֵּית חוֹר־מְרָחָק, “house of distance”), which is given in the text of 2 S 15 17 instead of “a place that was far off.” See Beth-merhak.

FARE, făr: Occurs twice in the OT as the tr of two Heb words, תֶּהֶר, šālôm, “peace,” “prosperity,” “completeness” (1 S 17 18), found in the section on David’s family history omitted by the LXX translators, and מְשָׁכָר, “hike,” “reward,” LXX ωάριον, παντωμία, “passage-money,” “fare” (Jon 1 3). In Heb both words are substantives; in Eng, the former is a vb. meaning “to go,” or “get on as to circumstances” (Century Dict.), the latter, a subst. meaning the price which Jonah paid for a sea-voyage to Tarshish.

In Apoc the Eng. vb. “fare” helps in the tr of three Gr words, καθάρσις, καθάρος, “fare evil” (RV “fear ill”): Sir 3 26; διασώς, εὐτασία, “fare worse” (RV “suffer loss”), 32 24; βάστυνα, ῥαθύνων, “be strong,” “prosper,” in 2 pers. (sing.) imperat. (ἐπεωρῆσθαι, ἑταίροι) or pl. (ἐπεωροῦσθαι, ἑταίροι), as a farewell salutation, or at the close of a letter, or to denote the welfare (usually physical or social) of a friend (2 Mac 9 20, 11 21, etc.). Cf Acts 15 29; 23 30 m.

In the NT the Eng. vb. “fare,” in addition to its occurrence in the word “farewell” (which see), occurs only once (Lk 16 10), where it is said that the rich man “fared sumptuously every day” (RV m. “living and splendor every day”).

The Gr is ἐδοκίμασε, εὐρυνόμασε, “be merry,” and occurs 14 t. in the NT, 10 in a good sense (Lk 15 23, 24, 25), all referring to the merry-making going over the return of the lost son; Acts 2 26, tr. of Heb נָדָב, śāmāh, “be glad”: Rom 15 10, tr. of Heb נֵיחַ, ῥαָנָד, “to sing”; 2 Cor 2 2; Gal 4 27, tr. of Heb נֵיחַ, ῥαָנָד, “to sing”; Rev 12 12; 18 20; 4 in a bad, or less favorable, sense (Lk 12 19; 16 19; Acts 7 41; Rev 11 10). The Gr word is variously tr. in the NT. “be merry,” “make merry,” “be glad,” “rejoice.” “fear,” and only once “fare” (Lk 16 19). In the last passage it means the general physical and material welfare of the rich man’s family (Lk 15 16). The Gr term rendered “merry” by the Bishops’ and Rheims Bible, RV 1881, and not simply partaking of rich food so much as the sense of comfort and security, is included in the sense of the equivalent Heb term. (Gen 43 32).

E. T. ROWNTREE

The Farewell, or the Last Supper: This section of John’s Gospel is the last recorded conversation between the Master and His disciples. It is different from any other of Jesus’ discourses in structure, thought, form, and emphasis. The occasion was the evening before His crucifixion. The farewells and greetings were, like the Last Supper itself, the most solemn and intimate witness to the protracted practice of the Master, a feature of Christ’s life, and the spirit in which He would leave the world. There is a foretaste of this in the words spoken after the Last Supper. The Farewell discourse is divided into four parts relating to the nature, necessity, and permanence of the Christian faith (John 14:1–17; 15:1–17; 16:1–15; 17:6–26). The discourses of the Farewell are not intended to speak directly to any special occasion, but reflect the entire movement of the Lord’s teaching and application of the Gospel. In the Farewell discourse, John 14, Jesus teaches His disciples to know the Father and to believe in His presence (John 14:1–14). In John 15, He teaches them to abide in His love (John 15:1–17). In John 16, He teaches them to love one another (John 16:1–15). In John 17, He teaches them to love the Father and to pray (John 17:6–26). The Farewell discourse is a farewell, not in the sense of leaving the world, but in the sense of leaving the disciples to the care and guidance of the Holy Spirit. The Farewell discourse is a farewell, not in the sense of leaving the world, but in the sense of leaving the disciples to the care and guidance of the Holy Spirit. The Farewell discourse is a farewell, not in the sense of leaving the world, but in the sense of leaving the disciples to the care and guidance of the Holy Spirit.
transformed \textit{[metamorphoseo\i]} by the renewing of your mind\(^{1}\) (so RV), paraphrased by Sanday and Headlam, \textquote{Do not adopt the external and fleeting fashion of this world, but be ye transformed in your most nature} (\textit{Comm. in loc.}); 2 Cor 11 13 f, \textit{metaschamalitismato\i}, AV \textit{transformed}, better RV \textit{fashioned}, \textquote{the reference being to the fictitious, illusory appearance with which evil assumes the mask of good} (Lightfoot, \textit{Comm. on Phil.}, 131); 1 Pet 1 14, \textquote{not fashioning yourselves according to your former lusts}, paraphrased by Lightfoot, \textquote{not falling in with the capricious guidance of the passions} (\textit{Phil.} 2 21; the adverb \textit{simvome} is \textit{tr} fashioned\footnote{in AV, but better \textit{conformed}}\textit{} as in RV.

(2) \textit{Eidos, eidos, lit. \textquote{thing seen}}\footnote{external appearance, \textquote{shape}, \textit{is tr\l{f} fashioning} in Lk 9 29, of the glorified appearance of the transfigured Christ.}, (3) \textit{Prospoteo, prospotein, lit. \textquote{face}}\footnote{herenlook, appearance, Jas 1 11, \textquote{The grace of the fashion of it perisheth.}}

(4) \textit{Teras, tapan, type, tr\l{f} fashioning\footnote{in AC 24 21, 22 (on RV \textit{force}), the Gr word being taken from the LXX of the quoted passage, Ex xx 40. The same phrase, kata\l{t} ton tapan, in the \textit{passage, He} 8 5, \textit{is tr\l{f} according to the pattern.}}, (5) In one instance the phrase \textquote{on this fashion}, \textquote{in this manner\footnote{represents the Gr adv. teron, katho\l{t}, \textquote{thus} (Mt 2 12). D. MIALL EDWARDS}} in the \textit{representation of the Gr adv. teras, katho\l{t}, \textquote{thus} (Mt 2 12). D. MIALL EDWARDS}

Fasting, fast, Fasting, fasting (Gr. \textit{pantos}, \textit{taman}; \textit{pantos}, \textit{unacct self-salve}; \textit{selnos, self-salve, pantos, nedsedos}; \textit{it is necessary to get rid of some modern notions associated with fasting before we can form a correct idea of its origin and significance in the ancient world. For instance, in the case of many ailments the dieting of the patient is an essential part of the remedy. But we may readily assume that originally fasting was not based on the salutary influence which it exercised on the health of the subject. Considerations of therapeutics played no part in the institution. The theory that fasting, like many other ancient customs, had a religious origin, is in fact with scholars, but we must not assume a religious origin for all practices which in process of time came to be associated with religion. Many customs, purely secular in their origin, have gradually obtained a religious significance, just as purely religious ceremonies have been dissociated from religion. It is also possible and, in the light of some usages, probably true, that the various practices observed in the association of fasting, as of some other customs, with religion. Scholars have been too ready to assume that the original significance of fasting was the same in all countries and among all nations. Robertson Smith in his \textit{Religion of the Semites} advanced and defended the theory that fasting was merely a mode of preparation for the tribal meal in which sacrifice originated, and came to be considered at a later stage as part of the sacrificial act. The hypothesis apparently accounts for the otherwise strange fact that both fasting and feasting are religious acts, but it does not give a satisfactory explanation of the constant association of fasting with the \textquote{wearing of sackcloth, the putting of ashes on the head, and other similar customs. It is obvious that very different motives operated in the institution of fasting and of feasting as religious observances. It is a matter of common observation and experience that great distress causes loss of appetite and therefore occasions abstinence from food. Hannah, who was greatly distressed on account of her childlessness, \textquote{wept, and did not eat} (1 Sam 1 7). Violence takes the same effect (20 34). According to 1 K 21 4, Ahab, \textquote{heavy and displeased} on account of Naboth's refusal to part with his estate, sulked and \textquote{would eat no bread}. Fasting, originally the natural expression of grief, became the customary mode of proving the deep inner emotion of sorrow. David demonstrated his grief at Abner's death (2 S 3 35) by fasting, just as the Psalmist indicated his sympathy with his adversaries' sorry plight in the same way (Ps 35 13). In such passages as Ezr 10 6; Est 4 3, it is not clear whether fasting is used in its religious significance or simply as a natural expression of sorrow (cf also Lk 5 33 and see below). This view explains the association of fasting with mourning customs of antiquity (cf 1 S 31 13; 2 S 1 12). As fasting was a perfectly natural and human expression and evidence of the subject's grief, it readily claimed a place among those religious customs whose main object was the pacification of the anger of God, or the expression of repentance and remorse. The act of fasting would manifest the distressful state of the suppliant would appeal to the Deity and move Him to pity. The interesting incident recorded in 2 S 12 16-23 suggests the twofold significance of fasting as a religious act or a mode of appealing to the Deity and as a funeral custom. David defends his fasting before and not after the child's death on the ground that while the child was alive David's prayer might be answered. His fasting was intended to make his petition to God (2 S 12 24). The King James Version (Est 21; Est 4 16). Occasionally fasting was proclaimed on a national scale, e.g. in case of war (Jgs 20 26; 2 Ch 20 3) or of pestilence (Joel 1 3 f). Fasting having thus become a recognized mode of seeking Divine favor, it is not unlikely that it should be associated with confession of sin, as indisputable evidence of penitence or sorrow for sin.

Fasting might be partial, i.e. abstinence from certain kinds of food, or total, i.e. abstinence from all food as well as from washing, anointing, sleeping. It might be of shorter or longer duration, e.g. for one day, from sunrise to sunset (Jgs 20 26; 1 S 14 24; 2 S 1 12; 3 35). In 1 S 31 13 allusion is made to a seven days' fast, while Daniel abstained from \textquote{pleasant bread, flesh, wine and anointing for three weeks} (Dnl 10 3). Moses (Ex 34 28) and Elijah (1 K 19 8) fasted for 40 days. It is probable that these last three references presuppose a totally different conception of the significance of fasting. It is obvious that dreams made a deep impression on primitive man. They were communicative of the departed members of the family. At a later stage they were looked upon as revelations from God. During sleep there is total abstinence from food. It was easy to draw the inference that fasting might fit the person to receive these communications from the world of spirits (Dnl 10 2). The close connection between fasting and insight—intellectual and spiritual—between simple living and high thinking is universally recognized. See further under \textit{Abstinence; Feasts and Fasts.}

\textbf{LITERATURE—Newack, Hebr\Interval{ische Archae\Interval{ologie; Bessinger, Hebr\Interval{ische Arch\Interval{ologie; Robertson Smith, Relig\Interval{ion of the Semites.}}}

T. LEWIS

Fasts and Feasts. See Feasts and Fasts.}

\textbf{Fat (Gr. \textit{leb\textparagraph{obh, \textit{leb\textparagraph{obh, fat})}: The layer of subcutaneous fat and the compact subcut surrounding the viscera and imbedded in the entails which, like the blood, was forbidden as food in the Mosaic code (Lev 3 17). It was to be sacrificed to God by being burnt upon the altar (3 16; 7 30). This had to be done on the very day on which a beast had been slaughered, in order to remove the cause of the Israelite to use it otherwise (Ex 23 18). The law was probably a sanitary restriction, for, at an early date, leprosy, scrofula and disfiguring cutaneous diseases were thought to be caused by the use of fat as food. It was, moreover, an important logical provision; for, besides the self-denial, and the maxim that the richest and best meat of the edible animal belonged to Jehovah. See also Fatting; Fowl, Fatted.}
The expression “fat” is often used in figurative senses, e.g., abundant, exuberant, lusty, fertile, robust, outwardly successful (Dt 32 15; Ps 92 14 AV; 119 70; Prov 11 25; 13 4, etc.).

H. L. E. LOERING

FAVAT. WINE, WINE PRESS, II.

FATHER, fat'hær (AS Fader; Ger. Vater; Heb בָּן, 'ābh; etymology uncertain, found in many cognate languages; Gr μακάς, patér, from root pd, "nourisher," "protector")

Immediate male ancestor. The father in the Heb family, as in the Rom, had supreme rights over his children, could dispose of his daughter in marriage (Gen 29), arrange his children's marriages (Gen 24, 25), and his children's children.

1. Immediate Male

son's marriage (Gen 24), sell his child to a stranger (Neh 6 5), have power of life and death, as in the case of Isaac (Gen 22), Jephthah's daughter (Jgs 11 34, 38), the sacrificing of his children to Moloch (Lev 18 21; 20 3, etc.). Respect, reverence and affection for fathers (and equally for mothers) is most tenderly, explicitly and sternly prescribed from the earliest times (Ex 20 12; Lev 19 3; Dt 5 16; Mic 7 6; Ezk 22 7, etc.), a symbolic and beautiful picture of the duty and character of the ideal human father may be built up from the OT, with added and enlarged touches from the NT. He loves (Gen 37 4); commands (Gen 50 16; Prov 6 20); instructs (1 3, etc.); guides, encourages, warns (Ps 11 4; 1 Thes 4 11; 2 Cor 12 1); trains (Hos 11 5); rebukes (Gen 34 10); restrains (Eli, by contrast, 1 S 3 13); punishes (Dt 21 18); chastens (Prov 3 12; Dt 8 5); nourishes (Isa 1 2); delights in his son (Prov 3 12), and in his son's wisdom (30 1); is deeply grieved by his folly (17 25); he is considerate of his children's needs and requests (Mt 7 10); considerate of their burdens, or sins (Matt 3 17, "As a man spareth his own son"); tenderly familiar (Lk 11 7, "with me in bed"); considerately self-restrained (Eph 6 4, "Provoke not your children to wrath"); having in view the highest ends (ib, "Nurture them in the chastening and admonition of the Lord"); pitiful (Ps 103 13, "as a father pitieth his children"); the last of the list (Gen 23 9); largest of all (Lk 17 10): "Between a thing to the psalmist incredible"

(a) Ancestor, immediate or remote: Gen 28 13, "Abraham is the father of Isaac" (grammatically R 28 12); "Jesephat. . . Dauid his father";

2. Ancestors, Immediate or Remote

Jer 35 6, "Jonadab, the son of Rechab, our father"; Dn 5 11, "Nebuchadnezzar thy father" (personal or official ancestor); Gen 15 13, "Go to thy fathers in peace" (and so [in the pl.] in over 500 passages). The expressions "slept with his fathers," "go down to his fathers," "buried with his fathers," "gathered to his fathers," are self-explanatory euphemisms.

(b) The founders of the (Heb) race, specifically the patriarchs: Rom 9 5, "whose are the fathers," considered here also as in a sense the religious ancestors of all believers. (c) Progenitors of clans, i.e. (RV) "fathers' houses": Ex 6 14; 1 Ch 27 1, etc. (d) Gods as progenitors of men: Jer 2 27, "Who say to a stock, thou art my father."

Figurative and derived uses: (a) A spiritual ancestor, one who has infused his own spirit into others, whether good, as Abraham, the father of the Heb Hidul (Rom 4 11); or bad, as Sin. (b) Indicating closest resemblance, kinship, affinity: Job 17 14, "If I have said to corruption, Thou art my father;" (c) A source: Eph 1 17, "Father of glory;" Job 28 28, "Hath the rain a father?" (d) Creator: Jas 1 17, "the Father of lights." (e) The inventor or originator of an art or mode of life: Gen 4 20, "father of such as dwell in tents" (a hint here of hereditary occupations? Probably not). (f) One who exercises fatherly characteristics: Ps 68 5, "a father of the fatherless.

(g) One who occupies a position of counsel, care, or control (frequently applied by sultans to their prime ministers): Gen 46 8, "a father to Pharaoh;" Jgs 17 10, 11, "O God, sake of a priest." (h) A revered or honored superior: 2 K 6 13, "My father; if the prophet had bid thee;" but esp. applied to prophets: 2 K 2 12, "My father, my father!" also to elderly and venerable men: 1 Jn 2 18, "I write unto your father;" hence with, of, and to other affectations: Acts 2 16, "a priest after the line of Aaron;" Phil 2 25, "a bishop after the order of Melchizedek;" early Christians: 2 Pet 3 4, "from the day that the fathers fell asleep." (i) An ecclesiastical title, condemned (in principle) by Our Lord: Mt 23 8, "Call no man your father on the earth;" but applied, under the power of the Church, to members of the Sanhedrin (probably by Stephen: Acts 7 2; and by Paul: 22 1, but the latter, perhaps also the former, may simply refer to the elder among his hearers). Christ's condemnation is clearly of the brash-seeking or obsequious spirit, rather than of a particular custom.

"Father," used by Mary of Joseph, in relation to Jesus, equals "putative father," a necessary reserve at a time when the virgin birth could not yet be procured (Lk 2 49). But note Jesus' answer: "my Father's house."

PHILIP WENDELL CRANNELL

FATHER, GOD THE: In the Christian religion God is conceived of as "Father," "Our Father," and "Father in heaven" (Mt 6 9.14.26, etc.), "the God and Father of the Lord Jesus" (2 Cor 11 31, etc.). The tenderness of relation and wealth of love and grace embraced in this profound designation are peculiar to Christ's gospel. Pagan religions also spoke of God as "Father" (Zeus Pater), and in the general sense of Creator God has a universal fatherly relation to the world (Acts 17 24-25). In the OT God was revealed as Father to the chosen nation (Ex 4 22), and to the nation of the Jews, as father of the king (2 S 7 14), while fatherly love is declared to be the image of His pity for those who fear Him (Ps 103 13). In the gospel of Jesus alone is this fatherhood revealed to be of the very essence of the Divine Fatherhood; it is personal and individual. Here, however, there is need for great discrimination. To reach the heart of the truth of the Divine Fatherhood it is necessary to begin, not with man, but with the Godhead itself, in whose eternal depths is found the spring of that Fatherly love that reveals itself in time. It is first of all in relation to the eternal Son—before all time—that the meaning of Fatherhood in God is made clear (Jn 1 18). In "God the Father" we have a name pointing to that relation which the first Person in the adorable Trinity sustains to "Son" and "Holy Spirit."—also Divine (Mt 28 19). From this eternal fountain-head flow the relations of God as Father (1) to the world by creation; (2) to believers by grace. Man as created was designed by affinity of nature for sonship to God. The realization of this—his true creature-destiny—was frustrated by sin, and can now only be restored by redemption. Hence the place of sonship in the gospel, as an unseparable privilege (1 Jn 3 1), obtained by grace, through regeneration and spiritual adoption (Rom 8 15-17). In this relation of nearness and privilege to the Father in the kingdom of His Son (Col 1 13), believers are "sons of God" in a sense true of no others. It is a relation, not of nature, but of grace. Fatherhood is now the determinative
fact in God’s relation to them (Eph 3:14 ff.). It is an error, nevertheless, to speak of fatherhood as if the whole character of God was therein sufficiently expressed. God is Father, but equally fundamental is his relation to his world as its Moral Ruler and Judge. It is only by the holy God that human and spiritual charity may be foreseen. For the fuller discussion of these points see GOD; CHILDREN OF GOD; TRINTY.

JAMES OHR

FATHER-IN-LAW, fa’thér-in-lō. See RELATIONSHIPS, FAMILY.

FATHERLESS, fa’thér-less (πατερέσκοι, ὑδηθόν; ὀπαθοῦσα, ὀρθομοῦσα): The fatherless are frequently mentioned in the OT, generally in association with the widow and the stranger, as typical instances of the unprotected and neglected, who are specially subject to oppression, and also to God’s special protection. Great philanthropic regard is bestowed on this class throughout. In early legislation there is a special clause to guard them against affliction (Ex 22:22–24). They have a still more prominent place in the Deuteronomic legislation, which gives instructions that a charitable fund be formed out of the tithe, once every three years, for the relief of the destitute (Dt 14:28; 26:12–14), and that gleanings be left in the cornfield, the olive garden, and the vineyard for the benefit of this class (Dt 24:19–22; cf Lev 19:9 f.; 23:22, where, however, the “fatherless” are not specially mentioned). The Deuteronomist declares that God is on their side (10:18), and strongly condemns those who would oppress them (24:17; 27:19). The prophets and psalmists are equally emphatic in pleading for mercy and justice to the fatherless, and in declaring that God is their special guardian (Isa 1:17; Jer 7:6 f.; 22:3; Hos 14:3; Zec 7:10; Ps 10:14; 66:5; 83:3; 146:9; cf Prov 23:10). Oppressing the fatherless is frequently mentioned as a typical act of cruelty and injustice (cf Job 6:27; 22:9; 24:3, 9; 29:12 f.; 31:16.17.21; Ps 94:6; Isa 1:23; 10:2; Jer 5:28; Ezek 22:7; Mal 3:5). Here we have instances of the prophetic passion for righteousness and compassion for the helpless, inspired by a profound sense of the value of human life. Passages in the Apoc reflect the same spirit (2 Esd 3:1–20; Eccles 4:10).

In the OT the word “fatherless” occurs but once, where James declares, in the spirit of the OT prophets, that true religious ritual consists in visitation of the fatherless and widows in and moral purity (1Sa 1:27). Here the word for “fatherless is ὀπαθοῦσα (‘bereft,’ ‘orphanned’), which is the LXX tr of the OT ὑδηθόν. In the NT the Gr word is found besides only in Jn 14:18, where it means desistute of a teacher or guide (cf Lam 5:3).

D. MIALL EDWARDS

FATHERS’ BROTHER. See RELATIONSHIPS, FAMILY.

FATHER’S HOUSE, FATHERS’ HOUSE (πατριαί, beth ‘āb, ἱδριαί ὀνόμα, beth ‘ābhotā): Father’s house in the OT (1) a dwelling, the family home (Gen 12:1; 31:14.30; 38:11; 1 S 18:2); (2) a family (Gen 41:51; 46:31; Ex 12:38, “fathers’ houses”); (3) the group of household, of several of which the “family” or “clan” was constituted, aggregations of which formed the “tribe,” generally “fathers’ houses” (Nu 1:18.20; 2:17 e 26:1); (2) a group of those who had the same father (Gen 37:10.13); (3) a house of refuge (Nu 11:33); (4) the “family” (clan), mizpāhāb, “fathers’ houses” (Ex 6:14 f.; Nu 3:20 f); (5) the tribe, “fathers’ houses,” “houses” (Nu 7:2; 17:1–3, etc.)

In the NT the “father’s house” (οἶκος τοῦ πατρός, oikos ton patrōs) occurs in the sense of dwelling, house (Lk 16:27; cf 16:4). Our Lord also uses the phrase (1) of the earthly temple-dwelling of God at Jerus (Jn 2:16, “Make not my Father’s house a house of merchandise”; cf Ps 11:4; Isa 52:13); (2) as the abode of God for his young children (Jn 14:2, “In my Father’s house are many mansions,” RVm “abiding places,” oikia, “house,” “dwelling,” also household, family; cf Ps 33:13; Isa 63:15; Mt 6:9). The phrase occurs also (Acts 7:20 of Moses, “nourished . . . in his father’s house” (oikos).

RV has “father’s house” for “principal household” (1 Ch 24:6), “heads of the fathers’ houses” for “chief fathers” (Nu 1:39), for “cf Ps 136:28; 36:8; 36:18; 1 Chr 27:26) “the house of the father” of “the one prince of a father’s house,” for “each of” (Josh 23:14), “the heads of the fathers’ houses” for “the chief of the fathers’ houses” of “the house of the chief” for “the principal fathers” (1 Ch 24:31).

W. L. WALKER

FATHOM, fath’um (ὀφώβωδος, ophthalmós): The lit. meaning is the length of the outstretched arms, and it was regarded as equal to 4 cubits, or about 6 ft. (Acts 27:28). See WEIGHTS AND MEASURES.

FATLING, FATTED. See Calf.

FATNESS, fat’nes (ἡπέρ, ἰδρεί, πωτία): The tr of deshén (Jgs 9:9, “But the olive-tree said unto them, Should I leave my fatness?”); (2) a literal Job 36:16 (cf food), “full of fatness” (cf Prov 7:18, “the best part”); “the marrow” (Job 15:27; Ps 73:7; Isa 34:6.7), of mishmān, “fatness,” “fertility” (Gen 27:28, “the fatness of the earth); Isa 17:4, “the fatness of his flesh”; of sēmen, “fatness,” “oil” (Ps 109:24); of πίτευμα, “fatness” (Rom 15:17, “partaker . . . of the root of the fatness of the olive tree”). “Fatness” is used fig. for the richness of God’s goodness; as such it is the tr of deshén (They shall be abundantly satisfied [m “Heb ‘of the fatness of the houses of the father’s house” (Ps 36:8); “Thy paths doth fall fatness” (66:11); cf Isa 56:2; Jer 31:14).

“With fatness it is supplied. Dt 32:15 AV, “covered with fatness” (Is 41:19); Ps 41:2, “fatted” (Isa 40:13); “the eyes of the fat shall be filled with fatness”; of ἀτούμη, “perversity,” “iniquity” (2 S 3:8; Ps 59:4); of ῥήσα, “wrongness,” “wickedness” (Dt 6:2, RV “wickedness”); of ἱδρήθη (Aram.) “corruption” (Dn 6:4 b; מָשׁא, “anything” (1 S 39:3, “no fault in him,” lit “not anything”; Mth 18:21, “of alitsa, “cause,” “case,” “guilt” (Jn 18:38; 19:46; Pilate of Jesus, “I find no fault in him,” RV “no crime”; the same word is rendered “accusation,” i.e. legal cause for prosecution,’ Mt 27:37; Mk 15:29; cf Acts 26:18.27; of alitshon, same meaning (Lk 23:4.14; ver 22, alitshon thandou “cause of death”; of ἱθτεμα, “a worse condition,” “defect” (1 Cor 6:7, RV “a defect,” m “a loss to you”); of parapíthe, “a falling aside” (Gal 6:1, “If a man be overtaken in a fault,” RV “in by”; Jas 5:16, “Confess your faults one to another, RV “Confess therefore your sins one to another”)

hamartáno, “to miss,” “err,” “sin,” is tr “your faults” (1 Pet 2:20 RV, “when ye sin”); memphoimai, “to blame,” “is tr “to find fault” (Mk 7:2).
omitted RV; Rom 9 19; He 8 8); elēgēō, "to convict," "to tell one's fault" (Mt 18 15, RV "show him his fault"); ἀμνόμος, "without blemish," "spotless," etc (Rev 14 5, RV "without blemish"); ἀθάνατος, "immortal," etc, "able to present you faultless," "RV "without blemish"); ἀμνήμπτος, "blameless," without reproach (He 8 7, "for if that first covenant had been faultless").

"Faulty" is the tr of ἀθήνη, "guilty" (2 S 14 13, "as one which is faulty") in RV "guilty"); of ἀθάνατος, "to be or become guilty" (Hos 10 2, RV "guilty").

W. L. WALKER

FAVOR, făr'ér (תָּחָנו, ὑπαίθριον, rās̱ān, with other Heb words; σέβαις, chēria)

Means generally good will, acceptance, and the benefits flowing from these; in older usage it meant also the countenance, hence appearance. Alternating in EV with "grace," it is used chiefly of man, but sometimes also of God (Gen 18 3; 30 27; 39 21; Ex 3 21; 2 S 15 25, "in the eyes of Jeh, etc"). It is used perhaps in the sense of "countenance" in Prov 31 30, "Favor is deceitful, and beauty is vain" (AV), where for "favor" RV has "grace"); the reference is to external appearance. "Favored" is used in the sense of "appearance" in the phrase "well-favored" (Gen 29 10; Prov 1 7, 11; 4 18; 11 9; 13 14; 31 29; 32 4); conversely, "ill-favored" (Gen 41 34). For "favor" RV has "have pity on" (Ps 109 12), "good will" (Prov 14 9), "peace" (Can 8 10); RV "grace" (Ruth 2 13), ARV "kindness." (Est 2 17; Del 2 7). In ARV "favor" is changed into "the year of Jeh's favor"; "Do I now persuade men" (Gal 1 10) into, "Am I now seeking the favor of men," and there are other RV changes.

W. L. WALKER

FEAR, fēr (שָנָה, yir'ah, פָּרָה, yārē, פָּרָשָׁו, p̣ēḇ̣ēā, ὑπάθριον, phobō); "Fear" is the tr of many words in the OT; the chief are: yir'ah, "fear;" Terms, "terror;" "reverence;" "awe," most often "the fear of God," "of Jeh" (Gen 20 11; 2 Ch 19 9, etc); also of "fear" generally (Job 22 4; Isa 7 25, Ezek 30 13, etc); yārē, "to be afraid," to fear," to reverence" (Gen 15 17; Lev 19 34; Dt 6 2, etc); p̣ahāḏ, "fear," "terror," "dread" (Gen 41 42 55; Dt 11 25; 1 S 11 7 AV; Job 4 14; Isa 2 10 AV, etc).

"Fears" (timid) is the tr of yārē (Dt 20 17; Job 7 6; Ps 40 6; Ex 15 8; Ps 138 7, RV "dread"); Ps 130 4); in Is 33 4, it is the tr of ἀκραίαν, "hasty;" "terrible;" "lurid;" or unto a fearful heart, in "Heh; hasty;" perhaps, ready to flee (for fear).

"Fearfully" (Ps 139 14; yārē, I am fearfully [and wonderfully] made; so RV; and "is not in the text, so that 'fearfully' may be equivalent to 'extremely.'" as an awesome degree; of Ps 66 5, "by terrible things in righteousness": 66 3, "How terrible are thy works (yārē "fearful"); the LXX. Pesh. Vulg have "thou art fearfully wonderful.

"Fearfulness" occurs in Ps 55 5 (yir'āh; Isa 21 4 (paradait, "frightening, trembling blinging"). Fearfulness has surprised the hypocrites, the RV "trembling hath seized the godless ones.

In the NT the chief words are phobōs, "fear," "terror," "affright" (Mt 14 26; 38 4 8; Lk 21 26; 1 Jn 4 18, etc); and phobó, "fear" (both used of ordinary fear) (Mt 1 20; 10 26; 28 5; 2 Cor 12 20, etc); of the fear of God, the noun (Rom 3 18; 2 Cor 7 1), the vb. (Lk 18 4; 23 40, etc); deisid, "timidity, "fear," occurs in 2 Tim 1 7, it is "timidity"; or unfettled (Mt 8 26, 38; 9 26); is a spirit of fearfulness; ἐκπομπή, "frightened out of one's senses"; greatly terrified (He 12 21; of Dt 9 19; Wisd 17 9 AV); ὑπὸ τὴν εὐαλοντά ἡ τρεῖ (He 5 7) (of Christ) who was heard in that he feared, he was "frightened out of all other fears"; and ὑπὸ τῇ ὑπὲρ, the earlier stages so all the Gr commentators; eulalētēs, properly, "caution," "circumcision," is used in the NT for godly fear (He 12 28, RV "reverence and awe," m as AV); of eulalētēs (Lk 2 25; Acts 2 5; 8 2); eulalētēmis, "to act with caution" (Acts 23 10). Deiōs, "fearful," "timid," occurs in Mt 8 28; Mk 1 30; 6 7; 10 31; 13 31; 14 28; 26 28, 31; Lk 12 32); in Mt 20 28; Lk 12 5, "fear" is used in the sense of "stand in awe of," so
perhaps Lk 23:40; to “fear God” is sometimes used in the NT as equivalent to religion (Lk 18:4; Acts 10:235; 13:16, 26, used of proselytes); in He 10:27, it is said that if Christ be wilfully rejected, nothing remains but “is fearful looking for [RV expectation]’of judgment,’ and ver 31. ‘It is a fearful thing when he stumbleth of living God,’ in which places ‘fearful’ means ‘terrible,’ something well to be feared. RV gives frequently a more literal rendering of the words tr’d ‘fear.’

Dr. W. L. Walker

FEASTS, fasts, and fasts (1 Sam. 24:2, ‘an appointed day’; or ‘an assembling,’ Mark 8:4, ‘from hagghah, ‘to dance,’ or possibly ‘to make a pilgrimage’; סנה, כום, ‘fast,’ ניאס, ta’dinah, ‘a day of affliction’).

I. Preexilic

A) Annual

1. Passover, 15th-22d Nisan
2. Pentecost, 6th Siwan
3. Tabernacles, 15th-22d Tishri
4. Shemini Atseret, 22d Tishri
5. New Year, Feast of Trumpets, 1st Tishri
6. Atonement, 10th Tishri

B) Periodic

1. Weekly Sabbath
2. New Moons
3. Sabbath Year
4. Jubilee Year

II. Post-exilic

1. Feast of Dedication, 25th Kislev
2. Fast of Esther, 13th Adar
3. Feast of Purim, 14th Adar
4. Feast of the Fourth Month, 17th Tamnmas
5. Feast of the Fifth Month, 9th Ab
6. Feast of the Seventh Month, 3rd Tishri
7. Feast of the Tenth Month, 10th Tébêth
8. Feast of Acras, 23d Tébêth
9. Feast of Nicanor, 19th Adar
10. Feast of Woodcutting, Midsummer Day.
11. New Year for Trees, 15th Elul
12. Bi-weekly Fasts, Mondays and Thursdays after Fasts
13. Second Days of Festivals Instituted
14. Third Days of Observing Old Festivals Instituted

The Hebrews had an abundance of holidays, some based, according to their tradition, on agriculture and the natural changes of times and the seasons, some on historical events connected with the national or religious life of Israel, and still others simply national, annual, or religious phase will vary with different writers, different context, or different times. Any classification of these feasts and fasts on the basis of original significance must therefore be imperfect.

We should rather classify them as preexilic and post-exilic, because the period of the Bab captivity marks a complete change, not only in the kinds of festivals instituted from time to time, but also in the manner of celebrating the old.

I. Preexilic List.

The preexilic list includes the three pilgrimage festivals, the Passover week, Pentecost, and the Feast of Tabernacles, together with the Eighth Day of Assembly at the conclusion of the last of these feasts, and New Year and Atonement Days, the weekly Sabbath and the New Moon.

The preexilic festivals were “holy convocations” (Lev 23; Nu 28). Special sacrifices were offered on them in addition to the daily offerings.

1. Observances.

These sacrifices, however, varied according to the character of the man to all classes.

On Nu 28. 28. On all of them trumpets (hagghah) were blown while the burnt offerings and the peace-offerings were being sacrificed (Nu 10:10). They were all likened to the weekly Sabbath as days of rest, on which there must be complete suspension of all ordinary work (Lev 16:20; 23:7.8.21.24.25.28.35.36).

The three pilgrimage festivals were known by that name because on them the Israelites gathered at Jerusalem to give thanks for their doubly joyful character. They were of agricultural significance as well as military and the Festivals memorial of national events. Thus the Passover is connected with the barley harvest; at the same time it is the ’man hârûth, recalling the Exodus from Egypt (Ex 13:6; Lev 23:5-8; Nu 28:18-25).

Pentecost was an agricultural phase as hag ha-

bikkârîm, the celebration of the wheat harvest; it has a religious phase as ’man makan Thôrahâh in the Jewish liturgy, based on the rabbinical calculation which makes it the day of the giving of the Law, and this religious side has so completely overshadowed the agricultural that among modern Jews the Pentecost has become “confirmation day” (Ex 34:26; Lev 23:10-14; Nu 28:26-31).

The Feast of Tabernacles is at once the harvest festival, hag ha-atzîm, and the anniversary of the beginning of the wanderings in the wilderness (Ex 23:16; Lev 23:33 ff; Dt 16:13-15). The Eighth Day of Assembly immediately following the last day of Tabernacles (Lev 23:36; Nu 29:35 ff; Jn 7:34) and closing the long cycle of Tishri festivals seems to have been merely a final day of rejoicing before the pilgrims returned to their homes.

New Year (Lev 23:23-25; Nu 29:1-6) and the Day of Atonement (Lev 16:1 f; 23:26-32; Nu 29:7-10) marked the turning of the year; primarily, perhaps, in the natural phenomena of the New Year, but also in the inner life of the nation and the individual. Hence the religious significance of these days as days of judgment, penitence and forgiveness soon overshadowed any other significance they may have had. The temple ritual for these days, which is minutely described in the OT and in the Talmud, was the most elaborate and impressive of the year. At the same time Atonement Day was socially an important day of rejoicing.

In addition to these annual festivals the preexilic Hebrews celebrated the Sabbath (Nu 28:9-10; Lev 23:1-3) and the New Moon (Nu 10:10; 28:11-15). By analogy to the weekly Sabbath, every seventh year was a Sabbath Year (Ex 23:11; Lev 25:1-7; Dt 15:1). In every cycle of seven years a Day of Atonement was closed with a Jubilee Year (Lev 25:8-18) somewhat after the analogy of the seven weeks counted before Pentecost.

For further details of all of these preexilic festivals see the separate articles.

II. The Post-exilic List.

In post-exilic times important historical events were made the basis for the institution of new fasts and feasts. When the first temple was destroyed and the people were carried into captivity, “the sacrifice of the body and one’s own fat and blood” were substituted for that of animals (see Talm, Brâdhôth 17a). With such a view of their importance, fasts of all sorts were as a matter of course rapidly multiplied. (Note that the Day of Atonement was the only preexilic fast.)

Of these post-exilic fasts and feasts, the Feast of Dedication (1 Macc 4:52-59; Jn 10:22; Mish, Ta’anith 2:10; Mô’deth Kânîm 3:9; Jos, Ant. XII, vii; Cap, II, xxxix) and the Feast of Purim (Est 3:7; 9:24 ff; 2 Macc 15:36); and the fasts of the seventh (Zec 7:5; 8:19; Jer 41:1 ff; 2 K 25:26; Stâther ’Olam Rabbî 26; Mô’dithâh Ta’anith c. 12), the tenth months (Zech 8:19; 2 K 26), and the Fast of Esther (Est 4:16 f; 9:31) have been preserved by Jewish tradition to this day. (The Feast
of Dedication, the Feast of Purim and the Feast of Esther are described in separate articles.

The feasts of the fourth, fifth, seventh and tenth months are based on historical incidents connected with one or more national calamities.

Significance: In post-Biblical times, rabbis have by close figuring been able to connect the dates of the feasts as well as the feasts other important national events than those for which the days were primarily instituted. Not less than four incidents are connected with the fasts of the fourth month (17th of Tammuz): (a) on this day the Israelites made the golden calf; (b) Moses broke the tables of law; (c) the daily sacrifices ceased for want of cattle when the city was closely besieged prior to the destruction of Jerusalem; and (d) on this day Jesus was stoned by Nebuchadnezzar. The fast of the fifth month (9th day of 'Aḥb) receives its significance from the fact that the First Temple was destroyed upon this day by Nebuchadnezzar, and the Second Temple on the same day of the year by Titus. In addition it is said that on this day Jeho deposed those that left Egypt should not enter the land of promise; the day is also the anniversary of the capture of the city of Beter by the Emperor Hadrian. The fast of the seventh month (the 9th day of Tishri is commemorated the miracle of Gedel hah at Miṣpah. That of the tenth month (10th day of Tebethh) commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar.

Other feasts and feasts no doubt were instituted on similar occasions and received a local or temporary observance, for example, the Feast of Acras (1 Mac 13.50–52; cf 1.33), to celebrate the recapture of Acras ("the citadel") on the 23rd of 'Yār 141 BC, and the Feast of Nicoros, in celebration of the victory over Nicoros on the 13th day of 'Adhār 100 BC (1 Mac 7.40). Several other festivals are mentioned in the Talm and other post-Biblical writings which may have been of even greater antiquity. The Feast of Woodcarring (Midsummer Day: Neh 10.34; Jos. BJ, II, vii.6; M’gulah Tā’antik e.v., p.32; Mith. Tā’antik 45a), for example, is referred to as the greatest day of rejoicing of the Hebrews, ranking with Atonement Day. It was a picnic day to which a religious touch was given by making it the woodgathers' festival for the Temple. It was also mentioned in the Talm (2 Ma 39 ha-Shanah 11). The pious, according both to the Jewish tradition and the NT, observed many private or semi-public fasts, such as the Mondays, Thursdays and following Monday after Nisàn and Tishri (the festival months: Lk 18.12; Mt 9.14; 6.16; Mk 2.18; Lk 5.33; Acts 10.30; M’gulah 31a; Tā’antik 12a; Babba Kama 8.2). The day before Passover was a fast day for the firstborn (Sēphrim 21.3).

In post-Biblical times the Jews outside of Pal doubled each of the following days: the opening and closing day of Passover and Tabernacles and Pentecost, because of the gāphēk, or doubt as to the proper day to be observed, growing out of the delays in the transmission of the official decree of the gān-hēbrān in each season. Differences in hours of sunset and sunrise between Pal and other countries may have had something to do at least with the perpetuation of the custom. New Year's Day seems to have been doubled from time immemorial, as indicated by the contemptuous expression "lousy, lamenish." Many new modes of observance appear in post-exilic times in connection with the old established festivals, esp. in the high festival season of Tishri. Thus the Šĕmhāṁ beth ha-ahō-ehōh, "water drawing festival," was celebrated during the week of Tabernacles with popular games and dances in which even the elders took part, and the streets were so brilliantly illuminated with torches that scarcely an eye was closed in Jerus during that week (Talm, Ḥullin).

The last day of Tabernacles was known in Talmudic times as yôm kibbut tā’arḥoḥāh, from the custom of beating willow branches, a custom clearly antedating the various symbolic explanations offered for it. Its festivities were connected with the dismantling of the booth. In later times the day was known as hāshāv ’rabbāḥ, from the liturgical passages beginning with the word hāshāvā, recited throughout the feast and "gathered" on that day. The day after Tabernacles has been made Šimm antim Torah, the Feast of the Law, from the custom of reading the fifty-two weekly portions read in the synagogues.

In general it may be said that although the actual observance has changed from time to time to meet new conditions, the synagogal calendar of today is based on the same festival and observance in NT times.

Ella Davis Isaacs

FEASTS, SEASONS FOR, regulated by the sun and moon. See Astronom, 1, 5.

FEATHERS, feh’érz (Pez, nögdah; Lat. pennea): "Gavest thou the goodly wings unto the peacocks? or wings [RV 'pinions'] and feathers [AV 'plume'] unto the ostrich?" (Job 39.13 AV). The ostrich shall fly; she shall not be thrown with his feathers, and under his wings shall thou trust; his truth shall be thy shield and buckler" (Ps 91.4 AV). In RV this is again changed to pinions. In Dan 4.33 the word 'feathers' is left. The wonderful plumage of birds was noted and prized in those days, just as now. Old ostriches were too thick and rank of flesh for food. They were pursued for their feathers, which were used for the head dressing and shield ornaments of desert princes. No one doubts that the ships of Solomon introduced peacocks because of their wonderful feathers. Those of the eagle were held in superstitious reverence as late as the days of Pliny, who was ten years old at the time of the crucifixion of Christ. Pliny wrote that the eagle was so powerful that if its feathers be laid in a box with those of other birds, the eagle feathers would "devoir and consume all the rest."

FEEBLE KNEES, feb’l, Greek, kak'kos. The expression is found in three places (one being a free quotation of another): Job 4.4, "Thou hast made firm the feeble (Pez, kārō, 'bending,"'bowing') knees," and He 12.12, "Wherefore let us put off the hands that hang down, and the knees (AV 'feeble') knees." The Gr word used here (παταλωβα, parale-luméno, "paralyzed," "motionless") implies the loss of function, interrupted articulation, the cutting off of vital strength; e.g Gr xallos, elatos, "lame," and see Delitzsch in his Comm. on He, loc. cit.

Such an affection of the knees may be due to different causes. It is, e.g., a very frequent symptom of the disease known in the Orient as beriberi, when the muscles of the lower leg shrink to such a degree as to render voluntary locomotion impossible. It always disables its victim, and is therefore often expressive of general debility, e.g. in Ps 109.24, where such weakness is described as the outcome of protracted fasting. In Ezk 7.17 and 21.7, "All knees shall be weak as water," the expression indicates a forty-fourth refection of the muscles. Psa effect ed the same condition in Belshazzar's case, when he saw the writing on the wall (Dan 5 6), "The joints of his loins were loosed, and his knees smote one against another" (cf Nah 2 10).

The "sore boil . . . in the knees, and in the legs," a disease announced in Dt 28.50 as a punishment upon

Felix Antonius

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FEELING, feeling: The following varieties of meaning are to be noted: (1) "To handle," "grope after" (παθανεῖν, μάθασιν (Gen 27 12; Ex 10 21; 7:2, μήσθαι, Gen 27 21; Jgs 16 26; γινόμαι, διαλείπειν, Acts 17 27). (2) "To know," "understand," "experience" (γινώσκω, βιώσαι, Prov 23 35; γίνομαι, διαλείπειν, Acts 17 27). (3) "To have a fellow feeling," "to place one's self into the position of another," esp. while suffering, "to have compassion" (συμπαθεῖν, συμφατίζον, He 4 15; of 10 34; which is to be carefully distinguished from the similar vb. συμπαθέω, συμφατίζω, which means "to share in the same suffering with another," Rom 8 17; 1 Cor 12 26). See Delitzsch, Comm. on He 4 15. (4) "To feel harm," "pain," "grief," "to be sensitive" (σαρκαίω, παιδαίζω, with the roots path- and pen-, Acts 26 5; or with the negation: "to have ceased to feel," "to be apathetic," "past feeling," "callous," "σαρκαίωσαι, ἀπαθοῖσθαι, perf. part. of ἀφαίρω, ἀπαθοῦν (Eph 4 19) which describes the condition of the sinner, who by hardening his heart against moral influence, has left without a chance of his high vocation, without an idea of the awfulness of sin, without reverence to God, without an appreciation of the salvation offered by Him, and without fear of His judgment. (5) FLEET, WASHING OF. See Foot; Washing of Feet.

FEIGN, fain (Νόμιζέω, μαθάται, μάθαται, μαθάται, λαμάτος, λαματον, occurs (1) in the sense of "to devise," "invent" as the tr of μαθάται, "to form," "to fashion" (Neh 6 8, "Thou feignest them out of thine own heart," of 1 K 13 33, EV "devised of his own heart"); of πλάστος (Acts 28 13, "with feigned words make merchandise of you"); (2) in the sense of "pretense," μαθάται, "to be foreign," "strange" (1 K 14 5, "Feign herself to be another woman," ver 6; of Gen 42 7; Prov 28 24; "to feign madness" (2 Pt 2 3, "with feigned words make merchandise of you"); (3) in the sense of "to feign madness" (David, 1 S 21 13; of Jer 25 16; 50 38); "hypokrismos, to give judgment, or act, under a mask" (Lk 29 38, "who feigned themselves to be righteous"); (4) in the sense of "fraud," "artifice," "deceit," "traitor" (ὁ μάθαται, τριστίρας, "prayer, that goeth not out of feigned lips" (Ps 17 11, sheker, falseness," "a lie," "Judah hath not returned unto me with her whole heart, but feignedly" (Jer 3 10; of 2 Esd 8 29); kăkăsi, "to lie," "to feign, or flatter" (2 S 22 45; Ps 18 44; 66 3; 81 15), where the text of AV and RV, "shall submit themselves," is rendered m, AV and RV, "yield feigned obedience, Heb lie." RV has "feigned" for "mako" (2 S 13 5), and "feigned" for "made" (ver 6). W. L. Walker.

FELIX, Felix, ANTONIUS, an-toh-ni-uss (Phi-lēx, Phelix, from Lat felix, "happy"): A Roman procurator of Judea, appointed in succession to Cumanus by the emperor Claudius, his first which led to the introduction of Felix into the narrative of Acts was the riot at Jerusalem (Acts 21 27). There Paul, being attacked at the instigation of the Asiatic Jews for alleged false teaching and profanation of the temple, was rescued with difficulty by Lysias the chief captain. But Lysias, finding that Paul was a Roman citizen, and that therefore the secret plots against the life of his captive might entail serious consequences upon himself, and finding also that Paul was charged on religious rather than political grounds, sent him to Felix at Caesarea for trial (Acts 21 31—23 34). On his arrival, Paul was presented to Felix and was then detained for five days in the judgment hall of Herod, till his accusers should also reach Caesarea (Acts 23 35). The trial was held before hearing the evidence of Tertullus (see TERTULLUS) and the speech of Paul in his own defence, Felix deferred judgment (Acts 24 1—22). The excuse he gave for delay was the non-appearance of Lyais, but his real reason was in order to oblige the people for the release of Paul. He therefore treated his prisoner at first with leniency, and pretended along with Drusilla to take interest in his teaching. But these attempts to induce Paul to act from failed, and Paul sought favor of neither Felix nor Drusilla, and made the frequent interviews which he had with them an opportunity for preaching to them concerning righteousness and and the final judgment. The case dragged on for two years till Felix, upon his retirement, "desiring to gain favor with the Jews . . . left Paul in bonds" (Acts 24 27). According to the Bezan text, the continued imprisonment of was due to the desire of Felix to purchase his favor; Paul, who was the infamous favorite of Claudius, and who, according to Tacitus (Annals xii.14), fell into disgrace in 55 AD. Tacitus implies that Felix was joint procurator of Judea, along with Cumanus, before being appointed to the sole command, but Josephus is silent as to this. Both Tacitus and refer to his succeeding Cumanus, Jos stating that it was at the instigation of Jonathan the high priest. There is some doubt about the chronology of Felix's tenure of office. Harnack and Blass, following Eusebius and Jerome, place his accession in 51 AD, and the imprisonment of Paul in 54—56 AD; but most modern commentators indicate to the dates 52 AD and 56—58 AD. These latter interpret the last phrase of as "Felix had caused no ordinary a judge unto this nation" (Acts 24 10), as referring to some judicial office, not necessarily that of procurator (see Tacit.), previously held by Felix in the time of Cumanus, in which he so staunchly opposed the persecution of Felix with Judea supplied a reason for the advocacy by Jonathan of Felix's claims to the procuratorship on the deposition of Cumanus. The testimony of Paul to as to the evil character of Felix is fully corroborated by the writings of Jos (Ant. II, xiii). Although he suppressed the robbers and murderers who infested Judaea, and among them the "Egyptian" to whom Lysias refers (Acts 21 88), yet "he himself was more hurtful than them all." When occasion offered, he did not hesitate to employ the sicarii (see ASSASSINS) for his own ends. Trai-
FELLOWS, fel'öz (1 K 7:33). See Wheel.

FELLOW, fel'ō (חָבֵ֣ר, hāḇēr; φίλος, φίλος; ἀδελφός, ἀδελφός): Meant originally a "partner," from fr., "property," and λόγος, "to lay," then "a companion," "an equal," "a person or individual," "a worthless person.

(1) As "companion" it is the tr. of חָבֵר, "associate," "companion," "friend," also hāḇēr, Job 41:6 (Heb 40:30), where we have the original sense of partnership, tr="hands" RV, AV companions"; Ps 45:7, "God hath anointed thee . . . above thy fellows"; of הָבֹּרה (Ecc 4:10; Dn 7:20); of φίλος, "friend," "brother" (Ecc 2:15; Jgs 7:13:14:22); ἀδελφός (or ἀδελφά), "a female friend" (Jgs 11:37; "I and my fellows," RV companions); here AV applies "fellow to a female"; of Bar 6:43, "She reproacheth her fellow, hāḇēr ha-ḥămōn") in Jgs 11:29; "companion of the tr. of "δίσθαν", "fellowship," "μαθητής" Zeo 13:7, "the man that is my fellow," lit. "the man of my fellowship"; hetaires, "companion" (Mt 11:16); μέτοχος, "partner," (cf Lk 5:1; He 1:9, quoted from Ps 45:7; 70:6); (2) As an individual or person "fellow" is the tr. of φίλος, "a man," "an individual:" "make this fellow return" (1 S 29:4 AV, RV "the man"); in the same ver "fellow" is supplied instead of "he." "Fellow" in 1611 meant simply "a man," and it is difficult to say in what passages the ideas of "worthless," etc., are meant to be implied; probably, however, in Jgs 18:25, where the Heb is simply "אנה," "man," and the text is almost the only deviation from the rendering "man," "men," "fast angry, m. RV "bitter of soul" fellows fall upon you;" also Acts 17:5, ἀδελφός, "a man," "certain kind fellows of the baser sort," RV "vile fellows;" cf 2 S 6:20, "vain [φίλος] fellows (supplied); 1 Mac 10:61, "consider fellows" (fellow); Ecclus 8:15, "a bold fellow" (ταλαμάρας), RV "a rash man;" in several places of the OT "fellow" represents zeb, "this," and in these instances there seems to be something of worthless or contempt implied (1 S 31:15 25; 21:1 K 22 27; 2 K 9 11, and, as before, 1 S 29:4 RV); in the NT also "fellow" often represents hētapos, "this," and in most of these cases AV seems to intend something depreciatory to be understood; RV gives simply "man" (Mt 23:26 18:29; 23:29; Acts 13:13); so Ecclus 13:23, "If the poor man speaks, they say, What fellow is this?" RV "who is this?" 1 Mac 4:5, "These fellows flee from us," RV "these men." RV has "fellows" for "persons" (Jgs 9:4), for "men" (11:2); "base fellows" for "men the children of Belial" (Dt 13:13), m., "sons of worthlessness;" ARV "worthless fellow" for "son of Belial" (1 S 25:17:25), "base fellows" for "sons of Belial" (Jgs 19:25; 20:13, etc; RV has also "companion" for "fellow") (Jgs 11:37, as above; Eze 17:19; Dn 2:13), "each man his fellow for another" (2 K 3:23); "fellow by" for "neighbor in" (1 K 20:35).

Fellow-citizen, Fellow-disciple, Fellow-heirs, Yokefellow, etc. In composition, "fellow" always means partner or companion. W. L. Walker

FELLOWSHIP, fel'ō-ship. See Communion.

FEMALE, fe'mal: Two Hebrew words are thus tr:

(1) פָּרָה, nēḇērāh, which is merely a physiological description of the sexual characterio (from פָּרָה, nēḇērāh, "perforate") and which corresponds to עַרְבָּה, "males" (see s.v.).

(2) פָּרָה, nēḇērāh, with the irregular pl. פָּרֵאשׁ, nēḇērāšš (only Gen 7:2, in all other places "wife," "woman"), the fem. form of פָּרָה, "she," "man."

The Gr word is ἰδώσ, ἰθήσ, lit., the "nursing one," "the one giving suck" (from ἰδώσ, ἱθάσ, "to suckle)."

Israelite law seems frequently guilty of unjust partiality in favor of the male sex, but we have to consider that most of these legal and religious disabilities of women can be explained from the social conditions prevailing at the time of legislation. They are therefore found also in contemporaneous gentile religions. Though traces of this prejudice against the weaker sex are found in the NT, the religious discrimination between the sexes has practically ceased, as is evident from Gal 3:28: "There can be no male and female; for ye all are one man in Christ Jesus"; cf also 1 Pet 3:7.

FENCE, fēn's, (צַבָּא, 'āḇār, צַבָּא, mēḇābār): Commonly used in AV in the description of fortified places, as "the walls of," etc.; the tr. "to fortify" (as forms) (Dt 3:5; 9:1, 28, etc): mēḇābār, "fenced city," is a fortified place (Nu 33:17:36; Josh 10:20; 19:35, etc; māḏōr, "fenced cities," means "bulwark," "citadel," (2 Ch 8:5); sēdāh, "fortification," (2 Ch 15:23; 14:2, 14:6; 21:3); for "fenced" ARV substitutes "fortified" in all these instances; in Dn 11:15, mēḇābār is a "well-fortified city," in "the fortified cities," ERV "well-fenced," "fence" is also the tr. of ḡāḏēr, "a wall," or "fence" (Job 19:8 ARV, "walled up" [gāḏār]; Ps 62:3); "צָבָא, to loosen" (the ground) as with a mattock (Isa 5:2, where AV has "fenced" it [the vineyard], ARV "digged it," ERV "made a trench about it," in "dug it"); συκῆ, "to interweave" or "interlace" (Job 10:11, RV "clothed"); "māḏōr, to become full" (2 S 23:7, RV "armed," m. Heb filled)."

ERV has "fence" for "wall" (Nu 22:24; Isa 5:5; Hos 2:26; ERV "voting" wall, "for," hedge (Ecc 10:9; Ezk 13:2; 2 K 15:20; Lk 10:39); "fenced," RV "well-fenced," for "citadel" (Nu 13:28; Dt 1:28; ARV "fortified"); cf for "forest" (Job 24:31); Neh 9:25, 19:20, the "city of Mībzar-zor, that is, the fortress of Tyre," ERV "fenced," for "hedge" (Lam 3:7; ARV "walled") for "incidence of," for "incidence of," for ARV "fortified" (Isa 36:1; 37:26, etc); "fences" for "hedges" (Ps 80:12; Ps 80:12, "wall"); in Jer 49:3, ERV and ARV have "fences." See also HEDGER.

FENCED CITIES. See FORTIFICATION.

FERRET, fer'et (כַּפָּד, 'āḏākāh, RV GECKO): Occurs only in Lev 11:30 AV, in the list of animals which are unclean "among the creeping things that creep upon the earth." RV has "gecko" with the marginal note, "Words of uncertain meaning, but probably denoting four kinds of lizards." The list of animals in Lev 11:29-30 includes (1) הֶקֶט, RV "weasel," (2) "skhkbār, RV "mouse," (3) "cābb, RV "toastoe," RV "great lizard," (4) "āḏākāh, RV "ferret," RV "gecko," (5) קִנְיַת, RV "chameleon," RV "land crocodile" (6) "rāḇmā, RV "lizard," (7) "hōmed, AV "snail," RV "sand lizard," (8) "żāḇōm, RV "mole," RV "chameleon." It will be noted that while RV makes the first two mammals and the remaining six reptiles, AV makes not only (1) and (2) but also (4) and (5) (6) and (7) a malark. So far as this general classification is concerned AV follows the LXX, except in the case of
it must be borne in mind that all these words except (2) occur only in this passage, while (2) and (8) occur each in only a few passages where the context throws but uncertain light upon the meaning. Under these circumstances we ought to be content with the rendering of the LXX, unless from philology or tradition we can show good reason for differing. For ἐνδυναμός, LXX has ἀνυμελός, μυκέτις, which occurs in Herodotus and Aristotle and may be a shrew mouse or a field mouse. Just as the next word, κοῤῥός, is found in other passages (see CHAMELEON) with the meaning of "strength," so ἐνδυναμός occurs in several places (of "securing" or "signing" (Ps 12 5; 79 11; 102 20; Mal 2 13). It seems to be from the root, ἀνακρ., "to choke," "to be in anguish" (of ἀνάκρ., "a collar"; θανακ(.kρ., "to choke"; Arab. ἁνγκ, "neck"; Arab. ἄνακρ, "to strange;" Gr ἁνκρ. Lat angustus; Ger. enge, Nacker; Eng. "anxious," "neck"). Some creature seems to be meant which utters a low cry or squeak, and neither "ferret" (AV) nor "gecko" (RV) seems to have a better claim than the older LXX rendering of ἀνυμελός—"shrew mouse" or "field mouse."

ALFRED ELY DAY

FERRY-BOAT, fer'i-bát (2 S 19 18). See SHIPS AND BOATS.

FERVENT, für'vent (πυγα, δαλός; κτινρητιν, translated, Θεον, δοξον. §6) "Fervent" (from Lat. fervère, "to boil") does not occur in AV of the OT, but RV gives it as the tr. of δαλός, "to burn" (Prov 26 25), instead of "heating, fervency"; it is used of the heart in the NT (Rom 12 11, "in fervent spirit, Acts 18 25, "soul fervent" (2 Cor 7 7, RV "seal"), in Jas 5 16 AV has: "The effectual fervent prayer of a righteous man availeth much," where the Gr. is: πρός συναγείται δίδασκαλον ενεργομένος, which RV renders, "The supplication of a righteous man availeth much in its working."

"Fervently" is the tr. of ἐνεργομένης, "to strive or struggle." (agonise), Col 4 12 AV, RV "Ephaphras...striving for you in your prayers;" of ἐνεργομένης, lit. in the NT, as in, for example, 1 Pet 2 26, RV "Love one another from the heart fervently;" of 1 Pet 4 8, "fervent in your love among yourselves;" of Christian love also of ἀγαπάω, "to love," this being the same word in the Gr. but Jesus Christ's love was "stretched out" to the uttermost.

RV has "fervently" for "earnestly" (Jas 5 17, with prayer). W. L. WALKER

FESTIVAL, fe's-ti-val. See FASTS AND FESTS.

FESTUS, fes' tus, Porcius, por'shi-us (Πορκίος Φύλας, Porcius Phatus): The Roman governor or procurator who succeeded Felix in the province of Judea (Acts 24 27), and was thus brought into prominence in the dispute between Paul and the Sanhedrin which continued after the retirement of Felix (chs 25, 26). Upon the arrival of Festus in Jerusalem, the official capital of his province, the Jews besought him to send Paul from Caesarea to Jerusalem to appear before them, intending to kill him on the way in order to escape by bribing him (25 3). Festus at first refused their request, and upon his return to Caesarea proceeded himself to examine Paul (ver 6). But on finding that the evidence was conflicting, and reflecting that, as the accused was apparently charged on religious rather than political grounds, and because the Sanhedrin was a more suitable court for his case than a Roman tribunal, he asked Paul if he were agreeable to make the journey to Jerusalem (vs 7–9). But Paul, who knew well the nefarious use that the Jews would make of every discreditable accusation which was cast upon him, was willing to grant them, made his appeal unto Caesar (vs 10–11). To this request of a Roman citizen acceded on a capital charge (cf ver 16), Festus had perforce to give his consent (ver 12). But the manner of his consent would prevent him from exposing himself to the distrust shown by Paul. By the words "unto Caesar shalt thou go," Festus implied that the case must now be proceeded with to the end: otherwise, had it been left in his own hands, it might have been quashed at an earlier stage (cf also 26 22). Meantime King Agrippa and Bernice had arrived in Caesarea, and to these Festus gave a brief explanation of the circumstances (26 13–21). The previous inquiries of Festus with Paul and his accusers had "nothing but to concern me as to the exact nature of the charge. Paul was therefore summoned before the regal court, in order both that Agrippa might hear him, and that the governor might obtain more definite information for insertion in the report he was required to send along with the prisoner to Rome (vs 22–27). The audience which followed was brought to an abrupt conclusion by the interruption of Paul's speech (26 1–23) by Festus: "Paul, thou art mad; thy much learning is turning thee mad" (ver 24). Yet the meeting was sufficient to convince both Agrippa and Festus that "this man doth nothing worthy of death or of bonds" (ver 31). While Festus displayed a certain contempt for what he regarded as the empty emotions of a harangue which had been bestowed on Festus, in that he freed the country from many robbers (Socius: Jos, Ant, XX, vii–x; BJ, ii, xiv, 1), but his procuratorship was too short to undo the harm wrought by his predecessor. The exact date of his accession to the office is uncertain, and has been variously placed at 55–61 AD (cf Knowling in Ezpos Gr Test., ii, 488–59; see also FELIX). C. M. KERR

FETCH, fech (πέρτα, δαλός): Has generally the meaning of "to bring;" it is commonly the tr. of Heb דָּלַּה, "to take" or "lay hold of," Heph. "to be brought, seized or snatched away" (Gen 18 4, etc; 27 9, etc; 42 16; 1 S 4 3; 1 K 17 10, etc); twice of νὰ ἄνευν, Christian love (Rom 5 7, RV "no hindrance"); of ἐκπεφυγα, "to come in" (2 Ch 1 17; Neh 8 15), of ἀλαν, "to cause to come up" (1 S 5 21; 7 1); of ἀνάδον, "to cause to come out" (Nu 20 10, ARV "bring forth"; Jer 25 28), and of a number of other words.

In the NT it is the tr. of εὐδοκῶ, "to lead out" (Acts 18 37, "Let them come themselves and fetch us out," RV "bring"); "to fetch a companion" is the tr. of βοηθάω (Nu 34 5; Jos 15 3, RV "turn," "turned about;" 2 S 5 23, RV "make a circuit"); of περιέρχομαι (aor. 2, περιέβαλλον), "to go about," "to wander up and down" (of a ship driven about; Acts 25 13, RV "made a circuit," m "some ancient authorities read cast loose"); of περιέρχομαι (aor. 2, περιέβαλλον), "to go about," "to wander up and down" (of a ship driven about; Acts 25 13, RV "made a circuit," m "some ancient authorities read cast loose").

RV has "fetch" for "bring" (1 K 3 24), for "call for" (Acts 10 5; 11 13); "fetched" for "called for" (Est 5 10), for "took out" (Jer 37 17); "fetched" for "took" (2 Ch 8 15).

W. L. WALKER

FETTER, felt' er: Found only in the pl. in both OT and NT; fetters of iron (Ps 105 18; 149 8); so probably Mk 5 4; Lk 8 29) or brass (Jgs 16 21; 2 K 25 7) were frequently used for securing prisoners. See Chain.

Figurative: of trouble (Job 36 8).

FEVER, fē'ver (πυγα, καθαθαθ, πυγα, καθαθαθ, dalleketh; μυρηκός, pureōs, derived from a root signifi-
flying "to burn"): A peri-teric term, applied to all diseases characterized by high temperature of body. Several forms of febrile disease are among the commonest of all maladies in Pal today, as they were also in the period covered by the Bible history. Of these the most prevalent is afebrile or intermittent malarial fever, which is common in all parts but esp. in low-lying districts or places where there are pools or marshes in which mosquitoes breed, these insects being the commonest carriers of the malaria bacillus. These fevers are generally more severe in late summer and autumn, when the mosquitoes are most numerous, and they then cause many deaths among the people owing to the sudden drop of temperature at sunset. During the day one uses as light clothing as possible, but immediately after sunset the air becomes chilly and damp, and the physiological resistance to the influence of the parasite is remarkably diminished. On this account travelers in Pal at this season should be particular to avoid exposure to these evening damps, and to use mosquito curtains invariably at night. In most tropical countries now houses are rendered incognito-proof by electric wire netting, and thereby the risk of infection is much diminished. In Pal the marshes of the shore about Banias and the Water of Merom, the Shephelah, and the Jordan valley are the most fever-stricken regions of the country. The name chillath is the burning age in Lev 26:16 AV (RV "fevers"), and is coupled with delileath, 4th inflammation in Dt 28:22. LXX renders the former word purëtos, and the latter rhigos in this passage, a coagulation which is interesting as being the same as Lk 8:40, where the fuller rhigopurëtos in his description of a fever identical with that common in Pal. In Lev the word in LXX is tkeros which lit. means jaundice, a disease otherwise not mentioned in the Bible. In Pal as in other malarious countries the conditions of jaundice or yellowing of the skin frequently accompanied repeated and protracted attacks of fever which cause organic disease of the liver. On this account Hippocrates describes all fevers as due to a perverted secretion of bile. These fevers begin with severe shivering fits, hence the name rhigos which is used by Hippocrates. This is followed by a period of burning dry heat, ending in a period of profuse perspiration. Such attacks may take place daily, forming as it were a regular cycle by separating the end of one fit from the onset of the next. The commonest type however is that called tertian, in which a whole day separates one fit from the next. In some of the severe fevers which are described in the Jordan valley the temperature never falls to the normal, and while there is a short remission between the attacks with a body heat a little above the normal, there is no intermission. Rarer febrile conditions which have been met with in Pal, such as the Malta fever, present the same characteristics and may continue for months. Cases also of genuine blackwater fever have been recorded by several authorities. It is probable that in former days these fevers were even worse than they are now, as ancient medicine knew of no certain remedy for them. At present they generally yield at once to treatment by quinine, and in my own experience I believe that the administration of this remedy in large and repeated doses is the most effectual treatment. Other febrile diseases are rife in certain districts in Pal, and probably existed in Bible times. Typhoid is common in some crowded towns and villages, and considering how little protected the wells are from contamination, the wonder is that it is not more prevalent. When there is a high temperature typhus then, as now, was present as an occasional epidemic in the more crowded cities, but even the physicians of Greece and Rome did not differentiate these diseases. All these fevers seem also to have existed in Egypt to much the same extent as in Pal. The Papyrus Ebers speaks of "a fever of the gods" (46) and another called "a burning of the heart" (102). Its causation is attributed to the influence of the "god of fever," and the evil sequels of the disease as it affects the heart, stomach, eyes and other organs are described in terms which remind us of the minute passages in Lev 26 and Dt 28. The conditions there mentioned, such as consuming the eyes and causing sorrow of heart or pining away of the soul, graphically describe the mortal frequent sequels of affecting those in the Shephelah villages who have suffered from frequent returns of fever, and who in consequence have developed serious local affectations of the liver, spleen and other organs. Before the introduction of quinine, cases of this kind must have been much more commonly met with than they are now. It is probable that this state is that called shabepheth, or consumption, in these passages. Another form of fever, korhur, the "extreme burning" of AV or "feyry heat" of RV, is coupled with the other forms of fever in Dt 28:22. This is called in LXX erethismos or irritation, and may have been a feverish condition with a reddened skin, possibly erysipelas or else one of the eruptive fevers. At one time breaks of scabies, measles, and erysipelas are of fairly frequent occurrence and are often very severe. In the NT fever is mentioned eight times. The disease which affected Simon's wife's mother is called a "great fever" (Lk 8:41), and that which nearly proved fatal to the nobleman's son in the same district was also a fever (Jn 4:52). Cases of the kind are common all round the Sea of Galilee at the present day. ALEX. MACALISTER

FIELD, feld. See AGRICULTURE.

FIERY HEAT, fīr'i-ē, fīr'i hē't: In Dt 28:22, where AV has "an extreme burning." See FEVER.

FIERY SERPENT. See SERPENT.

FIG, FIG-TREE, fig'tērē (Τῆτρις, τέναθ, pl. τῆτριστα, τέναστα, specially "figs"; דֶּתַר, pāggim, "green figs" only in Cant 2:13; στάρχ, 1, Fig-Trees (in figs) 2, Hur-fig or figs, σάκκος, τό 'fig': in the OT. The earliest OT reference to the fig is to the leaves, which Adam and Eve converted into aprons (Gen 3:7). The promised land was described (Dt 8:8) as "a land of wheat and barley, and vines and fig-trees and pomegranates," etc. The spies who visited it brought, besides the cluster of grapes, pomegranates and figs (Nu 13:23). The Israelites complained that the wilderness was "no place of seed, or of figs, or of vines, or of pomegranates" (Nu 20:5). When Egypt was plagues, the fig-trees were smitten (Ps 105:33); a similar punishment was threatened to unfaithful Israel (Jer 5:17; Hos 2:12; Am 4:9). It is only necessary to ride a few miles among the mountain villages of Pal, with their extensive fig gardens, to realize what a long-lasting injury would be the destruction of these slow-growing trees. Years of patient labor—such as that briefly hinted at in Lk 13:7—must pass before a newly planted group of fig-trees can bear profitably. Plenty of fruitful vines and fig-trees, specially in the Jordanvalley, thus came to be emblematical of long-endurcd peace and prosperity. In the days of Solomon 'Judah and Israel dwell safely, every man under his vine and under his fig-tree.' (1 K 4:25). Cf also 2 K 18:31; Is 16:8; Mt 21:19; Mk 11:13; Lk 20:16; Zec 3:10; 1 Mac 14:12. Only a triumphal palm and a fig-tree could rejoice in Him "though the fig-tree shall not flourish" (Hab 3:17).
The Ficus carica, which produces the common fig, is a tree belonging to the N.O. Urticaceae, the nettle family, which includes also the banyan, the India rubber fig-tree, the sycamore fig and other useful plants. Fig-trees are cultivated all over the Holy Land, esp. in the mountain regions. Wild fig-trees—usually rather shrubs than trees—occur also everywhere; they are usually barren and are described by the felahin as "male" trees; it is generally supposed that their presence is beneficial to the cultivated variety. The immature fruits harbor small insects which convey pollen to the female flowers and by their irritating presence stimulate the growth of the fruit. Artificial fertilization has been understood since ancient times, and there may be a reference to it in Am 7 14.

Fig-trees are usually of medium height, 10 or 15 ft. for full-grown trees, yet individual specimens sometimes attain as much as 25 ft. The summer foliage is thick and surpasses other trees of its size in its cool and dense shade. In the summer owners of such trees may be seen everywhere sitting in their shadow (Jn 1 48). Such references as Mic 4 4; Zec 3 10, etc. probably are to this custom rather than to the not uncommon one of having a fig-tree overhanging a dwelling.

The fruit of the fig-tree is peculiar. The floral axis, instead of expanding outward, as with most flowers, closes, as the flower develops, upon the small internal flowers, leaving finally but a small opening at the apex; the axis itself becomes succulent and fruit-like. The male flowers lie around the opening, the female flowers deeper in; fertilization is brought about by the presence of small hymenopterous insects.

There are many varieties of figs in Pal differing in sweetness, in color and consistence; some are good and some are bad (cf. Jer 24 1 8; 29 17). In Pal and other warm climates the fig yields two crops annually—an earlier one, ripe about June, growing from the "old wood," i.e. from the midsummer sprouts of the previous year, and a second, more important one, ripe about August, which grows upon the "new wood," i.e. upon the spring shoots.

By December, fig-trees in the mountainous regions of Pal have shed all their leaves, and they remain bare until about the end of March, when they commence putting forth their tender leaf buds (Mt 24 32; Mk 13 28.32; Lk 21 29-33), and at the same time, in the leaf axils, appear the tiny figs. They belong to the early signs of spring:

"The voice of the turtle-dove is heard in our land; The fig-tree ripeneth her green figs" (pagan) 12 13.

These tiny figs develop along with the leaves up to a certain point—to about the size of a small cherry—and then the great majority of them fall to the ground, carried down with every gust of wind. These are the ripe figs" (el'asher), they are more appropriately in AV, as "untimely figs"—of Rev 6 13. Cf also Isa 34 4 AV—in RV "leaf" has been supplied instead of "fig." These immature figs are known to the felahin as taksh, by whom they are eaten as they fall; they may even sometimes be seen exposed, but in the case of many trees the whole of this first crop may thus abort, so that by May no figs at all are to be found on the tree, but with the best varieties of fig-trees a certain proportion of the early crop of figs remains on the tree, and this fruit reaches ripeness about June. Such fruit is known in Arab. as dafar, or "early figs," and in Heb as bikkurith, "the first-ripe" (Isa 28 4; Jer 24 2; Hos 10 9). These are now, as of old, esteemed for their delicate flavor (Mic 7 1, etc.).

The miracle of Our Lord (Mt 21 18-20; Mk 11 12-13.20.21) which occurred in the Passover season, about April, will be understood (as far as the natural phenomena are concerned) by the account given above of the fruition of the fig-tree, as repeatedly observed by the present writer in the neighborhood of Jerus. When the young leaves are newly appearing, in April, every fig-tree which is going to bear fruit at all will have some taksh ("immature figs") upon it, even though "the time of figs" (Mk 11 13 AV), i.e. of ordinary edible figs—either early or late crop—"was not yet." This taksh is not only eaten bare, but it is sure evidence, even when it falls, that the tree bearing it is not barren. This acted parable must be compared with Lk 13 6.9; now the time of judgment was surely coming, the fate of the fruitless Jewish nation was forcibly foretold.

While fresh figs have always been an important article of diet in their season (Neh 13 15), the dried form is even more used. They are today dried in the sun and threaded on strings (like long necklaces) for convenience of carriage. A "cake of figs" (tbb'elalh, lit. "pressed together") is mentioned (1 S 30 12); Abigail gave 200 such cakes of figs to David (2 S 18); the people of N. Isracl sent, with other things, "cakes of figs" as a present to the newly crowned David (1 Ch 12 40). Such masses of figs are much used today—they can be cut into slices with a knife like cheese. Such a mass was used externally for Hiceziah's "boil" (Isa 38 21; 2 K 20 7); it was a remedy familiar to early medical writers.

E. W. G. Masterman

FIGHT. See War; Games.

FIGURE, fig'or, fig'yur (.']op. ^trap, gemel, g'mel; t'ros, t'poos); The tr. of gemel or g'mel, "a likeness or image": perhaps a transposition of cedem, the usual word for likeness; it is elsewhere trd "idol" and "image" (D't 4 16, "the similitude of any figure," i.e. "in the form of any figure"); of tabbnith, "form or likeness" (Isa 44 13, "shapeth it [the idol] . . . after the figure of a man"); of Dt 4 16; of mitka'ath, "carving," "carved work" (1 K 6 29): "And he carved all the walls of the house
round about with carved figures of cherubim and palm-trees and open flowers, within and without, only here and in ver 32, 7 31 where the word is trd “carving” and “graving”; in the NT “figure” is the tr of tupos, primarily “a mark,” “mark,” “print,” “impressed figure,” “impression made by blows,” “hence, “image,” “statue,” tropically “form,” “manner”; a person bearing the form or figure of another, having a certain resemblance, preceding another to come, model, exemplar (Acts 7 49), “the figures [images] which ye have made to worship them”; Rom 5 14, “who is the figure [RV “a figure”] of him that was to come,” that is, the first Adam was a type of the second Adam, Christ; of antitupon, which that corresponds to a type or model (He 9 24 AV, “Christ is not first entered into the holy places made with hands, which are the figures of the true; but into heaven itself”), the meaning is simply the correspondence, or likeness (of the tabernacle to heaven), therefore RV renders “like in pattern to the true” (1 Pet 3 21, “the like figure whereunto [even] baptism doth also now save us,” i.e. baptism is the type of the ark “wherein . . . eight souls were saved [or brought safely] through water,” RV “which also after a true likeness [in “the type!”] doth bear man’s blood, ready [the life of] the Person,” being alongside, “a comparison,” “similitude,” hence, image, figure, type (He 9 9, which was a figure for the time then present), ARV “which is a figure for the time present,” BVR “parable and [now] present,” NIV “parable and present”), In the high priest into the Holy of Holies was a type of Christ’s entrance into heaven; 11 19, “from whence [from the dead] also he received him in a figure,” i.e. Abraham received Isaac back from the dead as it were, in the likeness of a resurrection, he not being actually dead, ARV “from whence he did also in a figure receive him back,” BVR “in a parable,” metaeschemato, “to change the form or appearance, “to transfer figuratively” (1 Cor 4 6, “these things, brethren, I have in a figure transferred to myself and Apollos;” the Geneva version reads “I have figuratively described in my own person”). Paul is “substituting himself and Apollos for the teachers most in repute at Corinth that he might thus avoid personal criticism.”

“Figure” is supplied in Ecles 49 9, with en òmbro, “He made mention of the enemies under the figure of the rain,” RV “He remembered the enemies in storm,” in Gr rain.

FILTH, filth, FILTHINESS, fil-thi-ness, FII-ThY, fil-thi (pôsh, gôsh, pôsh; šôm, šôm; ḫuūdî, ḫuūpîš): The word once tr “filth” in the OT is gôsh “excrement” or “dung,” elsewhere tr “dung” (Isa 4 4, used figuratively of evil doings, sin, “the filth of the daughters of Zion”; of Prov 30 12); in the NT we have perkótharmin, “cleansings,” “weepings,” “offscourings” (1 Cor 4 13, “We are made as the filth of the world,” RV “or refuse”); ḫuūpîš, “filth,” “dirt,” LXX for gôsh in Isa 4 4 (1 Pet 3 21, “the filth of the flesh”)

“Filthiness” is the tr of šôm, “uncleanness” (viral, Lev 5 3; Hab 2 12, 13), used figuratively of moral impurity, tr “filthiness” (Ezer 6 21; Lam 1 9; Ezek 22 15; 24 11.13 bis; 36 25; rôdsh, “impurity” (2 Ch 29 6); figuratively (Ezer 9 11); RV has “uncleanness,” but “filthiness” for uncleanness at close of verse. In the high priest into the Holy of Holies was a type of Christ’s entrance into heaven; 11 19, “from whence [from the dead] also he received him in a figure,” i.e. Abraham received Isaac back from the dead as it were, in the likeness of a resurrection, he not being actually dead, ARV “from whence he did also in a figure receive him back,” BVR “in a parable,” metaeschemato, “to change the form or appearance, “to transfer figuratively” (1 Cor 4 6, “these things, brethren, I have in a figure transferred to myself and Apollos;” the Geneva version reads “I have figuratively described in my own person”). Paul is “substituting himself and Apollos for the teachers most in repute at Corinth that he might thus avoid personal criticism.”

FILE, fil: Found only in 1 S 13 21, but the text here is obscure. The Heb (pâšâr pîm) signifies “bluntness of edge,” and is so rendered in RVm. See Tools.

FILLET, fillet (תַּלְמָד, hâlîy, פִּילָט, ḥâshûkh):
(1) ḥâshûkh, from a root not used, meaning probably “to sew,” therefore a string or a measuring rod or cord, and so a line, tape, thread, fillet. Jer 52 21 and tr “line” (AV “fillet”), measuring 12 cubits long, encircling brass pillars standing 18 cubits high, part of the temple treasure plundered by the Chaldeans; and many other things “that were in the house of Josho, did the Chaldeans break in pieces.” Tr “thread,” used by Rahab, in Josh 2 18, and “cord,” “three fold,” “is not quickly broken” in Eccl 4 12.
(2) ḥâshûkh, from a root meaning “to join” and therefore something joined or attached, and so a rail or rod between pillars, i.e. a fillet. The hangings of the court of the tabernacle were supported by brass pillars set in brass sockets, “The hooks of the pillars and their fillets shall be of silver” (Ex 27 10.11). The embroidered screen for the door of the Tent of the Assembly, “figured, gored, embroidered” (Nu 33 32, “the best of any kind”; of Gen 46 18; Dt 32 32, etc (Ps 81 16, “the finest of the wheat,” RVm Heb “fat of wheat”); (4) sôrîth, “fine combed” (Isa 19 9, “fine flax,” RV “combed flax”). In other places it expresses a quality of the substantive: kehe’m, “fine gold” (Job 31 24; Dtn 10

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FINE, fn (adj., from Lat. finis, “to finish”): Indicates superior quality. Only in a few instances does “fine” represent a separate word: (1) fôbh, “good,” (2) qualité gold (2 Ch 3 3 G.S.; “fine gold,” of Gen 2 12 “good”; (3) fine gold (Lam 4 1, AV “most fine gold,” RV “most pure gold,” lit. “good fine gold”), copper (Ezer 8 27, RV “fine bright brass”); fôbh, Aram. (Dtn 32 12, “fine gold”), (2) pâs, “refined” (Cant 1 11, “the new wine fine gold”), (3) good (Cant 9 11, “the best of any kind”; of Gen 46 18; Dt 32 32, etc (Ps 81 16, “the finest of the wheat,” RVm Heb “fat of wheat”)); (4) sôrîth, “fine combed” (Isa 19 9, “fine flax,” RV “combed flax”). In other places it expresses a quality of the substantive: khehem, “fine gold” (Job 31 24; Dtn 10

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5, RV “pure gold”); pāz, used as a noun for refined gold (Job 28:17; Ps 19:10; Prov 8:19; Isa 13:12; Lam 2:19; Heb 11:12, “pure gold” (Prov 3:14; cf Ps 68:13, “yellow gold”); sôleth, “fine meal,” rendered “fine flour,” rolled or crushed small (Lev 2:1. 4:5, etc.); semidalis, “the finest wheat flour” (Rev 18:15); semelah sôleth, “fine meal” (Gen 16:18; “sîdhôn linear garment,” (LXX sindôn, Prov 31:24 AV; Is 3:25 AV; shéshû, “fine linen” (Gen 41:42; Ex 25:4, etc.) in Prov 31:22 AV has “sîlk,” shéshû (Exk 16:13, “fine flour”; ’etên, “what is twisted or spun, “yarn” (Prov 7:16 AV, “fine linen of Egypt,” RV “yarn of Egypt”); bâq; “fine linen” (Is 23:3; Ps 109:14; “cotton or linen” “fine linen” (1 Ch 4:21; Ex 27:16, etc. 2 Chr 2:52, AV “white,” RV “fine”); bâssos, “byssus,” “linen from bāq (LXX for which, 2 Chr 2:14 and 3:14), deemed very fine and precious, worn only by the rich (Lev 16:19; Rev 3:12; bâssinos, “byssine,” made of fine linen, LXX for bāq (1 Chr 15:27). Rev 18:16, “clothed in fine linen,” RV “arrayed” (19:8,4); sindôn, “fine linen” (Mk 16:46, “He bought fine linen,” RV “a linen cloth”; cf Mk 14:36, Mk 23:53); was used for wrapping the body at night, also for wrapping round dead bodies; sindôn is LXX for sâdhtîn (Jgs 14:12.13; Prov 31:24); châlcolhônon (Rev 1:15; 2:18, AV “fine brass”).

The meaning of this word has been much discussed: châlkoûs is “brass” or “gold” in Gr (with many compounds), and lâbâse is the LXX for ἀλατόμος, “frankincense,” which word was probably derived from the root ἀλατέω, “to burn;” this would give glowing brass, “as if burned in a furnace”; in Dt 10:6 it is ἀλάτιος καθάλα, AV “polished brass,” RV “burnished brass” (kallês, “to glow” Plumptre deemed it a hybrid word composed of the Gr ἀλατός, “brass,” and the Heb kâthôn, “white,” a technical word, such as might be familiar to the Egyptians; RV “burnished brass” (Weymouth, “silver-bronze when it is white-hot in a furnace,” the whiteness being expressed by the second half of the Gr word. See Thayer’s Lexicon).

In Apoc we have “fine linen,” bâssinos (1 Eed 3:6, “fine bread”; the adj. kathâros, separate (Jth 10:15, RvM “pure bread”); “fine flour” (Eccles 36:2; 38:11); semidalis (Bêl ver 3; 2 Mace 1:8, AV “meal offering”). W. L. Walker

FINER, fin‘ér, FINING, fin‘ing (Prov 26:4 AV). See Refiner.

FINES. fine. See PUNISHMENTS.

FINGER, fin‘gér (Heb and Aram. פָּנִי, ‘êfâd; סְנַדְלוֹס, ἀκτιόνα, ἄκτιονα). The fingers are to the Oriental essential in conversation; their language is frequently very eloquent and expressive. They often show what the mouth does not dare to utter, esp. grave insult and scorn. The scandalous person is thus described in Prov 6:13 as “teaching” or “making signs with his fingers.” Such insuliting gestures (compare e.g., the gesture of Shimei in throwing dust or stones at David, 2 Sam 16) are even now not infrequent in Pal. The same habit is alluded to in Isa 59:9 by the expression, “putting forth of fingers.”

The fingers were decorated with rings of precious metal, which, with other jewelry worn ostentatiously on the body, often formed the only possession of the wearer, and were therefore carefully guarded. In the same way the law of Jeh was to be kept: “Bind them [my commandments] upon thy fingers; write them upon the tablets of thy heart.” (Prov 7:3). 

Fir: 1. OT References (Isa 55:13; Hos 14:10), used with the cedar (2 K 20:23; Ps 104:17; Isa 14:8; Zec 11:2); its boughs were wide and great (Eek 31:8); it was evergreen (Hos 14:8); it could supply boards and timber for doors (1 K 6:15.54); but was not suitable for roofing, and planks for shipbuilding (Eek 27:5). In 2 S 6:5 we read: “David and all the house of Israel played before Jeh with all manner of instruments made of
fir-wood," etc. It is practically certain that the reading in the passage in 1 Ch 13:8 is more correct: "David and all Israel played before God with all their might, and with much singing, etc."

There is therefore no necessity to suppose that b'rōsh was a wood used for musical instruments.

The identity of b'rōsh is uncertain. It was a name applied either to several of the Conifers in common or to one or more outstanding species. If the first interpretation is the case, it can only seek for the most suited to OT requirements.

2. The Identity of "B'rōsh"

The Aleppo pine, Pinus Halepensis, is a tree of uncommon beauty in the Lebanon, and its wood is not of special excellence and durability. A better tree (or couple of trees) is the shērēb of the Syrians; this name includes two distinct varieties in the suborder Cypresseae, the fine tall juniper, Juniperus excelsa, and the cypress, Cypresus sempervirens. They both still occur in considerable numbers in the Lebanon and And-Lebanon; they are magnificent trees and produce excellent wood—resinous, fragrant, durable. If these trees were not classed locally, as now, under one name, then the cypress list of the two more probably the b'rōsh. The coffins of Egypt mummies were made of cypress; a compact variety of this cypress is cultivated all over the Turkish empire by the Moslems as an ornament in cemeteries. From early times the cypress has been connected with mourning.

In the Apoc there are two definite references to the cypress (ὑπάρχων, καρπών). In Sir 24:13, wisdom says:

"I was exalted like a cedar in Libanus.
And as a cypress tree on the mountains of Hormon."

And in Sir 50:10 the high priest Simon is said to be

"as an olive tree budding forth fruits,
And as a cypress growing high among the clouds."

These passages, esp. the former, certainly favor the idea that b'rōsh was the cypress; the name may, however, have included allied trees.

E. W. G. Masterman

FIRE, fiR (קָרָך, קַרָב; φω, πῦρ): These are the common words for fire, occurring very frequently. "Ur, light" (Isa 24:15 AV; of RV: 31:9, and see Fizes), nār (Arum) (Dn 3:22 f) are found a few times, also eshākāh (Jer 6:29), and b'ērāh (Ex 22:6), once each. Acts 28:23 has purd, "pyre," and Mk 14:54; Lk 22:50, phōs, "light," RV "in the light of the fire." "To set on fire," wḏrāh (2 S 14:31), lḥāḥ (Dt 32:22, etc.), ḫqōṣō (Jos 3:6). Fire was regarded by primitive peoples as supernatural in origin and specially Divine. Molech, the fire-god, and other deities were worshipped by certain Canaanites, and other tribes with human sacrifices (Dt 12:31; 2 K 17:31; Ps 106:37), and, although this was specially forbidden to the Israelites (Lev 18:21; Dt 12:31; 18:10), they too often lapsed into the practice (2 K 15:3; 21:6; Jer 7:31; Ezk 20:26-31). See MOLECH; IDOLATRY.

Fire in the OT is specially associated with the Divine presence, e.g. in the making of the Covenant with Abraham (Gen 15:17), in the Literal bush (Ex 3:2), in the pillar of fire (13:21), on Sina (19:18), in the flame on the altar (Jgs 13:20). Jeh was "the God that answered by fire" (1 K 18:24-38). In the Law, therefore, sacrifices and offerings (including incense) were to be made by fire (Ex 12:8-9:10; Lev 1). Fire from Jeh signified the acceptance of certain special and separate sacrifices (Jgs 6:21; 1 K 18:38; 1 Ch 21:26). In Lev 9:24 the sacrificial fire "came forth from before Jeh." The altar-fire was to be kept continually burning (Lev 6:12-13; 8:10), and by other than the sacred altar-fire was punished by "fire from before Jeh." (10:12). Fire came from heaven also at the consecration of Solomon's Temple (2 Ch 7:1).

According to 2 Mac 1:10-22, at the time of the Captivity priests set fire in a well, and Noahemiah found it again, in a miraculous way, for the Second Temple. Later, Macabaeus is said to have preserved by "stirring stones and taking fire out of them." (10:3).

Fire was a frequent instrument of the Divine primitive wrath (Gen 19:24; Ex 9:23 [lightning]; Nu 11:1; 16:35; etc.; Ps 104:4, RV "Who maketh... his flame of fire his ministers"). Fire shall yet dissolve the world (2 Pet 3:12). It was frequently used by the Israelites as a means of destruction of idolatrous objects and the cities of their enemies (Dt 4:39; 13:3; 13:16; Josh 6:24; etc., frequently); sometimes also in purification (Lev 20:14; 21:9; Josh 7:25; 2 Macc 7:5).

The domestic use of fire was, as among other peoples, for heating, cooking, lighting, etc., but according to the Law no fire could be kindled on the Sabbath day (Ex 34:4, it was employed also for melting (32:24), and refining (Nu 31:23; Mal 3:2, etc.). For the sacrificial fire wood was used as fuel (Gen 23:6; Lev 6:12); for ordinary purposes, also charcoal (Prov 25:22; Isa 6:6, RV "for hot stone"); Hal 3:5, RV "flour boils m. or burning coals"; Jn 21:19, "a fire of coals." RV "Gr. a fire of charcoal!" Rom 12:20; branches (Nu 15:22; 1 K 17:12); thorns (Ps 58:9; 118:12; Ecel 7:6; Isa 33:12); grass and other herbage (Mt 5:21; Lk 12:28).

Fire was an emblem (1) of Jeh in His glory (Dul 7:9); (2) in His holiness (Isa 4:4); (3) in His jealousy for His sole worship (Dt 4:24).

2. Figurative Use (Isa 4:4); (4) of His exaltation of His people (2 K 6:17; Zec 2:5); (5) of His righteous judgment and purification (Zec 13:9; Mal 3:3; 1 Cor 3:13); (6) of His wrath against sin and punishment of the wicked (Dt 9:5; Ps 138:8; 89:46; Isa 6:6; 30:33; "a Topheth is prepared of old"); Mt 3:10-12; 5:22, RV "the hell of fire," m. "Gr. Gehenna of fire"; see Isa 30:33; Jer 7:31; Mt 13:40-43; 28:41; "eternal fire." Mk 9:45-46; see Isa 66:24; Rev 4:5; 7:14; Rev 20:10; Jude verse 7; (7) of the word of God in its power (Jer 5:14; 23:29); (8) of Divine truth (Ps 39:3; Jer 20:9; Lk 12:49); (9) of that which guides men (Isa 10:11-10); (10) of the Holy Spirit (Acts 2:4); (11) of the sacred Christ (Rom 1:4); (12) of kindness in its melting power (Rom 12:20; 1 Cor 13:4) of trial and suffering (Ps 66:12; Isa 43:2; 1 Pet 1:7; 4:12); (14) of evil (Prov 6:27; 16:27; Isa 9:18; 65:5); lust or desire (Hos 7:6; Sir 23:16; 1 Cor 7:9); (16) of the tongue in its evil aspects (15:3:5); (16) of heaven in its purity and glory (Rev 15:2; see also 21:22).

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FIRE BAPTISM. See BAPTISM OF FIRE; MOLECH.

FIRE, LAKE OF. See LAKE OF FIRE.

FIRE, STRANGE. See FIRE.

FIRE, UNQUENCHABLE. See UNQUENCHABLE FIRE.

FIREBRAND. fir'brand (קָו כָּסָר, qāš, used for a burning stick taken out of the fire): In Jgs 16:45 describing the "brands" (m. "torches") which Samson tied to the foxes' tail, the word is ḫqāšāh ("lamp"); see Jgs 6:10.20 RV, "torches". Other words are zōkēš, "sparkles," "flames" (fiery darts; Prov 26:18), and ḫkōṯ (Isa 60:11); ḫāš is used figuratively of angry men (Isa 4:8), and of those mercilessly rescued from destruction (Am 4:11; Ps 109:6); zōkēš, RV "torches". See BRAND.

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FIRE, fir'pan (יוָרֶן), mahăth, “firepan,” “censer,” “snuff dish,” from ‛āḏāh, “to snatch up”: A vessel for carrying coals. Brazen firepans were part of the furnishings of the altar of burnt offerings (Ex 27:3; 38:3, and in Nu 4:14, where AV wrongly reads “censers,” the context indicating a vessel belonging to the brazen altar).

The same word is tr2 “snuff dishes” in Ex 25:38; 37:23; Nu 4:9, where it refers to golden firepans which belonged to the golden candlestick or lamp stand, and were used to receive the burnt offerings of the wicked at K 7:50 and 2 Ch 4:22, although AV reads “censers,” the context points to the firepans belonging to the candlestick; as also in 2 K 25:15 and Jer 52:19, tr4 “firepans” in AV and RV. A similar firepan designated by the same Heb word but tr4 “censer” was used to carry the burning coals upon which the incense was thrown and burned (Lev 10:1; 16:12; Nu 16:6.17 ff.). See CENSER.

The firepan or censer of the Hebrews was doubtless similar to the censer of the Egyptians, pictures of which have been found. It consisted of a pan or pot for the coals, which was held by a straight or slightly curved long handle. The style of censer used in recent centuries, swung by three chains, came into use about the 12th cent. A.D.

GEORGE RICK HOWEY

FIRES, fīr'ēs. In Isa 24:15 AV translates בַּדָּשׁ, ’urîm (“lights,” esp. Urmi in the phrase “Urim and Thummim”) “fires.” RV,understanding the word to mean the region of light, translates “east,” which satisfies the context far better, and is adopted by many modern scholars. In Ezek 29:10 RV has “fires;” in ver 9 “make fires” is a tr of a vb. of different root; in ver 10 “fires” translates the common sing. noun for fire.

FIRKIN, für'kin (μερίδια, μετρητά): The liquid measure used in Jn 2:6 to indicate the capacity of the water-pots mentioned in the narrative of the miracle of turning the water into wine. It is regarded as equivalent to the Heb bath, and thus contained about nine gallons. See Weights and Measures.

FIRMAMENT, fīr'ma-ment. See Astronomy, III, 3.

FIRST, fīr'st (יוֹרָם, ’eḇāḏāh, יְוֵיתֶן), rī'šôn; πρῶτος, πρῶτον, τὸ πρῶτον, τῷ πρῶτον, πρῶτα, πρῶτος, πρῶτα): Of these words, which are those most frequently used for “first,” rī’shon is from rōsh, “the head,” and is used for the highest, chief, etc; also of time, the beginning, e.g. Gen 8:13, “in the first month;” in Isa 44:6; 48:12, it is used of Jeh as Eternal and Solely Supreme—the First and the Last (cf 41:4). Special usages are in connection with “firstborn,” “first-fruit,” etc; πρῶτος is used of that which is first in order; but also of that which is first or chief in importance, etc (Mt 6:33; Jas 3:17). In 1 Tim 3:16 Paul says Jesus came “to save sinners; of whom I am chief,” lit. “first;” the same word is used by Jesus of the “first” of the commandments (Mk 12:29); where we read in 1 Cor 15:5, “I delivered unto you first of all,” it is en πρῶτος (“in the foremost place”); “The first and the last” is applied to Christ as Eternal and Supreme (Rev 1:17; 2:22; 3:22); πρῶτος is “the first day” (Mt 26:17; Mk 16:9); in Mt 28:1; Mk 16:2; Lk 24:1; Jn 20:19; Acts 20:7, it is “first one” (NIV). W. WALKER

FIRST-BEGOTTEN, fīr'st-bē-gōt'n (μαρτυρότοκος, πρῶτόλοκος): This Gr word is tr2 in two passages in AV by “first-begotten” (He 1:6; Rev 1:5), but in all other places in AV, and always in RV, by “firstborn.” It is used in its natural literal sense of Jesus Christ as Mary’s first-born (Lk 2:7; Mt 1:25 AV); it also bears the literal sense of the first-born of men and animals (He 11:28). It is not used in the NT or LXX of an only child, which is expressed by πρόνομος (see p. 1102).

Metaphorically, it is used of Jesus Christ to express at once His relation to man and the universe and His difference from them, as both He and they are related to God. The laws and customs of all nations show that to be “firstborn” means, not only priority in time, but a certain superiority in privilege and authority. Israel is Jehovah’s first-born among the nations (Ex 4:22; cf Jer 31:9). The Messianic King is God’s first-born (LXX prótòlókos), “the highest of the kings of the earth” (Ps 89:27). Philo applies the word to the Logos as the archetypal and governing idea of creation. Similarly Christ, as “the first-born of all creation” (Col 1:15), is not only prior to it in time, but above it in power and authority. “All things have been created through him and unto him” (ver 16). He is “sovereign Lord over all creation by virtue of his pre-eminence” (Lightfoot). It denotes His status and character and not His origin; the context does not admit the idea that He was a part of the creation. In His incarnation He is brought into the world as “firstborn,” and God summons all His angels to worship Him (He 1:6). In His resurrection He is “firstborn from the dead” (Col 1:18) or of the dead (Rev 1:5). In the original Greek, literally as “first-born,” finally He is “firstborn among many brethren” (Rom 8:29) in the consummation of God’s purpose of grace, when all the elect are gathered home. Not only is He their Lord, but also their pattern, God’s ideal Son, and men are “made perfect through him” (He 5:9), finally He is “firstborn among many brethren” (He 12:23). See also BEGOTTEN, and Lightfoot on Col 1:15.

T. REES

FIRSTBORN, fīr'st-bōrn, FIRSTLING, fīr'st-līng (יוֹרָם, בֵּיתָר, πρῶτοτοκοῦς, πρῶτόλοκοι): The Heb word denotes the first-born of human beings as well as of animals (Ex 11), while a word from the same root denotes first-fruits (Ex 23:16). All the data point to the conclusion that among the ancestors of the Hebrews the sacrifice of the first-born was an archetypal, fixed, as just as the firstlings of the flocks and the first-fruits of the produce of the earth were devoted to the deity. The narrative of the Moabite war records the sacrifice of the heir to the throne by Methus, to Chemosh, the national god (2 K 3:27). The barbarous custom must have become extinct at an early period in the religion of Israel (Gen 22:12). It was probably due to the influence of surrounding nations that the cruel practice was revived toward the close of the monarchical period (2 K 21:17; 21:17; 21:16; Jer 7:31; Ezek 16:20; 23:37; Mic 6:7). Jeremiah denies that the offering of human beings could have been an instruction from Yahweh (7:31; 19:5). The prophetic conception of God had rendered such a doctrine inconceivable. Clear evidence of the spiritualization and humanization of religion among the Israelites is furnished in the replacement, at an early stage, of the actual sacrifice of the first-born by their dedication to the service of Yahweh. At a later stage the Levites were substituted for the first-born. Just as the firstlings of uncaged animals were redeemed with money (Ex 13:13; 34:20), for the dedication of the first-born was substituted the consecration of the Levites to the service of the sanctuary (Nu 3:11–13.45). On the 90th day after birth the first-born was brought to the priest by the father, who paid five shekels
for the child's redemption from service in the temple (cf. Lk 2:27; Mish Bikkurîm viii.8). For that reason, it was adopted in place of the redeemed firstborn (Nu 3:45). According to Ex 22:29-31 the firstborn were to be given to Yahweh. (The firstborn of clean animals, if free from spot or blemish, were to be sacrificed after eight days, Nu 18:16 ff.) This allusion to the sacrifice of the firstborn as part of the religion of Yahweh has been variously explained. Some scholars suspect the text, but in all probability the verse means no more than similar references to the fact that the firstborn belonged to Yahweh (Ex 13:2; 34:19). The treatment of the firstborn, which was the recompense of the firstborn, has been omitted. The firstborn possessed definite privileges which were denied to other members of the family. The Law forbade the disinheritance of the firstborn (Dt 21:15-17). Such legislation, in polygamous times, was necessary to prevent a favorite wife from exercising undue influence over her husband in distributing his property, as in the case of Jacob (Gen 25:23). The oldest son's share was twice as large as that of any other son. When Eliáh prayed for a double portion of Elijâh's spirit, he simply wished to be considered the firstborn, i.e., the successor, of the dying prophet. Israel was Yahweh's firstborn (Ex 4:22; cf. Jer 31:9 [Ephraim]). Israel, as compared with other nations, enjoyed special privileges. She occupied a unique position in virtue of the special relationship between Yahweh and the nation. In three passages (Rom 8:29; Col 1:15; He 1:6), Jesus Christ is the firstborn—among many brethren (Rom 8:29; Col 1:16). The application of the term to Jesus Christ may be traced back to Ps 89:27 where the Davidic ruler, or perhaps the nation, is alluded to as the firstborn of Yahweh. See CHILD; CIRCUMCISION; FIRSTBORN; PLACES OF EGYPT.

NOTE.—The custom of redeeming the firstborn son is preserved among the Jews to this day. After thirty days the father invokes the "Kohen," i.e., a supposed descendant of Aaron, to the house. The child is brought and shown to the "Kohen." and the father declares the son to be an Israelite. If he is a "Kohen," redemption is not necessary. The "Kohen" asks the father whether he prefers, his child, the five shekels of the father answers that he prefers his son, and pays to the "Kohen" a sum equivalent to five shekels. After receiving the money, the "Kohen" puts his hands on the child's head and pronounces the Aronite blessing (Nu 6:22-27).

T. LEWIS

FIRST-FRUTIS, first-fruits (יוֹסֵדָּה, re'shîth, re'shîth, בֹּקֶקֶרְוָּם, bîkkûrîm; ἀπαρχή̑, aparchê). LXX translates re’shîth by aparchê, but for bîkkûrîm it uses the word πρῶτοικονília; of Philo 22:33): In acknowledgment of the fact that the land and all its products were the gift of Jeh to Israel, and in thankfulness for His bounty, all the first-fruits were offered to Him. These were offered in their natural state (e.g., barley, olive, dates, grapes), or after preparation (e.g., musk, oil, flour, dough), after which the Israelite was at liberty to use the rest (Ex 23:19; Nu 16:20; 18:12; Dt 26:2; Neh 10:35-37). No absolute distinction can be made between re’shîth and bîkkûrîm, but re’shîth seems generally to mean what is prepared by human labor, and bîkkûrîm the direct product of Nature. The phrase "the first of the first-fruits" (Ex 23:19; 34:26; Exk 44:30), Heb re'shîth bîkkûrîm, Gr aparchē̑ tîn πρῶτοικονília, is not quite clear, and the meaning in the last-named is uncertain. The re’shîth offerings were individual, except that a re’shîth of dough was to be offered as a heave offering (Nu 15:17-21). The priest waved a re’shîth of corn before the Lord on the morrow after the Sabbath in the week of 'unleavened bread, and brought the entire offering of the firstfruits all for the priest (Nu 18:12). Bîkkûrîm refers specially to things sown (Ex 23:16; Lev 2:14). At the Feast of Weeks, seven weeks after the offering of the sheaf, bîkkûrîm of corn in the ear, parched with fire and bruised, were brought to the Lord as a memorial offering (Le 23:10; Ac 7:42). The bîkkûrîm also fell to the priest, except a portion which was burned as a memorial (Lev 2:1-10). The beautiful ceremonial of the offering of the re’shîth in the House of God is described in Dt 35:1-11, and is enlarged upon in the Talm (Bîkkûrîm 3:2). According to the Talm (Trûmûth 4:3) a sixtieth part of the first-fruits in a prepared form was the minimum that could be offered; the more generous brought a fortieth part, and even a thirtieth. The fruits of newly planted trees were not to be gathered during the first three years; the fruits of the fourth year were consecrated to Jeh, and from the fifth year the fruits belonged to the owner of the trees (Lev 19:23-25). According to Mish, 'Orâîh 1:19, even the shells of nuts and pomegranates could not be used during the first three years as coloring matter or for the lighting of fires. It is held by some scholars that the institution of the tithe (the Trûs) is a later development from the first-fruits offerings.

Figurative: In the OT, in Jer 2:3, Israel is called "the re’shîth of his increase." In the NT aparchê is applied fig. to the first convert or converts in a particular place (Rom 16:5; 1 Cor 16:15); to the first-fruits of repenting sinners (1 Cor 15:20); to the 144,000 in heaven (Rev 14:4); to Christ, as the first who rose from the dead (1 Cor 15:20.23); also to the blessings which we receive now through the Spirit, the earnest of greater blessings to come (Rom 8:23).

PAUL LEVERTOFF

FIRSTLING. See FIRSTBORN.

FISH (יָצָאֵר, ye-tsâ'âr, בָּנָה, banâ'; ὄψαρον, ópsaron; יָבְשָׁא, yâḇshâ; ποικίλις, ποικίλος, ποικίλησις, ποικίλως, op- siron); Fishes abound in the inland waters of Pal as well as the Mediterranean. They are often mentioned or indirectly referred to both in the OT and in the NT, but it is remarkable that no particular kind is distinguished by name. In Lev 11:9-12 and Dt 14:9-11, "whatsoever hath fins and scales in the waters" is declared clean, while all that "have not fins and scales" are forbidden. This excluded not only reptiles and amphibia, but also many kinds of fish, siluroïds and eels, sharks, rays and lampreys. For our knowledge of the inland fishes of Pal we are mainly indebted to Tristram, NHBS and Fauna and Flora of Pal; Lortet, Poissons et reptiles du Lac de Thibrâde; and Russegger, Reisen in Europä. Asien, Afrika, 1835-1841. The most remarkable feature of the fish fauna of the Jordan valley is its relationship to that of the Nile and of E. Central Africa. Two Nile fishes, Chromis nilotica Hasselquist, and Clarus macracanthus Guntli., are found in the Jordan valley, and a number of other species found only in the Jordan valley belong to genera (Chromis and Hemichromis) which are otherwise exclusively African. This seems to indicate that at some time, probably in the early Tertiary, there was some connection between the Palestinian and African river systems. No fish can live in the Dead Sea, and many perish through being carried down by the swift currents of the Jordan and other streams. There are, however, several kinds of fish which live in salt springs on the borders of the Dead Sea, springs which are as salt as the Dead Sea but which, according to Lortet, lack the magnesium chloride which is a constituent of the Dead Sea water and is fatal to the fish. Capra hamadryas Bov., Oryx, and Val, one of the most noxious fishes of Syria and Pal, has been taken by the writer in large numbers in the Arnon and other streams flowing into
the Dead Sea. This is surprising in view of the fact that the Dead Sea seems to form an effective barrier between the fishes of the different streams flowing into it. The indiscriminate mention of fishes without reference to the different kinds is well illustrated by the numerous passages in which "the fishes of the sea, the birds of the heavens, and the beasts of the field," or some equivalent expression, is used to denote all living creatures, e.g. Gen 1 26; 9 2; Nu 11 23; Dt 4 18; 1 K 4 33; Job 12 8; Ps 8 8; Ezek 38 20; Hos 4 3; Zeph 1 3; 1 Cor 16 39.

An unusually large shark might fulfil the conditions of Jonah's fish (dagh, daghah; but Mt 12 40, ὕποθαλόντας, "whale" or "sea monster"). The whale that is found in the Mediterranean (Balena australis) has a narrow throat and could not swallow a man. No natural explanation is possible of Jonah's remaining alive and conscious for three days in the creature's belly. Those who consider the book historical must regard the whole event as miraculous. For those who consider it to be a story with a purpose, no explanation is required.

Carp Found in the Sea of Galilee (PEG Drawing).

The present inhabitants of Moab and Edom make no use of the fish that swarm in the Arnon, the Isser and other streams, but fishing is an important industry in Galilee and Western Pal. Now, as formerly, spear hooks and nets are employed. The fish-spear (Job 41 7) is little used. Most of the OT references to nets have to do with the taking of birds and beasts and not of fishes, and, while In fish 1 18 ἄραμ is rendered "net" and μίκρον "drag," it is not clear that these and the other words rendered "net" refer to particular kinds of nets. In the NT, however, σαφές, σαφές (Mt 13 47), is clearly the dragnet, and ἄμφιπλετόν, ἄμφιπλετόν (Mt 15 18), is clearly the casting net. The word oftenest used is κεριόν, ὄλυνον. Though this word is from ὄλυς, "to throw," or "to cast," the context in several places (e.g. Lk 5 4; Jn 21 11) suggests that a dragnet is meant.

The dragnet may be several hundred feet long. The upper edge is buoyed and the lower edge is weighted. It is set down from a boat in a line parallel to the shore and is then pulled in by ropes attached to the two ends, several men and boys usually pulling at each end. The}

use of the casting net requires much skill. It forms a circle of from 10 to 20 feet in diameter with numerous small leaden weights at its circumference. It is lowered by the center and carefully gathered over the right arm. When well thrown it goes to some distance, at the same time spreading out into a wide circle. A cord is attached to the center, but this is not always the case. When lifted above the center, the fish is dragged over the bottom, and sometimes a large number of fish may be inclosed. The novice has only to try, to realize the difficulty of the practiced fisher man.

Figurative: The fact that so many of Our Lord's disciples were fishermen lends a profound interest to their profession. Christ tells Simon and Andrew (Mt 4 19; Mk 1 17) that He will make them fishers of men. The Kingdom of Heaven (Mt 13 47) is likened unto a net that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down and gathered the good into vessels, but the bad they cast away. Tristram (NHB) says that he has seen the fishermen go through their net and throw out into the sea those that were too small for the market or were considered unclean. In Jn 16, we read: "Behold, I will send for many fishes, saith Jeh, and they shall fish them up; and afterward I will send for many hunters, and they shall hunt them round about every mountain, and they shall hunt every hill, and out of the clefts of the rocks." In the vision of Ezekiel (Ezk 47 9 f.), the multitude of fish and the nets spread from En-gedi to En-gazaim are marks of the marvelous change wrought in the Dead Sea by the stream issuing from the temple. The same sign, i.e. of the spreading of nets (Ezk 26 5 14), marks the desolation of Tyre. It is a piece of broiled fish that the risen Lord eats with the Eleven in Jerusalem (Lk 24 42), and by the Sea of Galilee (Jn 21 13) He gives the disciples bread and fish.

**ALFRED ELY DAY**

**FISHER, fish' er, FISHERMAN, fish' er-man** (-Feb., dayah-gaf, Z-sag), dawght; aleex, hakei; WH halde). Although but few references to fishermen are made in the Bible, these men and their calling are brought into prominence by Jesus' call to certain Galilean fishermen to become His disciples (Mt 4 18 19; Mk 1 16 17). Fishermen, then as now, formed a distinct class. The strenuousness of the work (Lk 5 8) made this in the words of the apostle, "a hard life." They were crude in manner, rough in speech and in their treatment of others (Lk 9 49 54; Jn 18 19). James and John before they became tempered by Jesus' influence were nicknamed the "sons of thunder" (Mt 16 17). The fishermen were subject to all kinds of weather made them hardy and fearless. They were accustomed to bear with patience many trying circumstances. They often toiled for hours without success, and yet were always ready to try once more (Lk 5 5; Jn 21 5). Such men, when impelled by the same spirit as filled their Master, became indeed "fishers of men" (Mt 4 19; Mk 1 17).

One of the striking instances of the fulfilment of prophecy is the use by the Syrian fishermen, who go to-day of the site of ancient Tyre as a place for the spreading of their nets (Ezk 26 5 14).

**Figurative:** Fish were largely used as food (Hab 1 10), hence the lamentation of the fishermen, who provided for all, typified general desolation (Jas 19 8). On the other hand, abundance of fish and many fishermen indicated general abundance (Ezk 47 10). Our modern expression, "treated like a dog," had its counterpart in the language of the OT writers, when they portrayed the punished people of Judah as being treated like fish. Jesus upbraided the fishermen to fish them up and put sticks or hooks through their cheeks as a fisherman strings his fish (Jas 16 13; Job 41 2). Such treatment of the people of Judah is depicted in some of the Assyrian monuments.

**JAMES A. PATCH**
FISHER'S COAT, kôt: This expression is found in Jn 21:7 where RV and ARV have "coat." John here, after representing Peter as "naked" (γυμνός, gumnos), pictures him as girding on his "coat" (ἐπενδέες, ependēs), lit. "upper garment" and not at all specifically a "fisher's coat." See Dress; Upper Garment, etc.

FISH GATE. See Jerusalem.

FISHHOOK, fish'hook (הַשָּׁפָן, shaphan, הַֽחֲקָקָה, hakkāh): The word "fishhooks" occurs but twice in ARV (Job 41:1; Am 4:2). In other passages the word "hook" or "angle" is applied to this instrument for fishing (Isa 19:8; Job 41:2). The ancient Egyptian noblemen used to amuse themselves by fishing from their private fishpools with hook and line. The Egyptian monuments show that the hook was quite commonly used for catching fish. The hook is still used in Bible lands, although not as commonly as nets. It is called a śinārūt, probably from the same root as śinnāh, the pl. of which is τρία hooks in Am 4:2. In Mt 17:27, ἑγκιστρων, ἑγκιστρων (lit. "fishhook"), is rendered "hook."

FISHING, fish'ing (חקא, hakkā): Several methods of securing fish are resorted to at the present day along the seashores of Pal. Two of these, dynamiting and poisoning with the juice of cyclamen bulbs or other poisonous plants, can be passed over as having no bearing on ancient methods.

(1) With hooks: Some fishing is done with hooks and lines, either on poles when fishing from shore, or on trawls in deep-sea fishing. The fishhooks now used are of European origin, but bronze fish-

FISHERS MENDING THEIR NETS BY THE SEA OF GALILEE.
cast from the shore into the shallow water in such a manner that the ledged edge forms the base of a cone, the apex being formed by the fisherman holding the center of the net in his hand. The cone thus formed indoes such fish as cannot escape the quick throw of the fisherman. (b) A long net or seine of one or two fathoms depth, led on one edge and provided with floats on the other, is payed out from boats in such a way as to surround a school of fish. Long ropes fastened to the two ends are carried ashore many yards apart, and from five to ten men on each rope gradually draw in the net. The fish are then landed from the shallow water with small nets or by hand. This method is commonly practiced on the shores of the Sea of Galilee.

In deeper waters a net similar to that described above, but four or five fathoms deep, is cast from boats and the ends slowly brought together so as to form a circle. Men then dive down and bring one portion of the weighted edge over under the rest, so as to form a bottom. The compass of the net is then narrowed, and the fish are emptied from the net into the boat. Sometimes the net with the fish inclosed is tossed into shallow water before drawing it in, and the fish are probably the only ones the disciples used (Mt 4:18; Mk 1:16; Lk 5:1-10; Jn 21:3-11). Portions of nets with leads and floats, of early Egypt origin, may be seen in the British Museum. See Net.

The fishermen today usually work with their garments tied about their waists. Frequently they wear only a loose outer garment which is wet much of the time. This garment can be quickly removed by pulling it over the head, when occasion requires the fisherman to jump into the sea. If methods have not changed, Peter had probably just climbed back into the boat after adjusting the net for drawing when he learned that it was Jesus who stood on the shore. He was literally naked and pulled on his coat before he went ashore (Jn 21:7).

JAMES A. PATCH

FISHPOOLS, fish'pools: This is a mistranslation. The Heb בִּרְכָּה, birkhāh (Cant 7:4) simply means "pool" (RV); "fish" is quite unwarrantingly introduced in AV. In Isa 19:10, again, instead of "all that make sluices and ponds for fish" (AV), we should certainly read, with RV, "All that work for hire shall be grieved in soul".

FIT, FITLY, fit'hi: The word "fit" (adj. and vb.) occurs a few times, representing nearly as many Heb and Gr words. RV frequently alters, as in Lev 26:1 ("timely, "opportune," "ready")", where for "fit" it reads, "in readiness," in "appointed." In 1 Ch 7:11 RV has "that were able"; in Is 44:13, "shapeth;" in Prov 24:27, "ready," etc. "Fitly" in Prov 25:11 is in RVm "in due season;" in Cant 8:12, "fitly set" is in RVm "sitting by full streams." In the NT "fit" is the tr. of εὐθάνατος, "well placed" (Lk 9:62; 14:35), of καλέκ-κον, "suitable" (Acts 23:22), and of καταρτιζó, "to make quite ready" (Rom 9:22, "vessels of wrath fitted unto destruction").

W. L. WALKER

FITCHES, fisch'iz (the Eng. word "fitch" is the same as "vetch":)

(1) צַבְצִית, ḫesāḥ (Isa 28:25; RVm has "black cummin" [Nigella sativa]). This is the "matric flower," an annual herb (N.O. Ranunculaceae), the black seeds of which are sprinkled over some kinds of bread in Pal. They were used as a condiment by the ancient Greeks and Romans. These seeds have a warm aromatic flavor and are carminative in their properties, assisting digestion. They, like all such plants which readily yield their seed, are still beaten out with rods. The contrast between the stouter staff for the "fitches" and the lighter rod for the cummin is all the more noticeable when the great similarity of the two seeds is noticed.

(2) בּוֹקַע, bōqāʿ (Ezk 4:9) RV "spelt" (which see). E. W. G. MASTERMAN

FIVE, fiv (פֶּטַשׁ, hāmēsh; פֵּטִים, pētekhe,). See NUMBER.

FLAG: Two Heb words:

(1) בּוֹקַע, bōqāʿ (Ex 2:3, "flags"); Isa 19:6, "flags;" Jon 2:5, "weeds." This is apparently a general name which includes both the fresh-water weeds growing along a river bank and "seaweeds." The Red Sea was known as Yam sāpīgh.

(2) מִדְחָא, midhāa (Gen 41:2.18, AV "meadow," RV "reed-grass"); Job 8:11, "Can the rush grow up without mire? Can the flag [in "reed-grass"] grow without water?" Some such general term as "sedges" or "fens" would better meet the requirements.

FLAGON, flag'on: The tr. of בּוֹקַע, bōqāʿ, "ashishāh, in AV in 2 S 6:19; 1 Ch 16:3; Cant 2:5; Hos 1:15; Isa 13:21. In all these cases no judgment can be made as to which of the disciples used the flagons. See Net.

FLAKE, flāk (פָּרסִק, mappol, a word of uncertain meaning): It is used in the sense of "refuse [husks] of the wheat" in Am 8:6. With regard to the body we find it used in Job 41:23 in the description of leviathan (the crocodile): "The flakes of his flesh are joined together; they are firm upon him; they cannot be moved." Baethgen in Kautzsch's tr of the OT translates "Rampen," i.e., the collars or lateral folds of flesh and armed skin. A better tr would perhaps be: "the horny epidermic scales" of the body differentiated from some other epidermic scutes of the back (Heb "channels of shields," "courses of scales"), which are mentioned in ver 15 m.

H. L. LUERING

FLAME, flām (פָּרָשִׁים, lahabb, and other forms from same root; φλάσσω, plokhō): In Jgs 13:20 bis; Job 41:21; Isa 29:6; Joel 2:5, the word is lahabb. Various other words are trd "flame;" mas'ēth, "a lifting or raising up" (Jgs 20:38-40 AV), RV "cloud," (of smoke); kādāl, "completeness" (Jgs 20:10; Job 40:16 AVm, "a holocaust, or offering wholly consumed by fire;" in Lev 6:15); shākhebbeth (Job 15:30; Cant 8:6; ARV "a very flame of Jeh;" in "or, a most vehement flame;" Ezek 20:47, RV "the flaming flame"); shādēbōb (Job 19:5; RVm); shābəb, Aram. (Dan 3:22; 7:9). In Ps 104:4 ARV has "maketh,... flames of fire his ministers;" RV "flame" for "snare" (Prov 29:8).

Figuratively: "Flame" is used to denote excitement (Prov 29:6 AV, "shame, astonishment," "faces of flame"; Isa 13:8); in Rev 1:14, the glorified Christ is described as having eyes "as a flame of fire," signifying their searching purity (of 2:18; 19:12). Flame is also a symbol of God's wrath (Ps 83:14; Isa 5:24; 10:17). See also FIRE.

W. L. WALKER

FLAT NOSE (פֶּטֶר, hārūm; LXX κολόβορον, koloborēn): Used only in Lev 21:18 as the name of
FLAX, flax (פֶּשֶׁת, peseth, also פָּשְׁתָּה, peshthah; Λιον, linen [Mt. 12:20]): The above Heb words are applied (1) to the plant: "The flax was in bloom" (AV "bullied"; Ex 9:31); (2) the "stalks of flax," lit. "flax of the tree," put on the roof to dry (Josh 2:6); (3) to the fine fibers used for lighting: AV "tow," "flax." RV. "A dimly burning wick will he not quench" (Isa 42:3); "They are quenched as a wick" (Isa 43:17). The thought is perhaps of a scarcely lighted wick just kindled with difficulty from a spark. (4) In Isa 19:9 mention is made of "combed flax," i.e. flax hacked ready for spinning (cf Hos 2:5,9; Prov 31:13). The reference in Jgs 15:14 is to flax twisted into cords. (5) In Jgs 16:9; Isa 1:31, mention is made of נְשֵׂבָת, "tow," lit. something "shaken off"—as the root imples—from flax. (6) The pl. form pishtim is used in many passages for linen or linen garments, e.g. Lev 13:47.48.52.59; Dt 22:11; Jer 13:1 ("linnen girdle"); Ezek 44:17 f. Linen was in the earliest historic times a favorite material for clothes. The Jewish priestly garments were of pure linen. Egyptian mummies were swathed in linen. Several other Heb words were used for linen garments. See LINEN.

FLAX is the product of Linum usitatissimum, a herbaceous plant which has been cultivated from the dawn of history. It is perennial and grows to a height of 2 to 3 ft.; it has blue flowers and very fibrous stalks. The tough fibers of the latter, after the decay and removal of the softer woody and gummy material, make up the crude "flax." Linseed, linseed oil and oleace are useful products of the same plant.

FLAYING, flaying. See PUNISHMENTS.

FLEE, flee, see FLY.

FLEET, fleet. See GIDEON; SHEEP; WOOL.

FLESH (םִבָּד, bā'id, בַּד, bād; אִישָּׁר, 'ishār): Used in all senses of the word, the latter, however, most frequently in the sense of kin, family, 1. Ethnocentric relationship (cf יִשְׂרָאֵל, 'ishārāh, "kineology woman," Lev 18:17); Lev 18:6; 25:49; Prov 11:17; Jer 51:35, and probably Ps 73:26. In all other places 'ishār means "flesh"—both in the proper and figurative sense as food (Ps 78:20,27; Mic 3:2,5,7; יִשְׁפָּר, yishpar, "to hew, cut off;" i.e. "a measure of food," "butcher's meat" (1 Sam 25:11)). The word יִשְׂבָּד, "eshpar, found only in two passages (2 Sam 19:1=1 Ch 16:3), is of very uncertain meaning. The Eng. VSS translate it with "a good piece [portion] of flesh," the Vulg with "a piece of roast meat," others with "a portion of flesh" and "a measure of wine." It probably means simply "a measured portion." יִשָּׁב, yishḇ; לֹא בָד, laḇām, lit. "eaten," then food of (Gen 4:16,7; lehem, "bread"), has been rarely specialized as flesh or meat (cf. Arab. lahm, "meat," "flesh," "so in Zeph 1:17, where it stands in parallelism with "blood"). The Gr terms are σάρξ, sārēs, and σπάρα, sparā, the latter always meaning "butcher's meat" (Rom 14:21; 1 Cor 8:13).

We can distinguish the following varieties of meaning in Bib. language:

In a physical sense, the chief substance of the animal body, whether used for food and sacrifice, or not; also the flesh of man (Gen 2:23, Ex 13:10; Isa. 14:10; 1 Cor 15:39; Rev 19:18). The whole body. This meaning is the extension of the preceding (pars pro toto). This is indicated by the LXX, where bāid is often translated by the pl. άσπερ, hēt σάρκες (Gen 40:19;
Nu 12 12; Job 33 25), and occasionally by σώμα, somá, i.e. "body" (Lev 15 2; 1 K 21 27). This meaning is also very clear in passages 3. The Body like the following: Ex 4 7; Lev 17 14; Nu 8 7; 2 K 4 34; Prov 5 11, where básár and schêr are combined; and Prov 14 30; Ecol 12 12. Flesh, as the common term for living things, animals and men, esp. the latter (Gen 6 13 17 19; Nu 16 22; Jer 12 12; Mk 13 20); Term "flesh" (Eph 2 28; Ps 68 34). Term "All flesh" (Isa 40 6; Jer 25 31; Ezek 20 48; Joel 2 28; Lk 3 6). Fles as opposed to the spirit, both of which were comprised in the preceding meaning (Gen 6 3; Ps 15 9; Lk 24 36, where "flesh and bones" are combined; Jn 6 63).

5. As opposed to the Spirit, God is manifested in the flesh"; 1 Tim 3 16, "He who was manifested in the flesh"; 1 Jn 4 2, and all passages where the incarnation of Christ is spoken of. The word in this sense approaches the meaning of "earthly life," as in Phil 1 22 24, "to live in the flesh," "to abide in the flesh"; of Philerm ver 16 and perhaps 2 Cor 5 16. Under this meaning we may enumerate expressions such as "arm of flesh" (2 Ch 28 8; Jer 3 5); "eyes of flesh" (Job 10 4), etc. Frequently the distinction is made to emphasize the weakness or inferiority of the flesh, as opposed to the superiority of the spirit (Isa 31 3; Mt 26 41; Mk 14 38; Rom 6 19). In connection with man's mention is the expression: "flesh and blood," a phrase borrowed from rabbinical writings and phraseology (see also Sir 14 18, "the generation of flesh and blood"); and 17 31, "man whose desire is flesh and blood" (AV). The expression does not convey, as some have supposed, the idea of inherent sinfulness of the flesh (a doctrine borrowed by gnostic teachers from oriental sources), but merely the idea of ignorance and frailty in comparison with the possibilities of spiritual life. The capabilities of our earthly constitution do not suffice to reveal unto us heaven's truths; these must always come to us from above. So St. Peter's first recognition of the Divine sonship of Jesus did not proceed from a logical conviction based upon outward facts acting upon our minds, but was built upon a revelation from God vouchsafed to his inner consciousness. Christ says therefore to him: "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Mt 16 17). Similarly the kingdom of God, being a realm of perfect spiritual submission to God, cannot be inherited by flesh and blood (1 Cor 15 50), nor was the richly endowed mind a competent tribunal to which St. Paul could refer his heaven-wrought conviction of his great salvation and the high calling to be a witness and apostle of Christ, so he did well that he "confessed not with flesh and blood" (Gal 1 16).

That "flesh and blood" does not imply a sense of inherent sinfulness is moreover shown in all passages where Christ is declared a partaker of such nature (Eph 6 12; He 2 14, where, however, we find in the original text the inverted phrase "blood and flesh"). Flesh in the sense of carnal nature (καρπος, sdrkhos, "earthly", AV uses sardoi in Rom 7 14).

6. Applied to the Carnal Nature, is to be in subjection to it. If man refuses to be under this higher law, and as a free agent permits the carnal nature to gain ascendancy over the spirit, the "flesh" becomes a revolting force (Gen 3 12; Jn 1 13; Rom 7 14; 1 Cor 3 1 3; Col 2 18; 1 Jn 2 16). Thus the fleshly or carnal mind, i.e. a mind in subjection to carnal nature, is opposed to the Divine spirit, who alone is a sufficient corrective, Christ having secured for us the power of overcoming (Rom 8 3), if we manifest a deep desire and an earnest endeavor to overcome (Gal 5 17 18).

Flesh in the sense of relationship, tribal connection, kith and kin. For examples, see what has been said above on Heb shêr." The Following are a few of those passages which in which básár is used: Gen 2 24; Relationship 27; Job 2 2; of the NT passages: Mt 19 5 8; Rom 1 3; 9 35 6. The expressions "bone" and "flesh" are found in combination (Gen 2 23; 28 17; Jgs 9 2; 2 S 5 1; 19 12 13; Eph 5 31, the latter in some MSS only). Some other subordinations of meanings might be added, for example where "flesh" takes almost the place of "person," as in Col 2 1, "as many as have not seen my face in the meaning flesh," i.e. have not known me personally, or ver 5, "ab sent in the flesh, yet am I with you in the spirit," H. L. E. KEBLING

FLESH AND BLOOD. See Flesh, 5.

FLESH-HOOK, flesh'hook (יַסְרָא לֵי, ma'alah, and pl. יַסְרָא לֵי, ma'alahhóth): One of the implements used around the sacrificial altar. According to the direction given to Moses (Ex 27 3; 31 6), it was to be made of brass, but later David felt impelled by "the Spirit" or "his spirit" that for use in the magnificent Temple of Solomon it should be made of gold (1 Ch 28 17). But Huram made it, with other altar articles, of "bright brass" (2 Ch 4 16). In Samuel's time, it was made with three hook-shaped tines, and was used in taking out the priest's share of the meat offering (1 S 2 13 14). With the other altar utensils (78), it was in the special charge of the Kohathites (Nu 4 14). The hooks mentioned in Ex 40 33 were altogether different and for another purpose. See Hook.

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FLESH-POT, flesh'pot (יוֹסֵד, vô'sed, "pot of flesh"): One of the six kinds of cooking utensils spoken of as pots or pans or caldrons or basins. Probably usually made of bronze or earthenware. The only mention of flesh-pots, specifically so named, is in Ex 16 3. See Foon.

FLIES, fliz. See FLY.

FLINT, flint (יַסְרָא לֵי, hålāmásáḥ [Dt 8 15; 32 13; Job 28 9; Ps 114 8], "בושי [Ex 4 25; Ezek 3 9], "כֹּר [Isa 5 28], "כֹּר [Job 22 24; Ps 89 49], הָגִים, הָגְיִים [Josh 5 21], סְפֹּלָנָה [Num 10 73]): The word hålāmásáḥ signifies a hard stone, though not certainly flint, and is used as a figure for hardness in Isa 50 7, "Therefore have I set my face like a flint." A similar use of כֹּר is found in Ezek 3 9, "As an adamant harder than flint have I made thy forehead," and Isa 5 28, "Their horses' hoofs shall be accounted as flint": and of סְפֹּלָנָה in Jer 5 3, "They have made their faces harder as a rock.

The same three words are used of the rock from which Moses drew water in the wilderness: hålāmásáḥ ([Dt 8 15; Ps 114 8]; "כֹּר (Ex 17 6; Dt 8 15; Ps 78 20; Isa 48 21); סְפֹּלָנָה (Num 10 73). "Côr and סְפֹּלָנָה are used oftenther than hålāmásáḥ for great rocks and cliffs, but כֹּר is used also for flint knives: see Ex 4 25. " כֹּר was used by the Zadokite for "sharp stone," and cut off the foreskin of her son," and in Josh 5 2: "Je said unto Joshua, Make thee knives of flint [AV "sharp knives"], and circumcise again the children of Israel the second time." Surgical implements of flint
were used by the ancient Egyptians, and numerous flint chippings with occasional flint implements are found associated with the remains of early man in Syria and Pal. Flint and the allied mineral, chert, are found in great abundance in the limestone rocks of Syria, Pal and Egypt. See Rock.

**FLOAT**. See Cattle.

**FLOOD**, fluid: In AV not less than 13 words are rendered “flood,” though in RV we find in some passages “river,” “stream,” “tempest,” etc. The word is used for the deluge of Noah, πλωτός, mabhâl (Gen 6 17 ff); στασιλαθος, kataklestomos (Mt 24 38:39; Lk 17 27): the waters of the Red Sea, Γ�η, nāzâl (Ex 15 8): the Euphrates, γῆ, nāhār, “Your fathers dwelt of old time on the other side of the flood” (RV “beyond the River” Jos 24 2): the Nile, θησ. yôr, “the flood (RV ‘River’) of Egypt” (Am 8 9): the Jordan, πῆλος, nēhâr, “They went through the flood (RV ‘river’) on foot” (Ps 66 6): torrent, ρηχ, “as a flood (RV ‘tempest’) of mighty waters” (Isa 28 2): ποταμος, potamós, “The rain descended and the floods came” (Mt 7 25): πλημμένα, plēmména, “When a flood arose, the stream brake against that house” (Lk 6 45).

Figurative: γῆ, nābâl, “The floods of ungodly men (RV ‘ungodliness’) RVm ‘Behel Behal’ made me afraid” (2 S 22 5; Ps 18 4): also Yemen, yôr (Am 8 8 [AV]; Γη, shibbâloth (Ps 69 2); ρῆξ, shelteph (Dnl 11 22 [AV]); ρηχ, shelteph (Ps 32 6 [AV]); ποταμοφόρος, potamophoros (Rev 12 15 [AV]). See DELUGE OF NOAH.

**FLOWER**, flōr. See House; THRESHING-FLOOR.

**FLOATE** (FLOAT). See Raft; Ships and Boats.

**FLOUR**, flōr. See Bread; Food.

**FLOURISH**, flôr. See Bird; Food.

**FLOWERS**, flôr. (BLOOM, BLOSSOM, etc.):

(1) "Gâhôl, gîhôl, lit. “a small cup,” hence calyx or corolla of a flower (Ex 9 31, “The flax was in bloom”).

(2) "nēk, nëx (Gen 40 10, nîcâh, "a flower" or “blossom”; Job 15 33; Isa 18 5). These words are used of the early berries of the vine or olive.

(3) "qâmîn, "a flower"; pl. only, qîgîm, qîgîm (Cant 12 12, “The flowers appear on the earth”).

(4) "pērâh, pērâh, root to “burst forth” expresses an early stage of flowering; “blossom” (Isa 5 24; 18 5); “flower” (Nah 1 4, “The Flower of Lebanon linguæcho”). Used of artificial flowers in candlesticks (Ex 25 31 ff).

(5) "qîth, qîth, "flower" (Isa 40 6); pl. yître, yitre, "flowers" as architectural ornaments (1 K 6 18); "qîth, qîgîh, "the fading flower of his glorious beauty" (Isa 28 1:4; also Nu 17 8; Job 14 2, etc).

**FLUTE, flût.** See Music.

**FLUX**, flûks. See BLOODY FLUX; DYSENTERY.

**FLY**, fly, FLYS, flies (Bâhôd, "ârôhôb [Ex 8 21 ff]; Ps 78 45; 100 6; (1) LXX κυνόμαυα, kalauómâia; (2) LXX ἄλαμπα, alamâ, “bezzubh,” “bezzubh” (Ecol 10 1; Isa 7 18; Dnl 4 4; nûbâh, “to sprout” (Zec 9 17, AV “cheerful”).

In an interesting passage (Ecol 12 5 AV), the Hiphil fut. of nâdôc, meaning properly “to pierce or strike,” hence, to slight or reject, is tr. “flourish,” it is said of the old man “The almond tree shall flourish,” RV “blossom” (so Ewald, Delitzsch, etc); nâdôc has nowhere else this meaning: it is frequently rendered “contemn,” “despise,” etc. Other renderings are, “shall cause loathing” (Gesenius; Knobel, etc), “shall be despised,” “i.e. the enemy head.” The almond tree shall shake off its flowers, the silvery hairs falling like the fading white flowers of the almond tree; by others it is taken to indicate “sleeplessness,” the name of the almond tree (shâkhêth) meaning the watcher or early riser (cf Jer 11 11, “a rod of an almond-tree,” lit. “a wakeful or (early) tree”), the almond being the first of the trees to wake from the sleep of winter. See ALMOND.

“Flourish” appears once only in the NT, in AV, as tr of anathôllo, “to put forth anew,” or “to make put forth anew” (Phil 4 10): “Your care for me hath flourished again,” RV “Ye have revived your thought for me.”

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domestica). Some species of blue-bottle fly (Calliphora) might also suit.

The other word, "zabhâbîh", occurs in Eccl 10:1. "Dead flies cause the oil of the perfumer to send forth an evil odor; so doth a little folly outweigh wisdom and honor." and Isa 7:15. "And it shall come to pass that day, that ten shall be slain for one in all the land of Judah which dieth. And I will cause to cease from the city which is called Peace, and shall make to cease in the city which is called Wealth." The house fly would perfectly fit the reference in each, but that Isaiah would seem to suggest rather one of the horse flies (Tabanidae) or gad flies (Oestridae). Whatever fly may be meant, it is used as a symbol for the military power of Egypt, as the bee for that of Assyria.

Owing to deficiencies in public and private hygiene, and also for other reasons, house flies and others are unusually abundant in Pal and Egypt and are agents in the transmission of cholera, typhoid fever, ophthalmia and anthrax. Glossina morsitans, the tsetse fly, which is fatal to many domestic animals, and Glossina palpalis, which transmits the sleeping sickness, are abundant in tropical Africa, but do not reach Egypt proper. See PLAGUES.

**ALFRED ELY DAY**

**FLY** (vb.; ἄφην, áphthô, πτεροφάνη, πτερόφανος, or contracted, πτέρων): Used in preference to "flee" or "fled". "To fly" is used: (1) Literally, of birds, ἄφην (Gen 1:20; Ps 56:6); ἀπλήθ (Dt 24:49), of sparks (Job 5:7); of the arrow (Ps 91:5); of the serpent (Isa 6:6); of an angel (Dn 12:1, ἀφθηκ, "to be caused to fly"); of swift action or movement (Ps 18:10; Jer 48:40); of people (Isa 11:14); of a fleet (Isa 60:6; 1 Sm 15:18, 19; 14:32, ἀσάθ, "to do, etc." (2)). Figuratively, of a dream (Job 20:8); of man's transitory life (Ps 80:10); of riches (Prov 25:5); of national glory (Hos 9:11).

For "fly" Rev has "soar" (Job 39:26), "fly down" (Isa 11:14); for "flying" (Isa 31:5) ARV has "hovering."

**FOAL, fôl.** See Colt.

**FOAM, fôm (Gen 38, keèph [Hos 10:7]; ἀφρός, áphro, aphro) [Lk 9:39], ἀφφήλτω, ἀφφίλτω [Mk 18:20], ἐπισφίλτω, ἐπισφύλτω [Jude vers 13]): Keèph from ἀφάγο, "to break to pieces," or "to break forth into great anger," is used often in the sense of "wrath" or "anger" (e.g. Nu 1:58; Ps 38:1, etc.), and in this passage has been rendered "twists" or "chirps," "As for Samaria, her king is cut off, as foam [καταρρίπτομαι τοῦν], the sea, upon the water." (Hos 10:7). The other references are from the NT. In Jude, evil-doers or false teachers are compared to the "wild waves of the sea, foaming out their own shame." In Mk and Lk the references are to the boy with a dumb spirit who foamed at the mouth.

**FODDER, fod'r.** See PROVENDER.

**FOLD, fold, FOLDING, folding (vb.; παλότρωμοι, ἄφλακθοι, ἄφλακτος; διάρροι, διαρρόος): The vb. occurs only 3 t in AV, and in each instance represents a different word; we have ἄφλακθοι to claspy" (Eccl 4:5), "The fool foldeth his hands together" (cf Prov 6:10); ἄφλακθοι, "interweave" (Nah 1:9), "folden together as thorns," ERV "like tangled thorns," ARV "entangled like thorns"; see ENTANGLING; helian to roll or fold for (Hos 10:2) quoted from Prov 26:23, XX:), RV "As a mantle shalt thou roll them up."

Folding occurs as tr of γλίττω, "turning" or "rolling" (1 K 6 34 bis, folding leaves of door). See also House. W. L. WALKER

**FOLK, fôk**: The tr of ἄθλος, 'am, ἄθλος, "a people or nation" (Gen 33:15, "some of the folk that are with me"); Prov 30:26, "The conies are but a feeble folk"); of ἀνάστησις, l'om, with the same meaning (Jer 51:58, "the folk in the fire"); RV "the nations for the fire"); "sick folk" is the tr of ἁπαρροστος, ἀρρόστος, not strong (Mk 6:5); of τῶν ἁπαρροστῶν, part. of ἀπαρροστεῖν, "to be without strength," "weak," "sick" (Jn 5:3, RV "them that were sick"); "sick folks," pl. of ἁπαρροστην, "without strength," RV "sick folk" (Acts 5:16).

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**FOLLOW, fol'ô (Gen, 'abhar, ἄθλος, ἄθλος, ἄθλος, ἄθλος, ἄθλος; ἀκολουθεῖν, ἀκολουθεῖν, δικτόν, δικάκτον): Frequently the tr of 'abhar, "after," e.g. Nu 14:24, "hath followed me fully," lit. "fulfilled after me" (Nu 32:11, 12; Dt 1:36; Am 7:15); ἄθλαβον is "to pursue, and is often so tr; it is tr in "follow" (Ps 23:6; Isa 6:11, etc.); "follow after" (Gen 44:44; Ex 14:4); reghelm, "foot," is several times tr "follow" (lit. "at the foot of"); Ex 11:8; Jgs 8:5, etc.); ἄθλαβον, "to go after, (Dt 4:3; 1 K 1:3 K); ἄθλαβον, "to go after" (Gen 24:5; Jgs 2:19; etc.), ἄθελον, "to cause to cleave to" is "follow hard after" (1 S 14:23; Ps 63:8, etc.).

In the NT, in addition to ἀκολουθεῖν (Mt 4:20, 22:25, etc.) various words and phrases are rendered "follow," e.g. Dc 5:14, "Come after me" (Mt 4:19, "Follow me," RV "Come ye after me"); δικτόν, "to pursue" (Lk 17:23; 1 Thess 5:15, RV "follow after," etc.); miândomai, "to imitate" (He 13:7, "whose faith follow, RV "imitate their faith"); 2 Thess 3:7; 3 Jn 11); compounds of ἀκολουθεῖν with ἐξ, παρά, sun, etc. (2 Pet 1:16; Mk 16:20; Acts 16:17; Mk 5:37, etc.).

ERV "Follow after faithfulness" makes an important change in Ps 37:3, where AV has "and verily thou shalt be fed," but ARV has "feed securely or verily thou shalt be fed." For "attained" (1 Tim 4:6) RV gives "followed until now."

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**FOLLOWER, fol'ô-er (μετα, μετα): Followers" in AV the tr of μετά, "to imitate" (in the NT in the good sense of becoming imitators, or following an example), rendered by RV "imitators" (1 Cor 4:16; 11:1; Eph 5:1; 1 Thess 1:6; Phil 3:14; 1 Pet 3:17); in 1 Pet 3:13, AV "followers of that which is good," the word, according to a better text, is zelôtai, RV "if ye be zealous of that which is good."

**FOLLY, fol'i.** See Fool.

**FOOD, food: 1. VEGETABLE FOODS 2. Cereals 3. Leguminous Plants II. ANIMAL FOOD**

**LITERATURE**

In a previous art. (see BREAD) it has been shown that in the Bible "bread" usually stands for food in general and how this came to be so. In a complementary article on MEALS the methods of preparing and serving food will be dealt with. This article is devoted specifically to the foodstuffs of the Hebrews in the Bible. Here are dealt with more esp. the objects of food in use among the Hebrews in Bible times. These are divisible into two main classes.

1. Vegetable Foods—Orients in general are vegetarians, rather than flesh eaters, and there is some reason to believe that primitive man was a vegetarian (see Gen 2:8; Habits 3:2). It would seem, indeed, from a comparison of Gen 1:29 with 9 3 tf that Divine permission to eat the flesh of animals was first given to Noah after the Deluge, and then
only on condition of drawing off the blood in a prescribed way (cf. the kosher [kasher] meat of the Jews of today).

2. Cereals and ERV "corn." The two most important of these in the nearer East are wheat (beitah) and barley (se'orim). The most primitive way of using the wheat as food was to pluck the fresh ears (Lev 23:14; 2 K 4:42), remove the husks by rubbing in the hands (Dt 23:25; Mt 12:1), and eat the grains raw. A common practice in all lands and periods, observed by the fellahen of Syria today, has been to parch or roast the ears and eat the parched corn (ERV "grain") so often mentioned in the OT, which with bread and vinegar (sour wine) constituted the meal of the reapers to which Boaz invited Ruth (Ruth 2:14).

Later it became customary to grind the wheat into flour (kemah), and, by bolting it with a fine sieve, to obtain the "fine flour" (geith) of our EV, which, of course, was then made into "bread" (which see) by the Hebrews (maggah) or with (lehem jamel, Lev 7:13).

Meal, both of wheat and of barley, was prepared in very early times by means of the primitive rubbing-stones, which excavations at Lachish, Gezer and elsewhere show survived into the introduction of the hand-mill (see MnL.; cf. PEPS, 1902, 326). Barley (se'orim) has always furnished the principal food of the poorer classes, and, like wheat, has been made into bread (Jgs 7:13; Jn 6:19). Less frequently mentioned (Ex 19:7) is mustard (Ayisah; see PRA), which was best used. (For details of baking, bread-making, etc., see BREAD, 111, 1, 2, 3.)

Vegetable foods of the pulse family (leguminosae) are represented in the OT chiefly by lentils and beans. But when they bear an honor term (e.g., the "barley" de

3. Legumi—notes edible "herbs" in general (RVm, nous Plants of Isa 61:11, "things that are sown").

The lentils (adaxathim) were and are considered very loothsome and nutritious. It was of "red lentils" that Jacob bewailed his fated potage (Gen 25:29,34), a stew, probably, in which the lentils were flavored with onions and other ingredients, as we find it done in Syria today. Lentils, beans, celery, etc., were sometimes ground and mixed with flour into "pisgah" (Leguminosa; see PRA). They were used at Gaza roasted also, and eaten with oil and salt, like parched corn.

The children of Israel, when in the wilderness, are said to have looked back wistfully on the "cucumbers . . . melons . . . leeks . . . onions, and the garlic" of Egypt (Nu 11:5). All these things we find later were grown in Pal. In addition, at least four varieties of the bean, the chickpea, various species of chickory and endive, the bitter herbs of our overtaxed ruts (Lev 11:35), mustard (Mt 13:31), and many other things available for food, are mentioned in the Mish, our richest source of information on this subject. Cucumbers (kshehuv'im) were then, as now, much used. The oriental variety is much less fibrous and more succulent and digestible than ours, and supplies the thirsty traveler often with a fine substitute for water where water is scarce or bad. The poor in such cities as Cairo, Beirut and Damascus live largely on bread and cucumber for their meals. Their ears are eaten raw, with or without salt, between meals, but also often stuffed and cooked and eaten at meal time. Onions (faltim), garlic (shummat) and leeks (hatir) are still much used in Pal as in Egypt. They are used with bread, though also used for flavoring in cooking, and, like cucumbers, were salted and eaten as a relish with meat (ZDPV, IX, 14).

Men in utter extremity sometimes "plucked saltwort" (malath) and ate the leaves, either raw or boiled, and made "the roots of the broom" their food (Job 30:4).

In Lev 15:9 it is implied that, when Israel came into the land to possess it, they should "plant all manner of trees for food." They

4. Food of doubtless found such trees in the goodly Trees land in abundance, but in the natural the way nature things needed to plant more. Many olive trees remain fruitful to extreme old age, as for example those shown the tourist in the garden of Gethsemane, but many more require replanting. Then the olive after planting requires ten or fifteen years to fruit, and trees of a quicker growth, like the fig, are then usually planted. These are best suited for the Mediterranean climate, and depended on for fruit in the meantime. It is significant that Jotham in his parable makes the olive the first choice of the trees to be their king (Jgs 9:9), and the olive tree to respond, "Should I leave my fatness, which God and man honor in me, and go to wave to and fro over the trees?" (ERVm).

The berries of the olive (zayith) were doubtless eaten, then as now, though nowhere in Scripture it is expressly so stated. The chief use was probably as oil, as ever, in furnishing "oil" (q.v.), but they are eaten in the fresh state, as also after being soaked in brine, by rich and poor alike, and are shipped in great quantities. Olive trees are still more or less abundant in Palestine, and the sons of Hebron, on the borders of the rich plains of Esdraelon, Phoenicia, Sharon and Philistia, in the vale of Shechem, the plain of Moreh, and in the trans-Jordanic regions of Gilead and Bashan. They are esteemed as good and best part of the towns, and the culture of them is being revived around Jerus, in the Jordan valley and elsewhere throughout the land. They are beautiful to behold in all stages of their growth, but esp. in spring when they bear an abundance of blossoms, which in the breeze fall in showers like snowflakes, a fact that gives point to Job's words, "He shall cast off his flower as the olive-tree" (16:33). The mode of gathering the fruit is still about what is described in ancient times (cf Ex 27:20).

Next in rank to the olive, according to Jotham's order, though first as an article of food, is the fig (in the OT Fadenah, in the NT sakik), whose "sweetness" is praised in the parable (Jgs 9:11). It is in the principal trees of the desert (De 16:6), and found in all parts, in many spontaneously, and is the emblem of peace and prosperity (Dt 8:8; Jgs 10:1; K 4:25; Mic 4:4; Zec 3:10; 1 Mac 14:12). The best fig and olive orchards are carefully preserved, first in the spring when the buds are swelling, sometimes again when the second crop is sprouting, and again after the first rains in the autumn. The "first-ripe fig" (bikkarah, Isa 26:4; Jer 24:2), i.e. the early fig which grows on last year's wood, is eaten raw as a great delicacy, and is often eaten while it is young and green. The late fig (b'orim) is the kind dried in the sun and put up in quantities for use out of season. Among the Greeks and the Romans, as well as among the Hebrews, dried figs were most extensively used. When pressed in a mold they formed the "cakes of figs" (dbalakah) mentioned in the OT (1 S 25:18; 1 Ch 12:40), doubtless about as are found today in Syria and Smyrna, put up for home use and for shipment. It was much a fig-cake that was presented as a poultice to Hezekiah's boil (Isa 38:21; of 2 K 20:7). As the fruit-buds of the fig appear before the leaves, a tree full of leaves and without fruit would be counted barren' (Mt 21:19). Is. 6:10; of Isa. 26:4; Jer 24:2; Hos 9:10; Nah 3:12; Mt 5:18; 19:4; Lk 18:17).

Grapes (ranbhim), often called "fruit of the
vines" (Mt 26:29), have always been a much-prized article of food in the Orient. They are closely associated in the Bible with the fig (cf. "every man under his vine and under his fig-tree," 1 K 4:25). Like the olive, the fig, and the date-palm, grapes are indigenous to Syria, the soil and climate being most favorable to their growth and perfection. Southern Pal esp. yields a rich abundance of choice grapes, somewhat as in patriarchal times (Gen 49:11-12). J. T. Haddad, a native Syrian, for many years in the employment of the Turkish government, tells of a variety in the famous valley of Esdoh near Hebron, he says, which yields twenty-eight pounds (cf. Nu 13:23). Of the grapevine there is nothing wasted; the young leaves are used as a green vegetable, and the old are fed to sheep and goats. The branches cut off in pruning, as well as the dead trunk, are used to make charcoal, or for firewood. The failure of such a fruit was naturally regarded as a judgment from Jehovah (Ps 105:33; Jer 5:17; Hos 2:12; Joel 1:7). Grapes, like figs, were both enjoyed in their natural state, and by exposure to the sun dried into raisins (כֵּדים, the "dried grapes") of Nu 6:3. In this form they were esp. well suited to the use of travelers and soldiers (1 Sam 8:18; 1 Ch 12:40). The meaning of the word rendered "raisin-cake," ARV "a cake of raisins," is uncertain. In the Bible the grape product of the land went to the making of wine (q.v.). Some doubt if the Hebrew knew grape-syrup, but the fact that the Aram. dib, corresponding to Heb דבּחא, is used to denote both the natural and artificial honey (grape-syrup), may indicate that they knew the latter (cf. Gen 43:11; Ezk 27:17; and see Honey).

Less prominent was the fruit of the mulberry fig-tree (or sycomore) (שְׁכֵמָדָה, of the date-palm (תּוּמָד), the dates of which, according to the Mishnah, were both eaten as they came from the tree, and dried in clusters and pressed into cakes for transport; the pomegranate (לַעֲפָה), the "apple of" (see Apple), or quince, according to others; the husks (לֶקְקָמ), i.e. the pods of the carob tree (לַעֲפָר), are treated elsewhere. Certain nuts were favorite articles of food—pistachio nuts (בֶּטֶן), almonds (שְׁכֵמָדָה) and walnuts (עָפָד), and certain spices and vegetables were much in use (קָמִים, lentils, dill (אֲבֵית), mint (שְׁפֹרֵב) and mustard (שְׁפָרֵב), which see. Salt (מלָח), of course, played an important part, then as now, in the cooking and in the life of the Orientals. To "eat the salt" of a person was synonymous with eating his bread (Ex 4:14), and a "covenant of salt" was held inviolate (Nu 18:19; 2 Ch 13:5).

II. Animal Food.—Anciently, even more than now in the East, flesh food was much more used than among western peoples. In the first place, in Israel and among other Sem peoples, it was confined by law to the use of such animals and birds as were regarded as "clean" (see Clean; Uncleanliness), or speaking according to the categories of Lev 11:23; Dt 14:4-20, domestic animals and game (see Driver on Dt 14:4-20). Then the poverty of the paesantry from time immemorial had tended to limit the use of meat to special occasions, such as family festivals (חגּים), the entertainment of an honored guest (Gen 18:7; 2 S 12:4), and the sacrificial and libatical sacrifices.

The goat (עָטָא, etc., the "kid of the goats") (Lev 4:23; 28 AV), was more prized for food by the ancient Hebrews than by modern Orientals, by whom goats are kept chiefly for their milk mostly for the making of cheese (cf. Prov 30:33). For this reason they are still among the most valued possessions of rich and poor (cf. Gen 30:33; 32:14 with 1 S 26:2). A kid, as less valuable than a lamb, was naturally the reader victim when meat was required (cf. Ex 16:22; 1 K 4:25). The sheep of Pal, as of Egypt, are mainly of the fat-tailed species (Ovis aries), the tail of which was forbidden as ordinary food and had to be offered with certain other portions of the fat (Ex 29:22; Lev 3:3). To kill a lamb in honor of a guest is one of the highest acts of Bedouin hospitality. As a rule only the lambs are killed for meat, and they only in honor of some guest or festive occasion (cf. 1 S 25:18; 1 K 1:19). Likewise the "calves of the herd" specified as food for the "poor" though the flesh of the neat cattle, male and female, was eaten. The "fatted calf" of Lk 15:23 will be recalled, as also the "fattings" and the "stalled" (stall-fed) ox of the OT (Prov 16:17). A sharp contrast suggestive of the growth of luxury in Israel is seen by the comparison of 2 S 17:28 f. with 1 K 4:22 f. The food furnished David and his hardy followers at Mahanaim was "wheat, and barley, and meal, and parched grain, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of the herd," while the daily provision for Solomon's table was "thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and a hundred gazelles, and a thousand young deer, and a great deal of honey, and oil in abundance, and dainties in great variety" (1 K 4:24).

Milk of large and small animals was a staple article of food (Dt 32:14; Prov 27:27). It was usually kept in skins, as among the Arabs today (Jgs 4:19). We find a generic term often used (בְּסֹר) which covers also cream, clabber and cheese (Prov 30:33). The proper designation of cheese is ג'בּחא (Job 10:10), but חִלָּב also is used both for ordinary milk and for a cheese made directly from sweet milk (cf. 1 S 17:18, הַרְבִּית הָסַּלְבְּא, and our "cottage cheese"). See Milk.

Honey (דבּחא, נָפֶחַח זַא-קִצֹּפְתִּים), so often mentioned with milk, is ordinary bees' honey (see Honey). The expression "honey" in the combination דבּחא והַצָלָב, for which Pal was praised, most likely means דבּחא תַּמְדִים, i.e. "date-juice." It was much prized and relished (Ps 19:10; Prov 16:24), and seems to have been a favorite food for children (Isa 7:13). Of game seven species are mentioned (Dt 14:5). The gazelle and the hart were the typical animals of the chase, much prized for their flesh (Dt 15:12), and doubtless supplied the venison of Esau's "savory meat" (Gen 27:28; 27:14).

Of fish as food little is said in the OT (see Nu 11:5; Jer 16:11; Ezek 47:10; Joel 9:12). No particular species is named, although thirty-six species are said to be found in the waters of the Jordan valley alone. But we may be sure that the fish which the Hebrews enjoyed in Egypt, "for nought" (Nu 11:5) had their successors in Canaan (Kenedy). Trade in cured fish was carried on by Tyrian merchants with Jews in Nebuchad's day (Neh 13:16), and there must have been a fish market at or near the fish gate (cf. 3). The Sea of Galilee in later times was the center of a great fish industry, as is made clear by the Gospels and by Jos. In the market of Tiberias today fresh fish are sold in great quantities, and a thriving trade in salt fish is carried on. The "small fishes of the sea," whose two great miracles of feeding were doubtless of this kind, as at all times they have been a favorite form of provision for a journey in hot countries.

As to the exact price of food in ancient times little is known. In 1 S 20:2 K 2:7, "all that one בָּשָׂר of fine flour, and two of barley, sold for a shekel" (cf. Mt 10:29). For birds allowed as food see Dt 14:11 and arts. on Clean; Uncleanliness.
Pigeons and turtle doves find a place in the ritual of various sacrifices, and so are to be reckoned as “clean” for ordinary uses as well. The species of domestic fowl found there today seem to have been introduced during the Pers period (cf 2 Esd 1:30; Mt 23:37; 26:44, etc.). It is thought that the fowl almost a definition of nabhal in Is 55:12: “For the fowl will speak folly, and his heart will work iniquity, to practise profaneness, and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to fail.” Abigail described her husband, Nabhol, as “a son of Belial” (RV “worthless fellow”), “for as his name is, so is he” (1 S 25:25), and what we read of him bears out this character. Other occurrences of the words support the above meaning; they are generally associated with some form of wickedness, frequently with base and unnatural lewdness (Gen 34:7; Lk 22:21; Josh 7:15; Jgs 19:23:24; 20:6:10; 2 S 13:12). When in Ps 14:1; 53:1 it is said, “The fool hath said in his heart, There is no God,” it is followed by the statement, “They are corrupt, they have done abominable works,” showing that more than “folly” is implied. In Isa 32:6, nabhal is translated “vile person” and nabhal “villain,” RV “fool” and “fool,” Jer 29:23; habal, implying loud boasting in AV “fool.” Habal, rather, “arrogant,” which RV adopts (Ps 5:5; 73:3; 75:4, m “fools”); sakhal, “a fool,” also occurs (Gen 31:28; 1 S 13:13, etc) for which word see (4) below, also yi’al “to be empty,” “to be or become foolish” (Nu 12:11; Is 19:20; Jer 5:4; 50:36)

In the Hebrew or Wisdom literature, which, within the Bible, is contained in Job, Prov (esp.), Eccl, Cant, some Ps and certain portions of the prophetic writings, “fool” and “folly” were distinctive words. Their significance is best seen in contrast with “Wisdom.” This was the outcome of careful observation and long pondering on actual life in the light of religion and the Divine revelation. Wisdom had its seat in God and was imparted to those who feared Him (“the fear of Jehovah is the beginning [chief part] of knowledge” Prov 1:7). Such wisdom was the essence of life, and to be without it was to walk in the ways of death and destruction. The fool was he who was thoughtless, careless, conceited, self-sufficient, indifferent to God and His Will, or who might even oppose and scoff at religion and wise instruction. See Wisdom. Various words are used to denote “the fool” and “foolish”:

(1) nabhal (Job 2:10; 30:8; Ps 53:1; Prov 17:7-21); nabhål (Job 42:8; Is 9:17) (see above).

(2) wull, one of the commonest, the idea conveyed by which is that of one who is haughty, impatient, self-sufficient (Prov 12:15; 15:6; 16:22), despising advice and instruction (1:7; 14:9; 24:7) ready to speak and act without thinking (10:14; 12:16; 20:3); quick to get angry, quarrel and cause strife (11:29; 14:17; “wusselith”; 29:9); unrestrained in his anger (6:8; 21:4; Prov 12:17; “wusselith”; 13:14); silly, stupid even with brute stupidity (Prov 7:22; 26:11; 27:22; of Is 19:11; Jer 4:22) he is associated with “transgression” (Ps 107:17; Prov 13:15; 17:18,19), with “sin” (24:9), with the “soffer” (ib); “wusselith,” “foolishness” occurs (Ps 38:5; 69:3; Prov 13:16; “foolie,” 14:8,23,24, etc).

(3) kṣēl is the word most frequent in Prov. It is probably from a root meaning “thickness,” “sluggishness,” suggesting a slow, self-confident person, but it is used with a wide range. Self-confidence (Prov 14:18) but it means rashness (Eccl 2:14); hate of instruction (Prov 1:21; 18:2); thoughtlessness (10:23; 17:24); self-exposure (14:33; 15:2; 18:7; 29; 11:9; Eccl 5:1; 10:12); anger and contention (Prov 18:6; 19:1; Ecc}

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FOOL, FOOL, FOOLY (םַקָּל; nabhal, נָבָּל, ἐβαλ, תַּקָּל, כַּקָּל, kṣēl, sakhal, and forms; אָפָל, παθρόν, אֲפַרְפָּרִיָּה, בַּפַּרְפָּרִיָּה, בָּפָרָפָרִיָּה, נָבָּלָה, nabhal)
9; rage (Prov 14 16; 17 12); indolence and improvidence (Eccl 4 5; Prov 21 20); slyly merri-
ment (Eccl 4; 7). "Bruteishness" (Prov 25 11; cf Ps 49 10; 92 6); it is associated with slandering (Prov 10 18), with evil (13 19).

(4) ἱππάδ, ἵππαδ, ἱππαθά, also occur. These are probably from a root meaning "to be stopped up" (Cheyne), and are generally taken as denoting thickheadedness, but they are used in a stronger sense than mere foolishness (cf 1 S 26 21; 2 S 24 10, etc). These words do not occur in Prov, but in Eccl 2 12; 7 26; ἱππαθά is associated with "madness" (Wickedness is folly, and ... foolishness, madness.

(5) πτέρν, "simple," is only once tr "foolish" (Prov 9 6 AV).

(6) βαρ, "brutish," is tr 4 "foolish" (Ps 73 22 AV, RV "brutish").

(7) ἱππάδ, "insipid," "untempered," is tr 4 "fool-

ish" (Lam 2 14); ἱππάδ, "insipidity" (Job 1 22; foolishly" ERY, "with foolishness"); 24 12; "foolish"; Jer 23 13, "foolly," AV "unsavoury, or, an absurd thing"

(8) ἱππάδ (Job 4 18): "Behold, he putteth no trust in his servants; and his angels charge with folly" [Delitzsch, "imperfection, others, "error", AV "nor in his angels in whom he put light"]

II. In the Apocrypha.—In the continuation of the Wisdom literature in Wisd and Ecclus, "fool" frequently occurs with a signification similar to that in Prov; in Wisd we have aphron (12 24; 15 5, etc), in Ecclus mēros (18 18; 19 11; 20 13; 21 18; 16 etc).

III. In the New Testament.—In the NT we have various words tr "fool," "foolish," "foolly," etc, in the ordinary acceptance of these terms; aphron, "mindless," "witless" (Lk 11 40; 12 20; 1 Cor 15 38); aphron, "want of mind or wisdom" (2 Cor 11 1; Mk 7 22); anōia, "want of understanding" (2 Tim 3 9); mōrōn, "to make dull," "foolish" (Rom 1 22; 1 Cor 2 20); mēros, "dull," "stupid" (Mt 7 26; 23 17; 25 2; 1 Cor 1 28; mēra, "foolishness" (1 Cor 1 18, etc), mērologia, "foolish talk" (Eph 5 4).

In Mt 5 22 Our Lord says: "Whosoever shall say [to his brother], Thou fool [mōre], shall be in danger of the hell of fire [the Gehenna of fire]." Two explanations of this word are possible: (1) it is not used for "out of the mouth of the earth" as was applied by Jesus Himself to the Pharisees (Mt 23 17 19), but represents the Heb mōrāh, "rebel," applied in Nu 20 10 by Moses to the people, ye rebels (for which he was believed to be excluded from the promised land; cf ver 12; hence we have in RVm or mōreh, a Heb expression of condemnation"

(2) that, as Our Lord spoke in the Aram. It is the Gr τρ of a word representing the Heb nābāh, "vile, or worthless fellow," atheist, etc (Ps 14 1; 53 1).

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FOOLERY, fō'öl-er-i: The pl. "fooleries" occurs Ecclus 22 13 AV: "Talk not much with a fool, ... thou shalt never be defiled with his fooleries." The Gr word is ἄφρονια, entinagmos, or "a striking off from entinagmos, "to strike into, "cast at," etc (1 Macc 2 30; 2 Macc 4 41; 11 11). RV renders "Thou shalt not be defile-

ed in his onslaught, "m defiled: in his onslaught turn." The meaning is most probably "with what he throws out, "i.e. his foolish or vile speeches, as if it were slaver.

FOOT, fōt (ἡπέτα, ἴππετα, ἵππετα, ἵππατος; only twice in LXX passages: 2 S 22 37 = Ps 18 36, where it probably means ankle]; πτέρν, πτέρνοι). The dusty roads of Pal and other eastern lands make a much greater care of the foot necessary than we are accus-

tomed to bestow upon them. The absence of socks or stockings, the use of sandals and low shoes rather than boots and sandals, to an even greater degree, the fre-
quent habit of walking barefoot make it necessary to wash the feet repeatedly every day. This is always done when entering the house, esp. the better upper rooms which are usually carpeted. It is a common dictate of good manners to perform this duty to a visitor, either personally or through a servant; at least water for washing has to be pre-

sent (Gen 18 4; Lk 7 44). This has therefore become almost synonymous with the bestowal of hospitality (1 Tim 5 10). At an early date this service was considered one of the lowest tasks of servants (1 S 26 41), probably because the youngest and least trained servants were charged with the task, or because of the idea of defilement connected with the foot. It was, for the time, if rendered voluntarily, a service which betokened complete devotion. Jesus taught the greatest lesson of humility by performing this humble service to His disciples (Jn 13 4 15). The undoing of the defilement of souls and leather thongs of the sandals (Mt 1 7; Lk 3 16; Jn 1 27) seems to refer to the same menial duty.

Often the feet and shoes were dusted on the high-

way, as is being done in the Orient to this day, but if it were done in an ostentatious manner in the presence of a person or a companion a defilement to a stranger, it was understood in the same sense in which the cutting in two of the tablecloth was considered in the days of knighthood: a sign of utmost rejection and separation (Mt 10 14; Acts 13 51).

The roads of the desert were not only dusty but rough, and the wanderer was almost sure to ruin his ill-made shoes and wound his weary feet. A special providence of God protected the children of Israel from this common experience during the long journey through the wilderness. "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (Dt 8 4; 29 5).

In the house shoes and sandals were never worn; even the most delicate would put on shoes only when going out (Dt 28 56). The shoes were left outside of the house or in a vestibule. This was esp. done in the house of God and at the time of prayer, for whenever or wherever that might be, the law was not relaxed. Why was it thus: "for thou art placed in the place wherein thou standest is holy ground" (Ex 3 5; Josh 5 15; Acts 7 33). This custom still prevails among the Moslems of our day. Prob-
ably it was the idea of defilement through contact with the common ground which gave rise to its moral application by the Preacher, "Keep thy foot when thou goest to the house of God" (Eccl 5 1 [Heb 4 17]).

Nakedness of the feet in public, esp. among the wealthier classes, who used to wear shoes or sandals, was a token of mourning (Ezk 24 17 and probably also Jer 2 25 and Isa 20 2-4). A peculiar cere-

mony is referred to in Dt 25 9 10, whereby a brother-in-law, who refused to perform his duty under the Levirate law, was publicly put to shame. And his name shall be called in Israel, The house of him that hath his shoe loosed." See also Ruth 4 7 8.

Numerous are the phrases in which the word "foot" or "footh" is used in Bib. language. "To cover the foot" (1 S 24 3) is synonymous with obeying a call of Nature. "To speak with the feet" is ex-

pressive of the eloquence of abusive and obscene gesticulation among oriental people, where hands, eyes and feet are the main means for the expression of meaning. "To sit at the feet," means to occupy the place of a learner (Dt 33 3;
Lk 10:39; Acts 22:3). Vanquished enemies had to submit to being trodden upon by the conqueror (a ceremony often represented on Egyptian monuments; Josh 10:24; Ps 8:6; 110:1; cf Isa 49:23). St. James warns against an undue humiliation of those who join us in the service of God, even though they be poor or mean-looking, by bidding them to take a lowly place at the feet of the richer members of the congregation (Jas 2:3). We read of dying Jacob that “he gathered up his feet into the bed,” for he had evidently used his bed as a couch, on which he had been seated while delivering his charge to his sons (Gen 48:2 “Foot” or “feet” is sometimes used euphemistically for the genitals (Dt 28:57; Ezek 16:25). In Dt 11:10 an interesting reference is made to some Egyptian mode of irrigating the fields, “the watering with the foot,” which mode would be unnecessary in the promised land of Canaan which “drinketh water of the rain of heaven.” It is, however, uncertain whether this refers to the water-wheels worked by a treadmill arrangement or whether reference is made to the many tributary channels, which, according to representations on the Egyptian monuments, intersected the gardens and fields and which could be stopped or opened by placing or removing a piece of sod at the mouth of the channel. This was usually done with the foot. Frequently we find references to the foot in expressions connected with journeyings and pilgrimages, which formed so large a part in the experiences of Israel, e.g. Ps 91:12, “lest thou dash thy foot against a stone”; 94:15, “My foot slippeth”; 121:3 “He will not suffer thy foot to be moved,” and many more. Often the reference is to the “walk,” i.e. the moral conduct of life (73:2; Job 23:11; 31:5).

Figurative: In the metaphorical language of Isa 62:7 “the feet” are synonymous with “the coming.”

FOOTSTOOL, föót’stóôl (אַבֵּשֶׁת, kebhes; τῶν ὀστούν, hapōdōtan, “coddon on”: The 15 Scripture references to this term may be classified as literal or figurative. Of the former are the two passages: 2 Ch 9:18 and Jas 2:3. In these the footstool was a sort of step or support for the feet placed before the throne or any pretentious seat. Of figurative uses, there are the following groups:

(1) Of the earth: Isa 66:1; Mt 5:35; Acts 7:49. (2) Of the ark: 1 Ch 28:2. (3) Of the Temple: Ps 99:5; 133:7; Lam 2:1; cf Isa 60:13. (4) Of heathen enemies subdued by the Messianic King: Ps 110:1; Mt 22:44 AV; Mk 12:36; Lk 20:43; Acts 3:35; He 1:13; 10:13. Thus the uses of this term are mainly metaphorical and symbolic of subjection, either to God as universal Lord or to God’s Son as the representative right. Cf 1 Cor 15:25-27, in which all things, including death, are represented as subject to Christ and placed beneath His feet.

FOOT, föót (בֵּשׁ, בֵּשׁי; לָכֵנָה, ὁ βούς; מִזְטָה, mezōtah; νόστος, nóstos; πόδων, pódōn), from אַבֵּשֶׁת [conji.], רַכָּה, ἀεικάβ, ηβότι [conji.]; ἄντι, ἀντί, ἀντίς, από, ἐξ, ἐκ, δία, διὰ [acc.]; εἰπέ, ἐπί [dat. and acc.], μετά, περί [gen.], πρῶτος, πρῶτος [gen. and acc.], τρώγει, ἀπέρει [gen. and prep.]): ERV and ARV give in many cases more literal or more accurate renderings than those in AV.

In the NT the most important terms, from a doctrinal point of view are antì, “face to face,” “over against,” “instead,” “on behalf of,” peri, “around,” “about,” “concerning,” huper, “over,” “on behalf of.” The first has been claimed as stating the substitutionary nature of Christ’s sacrifice as contrasted with huper and peri, more frequently used of it. But, although antì in the NT often means “instead of,” answering to, “it does not necessarily imply substitution. On the other hand, huper is sometimes used in that sense (see Trench, Synonyms). “Here as always the root idea of the prep., the root idea of the case, and the context must all be considered” (Robertson, Grammar, 124). Antì is found in this connection only in Mt 20:28, and Mk 10:45. In Mt 26:28; Mk 14:24, we have peri, also in He 10:6.8.15.16; 1 Pet 3:18; 1 Jn 2:2; 4:10. Lk 19:19.20 has huper, which is the word commonly used by Paul, as in Rom 6:4; 2 Cor 11:3; 12:14 here; also by John in his Gospel, 6:51; 10:11, etc., and 1 Jn 3:16; also He 2:2; 10:12; 1 Pet 2:21; 3:18; 4:1; and in Rom 8:3 it is peri.

FORAY, fö-rã (2 S 3:22). See WAR.

FORBEAR, for-ber (יִבְרָא, ibra; αὐξομαι, anakomai): In the OT ibráh, “to leave off,” is the word most frequently transliterated “forbear” (Ex 23:5, etc); dámám, “to be silent,” hásakk, “to keep back,” máštakk, “to draw in or stretch out,” occurs once each, RV renders Esd 24:17 (dámám, “Silent, but not aloud,” m “Heb be silent”; Prov 24:11 (hásakk, “See that thou hold back,” or “thou hold forfend to deliver,” AV “if thou forbear to deliver,” Neh 9:30 (mástakk, “bear” instead of “forbear,” occurs once, lit. “breathing, the nose,” hence, from breath, “anger” (erekh, “long,” understood), and kal “to hold,” are transliterated “forbearing” (Prov 25:15; Jer 20:9, respectively).

In the NT we have anakomai, “to hold self back or up,” “with long suffering, forbearing one another” (Eph 4:2; Col 3:13); antémeni, “to send back,” AV and RV “forbear threatening” (Eph 6:9); phaphosma, “to spare,” “but I forbear (2 Cor 12:6); mérçanthe, “not to work, or to forbear working,” (1 Cor 9:6) ápô, “to cover,” “to cover over,” “when I could no longer forbear” (1 Thess 3:15).

FORBEARANCE, for-bér’ans (αὐξομένη, anakoméne): “Forbearance” (snophé, “a holding back”) is ascribed to God (Rom 2:4, “service, readiness and forbearance and longsuffering”); 2:5 RV, the “passing over of the sins done aforetime, in the forbearance of God,” AV “remission” (m “passing over” of sins, that is, past, through the forbearance of God”), by Christ; in Phil 2:5, to every man by RV “forbearance,” m “gentleness”; it is a Christian grace in likeness to God. “Forbearing” (AVm) is substituted by RV for “patient” (anerkatēkos, “holding up under evil”) in 2 Tim 2:24. W. L. WALKER
FORBID, for-bid' (םָבַה, kôlê'; kûlôw, kôlôh): Occurs very rarely in the OT except as the rendering of חֲזָל (see below); it is once the title of קָלָא, "to restrain" (Nu 11 28, "Joshua . . . said, My lord Moses, forbid them"); twice of כָּוָד, "to command" (Dt 2 37, "whereas ever Jeh our God forbade us"); 4 23, "Jeh thy God hath forbidden thee," lit. "commanded"); once of לִב, "not," RV "commanded not to be done" (Lev 6 17). In the phrases, "Jeh forbid" (1 S 24 6; 26 11; 1 K 21 3), "God forbid" (Gen 44 7; Josh 22 29; 24 16; 1 S 12 23; Job 27 5, etc.), "God forbid" it me (1 Ch 17 30), the word is חֲזָל demarcating the ban and abstinence (rendered, Gen 18 25 AV, "that be far from thee"); ERV leaves the expressions unchanged; ARV substitutes "far be it from me," "thee," etc., except in 1 S 14 45; 20 2, where it is, "Far from it."

In the NT קָלָא, "to cut short," "restrain," is the word commonly trd "forbid" (Mt 19 14, "forbid them not," etc); in Lk 6 29, RV has "withhold not"; diakôlêma, with a similar meaning, occurs in Mt 3 14, "John forbade him," RV "would have had none of him," uneut. Acts 28 16, is trd "none forbidding him." The phrase "God forbid" (בְּ אוּנָו, "let it not be," Lk 20 16; Rom 3 4, etc) is retained by RV, with m "Be it not so," except in Gal 6 14, where the text has "Forbid not and mè rësîlòlo in one of the renderings of חֲזָל in LXX. "God forbid" also appears in Apg (1 Mac 2 21, RV "Heaven forbid," m "Gr may he be propitious," 9 10, RV "Let it not be.") W. L. WALKER

FORCES, for-sís (חֵיָד, ha'yd): (1) The word is used as a military term, equivalent to army, in 2 K 25 23 26 (where AV reads "armies"); 2 Ch 17 2 2; Jer 40 7, etc. See Army.
(2) In 1 S 20 5 (11), it is rendered in RV by "wealth," and in Ob ver 11, by "substance."
Two other Heb words are also trd "forces" in AV, מַדָּאָפַת (Job 36 19), and מַדָּא (Dn 11 35), the latter being rendered in RV "fortresses."

FORD, ford (שַׁעֲלָה, ma'abhar [Gen 32 22; "pass" (of Michmash), 1 S 13 23; "stroke" (RV's "passing"), Isa 30 32]; מִשְׁעֵל, ma'abath [Josh 2 7; Jgs 3 28; 12 5 6; Isa 16 2; "pass" (of Michmash), 1 S 14 4; "passage", RV's "fords"), Jer 4 14, 28;坛, "foróbash (2 S 15 28; 17 16; "ferry-boat" (RV's "convoy")), 2 S 8 18; from מִשְׁעֵל, "abhar, "to pass over"; of Arab, مُسَعَّل, "abar, "to pass over," and נִשְׁעֵל, ma'bar, "a ford"): In the journeys of the children of Israel, in addition to the miraculous passages of the Red Sea and the Jordan, they had other streams to pass over, e.g., the Zered (Hâsr) and the Arnon (Maêu) (Nu 31 12 13; Dt 2 24). The Jabok (Zarja) is frequently referred to, particularly in connection with Jacob (Gen 32 22). The most frequent references are to the Jordan which, in time of flood, was impassable (Josh 3 15). The lower Jordan is about 100 ft. wide, and from 5 to 12 ft. deep, so that in the absence of bridges, the places where it was possible to ford were of great importance. The passage of the Jordan is referred to in connection with Jacob (Gen 32 10), Gideon (Jgs 6 1), the children of Ammon (Jgs 10 9), and his men (2 2 29). David (2 S 10 17; 17; 22), Absalom (2 S 17 24), and others. Jesus undoubtedly crossed the Jordan, and John is thought to have baptized at the ford of the Jordan near Jericho. The fords of the Jordan are specifically mentioned in Jos 2 11, referred to in connection with the pursuit of the spies who were hidden in Rahab's house, and in 2 S 15 28; 17 16 in connection with the flight of David. In the last two passages we have "əbhərəm (the same word which, in the account of David's return (2 S 19 15), is rendered "ferry-boat" (RV's "convoy"). See JORDAN. ALFRED ELY DAY

FORECAST, for-kašt (vb.) (םָבָש, ḥashak): To forecast is both to plan or scheme beforehand and to consider or see beforehand. It is in the first sense that it is used in Dn 11 24 25 (AV) as the tr of ḥashak, "to think," "meditate," "devise," "plot," "He shall forecast his devices (AV's "Heb think his thoughts") against the kingdom; They shall forecast devices against him," RV "devise his devices"; of Nah 1 9, "What do ye devise against Jeh?" In the second sense, the word occurs in Wis 17 11 RV, "Wickedness . . . always forecasteth the worst lot" (proselēphēn), m "Most authorities read hath added" (proselēphēn) . W. L. WALKER

FOREFATHER, for-fâ'-ðer: (1) נָשַׁנֶנ, 'əbhî re'shon, "first father," "chief father" hence "early ancestor;" "turned back to the iniquities of their forefathers" (Jer 11 10).
(2) πρεσβύτερος, presbýteros, "born before," "ancient," "forefather;" "whom I saw from my forefathers" (2 Tim 1 3). It is trd "parents" (including grandparents) in 1 Tim 5 4: "and to require their parents."

FOREFRONT, for-fron't (נָשֶׁנָם, pānām): For "forefront," "front is now generally used, since "back-front" has gone out of use. "Forefront" is the tr of pānām, "face" (2 K 16 14; Ezk 40 19 bis; 47 1); of māl pānām, "over against the face" (Ezk 20 8; Lev 9 9; "And he put the mitre upon his head; and son upon the mitre upon upon his forehead, did he put the golden plate"; for "upon his forehead" RV has "in front"; 2 S 15 15, "in the forefront of the hottest battle"); of ōrā, "head" (2 Ch 20 27); of shēn, "tooth" (1 S 14 5, "The forefront [AV 'Heb tooth'] of the one was situated northward over against Michmas," RV "The one cove rose up on the north in front of Michmas") in 1 Mac 5 47 it is the tr of prósōpon, "face": "They decked the forefront of the temple with crowned gold." RV has "forefront" for "face" (Ezk 40 15), "in the forefront of" for "over against" (Josh 22 11). W. L. WALKER

FOREGO, for-go'. See FORGO.

FOREHEAD, for-eid (נָשְׁנָה, mécah; méron, mé-tôpôn): (1) In a literal sense the word is used frequently in the Scriptures. Aaron and after him every high priest was to wear on the forehead the golden frontlet having the engraved motto, "Holy to Jehovah" (Ex 28 36 38). The condition of the forehead was an important criterion in the diagnosis of leprosy by the priest (Lev 13 42 43; 2 Ch 26 20). It was in the forehead that brave young David smote Goliath with the stone from his sling (1 S 17 49). The faulty tr of AV in Exk 16 12 has been corrected in RV, reference being had in the passage to a nose-ring, not to an ornament of the forehead. While the cutting or tattooing of the body was strictly forbidden by the Israelite on account of the heathen associations of the custom (Lev 19 28), we find frequent mention made of markings on the forehead, which were esp. used to designate slaves (see Philo, De Monarchia; I) or devotees of a godhead (Lucian, De Syria Daeo, 58). In 3 Mac 29 we read that Ptolomy IV Philopator branded some Jews with the sign of an ivy leaf, marking them as devotees of Bacchus-Dionysos. Possibly we may compare herewith the tr of Isa 44 5 (RVM): "And another
shall write on his hand, "Unto Jeh." (or Jeh's slave). Very clear is the passage Ezek 9:4.6 (and perhaps Job 31:35), where the word used for "mark" is "tāne", the name of the last letter of the Heb alphabet which in its earliest form has the shape of an upright + (Baal Lebanon Inser, 14th cent. BC) or of a lying (St. Andrew's) cross X (Moabite Inser, 9th cent. BC), the simplest sign in the old Israelite alphabet, and at the same time the character which in the Gr alphabet represents the Χ, the initial of Christ. In the NT we find a clear echo of the above-mentioned OT passage, the marking of the forehead in the righteous (Rev 7:3; 9:4; 14:1; 22:4). The godless followers of the beast are marked on the (right) hand and on the forehead (13:16; 14:9; 20:4), and the apocalyptic woman dressed in scarlet and purple has her name written on her forehead (17:5).

(2) In a metaphorical sense the expression, "a harlot's forehead," is used (Jer 3:3) to describe the shameless apostasy and faithlessness of Israel. Ezek speaks of the stiff-necked obstinacy and the persistent unwillingness of Israel to hear the message of Jeh: "All the house of Israel are of a hard forehead and of a stiff heart." (3:7), and God makes his prophet's "forehead hard . . . . as an adamant harder than flint" while he gains the loyalty of the people to God and a complete disregard of opposition is meant (vs 8.9). Compare the phrase: "to harden the face," s.v. Face. H. L. L. Eubel

FOREIGN DIVINITIES, for'in di-vīn'-tīz (Acts 17:18 m). See God(s), Strange.

FOREIGNER, for'ın-ér: The tr of נָטֶה, nāṭēh, "unknown," "foreign," frequently rendered "stranger" (Dt 15:3; Ob ver 11); of וּפָנִי, tāshāḥh, "a settler," "an alien resident" (Ex 12:45; RV "sojourner"); of Lev 25:47; Ps 39:12); of πρόμοιος, "dwelling near," "sojourner" (Eph 2:19; RV "sojourners").

RV has "foreigner" for "stranger" (Dt 17:15; 23:20; 29:22; Ruth 2:10; 2 S 16:19), for "alien" (Dt 14:21); "the hand of a foreigner" for "a stranger's hand" (Lev 22:25). See Alien; Stranger and Sojourner.

FOREKNOW, for-nō', FOREKNOWLEDGE, for-nōl'-ē: 1. Meaning of the Term 2. Foreknowledge as Prescience 3. Foreknowledge Based on Foreordination 4. Foreknowledge as Equivalent to Foreordination Literature

The word "foreknowledge" has two meanings. It is a term used in theology to denote the prescience or foresight of God, that is, His knowledge of the entire course of events of the Term which are future from the human point of view; and it is also used in AV and RV to translate the Gr words προγνωσις and προγνωθήσις in the NT, in which instances the word "foreknowledge" approaches closely the idea of foreordination.

In the sense of prescience foreknowledge is an aspect of God's omniscience (see Omniscience).

1. Meaning of the Term

2. Foreknowledge as Prescience of expression as regards the way in which God obtains knowledge (Gen 3:8), and sometimes even represents Him as if He did not know certain things (Gen 11:5; 18:21); nevertheless the constant representation of the Scripture is that God knows everything. This perfect knowledge of God, moreover, is not merely a knowledge which is practically unlimited for all religious purposes, but is omniscience in the strictest sense of the term. In the historical books of the OT the omniscience of God is a constant underlying presupposition when it is said that God watches men's actions, knows their acts and words, and discloses to them the future; while in the Prophets and Wisdom literature, this Divine attribute becomes an object of reflection, and finds doctrinal expression. It cannot, however, be said that this attribute of God appears only late in the history of special revelation; it is a characteristic of the idea of God from the very first, and it is only its didactic expression which comes out with special clearness in the later books. God's knowledge, therefore, is represented as perfect. Since He is free from all limits of space, His omniscience is frequently connected with His omnipresence. This is the thought which underlies the anthropomorphize expressions where God is represented as seeing, beholding and having eyes. God's eyes go to and fro throughout the whole earth (2 Ch 16:9), and are in every place beholding the evil and the good (Prov 16:3). Even Sheol is naked and open to God's sight (Prov 15:11; Job 26:6). The night and darkness are light to Him, and darkness and light for God are both alike (Ps 139:12). All animals and fowls, and the beasts of the field (50:11), and as their Creator God knows all the hosts of the heavenly bodies (Ps 147:4; Isa 40:26). He knows also the heart of man and its thoughts (1 S 16:7; Ps 139:13, 14). Evil and sin are also known to God (Ps 89:10; Ps 90:9; Ps 115:2; 18:16). In a word, God knows with absolute accuracy all about man (Job 11:11; 34:21; Ps 33:15; Prov 6:21; Hos 5:3; Jer 12:20; 12:3; 17:9; 18:20). This perfect knowledge finds its classic expression in Ps 139:1-5; Prov 5:21.

God is also, according to the OT, free from all limitations of time, so that His consciousness is not in the midst of the stream of the succeeding moments of time, as is the case with the human consciousness. "God is not only without beginning of days, but with Him a thousand years are as one day." Hence God knows in one eternal intuition that which for the human consciousness is past, present and future. In a strict sense, therefore, there can be no foreknowledge which is independent of God, and the distinction in God's knowledge made by theologians, as knowledge of reminiscence, vision and prescience, is after all an anthropomorphism. Nevertheless this is the only way in which we can conceive of the Divine omniscience in its relation to time, and consequently the Scripture represents the matter as if God's knowledge of future events were a foreknowledge or prescience, and God is represented as knowing the past, present and future.

It is God's knowledge of events from the human point of view which are future that constitutes His foreknowledge in the sense of prescience. God is represented as having a knowledge of the entire course of events before they take place. Such a knowledge belongs to the Scriptural idea of God from the very outset of special revelation. He knows beforehand what Abraham will do, and what will happen to him; He knows beforehand that Pharaoh's heart will be hardened, and that Moses will deliver Israel (Ps 105:15 f.; Ex 3:19; 7:4; 11:1 f.). The entire history of the patriarchal period of revelation exhibits plainly the foreknowledge of God in this sense. In prophecy this aspect of the Divine knowledge is made the subject of explicit assertion, and its religious significance is
brought out. Nothing future is hidden from Jeh (Isa 41 22 f; 42 9; 43 9-13; 44 6-8; 46 10; 51 20), and this is the teaching of the apostles (Acts 1 25; 14 18; 1 Cor 2 7; 3 20; 1 Thess 2 4; Rev 23). In a word, according to the author of the Epistle to the He, everything is open to God, so that He is literally omniscient (He 4 13). And as in the OT, so also in the NT, foreknowledge in the sense of pre-science is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13 32), and James asserts that all God's works are foreknown by Him (Acts 15 18). Moreover over the many references in the NT to the fulfillment of prophecy all imply that the NT writers ascribed foreknowledge, in this sense of foresight, to God.

Denials of the Divine foreknowledge, in this sense of foresight, have been put by exegetical considerations, but by the supposed conflict of this truth with human freedom. It was supposed that in order to be free, an event must be uncertain and contingent as regards the fact of its futurition, and this is not the case. Hence, that is from the Divine as well as the human point of view. Hence the Socinians and some Armenians denied the foreknowledge of God. It was supposed either that God voluntarily determines not to foresee the free volitions of man, or else that God's omnipotence is simply the knowledge of all that is knowable, it does not embrace the free acts of man which are by their nature uncertain and unknowable. And upon this view of freedom, this denial of God's foreknowledge was logically necessary. If the certainty of events with respect to the fact of their futurition is inconsistent with freedom, then human freedom does conflict with God's foreknowledge, since God cannot know future events as certain. Future events unless foretold are not knowable. Since, therefore, the Divine foreknowledge is quite as inconsistent with this view of freedom as is the Divine foreordination, the view of those who regard God as a mere onlooker on the course of future events which are supposed to be entirely independent of his purpose and control, does not help matters in the least. If God foreknows future events as certain, then they must be certain, and if so, then the certainty of their actually occurring must depend either upon God's decrees or a providential control, or else upon a fate independent of God. It was to escape these supposed difficulties that the doctrine known as scientia media was propounded. It was supposed that God has a knowledge of events as conditionally future, that is, events neither merely possible nor certainly future, but suspended upon conditions underdetermined by God. But this hypothesis is of no help and is not true. Besides being contrary to the Scripture in its idea that many events lie outside the decree of God, and that God must wait upon the free acts of man, this knowledge encompasses really no such class of events as this theory asserts. If God foreknows that the conditions on which they are suspended will be fulfilled, then these events belong to the class of events which are certainly future; whereas if God does not know whether the conditions will be fulfilled by man, then His foreknowledge is denied, and these events in question belong to the class of those merely possible. Nor do the Scripture passages to which this appeal is made Augustine, who embraces the entire course of man's life (Ps 31 15 [Heb 16]; 39 5 [Heb 6]; 139 4-6.16; Job 14 5). These passages from Isa show that it is from the occurrence of events in accordance with Jeh's prediction that the Prophet will prove his foreknowledge; and that in contrast with the worshippers of idols which are taken by surprise, Israel is warned of the future by the omniscient Jeh.

In the NT likewise, God's omniscience is explicitly affirmed. Jesus taught that God knows the hidden secrets of the heart (Lk 16 17), and this is the teaching of the apostles (Acts 1 25; 14 18; 1 Cor 2 7; 3 20; 1 Thess 2 4; Rev 23). In a word, according to the author of the Epistle to the He, everything is open to God, so that He is literally omniscient (He 4 13). And as in the OT, so also in the NT, foreknowledge in the sense of pre-science is ascribed to God. Jesus asserts a foreknowledge by God of that which is hidden from the Son (Mk 13 32), and James asserts that all God's works are foreknown by Him (Acts 15 18). Moreover over the many references in the NT to the fulfillment of prophecy all imply that the NT writers ascribed foreknowledge, in this sense of foresight, to God.

3. Foreknowledge: A mere onlooker seeing the future course Based on of events, but having no part in events. Foreordination: That God has such a plan is the teaching event of the entire Scripture. It is implied in the OT conception of God as an Omnipotent Person governing all things in accordance with His will. This idea is involved in the names of God in the patriarchal revelation, El, Elohim, El Shaddai, and in the prophetic name Jeh of Hosts. This latter teaching not only God's infinite power and glory, but also makes Him known as interposing in accordance with His sovereign will and purpose in the affairs of the world, and is having absolute control over the entire world at His disposal for the execution of His eternal purpose. Hence this idea of God comes to mean the omnipotent Ruler of the universe (Ps 24 10; Isa 6 3; 51 5; 64 5; Jer 10 16; Am 9 5; of Oehler, Theocoria, i, 676). Not only in this conception of God as omnipotent and sovereign Ruler is the thought of His eternal plan evolved; it is explicitly asserted throughout the whole OT. The purpose of God as determining human history in the Book of Gen lies clearly upon the surface of the narrative, as, for example, in the history of Abraham and of Joseph. And where there is no abstract statement of this truth, it is evident that the writer regards every event as but the unfolding of the purpose of God. In the Psalms, Prophets, and Wisdom literature, this truth finds explicit and reiterated assertion. Jehovah has an eternal purpose (Ps 33 11), and this purpose will certainly come to pass (Isa 14 27; 43 18). This purpose includes all events and matters are as if they were occurring at His disposal, as well as in its all-embracing character, and the certainty of its fulfilment (Prov 16 4-33; 10 11; 19 21; 20 24; Job 23 23). The providential control wherewith Jehovah executes this plan includes the heart of man (Prov 21 1).

The NT likewise regards all history as but the unfolding of God's eternal purpose (Acts 4 28), which includes man's salvation (Rom 1 1-3; 8 28-30; 1 9), the provision of Christ as Saviour (1 Pet 1 20), and the good works of the Christian (Eph 2 10). See Predestination.

Now while the writers of the OT and the NT do not write in an abstract or philosophical manner nor enter into metaphysical explanations of the relationship between God's foreknowledge and foreordination, it is perfectly evident that they had a clear concept of both of these ideas. Although anthropomorphisms are used in regard to the manner in which God foreknows, as if He obtained His knowledge of the future as a mere onlooker gazing down the course of events in time, the clear idea of the omnipotence of the foreknowledge Ruler of the universe should govern the world and form His plan as an independent purpose. But a mere foreknowledge is not sufficient; events outside His purpose and control is not only contrary to the entire Scriptural idea of God's sovereignty and omnipotence, and Scriptural idea of God's foreknowledge which is always conceived as dependent upon His purposes and control. According to this Scriptural idea, God foreknows because He has foreordained all things, and because in
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His providence He will certainly bring all to pass. His foreknowledge is not a dependent one which must wait upon events, but is simply the knowledge which God has of the very events which He purposes to bring about. Peter evidences this position when he calls it a "productive foreknowledge" (Handbuch d. attest. Theol., 351). This is not exactly correct. The OT does not conceive God's foreknowledge as a prophecy in the sense of Divine foresight leading up to actual events. Hence it is man who appoints 1 Pet 1 19-20 himself to bring about an event by his own acts, and only God knows how and when it will come to pass. But when Dillmann says that in the OT there is no hint of an "idol foreknowledge" on God's part, he is giving expression to the truth that in the OT God's foreknowledge is based upon His foreordination and predestination of all things. Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan (Am 3 7), and all its details (Job 28 27). Before man is born God knows him and chooses him for his work (Job 1 5; Job 33 14-15), so that a thorough knowledge of man in the 139 is made to rest upon the fact that God has determined his lot beforehand (Ps 139 16). The same thing is true of the NT teaching on this subject. The Divine foreknowledge is simply God's knowledge of His own eternal purpose. This is esp. clear in those cases where God's eternal purpose of redemption through the death of Christ is referred to. Foreordi

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knowledge. These words as Equiva-

lents of the word "foreordination" (1 Pet 1 20 nation AV), mean much more than mere intellectual foresight or prescience. Both the vb. and the noun approach the idea of foreordination and are closely connected with that idea in the passages where these words occur. Thus in Peter's speeches in Acts the predestination which finds expression in 4 25 is practically identified with the term in 2 23. Everything which happens, or rather is foreordained for his own "the determinate counsel and foreknowledge of God," so that nothing happened except that which God had foreordained. In this verse the term foreknowledge is an expansion of the idea of God's "counsel" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1 Pet 1 20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world, and it is evident that the word is used for "foreordained" in AV. It is evidently God's foreordination of Jesus as Saviour which Peter has in mind. Also in 1 Pet 1 2 those to whom the letter is written are spoken of as "elect according to the foreknowledge [prognòsis] of God," where the election is based upon the "foreknowledge." By the prognòsis or foreknowledge, however, far more is meant than prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply prevision of faith or love or any quality in the objects of the election, Peter would not only flatly contradict Paul (Rom 9 11; Eph 1 3 4; 2 Tim 1 9) but also, he is writing of a revelation of something which we found it to have in Peter. Hence those whom God predestinated, "counselled," and "foreordained" are those whom He has looked upon with His sovereign love. To assign any other meaning to "foreknowledge" here would be out of accord with the usage of the word elsewhere in the NT where it is put in connection with predestination, as in 1 Pet 1 2. Meyer (e.g. Weiss) 1 Pet 119 says that Peter uses it. In 11 2, speaking of the Jews, Paul says that "God did not cast off his people which he foreknew." It is quite impossible to regard this as meaning that God had a foresight or mere prescience of some quality in the objects of his choice of them, not only because it is the teaching of the entire Scripture that God's choice of Israel was sovereign and gracious, and not only because of the actual history of Israel, but also because of the context. Paul says that it would be absurd to suppose that God had foreknowledge of them, because He had not cast them off. His foreknowledge of them being adduced as a ground for His not casting them off. Hence the argument would have no force if anything in Israel, foreseen by God, were supposed to ground an assurance that He had not cast them off, because the context is full of the hardness of heart and unbelief of Israel. The foreknowledge here has evidently the same sense as in the former passage.

Rom. The word prophèsis is, however, discriminated from "predestination. It is that loving regard in God from which the Divine election springs, which election or Peter evidence in 1 Pet 1 20. Hence it is man who appoints himself to bring about an event by his own acts, and only God knows how and when it will come to pass. But when Dillmann says that in the OT there is no hint of an "idol foreknowledge" on God's part, he is giving expression to the truth that in the OT God's foreknowledge is based upon His foreordination and predestination of all things. Divine foreknowledge, therefore, depends upon the Divine purpose which has determined the world plan (Am 3 7), and all its details (Job 28 27). Before man is born God knows him and chooses him for his work (Job 1 5; Job 33 14-15), so that a thorough knowledge of man in the 139 is made to rest upon the fact that God has determined his lot beforehand (Ps 139 16). The same thing is true of the NT teaching on this subject. The Divine foreknowledge is simply God's knowledge of His own eternal purpose. This is esp. clear in those cases where God's eternal purpose of redemption through the death of Christ is referred to. Foreordi

While, therefore, the foreknowledge of God in the sense of prescience is asserted in the OT, it is not in the meaning of the term when used 4. Fore-

knowledge. These words as Equiva-

lents of the word "foreordination" (1 Pet 1 20 nation AV), mean much more than mere intellectual foresight or prescience. Both the vb. and the noun approach the idea of foreordination and are closely connected with that idea in the passages where these words occur. Thus in Peter's speeches in Acts the predestination which finds expression in 4 25 is practically identified with the term in 2 23. Everything which happens, or rather is foreordained for his own "the determinate counsel and foreknowledge of God," so that nothing happened except that which God had foreordained. In this verse the term foreknowledge is an expansion of the idea of God's "counsel" or plan, regarding it as an intelligent prearrangement, the idea of foreknowledge being assimilated to that of foreordination. The same idea is found in 1 Pet 1 20. Here the apostle speaks of Christ as a lamb "foreordained" by God before the foundation of the world, and it is evident that the word is used for "foreordained" in AV. It is evidently God's foreordination of Jesus as Saviour which Peter has in mind. Also in 1 Pet 1 2 those to whom the letter is written are spoken of as "elect according to the foreknowledge [prognòsis] of God," where the election is based upon the "foreknowledge." By the prognòsis or foreknowledge, however, far more is meant than prescience. It has the idea of a purpose which determines the course of the Divine procedure. If it meant simply prevision of faith or love or any quality in the objects of the election, Peter would not only flatly contradict Paul (Rom 9 11; Eph 1 3 4; 2 Tim 1 9) but also, he is writing of a revelation of something which we found it to have in Peter. Hence those whom God predestinated, "counselled," and "foreordained" are those whom He has looked upon with His sovereign love. To assign any other meaning to "foreknowledge" here would be out of accord with the usage of the word elsewhere in the NT where it is put in connection with predestination, as in 1 Pet 1 2. Meyer (e.g. Weiss) says that Peter uses it. In 11 2, speaking of the Jews, Paul says that "God did not cast off his people which he foreknew." It is quite impossible to regard this as meaning that God had a foresight or mere prescience of some quality in the objects of his choice of them, not only because it is the teaching of the entire Scripture that God's choice of Israel was sovereign and gracious, and not only because of the actual history of Israel, but also because of the context. Paul says that it would be absurd to suppose that God had foreknowledge of them, because He had not cast them off. His foreknowledge of them being adduced as a ground for His not casting them off. Hence the argument would have no force if anything in Israel, foreseen by God, were supposed to ground an assurance that He had not cast them off, because the context is full of the hardness of heart and unbelief of Israel. The foreknowledge here has evidently the same sense as in the former passage.

In view of the fact that there was a classical use of the simple vb. γνωσθηκεν in the sense of "resolve," and more espec. the next step in the development of the word is the use of the vb. γνωσθηκεν in the NT to denote an affectionate or loving regard or approbation in accordance with a common use of the Heb γνωσθη (MT 7 23; Gr γνωσθη 3; Gk γνωσθη 2 19), there is nothing arbitrary in giving it this sense when compounded with the preposition δια in the context, as many demands it as it does in the above passage of Johnstone, Comm. on Pet in loc. per contra Meyer on passages in Acts and
Foreknowledge, therefore, is more than mere prescience. It is primarily identical with the Divine decrees and foreordains in things and places where the term occurs it denotes the sovereign loving regard out of which springs God's predestination or election of men to salvation. See OMINISCENCE; PREDESTINATION.

LITERATURE.—Besides the Commen, on the appropriate passages in the Hebrew, see Cassel, Handbook d. alttest. Theol., 249–52; H. Schultz, Allttest. Theol., 417, 421; H. Cremer, Die christliche Lehre von den Eigenschaften Gottes, Beiträge zur Förderung christl. Theol., I, 93–101; Stewart, art. "Foreknowledge," HDD II, 51–53. Cremer mentions several Biblical instances where the word is found in works on systematic theology, such as Böhl, Dogmatik, 54–59; Bavinck, Gereformeerde Dogmatik, 1, 182–95. For a history of the discussion of the problem of foreknowledge and freedom see J. Müller, Die christl. Lehre von der Stunde, III, 2. 2. See also literature under OMINISCENCE.

FOREORDAIN, for-or-dain', FORORDINATION, for-or-di-na'shun: The word "foreordain" is formally in RV to represent the Gr ἐπικαιροῦσθαι, προορίζοντας, in the passages where this vb. occurs (Acts 4:28; Rom 8:29.30; 1 Cor 2:7; Eph 1:5.11). In the passages in Rom and Eph it takes the place of the AV word "predestinate," a return to the usage of the LXX. "Predestinate" has simply the sense of determining beforehand. It is thus kindred in meaning with a number of other NT words expressing the idea of Divine purpose, as "foreknow" (in pregnant sense, Acts 2:23; Rom 8:29, etc); "determine" (Acts 17:26); "appoint" (1 Pet 2:8). Foreordination, in the widest sense, is coextensive with the sphere of God's universal providence, being but another name for that Divine plan, purpose or counsel which embraces all things, great and small (Mc 13:32; Mk 14:26), that happens in Nature, or fall out in human life. Man's free actions are not regarded in Scripture as excluded from it (Acts 2:28). Foreordination, at the same time, is not to be conceived of in any way overruling, or doing violence to, human free agency. Nature and human Nature are not necessarily, but it is God who appoints the time, place and circumstances of the free act, permits its happening, and overrules it and its issues for the furthering of His own wise and holy ends. See PROVIDENCE. Foreordination in the sphere of grace has respect to the choice, calling and blessing of those who, through faith, are made partakers of eternal life (Rom 8:29.30; Eph 1:5.11). In this, its soteriological aspect, the subject is considered in special articles. See CHOOSE; ELECTION; PREDESTINATION. JAMES OER.

FOREPART, for-purt: The tr of בַּר, pānîn, "face" (Ex 28:27; 39:20; 1 K 6:20, RV "within"); Ezek 42:7, RV "before," and of פָּה, prōrâ, the forward part of a ship, the prow (Acts 27:41, "the foremost part of a ship"). ARV has "its forepart into" for "with his face towards" (Joel 2:20 m "with its forepart"); in the forepart thereof for "before it" (Ex 28:25; 39:18).

FORERUNNER, for-run'ár (πρόδρομος, pró'dromos): This word occurs but once in the Bible: "Whither as a forerunner Jesus entered for us" (He 6:20). The word signifies one who comes in advance to a place where the rest are to follow, or one who is sent to try the way and make the necessary preparations. In this sense Christ is our forerunner for He has gone into heaven to prepare a place for His people into which He will eventually lead them. The idea of a forerunner is peculiar to the Christian dispensation. The OT Levitical economy knew nothing of such. The high priest was a representative, not a forerunner: where he led, viz. into the Holy of Holies, the people could not follow. He was not the pioneer of the people; Christ is. Christ goes before. He was a material forerunner, but He is the first-leader (of He 12:2, "the author . . . of faith"). He goeth before His people to prepare the way for them, to open the gates of heaven by His atoning blood and priestly intercession. The believer is led into full fellowship with God through Jesus Christ. See also THE BAPTIST; RUNNER. WILLIAM EVANS.

FORESAIL, for'sål, for'sål' (Acts 27:40). See SHIPS AND BOATS.

FORESHIP, for'ship' (Acts 27:30). See FOREPART; SHIPS AND BOATS.

FORESKIN, for'skin (בּוֹקֶר, bo'ker; ἀσκοφυρία, akrophutria, often euphemistically trd "uncircumcision"): (1) In the literal sense the word is frequently mentioned owing to the rite of circumcision in vogue in Israel since the days of Abraham (Gen 17:9–14) and among several other peoples of antiquity and modern times. The act of circumcision is represented in the temple of Khonsu, a medical deity, at Karnak. Among the Jews of antiquity circumcision may have been performed by means of a flint or stone knife (Ex 4:25; Josh 5:2.3) on the eighth day after birth (Gen 17:12; 21:4; Lev 26:13; Lk 2:21; Phil 3:5), even if this day was the Sabbath (Jn 7:23).

Very early we find the practice one of which the descendants of Abraham became proud (Gen 34:14), so that we see the uncircumcised despised and scorned (1 S 17:26), and in the time of oppression under King Amaziah Ephah many Israelites suffered martyrdom rather than give up the distinctive sign of their people (1 Mac 1:48.60.61; 2 Mac 6:10). Among the Arabs and all Mohammedans the custom of circumcision prevails from pre-Islamic times. Circumcision is mentioned in the Koran, and the appellation "uncircumcised" (غفل, ghafal) is considered the greatest possible insult.

A peculiar martial custom is mentioned in 1 S 18:25, 27 (cf 2 S 3:14), where Saul is represented as asking "a hundred foreskins of the Philistines" as a dowry from David for the hand of Michal. This does not seem to have been an exceptional booty in war, esp. if it meant that no very careful operation was expected to be performed, but the act became practically equivalent to extermination. We find in Egypt history at the time of Ramses III, that an invasion into Egypt had been made by several Libyan tribes (see Dümichen, Histor. Inschr., I, plates 1–17, and II, plates 47 ff.). The Egypt army sent against the invaders defeated them and returned with a large number of human heads, which were considered as hieroglyphics of the Sem word, בּוֹקֶר, bo'ker, the word being used euphemistically as is proven by the accompanying determinative sign of a phalus. See CHABAS, Études sur la lingui.story historique d'après les sources égyptiennes, etc, 234; Bondi, Hebr.-Phoen. Lehnworte im Epyptischen, Leipzig, 1886, 72–74.

(2) Metaphorically the word is used in a variety of ways: (a) In the sense of "unlawful," forbidden as food, forbidden. The fruit of many trees was not to be eaten (Lev 19:23–25). (b) In the sense of "obstinance," opposition to God's law." The rise of circumcision meant submission
under the law. While an outward form could not be confused with an inward attitude toward God, the use of the word “circumcision” was soon extended to that of purity and obedience of the heart (Dt 10:16; 30:6; and Col 2:11, where this circumcision is called a “circumcision not made with hands, ... the circumcision of Christ.” The unceasingness of outward circumcision, which does not include obedience and purity, is shown by St. Paul (Rom 2:25; 1 Cor 7:18; cf. Acts 7:51). (c) In the sense of “Gentiles,” “non-Israelites” (Gal 2:7; Eph 2:11; Col 3:11). See Circumcision; Consecration.

H. L. E. Luther

**FOREST**, for'est,

1) **ʃərəsh** (of proper name Hārōsheth), 2 Ch 27:4; In 1 S 23:15; tr. “wood;” in 1 S 17:9, “wood;” in Ezek 31:3, “forest-like shade.” Applied to any thick growth of vegetation but not necessarily so extensive as (3).


3) **שִׁכָּה**, yvar, from root meaning “rudded;” of Arab. wā’ar, “a rugged, stony region.” It is sometimes rendered “forest” and sometimes (but less often in RV) “wood.” It is used of certain definite geographical regions, e.g. “the region of Ara’īm” (Isa 21:13, m “thickets); “the forest of Carmel” (2 K 23:25, AV, RV “of his fruitful field); “the forest of Here’th” (1 S 22:5); “the forest of Lebanon” (1 K 7:7; 10:17-21; 2 Ch 9:19-20); “the forest of Ephraim,” “of the region.”

The word yar appears also in well-known K’rith’jairim, “the city of forests,” and Mt. Jeairim (Josh 15:10). Among numerous other references the following may be noted: Dt 19:5; Josh 17:15-18; 1 Ch 26:33; 2 K 2:24; Ps 80:13; 83:14; 86:13; 133:6; Ecol 2:6; Cant 2:3; 1 S 7:2; 14:25-26; Jer 4:29; 46:23; Ezek 34:29; Mic 3:12; 7:14.

4) **שַּכָּה**, s’kakh, from root meaning “to interweave.” A “thicket” (Gen 22:13; Jer 4:7); “thicket of trees” (Ps 74:5); “thickets of the forest” (Isa 9:18; 10:34).

5) **שִׁכְּמָה, **’škim, “thicket” (Jer 4:29).

From many references it is evident that Pal had in OT times much more extensive forests and woodlands than today. For a discussion of the subject see Botany.

E. W. G. Masterman

**FOREST OF EPHRAIM.** See Ephraim.

**FORETELL, for'-tel’, FORETOLD, for'-told.** The AV occurrences of these words in the NT represent as many Gr terms, and are in each case rendered differently in RV: (1) Mt 15:23 (προφέρω, proφérō), RV “told beforehand;” (2) Acts 3:24 (προκατάγω, prokataγó), RV simply “told;” (3) 2 Cor 13:2 (προφέρω, proφérō), RV “said beforehand,” m “plainly;” of 1 Thess 4:4. The foretelling of future events is claimed in the OT as a prerogative of Jeh. (Isa 41:22-23; 42:9, etc; of Dt 18:22). See Prophecy.

**FORFEIT,** for’fit (שְׁכָר, ḥaram): “Forfeit!” (from forisficere, “to act beyond”) implies loss through transgression of non-observance of some law or rule. The word occurs only once as the tr of ḥaram, “to shut in,” frequently to devote or consecrate a person or thing to God beyond redemption (cf Lev 27:28-29; Mic 4:13; Ezra 10:8, “that whosoever came not within three days in all his substance should be forfeited, and himself separated from the assembly of the captivity,” AVm, ARVm and RV “devoted”; cf 1 Esd 9:4, “Their cattle should be seized to the use of the temple” [anierdó, “to consecrate,” “devote”]; 6:32, “all his goods seized as the king” [δα κατάκρατον autoi tìn einai (eis) basileíou].

**RV has “forfeited” (καθάρθης, “consecrated,” “devoted”) for “defiled” (Dt 22:9), m “Heb consecrated,” “forfeit his life” for “lose his soul” (Ps 49:8), Mk 6:8), “lose or forfeit his own self” for “lose himself or be cast away” (Lk 9:25, ἀπολλύσις ἡλίκιος στίγματος; σέμιδωλος is the LXX for ἀμανή, “to be mutilated,” or “fined,” Ex 21:22; Dt 22:19; Prov 17:26 m; 19:20; 21:22; 5:3); Weymouth renders Lk 9:25, “to have lost or forfeit his own life!” (or “had to pay his own self—his own existence—as a fine”); in the other instances of σέμιδωλος (1 Cor 3:15; Phil 3:8), AV and RV render “suffer loss,” “suffered” . . . “loss;” 2 Cor 7:9 AV, “receive damage.”

**FORGE, for’j, FORGER, for’jer (שָׁכָה, ḥaphal):** “Forgers of lies” occurs in Job’s reply to his comforters (13:4; of 14:17); the word is the tr of ḥaphal, “to patch,” “lay on,” “besmear,” hence to impute, overcharge, etc; in Ps 119:68, “forged” occurs with a similar meaning: “The proud have forged a lie against me” (cf Sir 51:2). “Forger,” in the sense of “one who forges, makes, anything,” is the RV rendering of ἀτάσθα, “to smite,” or “hammer,” in Gen 4:22 AV. “Tubal-cain, an instructor of every artificer of brass and iron,” RV “the forger of every cutting instrument of brass and iron” m “an instructor of every artificer of copper and iron.”

W. L. Walker

**FORGET, for’get’, FORGETFUL, for’get’ful (שָׁכָה, ḥāshḥah; ἐπαλθήμωνας, epalthēmōnās):** “Forget” is to fail to hold in mind, and the forgetfulness may be either innocent or blameworthy. In the OT the word is most frequently used as tr of ḥāshḥah in a blameworthy sense: to forget the covenant, the law, Jeh their God (Dt 4:9,23,31; 8:12, Jgs 3:7; 1 S 12:9; Ps 44:20, etc). In an innocent or neutral, sometimes good, sense it is used in Gen 27:45; Dt 24:19; Job 9:27; 11:16; 24:20; Ps 102:4, etc. It also is used of God forgetting or not seeming to care (Ps 9:12; 10:11,12; 13:1; 42:9; 77:9; Ps 39:15, etc), sometimes meant riders to take (Ps 45:10; 74:19, etc). In the NT epalthēmōnās is used of simple forgetting (Mt 16:5; Mk 8:14, etc; in Lk 12:6 the sense of care is implied), Phil 3:13, “forgetting the things which are behind,” has the force of leaving behind. “Forgetful” in Jas 1:25 is epalthēmōn, RV “a hearer that forgetteth,” “Forgetfulness,” Ps 58:12, “the land of forgetfulness,” is a synonym for Sheol, where all forget and are forgotten. RV has “forget not” for “be ignorant of” (2 Pet 3:8; similarly ver 5).

W. L. Walker

**FORGIVENESS, for’giv’nes (שָׁכָה, ḥopher, γιαφορία, ἑφορία, ἐφορία, ἑφορίαν, πισερία, πισίερια):**

1. Etymology
2. Pagan and Jewish Ideas
3. The Teaching of Christ
4. Conditions of Forgiveness
5. The Offer of Attonement
6. Divine and Human Forgiveness
7. Forgiveness and Justification
8. OP Teaching
9. Limitations of Forgiveness
10. Christ's Power to Forgive Sins
11. The Need of Humility for Atonement
12. The NT Doctrine of Atonement

Of the seven words, three Heb and four Gr, which are used to express the idea of forgiveness, the last two occur in this sense only:

1. ἐλθείν (Lk 6:37) is used because the analogy of the analog of sin to debt, and denotes the release from it. It has the meaning “forgiveness” in 2 Mac 12:45 also, in
which passage the word for sin is expressed. In Rom 3:25 Paul uses παρεσία instead of the usual αφίση. The former means "putting aside," "disregarding," "pretermission"; the latter, "putting away" completely and unrepressedly (Trench, *Synonyms of the N.T.*, § xxiii.). It does not mean forgiveness in the popular sense, and in AV is incorrectly tr "remission." Nor does it mean that God had temporally suspended punishment which at some later date He might inflict (Sunday on Rom 3:25). It was apparent that God had treated sins as though He had forsworn them, though in fact such an attitude on the part of God was without such a foundation as was later supplied by an adequate atonement, and so the apostle avoids saying that God forgave them. This passing over of sins had the tendency of destroying man's conception of God's righteousness, and in order to avert this Christ was set forth as a propitiation and God's disregard of sin (παρεσία) became a real forgiveness (αφίση); cf Acts 14:16; 17:30. Charisathai is not found outside of the writings of Luke and Paul, and in the sense "to forgive sins" is peculiarly Pauline (2 Cor 2:7; 12:13; Eph 4:32; Col 2:13; 3:13). It expresses, as no other of these words does, his conception of the graciousness of God's pardon. All ψευδάρχεια and γίναι δικαιούς and ἐξήλθαν (Nu 30:5.8.12; 1 K 8 30:34.36.39. 50, etc) are used only of Divine forgiveness, while nāsād is used in the sense (Ex 32:32; Nu 14:19; Josh 24:19; Ps 28:18; 33:1.5; 99:8; Isa 2:9), and also of human forgiveness (Gen 57:17; Ex 10:17; 1 S 26:28). Remission (Mt 26:28; Mk 1:4; Lk 1:77; 24:47; Acts 2:38; 10:43; He 9:22; 10:18) and blotting out (Ps 51:1.9; Isa 43:25; Jer 16:13; Acts 3:19) are synonyms of forgiveness, and to understand it fully such words as save, justify, reconcile and atonement should also be considered.

Forgiveness was not a pagan virtue. The large-hearted man might disregard offences in cases where he considered them beneath his notice, but to forgive was weak-spirited and Jewish (F. W. Robertson on 1 Cor 4:12).

**Ideas**

Even in the OT, man's forgiveness of his fellow-man is infrequently mentioned. In every case the one asking forgiveness is in a subjection, is in subserviency, is petitioning for that to which he has no just right (Gen 50:17; Ex 10:17; 1 S 15:25; 26:28). The Impercary Psalms attest the fact that forgiveness of enemies was not esteemed as a virtue by Israel. They could appeal to the law which enjoined upon them to seek neither the peace nor the prosperity of their avowed enemies (Dt 23:6; cf Ear 9:12). Jesus gave the popular summing-up of the law and not its exact words when he said, "Ye have heard that it was said, thou shalt hate thine enemy" (Mt 5:43), and this certainly does represent their attitude and their understanding of the teaching of the Scriptures.

Christ taught that forgiveness is a duty. No limit can be set to the extent of forgiveness (Lk 17:4) and it must be granted without reserve. Jesus will not admit that there to Him an unforgiving spirit is one of the most heinous sins (Bruce, *Parabolic Teaching*, 376 ff). This is the offence which God will not forgive (Mt 18:34.35). It is the very essence of the unpardonable sin (Mk 3:22–30). It was the one blemish of the elder son which stained an otherwise ideal life (Lk 15:28–30). This natural, pagan spirit of implacability Jesus sought to displace by a generous forgiving spirit. It is so far the essence of His teaching that in popular language

"a Christian spirit" is not inappropriately understood to be synonymous with a forgiving disposition. His answer to Peter that one should forgive not merely seven times in a day, but seventy times seven (Mt 18:21.22), not only shows that He thought of no limit to one's forgiveness, but that the principle could not be applied to a personal relationship.

Jesus recognized that there are conditions to be fulfilled before forgiveness can be granted. Forgiveness is part of a mutual relationship; the other party is the repentance of the one who has sinned. God's forgiveness without repentance, nor is it required of man. The effect of forgiveness is to restore to its former state the relationship which was broken by sin. Such a restoration requires the cooperation of both parties. There must be both a granting and an acceptance of the forgiveness. Sincere, deep-felt sorrow for the wrong which works repentance (2 Cor 7:10) is the condition of mind which insures the acceptance of the forgiveness. Hence Jesus commanded the offender when the offender turns again, saying, "I repent." (Lk 17:3.4).

It was this state of mind which led the father joyfully to welcome the Prodigal before he even gave utterance to his newly formed purpose (Lk 15:21).

It is not only necessary, but also essential, that the offender should repent upon the part of the offender releases the offended from all obligation to extend forgiveness. Without the repentance of the one who has wronged him he can not forgive. (Mt 18:35.21.22; Acts 8:22).

**5. The Offended Party**

Jews requires, as is implied by, "if ye forgive not every one his brother from your hearts." (Mt 18:35). It is also implied by the past tense in the Lord's Prayer: "...and forgive us our trespasses" (Lk 11:4.5, 14.15). It is this forgiveness granted without conditions God's forgiveness of our sins (Mk 11:25; Mt 6:14.15). In such a case the unforgiving spirit is essentially unrepentance (Mt 18:23–35). "Of all acts, is not, for a man, repentance the most Divine?"

The offended is to go even farther and is to seek to bring the wrongdoer to repentance. This is the purpose of the rebuking commanded in Lk 17:3. More explicitly Jesus says, "If thy brother sin against thee, go, show him his fault between thee and him alone, and if he hear thee, thou hast gained thy brother. But if he will not hear, take with one or two more, and let him be reproved by them. And if he refuse to hear them, tell it unto the Church; but if he refuse to hear the Church, let him be to thee as an heathen and a publican." (Mt 18:15–17). The Church is to pursue to the point of making every reasonable effort to win the wrongdoer, and only when he has exhausted every effort may he abandon it. The object is the gaining of his brother. Only when this is evidently unattainable is all effort to cease.

The power of binding and loosing, which means for-binding and allowing, was granted to Peter (18:19) and to the Christian community (18:18; Jn 20:23). It clearly implies the possession of the power to forgive sins. In the case of Peter's power it was exercised when he used the keys of the kingdom of heaven (Mt 16:19).

This consisted in the proclamation of the gospel and esp. of the conditions upon which men might enter into relationship with God (Acts 2:38; 8:37–39; 10:43). It was not limited to Peter only, but was shared by the other apostles (Mk 16:19; 18:16). Christ left no fixed rules the observance of which would determine whether one is or is not in the kingdom of God. He gave to His disciples principles, and in the application of these principles to the problems of life there had to be the exercise of discriminating judgment. The exercise of this judgment is described to the Christian community in 2 Cor 10. It is limited by the principles which are the basis of the kingdom, but within these principles the voice of the community is supreme. The forgiveness here implied is not the pronouncing of absolution for the sins of individuals, but the forgiveness and conduct and worship which will be acceptable. In doing this its decisions will be ratified in heaven (Westcott on Jn 20:23).

That there is a close analogy between human and Divine forgiveness is clearly implied (Mt 5:22-24; 5:12; Mk 11:25; Lk 6:37; Col 1:14; 3:13). God's forgiveness is conditional on man's forgiveness of the wrongs done him, not because God for-
gives grudgingly but because forgiveness alone indicates that disposition of mind which will humbly accept the Divine pardon. Repentance
6. Divine is a necessary ingredient of the fully Human developed forgiveness. There is no forgiveness without a difference between the human and the Divine pardon, though the latter is necessarily more complete. It results in the complete removal of all estrangement and alienation between God and man. It restores completely the relationship which existed prior to the sin. The total removal of the sin as a result of the Divine forgiveness is variously expressed in the Scriptures: "Thou hast cast all my sins behind thy back" (Isa 38 17); "Thou wilt cast all their sins into the depths of the sea" (Mic 7 19); "I will forgive their iniquity, and their sin will I remember no more" (Jer 31 34); "I, even I, am he that blotteth out thy transgressions" (Isa 43 25); "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps 103 12). Ideally this same result is attained in human forgiveness, but actually the memory of the sin remains with both parties as a barrier between them, and even when there is a complete restoration of unity the former state of alienation cannot be entirely removed in memory. When God forgives, however, He restores man to the condition of former favor. Release from punishment is involved, though Divine forgiveness is more than this. In most cases the consequences, which in some instances are spoken of as punishment, are not removed, but they lose all penal character and become disciplinary. Nor does the forgiveness remove from human mind the consciousness of sin and the guilt which involved, but it is a Divine permission to put away the thought of the alienation. Mistrust is changed into trust, and this produces peace of mind (Ps 32 5–7; Rom 5 1); consciousness of the Divine love and mercy (Ps 103 2 f); removes fear of punishment (2 S 12 13); and awakens love to God.

Paul rarely uses the term "forgiveness," but in its place prefers justification. They are to his understanding practically synonymous (Stevens, Theology of the NT, 418).

7. Forgive—preferred the latter, however, because justification cause it was better fitted to express the idea of secure, present and permanent acceptance in the sight of God. It connoted both a complete and a permanent state of grace. It was the one word for forgiveness in the NT, the one word used. It is, of course, incomprehensive, but in the Bib. sense it means no less than this. It removes all of the guilt and cause of alienation from the past; it assures a state of grace for the present; and promises Divine mercy and aid for the future. Its fulness cannot adequately be conveyed by any one term or formula.

Forgive, like human forgiveness, is always contingent upon the fulfillment of conditions. It must be preceded by repentance and a firmly fixed intention not to repeat the offence. In addition to this, one was required to conform to certain legal or formal acts before the assurance of pardon was given. These were expressive of the sinner's state of mind. They consisted of certain acts that Christian tradition regarded as acts of baptism, during the ministry of John the Baptist (Mat 3 4; Lk 3 5) and under Christ (Acts 2 38; 22 16). These acts are never regarded as in any sense a quid pro quo in return for which the benefit of forgiveness is granted. It is an act of pure grace on God's part, and these acts are required as expressions of the man's attitude toward God. The state of mind required in order to obtain the gift of forgiveness, which is the Proverbs (Lk 15 17–19), and that of the sinner who went to his house justified rather than the Pharisee (Lk 15 14), because he realized that forgiveness was to him an act of pure favor.

There was real and actual forgiveness of sins in the OT times as well as since Christ. Certain passages have been construed to teach that the Law provided only for a passing over or rolling back of sins, and that there was not then an actual for-
demonstrated it by showing Himself to be the possessor of the Divine gift of healing. The impostor might claim some such intangible power as the authority to forgive sins, but he would never assert the possession of such easily disproved power as the ability to heal the sick. But Jesus claimed both, and he alone claimed to be the possessor of the former on the demonstration that He possessed the latter. God would not support an impostor, hence his aid in healing the paralytic proved that Jesus could forgive sins. The multitude accepted this logic and "glorified God, who had given such authority unto men" (Mt 9 2-3; cf Mk 2 5-12; Lk 5 18-26).

On the other hand, when possession of this power was under discussion (Lk 7 36-50), He offered no other part of the forgiven woman's deep gratitude and love. One expression that He uses, however, has raised some discussion as to the relative order in time of her love and forgiveness (ver 37). Did she, was she forgiven, or vice versa? Manifestly the forgiveness precedes the love, in spite of the fact that ver 37 seems to assert the opposite, for this is the bearing of the parable of the Two Debtors (vs 41-43), and the latter part of ver 7 would make this clear. It is clear that she had previously repented and had been accepted, and the announcement of Jesus was an outpouring of her gratitude. The phrase of ver 47, "for she loved much," is the proof of the greatness of her sin rather than a reason why she was forgiven. In both cases, where Jesus forgave sins, He did so because the state of mind of the person forgiven showed worthiness of the blessing. To think of this as an easier forgiveness than any other occasion when Christ's prayer on the cross (Lk 23 34) would not avail to secure the pardon of His murderers without their repentance.

Though forgiveness is on God's part an act of pure grace prompted by His love and mercy, and though He forgives freely all those who comply with the condition of repentance and abandonment of sin, Atonement yet this does not dispense with the necessity of an atonement. The parable of the Prodigal Son was spoken to teach the freedom of God's forgiveness and acceptance of returning sinners, and the duty of men to assume the same attitude toward them. It teaches, but it fails to set forth entirely God's attitude toward sin. With reference to the sinner God is love and mercy, but with reference to sin He is righteous, and this element of God's nature is no less essential to His attitude toward sin, and must not be dispensed with at any cost. The phrase of ver 28, "for she loved much," is the proof of the greatness of her sin rather than a reason why she was forgiven. In both cases, where Jesus forgave sins, He did so because the state of mind of the person forgiven showed worthiness of the blessing. To think of this as an easier forgiveness than any other occasion when Christ's prayer on the cross (Lk 23 34) would not avail to secure the pardon of His murderers without their repentance.

11. The NT further shows that God's forgiveness is an ordinance in the teachings of the NT (Rom 5 10; 2 Cor 5 18-21; Col 1 21). It is very clearly implied.

12. The NT in such terms as reconciliation and Doctrine of propitiation, and is no less present in Atonement, pardon, remission and forgiveness. The doctrine of the atonement is not developed by Jesus, but it is strongly hinted at and is unmistakably implied in the language of Mt 20 28; 26 28; Mk 10 45; Lk 21 46-47. Join the Baptist's baptism, "Behold, the Lamb of God, that taketh away the sin of the world!" (Jn 1 29), also implies it. In the writings of the apostles it is repeatedly and clearly affirmed that our forgiveness and reconciliation to God is based upon the death of Christ. "In none other is there salvation" (Acts 4 12), through Him the Father has reconciled all (Col 2 13). God sends Him forth to be a propitiation (ver 25); through Him "we have now received the reconciliation" (5 11); "God was in Christ reconciling the world unto Himself" (2 Cor 5 19); "Him who knew no sin he made to be sin on our behalf" (ver 21); "I have been delivered out of the curse of the law, having become a curse for us" (Gal 3 13). Such citations might be greatly multiplied. That which was so perfectly accomplished by the offering of Christ was in an analogous though imperfect way accomplished by the sacrifices required by the Law. It had "a shadow of the good things to come" (He 10 1).

The unvarying effect of sin is to produce an estrangement from the one punished for it; and God, the nature of God is such and the relationship between Him and man is of such a character that sin brings about an alienation between them. It is this presupposition of an estrangement between them which renders the atonement necessary before forgiveness can be granted. The atonement must be removed, and the alienation be transformed into a reconciliation. In what way then does the alienation consist?

The sin of man produces a changed attitude toward each other on the part of both God and man. God holds no personal pique against man because of his sin. The NT language is very carefully chosen to avoid any statement which would seem to convey such a conception. Yet God's holy righteousness demands that man be punished for his sin. His wrath must rest upon the disobedient (Jn 3 36; Rom 1 18). It is not merely impersonal. It is not enough to say He hates the sin. Man's unrighteousness has not merely alienated him from God; it has alienated God from him also. The word "enemies" (ethchlor) of Rom 6 10 is passive, and means the object of God's enmity (Sunday, ad loc.). It was because of this fact that God set forth Christ to be a propitiation to show His righteousness because of God's passing over of sins done aforetime (2 3 5-26). God's passing over, without inflicting punishment, the sins of pre-Christian times had placed in jeopardy His righteousness; had exposed Him to the implication that He could tolerate sin. God could not thus accommodate such a sin with such an imputation, and so instead of visiting punishment upon all who sinned—which would have been one way of showing His righteousness—He set forth Christ to death ("in his blood"), and in this way placed Himself beyond the imputation of unrighteousness while it enabled Him to show mercy to sinners. The effect of sin upon man was to estrange him from God, to lead him farther and farther away from His Maker. Each successive sin produced a barrier between man and God. Now the atonement was designed to remove the cause of this estrangement and restore the former relationship between God and man. This too, it has been observed, is the purpose of forgiveness, so that the atonement finds its true meaning in forgiveness. It should be noted that the reconciliation originates with God and not with man (Rom 3 25; 2 Cor 5 19). God woe man before the latter seeks God. The effect of the atonement on man is to reconcile him, attract him, to God. It shows him God's love for man, and the forgiveness, in that it removes sin completely, takes away the estranging factor between them and so wins man back to God.

"We love, because he first loved us." At the same time the atonement is such a definite expression of both the love and the righteousness of God that, while on the one hand it exhibits his yearning for man, on the other it shows that He is not tolerant toward sin. In the atonement of Christ, therefore, is the meeting-place and the reconciliation of God's holy horror of sin and the free bestowal of forgiveness upon penitent believers.

W. CHAS. MORRO
rendered "miss not"; of 1 Tim 1 6; 6 21; 2 Tim 2 18.

FORK, fork (צָרָה בּוֹשֵׁה, צָרָה בּוֹשֶׁה): This compound word, meaning strictly "three points" or "three prongs" is found in (1 S 13 21) and doubtless there refers to the agricultural tool now known as the pitchfork. It might, however, also be a weapon.

FORM, form (יוֹצֵא, יָגוֹר, יָנוֹה, otor; morphē, morphē):
(1) To form is "to fashion," "create," "produce." In the OT it is for the most part the tr. of יָגוֹר, "to form," "to fashion" (Gen 2 7, etc.; "Jeh God formed man of the dust of the ground," etc.); also of הַלְּ-defense, "to be twisted," "to turn round," "to bring forth [in pain]" (cf Isa 13 8; Mic 4 10; Dt 32 18 AV; "God that formed thee"); Job 26 13 AV; Ps 90 2; "or ever thou hadst formed the earth," etc; Prov 26 10 AV). In the NT we have ἀποφήγη, "to form" (Gal 4 19, "until Christ be formed in you"); πλάσσω, "to form," "to mold" (Rom 9 20; him that formed it); 1 Tim 2 13, "Adam was first formed," 2 Mace 7 23, "the Creator who formed the generation of men"; RV "fashioned." ver 29, "that formed the members [διαρρηκτάναι], RV 'brought into order'."
(2) Form (noun) is used for (a) appearance, ἐμφάς, "sight," "appearance" (Job 4 16; if we do not discern the form thereof, RV 'appearance,' "with form" for 'image' [ἐμφάσις] in next sentence); σημεῖον, Aram. "image" (Dn 3 19, "The form of his visage was changed"); τῆς, "form," "likeness" (2 Sam 35 23, RV "aspect"); ὁ πατέρας, "visage," "form" (1 S 1 24 19; "What form is he of"); (b) the fixed or characteristic form of anything, taksēth, "model," "form" (Ezk 8 3; 10 8, "the form of a hand"); 8 10, "every form of creeping things"); morphē, characteristic form as distinguished from σχῆμα, changing fashion (Phil 2 6, "in the form of God"); ver 7, "the form of a servant;" distinctly, Mk 16 12, "in another form"); (c) shape, model, pattern, mold, גֻּר, "shape," from ār, "to cut or carve" (Ezk 43 11, τῆς, "the form of the house," etc); ἐμφάς, "shape," "form" (3 Ch 4 7AV); τἀνάγκη, "shape"); ἀποτύπωσις, "outlining," pattern (2 Tim 1 13, RV "pattern"); μορφαίος, "form," "appearance" (Rom 2 20, "the form of knowledge"); (d) orderly arrangement, ἁρμονία, "shape" (1 S 1 2); Jer 4 23, the earth was "without form," tōh, RV "waste"; Wisd 11 17, ἀμορφής; "form of speech" (2 S 14 20, aspect, πᾶντς, "face," RV "to change the face of the matter"); as giving comeliness or beauty, τῷ πατρί (Isa 56 14; 63 2, "He hath no form nor comeliness"); of Gen 29 17; 59 8, etc; Wisd 15 5, "desiring the form [εἰδώλιον of a dead image," RV "the breathless form"); (e) Show, without subject, μορφή, "form" (2 Tim 3 5, "holding a form of godliness").

ARV has "dildo form" for "best possessed" (Ps 139 13, so ERV); both have "formed" for "made" (Ps 104 26); ARV for "framed" bis (Isa 29 16); both for "formed them," which ARV (Rom 1 18) has "formed." (Job 26 13); "woundeth" (Prov 26 10); "fashioned" (Isa 44 10); for "are formed from" (Job 26 5); "tremble" for "their form" (2 Ch 4 7), the ordinance concerning them; "form" for "similarities" (Nu 19 11 S); "shape" for "size" (1 K 16 15; 5 37), or for "shape" (Le 3 23; Jn 5 37); "in the form for" similarity, "like for like" (Le 24 8; Sge 17 15, ERV: "behaving thy form" for "thique likeness" (Le 13 15, ERV); "every form for" all appearance" (1 Thess 5 22; so ERV "appearance").

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FORMER, fôr-mēr: The word in the sense of "maker," "framer," occurs only in Jer 51 10, "He is the former [from ār, "to form"] of all things. The adj., in the sense of preceding in the order of

time, is commonly in Heb the tr of כַּדָּר מָן, "first," "foremost" (Gen 40 13; Nu 21 26; Dt 24 4, etc); in Gr of próteros (Eph 4 22; He 10 32; 1 Pet 1 14); and in two cases (Acts 1 1; Rev 21 4) of pródos, where RV has (in Acts in m) the "first.
As denoting place in position the word occurs in the OT in Zec 8 18, "the former sea" as tr. of כֵּדֶמֶת, "in front," where RV has "eastern," i.e. the Dead Sea, in contrast with the Mediterranean, or western sea (cf Ezk 47 18; Joel 2 20). For "former inquires" (Ps 79 6) RV has simply "the inquires"; other changes may be seen in Nu 6 12; Isa 66 7; Ezek 36 11; Mic 4 8; Hag 2 3.

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FORNICATION, fôr-ni-kâ'shun. See Crimes.

FORTSWARE, for-swar'. See Crimes.

FORTH, forth: "Forth," advb. (from "for"), signifies movement (1) forward, (2) out of, (3) beyond a certain boundary. In a few instances in the OT it is the tr. of the prep. 'al, properly "above," "upon" (2 K 11 13; 2 Ch 23 14; Am 7 17 AV), and of 'al, "without" (Gen 39 13; Jgs 19 25). "Forth" is often used as an explanatory word, as "break [forth]," "bring [forth]," "call [forth]," etc.

In the Gospel of John it is the tr of εἰς, "without," as "Lezarus, come forth" (11 43; so 16 16; 19 4 AV, etc; also Acts 5 34; 9 40). "Stand forth" in Mk 3 3 is the tr. of εἰς τὸ μέσον, "in Arise into the midst." RV has a great many changes, frequently substituting "out," "away," "abroad," etc; "forth from" for "out of" (Job 41 21; Isa 46 23); "spread forth" for "stretched out" (Ps 44 20; 86 4; 136 6), etc. In Col 1 6, for "bringeth forth fruit" RV reads "bearing fruit."
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"fortress" RVm; Zee 9 3).
birah.
(9) HT'S
"palace" AV, "castle" RV (Neh 2 8; 7'2).
Blrah
Grecized is pipis, bdris, which has the double meaning ol
"palace" and "fortress." Nehemiah's "castle" figures
largely in the books of Maccabees and in Jos, and is the
Castle of Antonia of the Acts of the Apostles. (10)
byipaifjia., achilroma (2 Cor 10 4, its only occurrence in the
NT though it is the chief equivalent of mibhsar in LXX).
In this connection it is to be noted that HIOiH . hSmah,
Is Heb for "wall," Gr reixot, teichos; ^n or ^irj
ff-el, is
Heb for the "ditch," or "rampart," or "bastion" of a
fortress; b'^J'P
mighdal, "tower"; nSJS. pl- Jl'lSSS
pinndA, pinnotht "Corner towers."

AV,

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From the very beginning

of their history as a

nation the Israelites were acquainted with fortified
cities.
The report of cities "great
Fortified
and fortified up to heaven," inhabPlaces
ited by the sons of Anak, by Amalekites,

Hittites,

Jebusites, Amorites

and Canaanites, struck terror into the hearts of the
Israehtes in the wilderness, and called forth murmurings from them on their way to Canaan (Nu 13
28 ff; Dt 1 28). Not that these cities were at all
of the extent or population of

modem

or of
But to a

cities,

Nineveh, Babylon and Memphis of old.
people who were as yet little better than a horde of
fugitives accustomed to the simple camp life of the
wilderness and vmacquainted with appliances for
siege and assault, the prospect of scaling the walls
and conquering the inhabitants was appalUng. The
cities of the Canaanites were already old when
Joshua led the Israelites to the conquest of the land.
Not a little of their history has become known to
us, and the character of their defensive works has
been disclosed by Palestinian excavation in recent
years.
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In Recent Excavations.

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It has been largely to the tells, or mounds of buried
cities, chiefly in the southwest of the land, that exploraThe Palestine Extion has been directed.

ploration Fund, drawing its resources from
Great Britain and also from America, was
tjjQ flrst, and has all along been the foreTells
most, in the work of excavation. Through
the labors of Professor Flinders Petrie
at Tell el-Hesy; of Dr. F. J. Bliss, and Professor Stewart
MacaUster at Tell Zakartyah, Tell es-^afl. Tell ej-Judeideh. Tell Sandahannah, and more recently of Professor MacaUster at Gezer, the Fund has added largely
The
to our knowledge of the fenced cities of Canaan.
work of Su- Charles Warren, Sir Charles W. Wilson,
the
under
Jerus
Colonel Conder and other explorers at
same auspices has been of great value for iUustratmg the
Austria
and
Germany
defensive works of a later time.
have not been behind. The excavation, first, of Tell
Ta'anek in the Plain of Bsdraelon, and, at the present
time (1911), of Jericho by Professor E. Sellin, formerly
of Vienna, now of Rostock; and of Tell el-MuteseUim,
the ancient Megiddo, by Gottlieb Schumacher, has
yielded results of the highest importance. Since 1908
an American expedition from Harvard University, first
under Schimiacher and now under Dr. Relsner, who
had previously excavated at the Pyramids and other
places in Egypt, has explored with remarkable results
the site of the capital of the Northern Kingdom, Samaria.
Excavations have also been conducted by the German
Orient Committee at Smjerll which have thrown a flood
of Ught upon the archaeology ol Northern Syria and esp.
upon the wonderful Hittite people. The memou's and
reports of these excavations have furnished abimdance
of material for tracing the evolution and understanding
the anatomy of the tell. They usefully supplement the
Scripture narratives, and confirm them in many par.
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ticu^rs.
These cities of the primitive inhabitants of Canaan
were
They
defence.
of
capable
easily
sites
occupied
built either upon a projecting spur of a
Megiddo,
Gezer,
like
ridge,
mountain
2. Sites
Tell es-§afl (believed to be the ancient
Gath) and primitive 'Jerus, or upon an isolated eminence
in the plam hke Teh el-Hesy (Lachlsh) or Taanach.
Compared with modern cities the area was small-— the
case of Gezer about a quarter of a mile square, Lachish
15 acres, Megiddo and Taanach 12 to 13 acres. A siiflicient water supply within easy reach was an essential
Speaking of Gezer, Professor Macahster says:
feature.
"Water, the first necessity of life, was in abundance.
The three primitive modes of livelihood hunting,
pasturuig, and agriculture could be practised here
Further, for defence— anbetter than in many places.
other prime necessity in early days the hill is admirably
1 Excava«'„« „f
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Fork
Fortification

It is steep and not easy to climb; and being
high it commands a wide prospect, so that the
approach of enemies can be seen and prepared for"
(Bible Side-Lights from Gezer, 25,26).
Their history goes back in most cases to a very remote
antiquity.
"It cannot have been much later than 3000
BC," says Professor MacaUster regarding
Gezer, " when a primitive race of men first
Pritni3,
ij„realized that the bare rocky hiU (as it then
"'"
was) would be a suitable dweUlng-place.
Character
This tribe was a cave-dweUing race" (as
above
and PEFS. 1904, 311 fl!). The
primitive race had occupied the hlU perhaps five hundred
years when the Canaanites drove them out, as they in
turn were driven out by the Israehtes. But the nature
fitted.

fairly

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ol their original habitations, the earUest reUcs of their
social life, and what can be gathered of their reUgious
aU bear witness to a remote antiquity. From the
mound of TeU el-Hesy, now almost certainly identified

rites

with the site of Lachish, eleven cities, one above the other
disinterred, the eleventh or highest having
nine cities between itself and the first Amorite buildings
reared upon the original bluff. This lowest city is beUeved to go back some 2000 years BO, Professor Flinders
Petrie having dated the successive cities by means of
the pottery found in the strata of the mound. One of
the eleven cities, possibly the fourth from the bottom,
was that of Lachish, which fell a prey to Joshua (Josh
10 32) the walls of which, buUt of crude brick and 10-12
ft. in tliickness, are a witness to its character as a fenced

have been

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city (Bliss,

A Mound of Many

Cities,

ch iv).

of the Can. city was chosen
for its natural strength, the first settlers soon felt
the need of some fortification. At
Sinjerli the excavators have been able
4. Walls
to trace the general growth of the site
from a group of shepherds' huts into a walled town.
The earliest fortification attempted was a rampart of
earth following the natural contour of the hill
{PEFS, 1903, 113). Within some such uiclosing
wall, houses were built and the inhabitants lived and
pursued their avocations safely. The primitive
earthbank in the case of Gezer was in course of

While the

site

time replaced first by an inner and then by an outer
wall in succession. The outer wall when it was
added to strengthen the inner was the hel, rendered
in the Eng. version "bulwark" (Isa 26 1) or "rampart" (Nah 3 8, where the waters of the Nile served
the same purpose). Professor MacaUster estimates
that the inner wall of Gezer had fallen into disuse
and ruin by about 1450 BC and that it was the
outer that saw the conquest of Canaan by the Israel"Even in its present ruined form," says Proites.
fessor MacaUster, "the outer city wall is an imposing
structure.
In places it stiU stands to a height of
from 10 to 14 ft., and these can hardly be regarded
as being much more than the imderground foundations.
The outer face of the city wall, towering
above the hill on which the city was built, may well
have seemed impregnable to the messengers of
Moses" [Bible Side-Lights, 142). The walls of a
later time, as we learn from Assyr representations,
were provided with battlements, very often crenellated, and "thy pinnacles of rubies" (Isa 54 12,
"windows") may refer to them. For
RV,
the purpose of strengthening the walls, esp. at the
least defensible points, revetments or facings of stone
or kiln-burnt bricks were sometimes added. Even
these again would be rendered less assailable by a
trench {hel) serving to cut off a fortress from adjacent level or sloping ground, as may still be seen
outside the N. wall of Jerus, and many parts of
the walls of Constantinople.
Towers were sometimes built at the corners or at
points on the wall where attack was to be ap2 Ch 14 7).
prehended (Zeph 1 16;
Such towers have been disclosed on the
5. Towers
At
crest of the hill at Tell Zakartyah.
Gezer 30 towers were found round the outer
wall. On the walls of Sinjerli there rose no fewer
than 800 towers (Garstang, Land of the Hittites,
273). On the evidence of the excavations at this
ancient Hittite site we gather that the cities about
the time of the entrance of the Israelites into Canaan

RVm


"were already surrounded by masoned walls, supported by numerous external towers, and entered through gateways barred by a pair of double doors and guarded by wing towers on either hand" (Land of the Hittites, 367). For illustrations, see Crr.

Bogaz-kale: the Hittite Fortress Called Yonise Kaleh.

Every one of these ancient cities had an inner fortress which would be an internal means of protection, the main gate to the extremity. At Tell Zakariyah the acropolis wall has been traced, and its shape has been found to be conditioned by the contours of the hill on which it stood. In an old Hittite document a fortress has been found rectangular in shape and supported by an outer and lower wall at a distance of 12 to 30 yds. (Land of the Hittites, 162) to the west that had been constructed on or bluff originally occupied the fortress or acropolis of the city when it spread out over a larger area, and this seems to have been the case for some time at least with the Jebusite fort taken by David and made the capital of the kingdom. At Sinjerl, while there was a wall surrounding the whole township, there was an outer as well as an inner defensive wall. Upon this citadel were found palaces from which the Assyrian king, Tiglath-pileser I, copied the plan of a Hittite palace, called in Assyrian Hitat.

The excavations enable us to see the progress of the art of fortification from very primitive beginnings.

7. Masonry work were the materials of the earliest walls. They are usually found of unworked field stones. The facings of stone and the joints in walls were often packed with pebbles or with limestone chippings, the stones themselves being more or less roughly trimmed and dressed to shape by a hammer. Corner-stones are found in the towers showing marks of the chisel, but it is not till well on in the Heb period that stones are found with bosses and marginal drafting. At Zakariya the walls of the acropolis were of rubble kid in mud, mixed with straw without lime, and they contained some well-worked stones, irregularly intermingled with field stones of various sizes. At a later time mortar was used to cover the walls and give greater strength and support. But the clay used for the purpose was apt to crack unless it was given consistency by treading with the feet and mixing with the water. Thus we read of a wall daubed with untempered mortar (Ezek 13:10-16; 32:28; cf Nah 3:14). In the masonry of the Can. period there is no appearance of the use of mortar. In the Hittite fortress (see [6] above) the masonry of the inner wall is rough, dry stone walling, while the outer is built of stones roughly pentagonal in shape, irregular in size, fitted to one another and laid without mortar, somewhat like the Cyclopean walls of the earliest periods of Gr history. See Gezer.

The gates of the fenced cities of Canaan may not have had the social importance which the city gate came to possess in later times, but they were essential elements of the defensive works of a city. They were as few as possible, so as to give only the necessary ingress and egress. The gate of Jericho was shut and secured at nightfall (Josh 2:5). The gate of Gaza had two leaves which were not hinged to the two gate-posts, but turned on pins moving in sockets in the sill and lintel, the bar striking between the two posts and let into them to secure the gate (Jgs 16:3, with Moore's notes). The hundred gates of Babylon, according to Herodotos, were all of brass (i.179); and Jeho promises to Cyrus to break in pieces the doors of brass and to cut in sunder the barn of iron (Isa 45:2). That the bars were sometimes of wood is clear from what is said of the barns of Nineveh (Nah 3:13). To protect the gate it was supplied with towers. Uzziah built towers in Jerus at the corner gate and at the valley gate, and fortified the wall (2 Ch 26:9). In the inner wall of Gezer, to which reference has been made, a gate of very remarkable structure has been found. The wall is of stone, but the gateway consists of a passage between two solid towers of brick. The passage is 9 ft. wide and 42 ft. long, roughly paved with stones. Stone slabs on each side of the passageway bear traces of fire, and the absence of any wooden barrier may be due to a conflagration at the capture of the city, to prevent the damaging and raising of the total height of about 16 ft. In later times watchmen were set on the tower over the gate to deserv the approach of friend or foe or messenger (2 S 18:24 ff.), and the tower had chambers in it which might be occupied by the watchman or by a guard. For the more general purposes see Gate.

One of the essential requisites of the primitive Can. fortress was a supply of water. At Gezer a copious spring without need was available. Tell el-Hesy commands the only springs in that region (A Mound of Many Cities, 16). It is a strong point in favor of the modern theory of the ridge of Ophel being the site of Zion or David's town that the Virgin's Fountain, the only perennial spring in the whole circuit of Jerus, was close to it, and would have been an inducement to the Jebusites to build their fortress there. In the sites that have been excavated, cisterns, sometimes vaulted over and with steps down into them, have been constantly found. Traces have also been observed of concealed passages or tunnels by which access has been obtained to the nearest spring. Some such explanation is found in the towers showing marks of the chisel, but it is not till well on in the Heb period that stones are found with bosses and marginal drafting. At Zakariya the walls of the acropolis were of rubble kid in mud, mixed with straw without lime, and they contained some well-worked stones, irregularly intermingled with field stones of various sizes. At a later time mortar was used to cover the walls and give greater strength and support. But the clay used for the purpose was apt to crack unless it was given consistency by treading with the feet and mixing with the water. Thus we read of a wall daubed with untempered mortar (Ezek 13:10-16; 32:28; cf Nah 3:14). In the masonry of the Can. period there is no appearance of the use of mortar. In the Hittite fortress (see [6] above) the masonry of the inner wall is rough, dry stone walling, while the outer is built of stones roughly pentagonal in shape, irregular in size, fitted to one another and laid without mortar, somewhat like the Cyclopean walls of the earliest periods of Gr history. See Gezer.

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point to the account of the resettlement of the city in the days of Abah, when Had the Bethelite rebuilt Jericho, laying the foundation thereof with the loss of Abiram, his firstborn, and setting up the gates thereof with the loss of his youngest son Segub (1 K 16:34). See Corner Stone; Canaan.

In the Book of Jgs we read of the strong tower, or citadel, of Tbehez, into which the inhabitants had crowded to which Abimelech was setting fire when a woman upon the wall hurled a millstone upon him and broke his skull (Jgs 9:51 f). It does not appear that at this period the Israelites were in possession of the strongholds of the land, for when the Philis overran the country, they had no fortresses to flee to, but "did hide themselves in caves, and in thickets, and in rocks, and in covert, and in pits" (1 Sm 13:5).

When David captured the Jebusite fortress (2 S 5:6 ff) and transferred his capital from Hebron to Jerus, a new era of independence and

2. In the Period of the Monarchy it impregnable to any Phili or Syrian foe, and one of the strongest fortresses in Western Asia.

Although Solomon was a man of peace, he included among the great buildings which he executed fortresses and works of defence. He built the wall of Jerus round about, to the height of Millo (called Akra ["citadel"] in the LXX), and closed the breaches of the city of David, so that there might be no vulnerable point found in the defences of the city (1 K 9:15). This fortification is represented in LXX, which has here an addition to the MT, as securing the complete subjection of the original inhabitants who remained. Solomon also built Hazor to watch Damascus, Megiddo to guard the plain of Jezreel, and Gezer overlooking the maritime plain, his work being one of refortification rather than of building from the foundation. He fortified also Beth-horon, Upper and Nether, to block the way against Phili invasion. The store cities, and cities to accommodate his chariots and horses, were also part of his military system (1 K 9:18 ff).

The disruption of the kingdom, and the jealousy and hostility that followed between Judah and Israel, necessitated fresh undertakings of fortification, on the part of both kingdoms. Rehoboam dwelt in Jerus, and built cities for defence in Judah. He fortified the strongholds and provisioned them and stored arms and men in case of siege (2 Ch 11:5 ff).

One of Jeroboam's first acts on ascending the throne was to build the two fortresses, Shechem to guard Mt. Ephraim, and Penuel to protect Gilead (1 K 12:25 ff). Baasha later pushed his frontier still farther, capturing the citadel of Jerus, fortifying Ramah to oversee Asa in his very capital. The long war which lasted through the reigns of Jeroboam, Nadab, Baasha and Elah, kings of Israel, was largely a war of sieges, one of them, that of Gibbethon, having apparently lasted 27 years (1 K 15:27, compared with 1 K 15:15 ff).

With Omri there arose in Israel a powerful ruler whose name is mentioned with respect in the Assyrian monuments, which designate the Kingdom of Israel Mat Bū Khamrī, "the land of the house of Omri." He was the builder of Samaria which remained the capital of the Northern Kingdom till its fall in 722 BC. In excavations but recently carried out by the archaeological expedition of Harvard University, the walls of Omri's palace and fortress were laid bare, giving an impression of the great strength of the place.

While Solomon built the wall of Jerus, we read that Uzziah built towers at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them (2 Ch 26:9). Jotham his son, continued his father's labors in the further fortification of the city (2 C 37:4). Hezekiah had good reason to add still further to the strength of the city, seeing that he had to bear the brunt of Sennacherib's expedition to the west. Sennacherib boasts that of Hezekiah's fortified towns, he captured 46, with innumerable fortresses besides (Schrader, COT, I,

Siege of a City (Assyrian Sculpture in the British Museum).

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3. In the Maccabean struggle, the Akra (1 Mace Period of 1-33; 3:45, etc), the citadel, was long the Return held by a Syrian garrison, and was in the end delivered up to the high priest by Demetrius (10:32). Notable also still later was the castle of Antonia (Acts 22:24) on the site of the earlier castle of Nehemiah's day (Neh 2:8; 7:2).

III. In the Psalms and the Prophets.—Under the image of a fortress, or mountain fastness, inaccessible to any common foot, where there is perfect safety from enemies and Psalms persecutors, the Psalmist delights to express his confidence in God, in virtue of His righteous judgments, is a high tower to the downtrodden, a place of refuge and security (misgābb) to those who are in trouble (Ps 9:9). When he exults in the strength of God who has
given him deliverance, he multiplies words to utter his confidence: "I love Thee, O Jehovah, my strength. Jehovah is my rock, and my fortress [םֵמְצָדָה], ... my God, ... my high tower [מִשָּׁגָד]," (Ps 18:12). Thirteen times in the Psalms we find this word: 9:9; 18:2; 46:7; 69:9; 16:17 (where AV translates "defences") and RV "high tower").

The original source of Hos 9:8, 11, 14 (where AV translates "fortresses") is employed (Ps 31:2; lit. "house of fortresses"); 91:2; 144:2). If we were at liberty to accept such psalms as Ps 18 and 69 as Davidev, the appropriateness of them to the circumstances of the Shepherd King when persecuted by Saul, taking refuge in the caves of Adullam and enduring the perils and anxieties of an outlaw's life, would at once be apparent.

Although Jeremiah has been called the weeping prophet, yet for the fearless fulfilment of his commission to a gain-saying people, God made him "a fortified city [לָשָׁבֶּה], Prophets and an iron pillar, and a brazen wall" (Jer 1:18; of 6:27; 15:20). Hoses in the Northern Kingdom predicted the destruction of its "fortresses" (םֵמְצָדָּה) by the invading Assyrians (10:14; cf. 8:14). The prophets in proclaiming God's message to their day addressed themselves not only to Israel and Judah, but also to those great world-nations with which the Hebrew people had relations. In the oracles of the prophets to the nations—to Egypt, Babylon, Assyria, Syria, Edom, and others—we obtain glimpses of great and fortified cities like No-amon (Thebes), Babylon, Nineveh, Damascus, whose national defences and added fortifications did not save them from capture and destruction. And the teaching of the prophets for the comfort of Israel and Judah is that Jehovah was a better defence to them than the great rivers of Assyria and Babylon were to those beyond the Euphrates. When Nineveh was at the height of her pride, fierceness and worldly glory, Nahum asks her: "Art thou better than No-amon [Thebes of Egypt], that was situate among the rivers, that had the waters round about her; whose rampart [בִּלְתָּב] was the sea [the Nile], and her wall [בָּמָה] was the sea?" (Nah 3:8). Of Nineveh itself we know that it was protected, not only by walls and fortresses of great strength, but also by canals and streams drawn round the city. Yet Nahum dedicates his sublime apostrophe: "All thy fortresses shall be like fig-trees with the first-ripe figs: if they be shaken, they fall into the mouth of the eater!" (ver 12). Babylon had walls whose strength and height, as described by Herodotus and other historians, were fabulous. Its great monarch Nebuchadrezzar was in his day the greatest ruler of the East, and Sir Henry Layard has told that scarcely a brick unearthed in the mounds of the great Babylon plain was without his name. Yet when the day of reeking came, the wall, said to be mountain-high, and 80 ft. thick, with its meat so broad that an arrow could not be shot over it, and all its elaborate works of defence, were as if they had not been — they surrendered to Cyrus without a blow being struck. It is in the visions of the prophets, in the universal peace which is to accompany the restoration of Israel, that we hear of "them that are at rest, that dwell securely; all of them dwelling without walls, and having neither bar nor gates" (Ezk 38:11). "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will he appoint for walls and bulwarks" (הֵל) (Isa 26:1). "Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call thyself, thy walls Salvation, and thy gates Praise" (60:18). Building of fenced cities, with riding upon horses and military preparation, was a note of the false prophet, who urged alliances with foreign powers such as Assyria and Egypt, and relied too much upon the material resources of the nation. The true prophet realized that the strength of the nation lay in God and urged the people to put their trust in him (Hos 8:14). "Jerusalem," says Zechariah in the days of the Return, "shall be inhabited as villages without walls, by reason of the multitude of men and cattle therein." Per I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her" (2:5; of 8:4). I.

IV. In the New Testament.—In a well-known passage (2 Cor 10:3-5), St. Paul, as he often does, draws upon his knowledge of Roman methods of warfare, and introduces for the enforcement of great spiritual lessons the pulling down of "strongholds" as the ultimate object of every campaign. The word employed (ὀκταροῦματα) is the Gr equivalent of the Heb word commonly rendered "fortress" (םֵמְצָדָּה). "The 'strongholds' are the rock forts, such as those which once bristled along the coast of his native Cilicia and of which he must often have heard when his father told him how they were 'pulled down' by the Romans in their wars against the pirates. Those 'high things that exalt themselves'—those high eminences of the pride of Nature—occupied in force by hostile troops—had been a familiar experience. In many wars throughout Asia Minor, while one of the grandest of all was the Acropolis that towered over Corinth" (Dean Howson, The Metaphors of St. Paul, 34).

From the stairs of the Castle of Antonia, St. Paul, by leave of Claudius Lysias, the commandant of the garrison at Jerus, in whose charge he was, addressed the excited crowd and told the story of his conversion.

2. In the Acts of the Apostles Antonia was the quarters, then, as it was from the top of the ancient Roman garrison, which occupied the Jewish capital (Acts 21:37; Jn 18:28); and the same site is to this day covered with a Turkish barracks.

Although it is not mentioned by name, the gloomy fortress of Machærus on the E. of the Dead Sea is believed to have been the scene of the imprisonment and murder of John the Baptist. The description of it given by Jos (BJ, VII, vi. 1) shows it to have been a place of imposing strength. "It was a tower, that this fortress should be demolished lest it might draw away many into rebellion because of its
strength: for the nature of the place was very capable of affording sure hope of safety to those who held it, and delay to their enemies. For what was defended by a fort was itself a rocky htil, rising to a very great height, which circumstance alone made it very difficult for any enemy to approach it. It was also defended by Nature that it could not easily be approached; for it is impossible to reach the summit of this hill, so deep that the eye cannot reach their bottoms, nor are they easy to cross over, and it is quite impossible to fill them up with earth.

Macquaire, like the Herodium, Jotapata, Masada, figured largely in the tragic scenes of the Jewish War so graphically described by Flavius Josephus and Macalister.

FORTUNATUS, for-ti-natus (φορτουνήθες, Phortounades, Phortounates): A Rom. proper name turned into Gr; same as Lat adj. fortunatus, meaning "blessed," or "fortunate." Found only once in the Bible (1 Cor 16 17). Fortunatus, with Stephanas and Achaicus, was an amabassador of the Corinthian church, whose presence at Ephesus refreshed the spirit of the apostle Paul.

FORTUNE, for'tün (Gad): A god of Good Luck, possibly the Hyades. See ASTROLOGY, 10.

FORTY, for'ti (חַטָּן, ḥattân; ἑδαίης, ἑδαίη, ἑδαίος; σπουδάος, spoudatos): As an advb. "forty" has the meaning of "onward" in space or time, or in the movement of affairs. As an adj. it has the sense of "readiness," "williness," etc. The advb. only is found in the OT. It is the tr of hâlîk, "distance," "onward," in space (Nu 32 19; 1 S 10 3); in time (Ex 39 22); from that day and forward; 43 27); once of yîdâl, "to cause to go up," "advance" (Job 30 13, "They set forward [advance or help or my calamity]"; twice of lphâmîn, "to the front" (Jer 7 24; Ezek 20 22); they went every one straight forward, lit. "on the face of the earth"); once of l'phâmîn (Job 23 8, "Behold, I go forward, but he is not there"); once with nîkhâh, "to smile" (2 K 3 24); frequently in Nu, and once in Ex, of nîtâp, "to lift up," "remove," "journey" (Ex 14 15, "Speak unto the children of Israel, that they go forward"); Nu 1 51, "who the tabernacle setted forward; 2 24 AV, They shall go forward, etc); it is also the tr of nîqâp (Piel), "to be over," "to take the lead," or "to superintend" (1 Ch 23 4, "to set forward [or carry that way forward]; once of yîdâl, "to cause to go up," "advance") (Job 30 13, "They set forward [or carry that way forward]; once of yîdâl, "to cause to go up," "advance" (Job 30 13, "They set forward [or carry that way forward]; once of yîdâl, "to cause to go up," "advance")

For the word "foundation" in Hebrew, the words of 1 Cor 16 17 in the King James Version are not used: the transliteration of the Hebrew is not found in any other passages of the Bible. The Hebrew word for "foundation" is not used in the Septuagint or the New Testament. The word is used in the Old Testament to refer to the establishment of a nation or a city. In the New Testament, the word is used to refer to the establishment of a church or a charitable organization.

FOUNDER, foun'der (from ἡγαρῆφ, ἡγαρῆφ): A worker in molten metal (Acts 17 4, etc.). The word in AV in Heb 10 14; 17 17 is rendered in RV "goldsmith," and in 20 4 for AV "posts," "foundations." See RHEINER; GOLDSMITH.

FOUNTAIN, foun'tin, foun'tain: In a country where no rain falls for half of the year, springs assume an importance unknown in more favored lands. In both eastern and western Pal and even in Lebanon there are many villages which depend entirely upon reservoirs or cisterns of rain water. Others are situated along the courses of the few perennial streams. But wherever a spring exists it is very apt to be the nucleus of a village. It may furnish sufficient water to be used in irrigation, in which case the garden surrounding the fountain will become an oasis in the midst of the parched land. Or there may be a tiny stream which barely suffices for drinking water, about which the village women and girls sit and talk waiting their turn to fill their jars, sometimes until far in the night. The water of the village fountain is often conveyed by a covered
condit for some distance from the source to a convenient spot in the village where an arch is built up, under which the water gushes out. See Cistern; Spring; Well; En-, and place-names compounded with En.

Figurative: (1) of God (Ps 36 9; Jer 2 13; 17 13); (2) of Divine pardon and purification, with an obvious Messianic reference (Zec 13 1); (3) of wisdom and godliness (Prov 13 14; 14 27); (4) of wives (Prov 6 18); (5) of children (Dt 33 28; Ps 127 3); (6) of power (Ps 33 14; 107 6; 114 8; Hos 13 15); (7) of the heart (Ecc 12 6; see Cistern); (8) of life everlasting (Rev 7 17; 21 6).

ALFRED ELY DAY

FOUNTAIN GATE. See Jerusalem.

FOUR, for (222,) [arba; τέσσαρες, tēssares]: “Four” (cardinal number) was a sacred and complete number with the Hebrews, as well as with several other peoples. It occurs very frequently in the OT and the NT.

(1) It indicates completeness. We have the four rivers of Paradise (Gen 2 10); the four winds of heaven (Ezk 37 9; Dnl 7 2; 8 8; 11 4; Zec 6 5, RVm “spirits”; 2 Esd 13 5); “the four winds” (Mt 24 31; Mk 13 27); “the four corners of the earth” (Lk 1 12; Acts 7 1; 20 8; AV “quarters”); “the four corners of the house” (Job 1 19); Jephthah’s daughter was bewailed four days a year (Jgs 11 40); “four cities” are several times mentioned in Josh in the allotment of inheritances (19 7; 21 18, etc); Nehemiah’s enemies sent him “four times” (Neh 6 4); “four kinds” (RVm “family”s) of destroyers were threatened, Jer 16 3; Jeh’s “four sere judgment” (Ezk 14 21); “four generations” were seen by Job (42 16).

(2) “Four” is frequent in prophetic visions:

Daniel saw “four . . . beasts” arise, representing four kings (7 3 17); “four notable horns” (8 8 22; cf 2 Esd 11 39); “four gates” (2 Esd 3 19; four wings, 15 2 AV); “four horns” were seen by Zechariah, as the powers that had scattered Israel, and “four smiths” (RV) as powers that would cast the four horns down (1 18 21); “four chariots and . . . horses” represented the “four spirits,” AV and RVm (better than “winds”), that “went forth from standing before the Lord of all the earth” (6 1 5); in the visions of Ezek, “of four living creatures,” each with four faces, four wings, etc., were the bearers of the throne of God (1 5 1 23); so, in the visions of John there were “four living creatures” (5 1 6 1 20) of the altar of incense (20 2; 27 25); of the breastplate of the high priest (28 16; 39 9); of the panels of the graving upon the mouth of the brazen or molten sea in Solomon’s temple (1 K 7 31); of the inner court of Ezekiel’s temple (Ezk 40 47); of the “holy oblation” of the city of Ezekiel’s vision (48 20, r̃ighthouse”, “fourth”); of the new Jerus of John’s vision (Rev 21 16, tetragonos), and conveys the idea of perfect symmetry. In AVm of 1 K 6 31 we have “five-equal-footed” square stalls formerly used for equal-aided, as it still is in “three-square flée.”

FOURTH, for‘tēn. See Number.

FOURTH PART. See Four.

FOWΛ, noun (ἡμίτως, Ἰππος; πετείνων, peteinōn): The word is now generally restricted to the larger, esp. the edible birds, but formerly it denoted all flying creatures. In Lev 11 20 AV we have even, “all fowls that creep, going up on all four,” ver 21 “every flying creeping thing that goeth upon all four.”

The word most frequently used “fowl” is Ἰππος from Ἰππος, “to cover, a crest, a quill; it is used collectively for birds and fowl in general (Gen 1 20);” (2 19 20, etc); ἐκγή (from ἐκ, “to rush”) means a
ravenous beast, or bird of prey, used collectively of ravenous birds (Gen 15 11 AV; Isa 18 6 AV "fowls"); Job 28 7; "a path which no fowl knoweth" (Gen 14 RV "no bird of prey");

1. OT

Terms and References in Isa 46 11 it is used as a symbol of a conqueror (cf Jer 12 9, "bird," "birds of prey"); Ezek 39 4, "ravenous birds"); ἐσείρης, Aram. ēsērēsh (from šāpar, "to twitter or chirp"), "a chirper" denotes a small bird or sparrow (Dt 4 17 AV; Neh 5 18; Dn 4 14); to give the caecases of men to the fowls (birds) of the air was an image of destruction (Dt 28 26 AV; 1 S 17 44.46; Ps 79 2; Jer 7 33, etc); barburin, rendered (Is 4 23) "fatted fowl" (among the provisions for Solomon's table for one day), is probably a mimetic word, like Gr bárbaros, Lat murmur, Eng. babble, perhaps denoting gape from their cackle (Genius, from bārār, "to cleanse," referring to their white plumage; but other derivations and renderings are given. They might have been ducks or swans. They could have been guineas or pigeons. The young of the ostrich was delicious food, and no doubt when Solomon's ships brought peafowl they also brought word that they were a delicacy for a king's table. The domestic fowl was not common so early in Pal, but it may have been brought by Solomon with other imports from the East; in NT times chickens were common; ba'al kānāh, "owner of a wing," is used for a bird of any kind by Prov 26 2. In vain is the net spread in the sight of any bird. AVm "Heb, in the eyes of everything that hath a wing."

In the Levitical law fowls (birds) were distinguished as clean and unclean (Lev 11 13 f); Dt 14 19 fowls (Mt 10 29); they were allowed to be eaten because they fed on carrion: "fowl is petērion, "winged fowl." "The fowls of the air" (RV "the birds of the heaven") are pointed out by Our Lord as examples of the care and providential care of God (Mt 6 26; Illustrative Lk 12 24); in another connection the Uses of sparrows (struthion) sold cheap, probably for food, are so employed (Mt 10 29, "Are not two sparrows sold for a penny?"

2. in the NT the common word for "fowl" is petērion, "winged fowl." "The fowls of the air" (RV "the birds of the heaven") are pointed out by Our Lord as examples of the care and providential care of God (Mt 6 26; Illustrative Lk 12 24); in another connection the Uses of sparrows (struthion) sold cheap, probably for food, are so employed (Mt 10 29, "Are not two sparrows sold for a penny?"

3. NT Ref. to Our Lord as examples of the care and providential care of God (Mt 6 26; Illustrative Lk 12 24); in another connection the Uses of sparrows (struthion) sold cheap, probably for food, are so employed (Mt 10 29, "Are not two sparrows sold for a penny?"

FOWL, FATTED. See preceding article.

Fowler, fōl'ér (Greek wōlē; yōkēsh): A professional birdcatcher. In the days previous to firearms, birds were captured with nets spread on the ground, in traps and snares. There was a method of taking birds from next, raising them by the hand, and when they had become very tame, they were confined in hidden cages so that their voices would call others of their kind to the spot and they could be killed by arrows of concealed bowmen or the use of the throw-stick (Eccles 11 30). This was a stick 11 ft. in length and 6 to 8 in. diameter, hurled with a rotary motion at the legs of the birds and was very effective when thrown into flocks of ground birds, such as partridge or quail, esp. if the birds were running up hill. There was also a practice of sewing a captured bird's eyelids together and confining it so that its cries would call large numbers of birds through curiosity and they could then be taken in the several ways mentioned. The fowlers supplied the demand for doves and other birds used for caged pets, and furnished the market with wild pigeons and doves for sacrifice and such small birds as were used for food. Ps 91 3: 

"For he will deliver thee from the snare of the fowler, And from the deadly pestilence."

This is David's promise that the Almighty will deliver us from the evil plans laid to ruin us, as a bird sometimes in its struggles slips the hair and escapes from the "snare" (q.v.) set for it. Ps 121 7: 

"Our soul is escaped as a bird out of the snare of the fowlers: The snare is broken, and we are escaped."

Here is the fulfillment of the former promise in a cry of rejoicing. Sometimes the snare held fast, sometimes it broke; then the joy in the heart of a bird man was like the wild exultation in the escape of the escaping bird. Prov 6 5: 

"Deliver thyself as a roe from the hands of the hunter, And as a bird from the hand of the fowler."

With methods so primitive as these for taking birds, it must have occurred frequently that a stunned, wounded or entrapped bird slipped even from the hand that held it and made good its escape. Jer 5 26: "For among my people are found wicked men: they watch, as fowlers lie in wait; they set a trap, they catch men." Here is the plain comparison strongly drawn between wicked men entrapping their fellow's fowlers taking unsuspecting birds.

The last reference is in Hos 9 8: "Ephraim was a watchman with my God: as for the prophet, a fowler's snare is in all his ways, and enmity in the house of his God." Wherever he goes, the prophet is in danger of being trapped. Gene Stratton-Porter

FOX (בֵּית, shēbāl; of Arab. بَلْدَة, thalab [Jgs 15 4; Neh 4 3; Psa 65 10; Cant 2 15; Lam 6 18; Ezk 14 4]; לְשָׁם, lēšām, alt. Ezra 3 80; Lk 9 58; 12 20): The foxes of different parts of Europe and Western Asia differ more or less from each other, and some authors have given the local
types distinct specific names. Tristram, for instance, distinguishes the Egyptian fox, Vulpes nilotica, of Southern Pal, and the tawny fox, Vulpes flavescens, of the N. and E. It is possible that the range of the desert fox, Vulpes leucopus, of Southwestern Asia may also reach Syria. We have, however, the authority of the Royal Natural History for considering all these as merely local races of one species, the common fox, Vulpes alopex or Canis vulpes. The natives of Syria and Pal do not always distinguish the fox and jackal although the two animals are markedly different. The jackal and wolf also are frequently confounded. See DRAGON; JACKAL.

In Ps 63 9 f we have, "Those that seek my soul, to destroy it, ... shall be given over to the power of the sword: they shall be a portion for foxes" (sthr'd'ms). It has been thought that the jackal is meant here (RVM), and that may well be, though it is also true that the fox does not refuse carrion. In RVM, "jackal" is suggested in two other passages, though why is not clear, since the rendering "fox" seems quite appropriate in both. They are Neh 4 3, "... if a fox go up, he shall break down their stone wall," and Lam 5 17 f, "... our eyes are dim; for the mountain of Zion which is desolate; the foxes walk upon it." RVM also has "jackals" in Jgs 16 4 f, where Samson "caught three hundred foxes ... and put a firebrand in the midst between every two tails ... and let them go into the standing grain of the Philis, and burnt up both the shocks and the standing grain, and also the vineyards." Jackals are probably more numerous than foxes, but the substitution does not appreciably diminish the difficulties in the way of any natural explanation of the story. In Cant 2 15 we have a reference to the fondness of the fox for grapes. In Mt 8 30 and Lk 9 38 Jesus says in warning to a would-be follower, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Foxes differ from most of the Canidae in burrowing holes for their lairs, unless indeed they take possession of the burrow of another animal, such as the badger. In Lk 13 32 Jesus compares Herod to a fox.

FRAGMENT, fra'gment (φλάσμα, kldasma): "Fragment," a piece broken off, occurs only in the pl., in the accounts of the miracles of the Loaves in the Gospels and references thereto. It is the tr of kldasma (from klá, "to break"), "a piece broken off" (Mt 14 20 AV); "broken meat" (15 37).

FRANKINCENSE, frank'in-sense (βασαλίς, Bbshá-neh, from root meaning "whiteness," referring to the milky color of the fresh juice: Ex 30 24; Lev 2 1 f. 15; 5 11; 6 15; 24 7; Nu 5 15; 1 Ch 9 29; Neh 13 5 9; Cant 3 6; 4 6 14; Isa 43 23; 60 6; 66 3; Jer 6 20; 17 26; 41 5; trd in the last six references "incense" in AV, but correctly in RV; Middot, Libanius). The Eng. word is derived from old Fr. frame nce, i.e. "pure incense"). Among the frankincense of the pharmacopoea is a gum derived from the common fir,

FRANKINCENSE, Boswellia serrata.

but the frankincense of the Jews, as well as of the Greeks and Romans, is a substance now called Olibanum (from the Arab. el lubán), a product of certain trees of the genus Boswellia (N.O. Amyridaceae), growing on the limestone rocks of south Arabia and Somaliland (Isa 60 6; Jer 6 20). The most important species are B. Carteri and B. Freerana. Some of the trees grow to a considerable height and send down their roots to extraordinary depths. The gum is obtained by incising the bark,
and is collected in yellowish, semitransparent tears, readily pulverized; it has a nauseous taste. It is used for making incense for burning in churches and in Indian temples, as it was among the Jews (Ex 30:24). See INCENSE. It is often associated with myrrh (Cant 3:6; 4:6) and with it was made an offering to the infant Saviour (Mt 2:11). A specially "pure" kind, βήβονά'h zakkáh, was presented with the shewbread (Lev 24:7).

FRANKLY, frank'i (κρατήριον, charismatí): "Frankly" in the sense of "freely," "readily," "graciously," occurs only in the tr of charismatí, properly "to gratify," "to do that which is grateful or pleasing," "to forgive" (Lk 7:42, "He frankly forgave them both," RV has simply "forgave"; the same word is tr in ver 43, AV and RV, "forgave," in ver 21 AV it is "gave," RV "bestowed," granted to see). It occurs in the NT only in Lk and Paul.

FRAY, frá (יוֹרֵד, ḥarádh, "to make afraid," "cause to tremble:" AV of Dt 28:26; Jer 7:33; Zec 1:21; RV "frighten," "terrify"). See WAR.

FRECKLED, frek'ld, SPOT (נְפָרִי, bòhëh); LXX δακρύς, ἀφίθιος, called in RV "aetter," and described as a "shining spot (bòhëh b'hóhëh)"). These white eruptions did not render the person so marked ceremonially unclean (Lev 13:39). This form of skin disease is described by Hippocrates as usually of no great importance and indicative of a state of health concerning which it is probable it formed some form of local psoriasis. There is a cognate modern Arabic word applied to a facial eczematous eruption. For other references to skin diseases, see LEPROSY.

FREE, FREEDOM. See Choice; Will.

FREEDMAN, fréd'man, FREEMAN, fré'man: The term occurs in 1 Cor 7:22; Col 3:11, and Rev 5:15, and represents two slightly different words. In 1 Cor 7:22 the word is διακατέχειν, apeléthethos, "a free man," one who was born a slave and has received freedom. In this case it refers to spiritual freedom. He that was in bondage to sin has been presented with spiritual freedom by the Lord. In Rev 5:15 the word is simply διακατέχειν, eleuthéretos, "a free man" as opposed to a slave.

FREELY, fre'li (יוֹרֶד, ḥarádh; עָפֵר, ṣôphéh, אֲפָרָה; שָׁפָר, dòrèph, ṣôphéh, parrhésios, parrhésios, parrhésios fúndos): "Freely" occurs in three senses: (1) Gratix, for nothing (Nu 11:5, ḥánäm, "for nought," "the fish which we did eat in Egypt freely," RV "for nought"); Mt 19:8, dòrèph, "Freely ye have received, freely give," RV omits "have"; Rom 3:24, "being justified freely by his grace"; 2 Cor 11:7, "I have preached to you the gospel freely," RV "for nought"; Rev 21:6; 22:17, "Take the water of life freely"; charismatí (Rom 8:22) is tr "freely give," RV "charishtóita (1 Cor 2:12), "the things that are freely given," RV has "were" for "are." (2) Willingly, spontaneously: ṣôphéh, ṣôphéh, "willing offering" (Ps 4:6, "I will freely sacrifice unto thee," RV "with a freewill-offering"); Hos 14:4, "I will love them freely;"); ṣôphéh, "to give willingly" (Ex 2:28, RV "willingly offered"); of 1:6; ṣôphéh Aram. (7:15; of vs 13:16). (3) Without hindrance or restraint, ṣâbhah, "to eat" is rendered in Gen 2:16, "Thou mayest freely eat of every tree of the garden"); 1 Sam 14:30, "if... the people had eaten freely;" parrhésios, "to speak freely, openly, boldly" (Acts 26:26, "Unto whom also I speak freely"); metà parrhésios, "with full speech" (2:29, "I may say unto you freely").

RV has "have drunk freely" for "will drunk" (Jn 2:10). The word is methhôsó, Pass. "to become drunk." Comparison with Lk 12:45; Eph 5:18; 1 Thess 5:7; Rev 17:2, where the same word is tr AV "made drunk," RV "made drunken" (Mt 24:49; Lk 2:15; 1 Cor 11:21, 22; Rev 16:13, "drunken"), will show that the meaning is "drunk," which was the rendering of Tyndale and Cranmer; Vulg has cum inebriati fuerint; Plummer renders "have become drunk, are drunk."
painful" (Lev 13:51-52; 14:44, "a fretting leprosy"); in verse 55 we have "it is fret inwardly" ("fret," past part.), as the tr of ṭkheleth from pāḥath, "to dig" (a pit), the word meaning "a depression," "a hollow or sunken spot in a garment affected by a kind of leprosy." RV 'it is fretful' for "angry." (Prov 21:19), in " vexation."

FRIED, frtd. See BREAD, III, 3, (2); FOOD, II; LOCUSTS.

FRIEND, friend, FRIENDSHIP, friend'ship: In the OT two words, various trs 'friend' or 'companion': ḫēheth, rēh, indicating a mere associate, passing friend, neighbor, or companion; ḫēn, ḥabib, indicating affection natural or unnatural. In the NT also two words: ērōs, ἀγαπή, "a comrade," or "fellow," and φίλος, φίλος, suggesting a more affectionate relation.

Literature abounds in concrete examples of friendship of either kind noted above, and of profoundly philosophic as well as sentimental and poetic exposition of the idea of friendship. Notable among these are the OT examples. Abraham, because of the intimacy of his relations, was called the "friend of God" (2 Ch 20:7; Isa 41:8; Jas 2:23). "Jeh speake unto Moses face to face, as a man . . . unto his friend" (Ex 33:11). The romantic aspect of the friendship of Ruth and Naomi is interesting (Ruth 1:16-18). The devotion of Hushai, who is repeatedly referred to as David's friend (2 S 15:37; 16:10), is a notable illustration of the affection of a subordinate for his superior. The mutual friendship of David and Jonathan (1 S 18:1), from which the author is made to say, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," is another example. Again in his pathetic lament for Jonathan (2 S 1:20), David says in highly emotional tones that his love "was wonderful, passing the love of women." Elijah and Elisha form a unique illustration of semi-professional affection (2 K 2).

In the NT, Jesus and His disciples illustrate the growth of friendship from that of teacher and disciple, lord and servant, to that of friend and friend (Jn 13:13-15). Paul and Timothy are likewise conspicuous (2 Tim 1:2).

In general lit. we have the classic incident, recorded by Plutarch, of Damon and Pythias during the rule of Dionysius. Pythias, condemned to death, was about to be executed but desired to see his family. Damon offered himself as a ransom in case he should not return in time for the hour of execution. Returning in time, both were released by the great Dionysius, who asked to be taken into the secret of such friendship. The writings on friendship are many. Plato and Cicero have immortalized themselves by their comments. Cicero held dearly the friendship of Scipio, declaring that of all that Nature or Fortune ever gave him there was nothing which could compare with the friendship of Scipio. Bacon, Emerson, Black, Gladden, King, Hills, and many others in later days have written extensively concerning friendship. The best illustration of the double use of the word (see above) is that in Prov 15:24, "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother." Again, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." The honesty and frankness of genuine friends are set forth in the maxim, "Faithful are the wounds of a friend!" "WALTER G. CLIPPINGER

FRIENDS, CHIEF FRIENDS (ὁ φίλος τῶν φίλων, ὁ τὰ πρῶτα ἔχων): Expressions used in 1 and 2 Mac to designate the favored courtiers of the Antiochi. Mattathias is promised enrolment among the king's Friends, to tempt him to apostatize (1 Mac 2:18); Alexander Balas writes Jonathan among his Chief Friends (10:65). Cf also 1 Mac 3:36; 6:10:14; 10:9; 11:4, 26; 2 Mac 8:9.

FRINGES, frin'jas (ῥαφή, ῥαφίς, "tassel, lock" [Nu 15:38-39, ῥαφία, ῥαφίτων, "twisted threads," "tissues" [Dt 22:12]): Tassels worn by the Israelites on the four corners of their garments as reminders of "all the commandments of Jehovah," in accordance with the law set out in Nu 15:37-41 and Dt 22:12. These tassels originally contained a thread of ṭkheleth, "violet." Jewish tradition, however, has failed to retain the ṭkheleth, because of doubt as to the exact meaning of the term, and instead dark blue lines were dyed on the borders of the tallit or garment in which the fringes were placed. According to tradition any garment having four corners required the mnemonic fringes, the importance of which was weighed against "all the commandments of the Lord." In NT times such garments were still worn (cf Mt 9:20; 14:36; 23:5). The later Jews, after adopting the garments of the Diaspora, in order to observe the ἐγγυματοσύνη commandment began to use two extra four-cornered fringed garments: the large ἐγγυματοσύνη while at prayer, and the small ἐγγυματοσύνη, or ὀρέσση καυφήδα, as an undergarment during the day. Their tradition preserves the exact manner in which each tassel shall be made, and gives a symbolic meaning to the numbers of windings and knots, somewhat after the manner of the string-writing of several early civilizations (of the Peruvian quipus). Thus in the ἐγγυματοσύνη a long cord is wrapped around seven shorter cords first seven times, then eight, then eleven, and

Fringed Skirts from Tomb at Bab-el Meholah.

Assyrian Fringed Garment.
finally thirteen, each series being separated from the others by two knots. The numbers seven and eight constituting fifteen, together suggest πΥ, and the number eleven, πΥ, together they make up the holy name Yahweh. The number thirteen stands for τῦρα, of which as numerals equal thirteen. The sentence Yahweh 'elohiym means Yahweh is one.'

Many other suggestions, more or less fanciful, have been worked out, all tending to associate the fringes with the Law in the mind of the weaver. See Dress.

Ella Davis Isaacs

FROCK, frok (ころ, simlāh; ṣamānu, hāmānūn): The hempen frock, mentioned in Ecclesiastes 40 as a mark of the lowly, was a simple garment consisting of a square piece of cloth wrapped around the body. It is the same as the garment (simlāh) which we find the poor man using as his only bed covering by night (Ex 22:26); the traveler, as the receptacle for his belongings (cf Ex 12:34); and the common people of both sexes as their general outer garments, though there was some difference in appearance between the simlāh of the man and that of the woman (Dt 22:5). See Dress.

Ella Davis Isaacs

FROCK ( getContextualised ), cfr. pharadēs; cf Arab. ṣamānu

FROCK ( getContextualised ); cf Arab. ṣamānu, ṣamānu

The word occurs once in pl. in Ezk 25 9. RVm has “in every quarter.”

FRONTLETS, frunt’lets (getContextualised, 'atapnā), (fr tāphāh, fr tāph, “to bind”): Ornaments worn on the forehead, particularly phylacteries (which see), which were worn in this manner and also on the arms (Ex 13 16; Dt 6 8; 11 18; cf also Ex 13 9).

FRONTIER, frot’ter, frunt’ter (getContextualised, kōphā;): The word occurs once in Ezk 25 9. RVm has “in every quarter.”

FRONTIER, frot’ter, frunt’ter (getContextualised, kōphā;): The word occurs once in Ezk 25 9. RVm has “in every quarter.”

FROST, frost (getContextualised, kēphār, “hoar-frost,” Ex 16 14; Job 38 29; <contextualised, bānānām, perh., “the aphid,” Ps 78 47; <contextualised, kerēv, “cold,” Gen 31 40; Job 37 10 AV; Jer 36 30): A temperature of freezing or lower is called frost. Dew forms when the temperature is decreased; and if below freezing, the dew takes the form of a white film or covering over rocks and leaves. This white covering is called hoar-frost. Like dew it is the result of condensation of the moisture of the object on which they radiate their heat quickly. In order that condensation may take place the atmosphere must be sufficiently saturated. It may be expected on clear, still nights when the radiation is sufficient to reduce the temperature below the freezing-point.

In Syria and Palestine frost is a very rare occurrence at sea-level; but on the hills and plains it is usual in winter, beginning in November, and on the highest elevations throughout the year. Late spring frosts in March or early April do great damage to fruit. In clear weather there is often a great variation in the temperature of the day, especially in the open plains, and this may injure the inlands, from which the heat takes the form of a white film or covering over rocks and leaves. This white covering is called hoar-frost. Like dew it is the result of condensation of the moisture of the object on which they radiate their heat quickly. In order that condensation may take place the atmosphere must be sufficiently saturated. It may be expected on clear, still nights when the radiation is sufficient to reduce the temperature below the freezing-point.

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FUGITIVE, fu'ji-tiv (עַקִּי) — The term was used in the Talmud as the name of the tribe east of the Jordan, but in the Authorized Version is used for various senses, e.g., fugitive, a fugitive, as a fugitive. (Job 36:16, R.V., rendered "fugitive," the margin "fugitive")

FULFIL, fū'f'il (מָלֵל, מָלָל; ἀπλεόω, πλέων, πλέλω, πλελοῦ, πλέον, with other words) — "Fullfil" is used (1) in a sense more or less obsolete, "to fill up," complete (Gen 29:21, 28; Ex 23:26; Job 36:17, RV "full;" m "filled;" Mt 3:15, "to fill all righteousness;"); Phil 2:2, "Fulfil ye my joy," ARV "make full;" cf 2 Cor 10:6; (2) in the sense of "to accomplish," "to carry into effect," as to fulfil the word of Jeh (1 K 2:27; 8:15,24; 2 Ch 36:21, etc.; in the NT frequently used in the fulfilment of prophetic Scripture (Mt 1:22; 2:15, etc.). Love is declared to be "the fulfillment" (πληροφορία, "fulness") of the law (Rom 10:13). For "fulfil" RV has "do" (Rev 17:17); for "fulfilled" has "performed" (2 S 14:22), "accomplished" (Exz 1:1; Mt 5:18; 24:34; Lk 21:32; Jn 19:28), with numerous other changes.

W. L. Walker

FULLER, fu'ler (צֵפֵר, kābhaš; lit. "to trample," γναπέθες, gnaphes): The fuller was usually the dyer, since, before the woven cloth could be properly dyed, it must be freed from the oily and gummy substances naturally found on the raw fiber. Many different substances were anciently used for cleansing. Among them were white clay, putrid urine, and the ashes of certain desert plants (Arab. kali, Bib. "soap," Mal 3:2). Any fuller's shop was usually outside the city (2 K 18:17; Isa 7:3; 36:2), first, that he might have sufficient room to spread his cloth for drying and sunning, and second, because of the offensive odors sometimes produced by his process. The Syrian indigo dyer still uses a cleaning process closely allied to that pictured on the Egyptian monuments. The unbleached cotton is soaked in water and then sprinkled with the powdered ashes of the ismnān, locally called kalī, and then beaten in heaps on a flat stone either with another stone or with a large wooden paddle. The cloth is washed free from the alkali by small boys treading on it in a running stream or in many changes of clean water (cf En-rogel, lit. "foot fountain," but tr also "fuller's fountain" because of the fullers' method of washing their cloth.) Mark describes Jesus' garments at the time of His transfiguration as being whiter than any fuller on earth could whiten them (Mk 9:3).

James A. Patch

FULLER'S FIELD, fu'ler's field, THE (חֵרֵשׁ כֹּבֵב, s'dhīk kābhīb): In all references occurs "the conduit of the upper pool, in the highway of the fullers' field;" this must have been a well-known landmark at Jerus in the time of the monarchy.

Here stood Rabshakeh in his interview with Elia- kim and others on the wall (2 K 18:17; Isa 36:2); clearly the highway was within the city. South of the walls. Here Isaiah met Ahas and Shear-jashub his son by command of Jeh (Isa 7:3). An old view placed these places somewhere near the present Jaffa Gate, as here runs an aqueduct from the Birket Hammon el Batarah inside the walls; the former was considered the "Upper Pool" and is traditionally called the "Upper Pool" of Gihon. But these pools and this aqueduct are certainly of later date (see JERUSALEM). Another view puts this highway to the N. side of the city, where there are extensive remains of a "conduit" running in from the N. In favor of this is the fact that the N. was the usual side for attack and the probable position for Rabshakeh to gather his army; it also suits the conditions of Isa 7:3. Further, Joe (BJ, v. iv, 2) in his description of the walls places a "Monument of the Fuller" at the N.E. corner, and the name "fuller" survived in connection with the N. wall to the 7th cent., as the pilgrim Areuil mentions a gate W. of the Damascus gate called porta Villas Fullomia. The most probable view, however, is that this conduit was one connected with Gihon, the present "Virgin's Fountain" (see Gihon). This was well known as the "upper spring" (2 Ch 25:13, 30), and the name, if that know, was at the source, would probably be called the "Upper Pool." In this neighborhood—or lower down the valley near En-rogel, which is supposed by some to mean the "spring of the fuller"—is the natural place to expect the aqueduct running along the Kidron valley between the Virgin's Fountain and the junction with the Tyropoos was the probable scene of the interview with Rabshakeh; the conversation may quite probably have occurred across the valley, the general idea of some part of the cliffs now covered by the village of Siloam.

E. W. G. Masterman

FULNESS, fu'ness: The tr of πληροφορία, πληρόμα — which is generally, but not invariably, rendered "fulness" in the NT. Etymologically, πληρόμα— which itself is derived from the vb. πλέω, "I fill," signifies "that which is or has been filled;" it also means "that which fills or with which a thing is filled;" then it signifies "fulness" or "filling." In the Gospels it occurs as follows: Mt 9:16 and Mk 2:21: in both of these passages it means the "fulness," that by which a gap or defect is filled up, when an old garment is torn his cloth for drying and sunning, and second, because of the offensive odors sometimes produced by his process. The Syrian indigo dyer still uses a cleaning process closely allied to that pictured on the Egyptian monuments. The unbleached cotton is soaked in water and then sprinkled with the powdered ashes of the ismnān, locally called kalī, and then beaten in heaps on a flat stone either with another stone or with a large wooden paddle. The cloth is washed free from the alkali by small boys treading on it in a running stream or in many changes of clean water (cf En-rogel, lit. "foot fountain," but tr also "fuller's fountain" because of the fullers' method of washing their cloth.) Mark describes Jesus' garments at the time of His transfiguration as being whiter than any fuller on earth could whiten them (Mk 9:3).

James A. Patch

2. Its Use

Of these 12, no fewer than 8 are in Eph in the use of these 12, no fewer than 8 are in Eph and Col. The references are these: Pauline Rom 11:12, "If he . . . their loss [is] the Epistle riches of the Gentiles; how much more their fulness?" The 'fulness' of Israel here refers to their being, as a nation, received by God to a participation in all the benefits of Christ's salvation. Ver 25, "A hardening . . . hath fallen Israel, until the fulness of the Gentiles be come in." 13:10, "Love . . . is the fulfilment [the fulfilling] of the law." That is, love is not a partial fulfilment, by obedience to this or that commandment, but a complete filling up of what the law enjoins. 15:29, "I shall come in the fulness of the blessing of Christ." 1 Cor 10:26, "The earth is the Lord's,
and the fulness thereof." Gal 4:4, "when the fulness of time was come." The fulness of the time is that portion of time by which the longer antecedent period is completed. Eph 1:10, "unto a dispensation of the fulness of the times." Ver 23, "the church, which is his body, the fulness of him that filleth all in all. The church is the fulness of Christ: the body of believers is filled with the presence, power, agency and riches of Christ. 3:19, "that ye may be filled unto all the fulness of God"—that ye may be wholly filled with God and with His presence and power and grace. 4:13, "unto the measure of the fulness of Christ." Col 1:19, "In him should all the fulness dwell." 2:9, "In him dwelleth all the fulness of the Godhead bodily" (cf Lk 2:40:32; 4:1).

Fulness in Eph and Col is used to present some of the most prominent thoughts in these epistles, sometimes referring to Christ, sometimes to the church and the individual believer. Eph and Col (Col 2:4-10 A.V.) cannot separate "the fulness of Christ" in this passage (ver 13) from the statement in 1:23, that the Christ is being fulfilled, and finds His fulness in the church. When all the saints have come to the unity which is their destiny, or in other words, to the full-grown man, the Christ will have been fulfilled. Thus they will have together reached "the full measure of the maturity of the fulness of the Christ" (J. Armitage Robinson, Comm. on Eph, 183). The church and individual believers have, by faith, the full possession of all that Christ has to impart—the grace and comfort and strength of Christ received by them now. Cf Jn 1:16; 'In him ye are complete, are made full' (Col 2:10); that is, the fulness of moral, intellectual and spiritual perfection is communicated by Christ to all who are united to Him. "When as the result of the Holy Spirit's inward strengthening, Christ dwells within the heart, and His knowledge-surpassing love is known, the only limit to spiritual excellence is to be filled unto all the fulness of God!" (HDB, 735).

In the passages from Col, "the fulness" in Christ is contrasted with the mediating aeons or angel-powers or spiritual manifestations by the False God and the world. The false teachers at Colossae seem to have used "fulness" as a technical or semi-technical term, for the purpose of their philosophical or theosophical teaching, employing it to signify the entire series of angels or aeons, which filled the space or interval between a holy God and a world of matter, which was conceived of as essentially and necessarily evil. Teaching of this sort was entirely derogatory to the person and work of Christ. In opposition, therefore, to the Colossian false teaching in regard to "the fulness," Paul shows what the facts really are, that in Christ dwells all the fulness of the Godhead bodily. The fulness of the Godhead is the totality of the Divine powers and attributes, all the wealth of the being and of the nature of God—eternal, infinite, unchangeable in existence, in knowledge, in wisdom, in power, in holiness, in goodness, in truth, in love. The fulness of the nature of God—life, light, love; and this has its permanent, its settled abode in Christ. All that is His own by right is His by His Father's good pleasure also. It was the Father's good pleasure that in Christ should all the fulness dwell.

Any limitation, therefore, of the meaning of "fulness," which would make the indwelling of the fulness of the Godhead in Christ a matter either of the future, or of the past only, is inconsistent with what is said of "the fulness" in Eph, in Col 1:19; 2:9. The reference in both passages is to the timeless and eternal communication of the fulness of the Godhead from the Father to the Son.

It was in a sense developed along the lines of the Colossian teaching regarding "the fulness," that the Gnostics afterward used the term. See Gnosti-

FURNACE, für'nis. See Burial.

FURNACE, fürnás. The word is used in the OT EV to translate several Heb words:

Kibšan, in Gen 19:28, where the smoke of the destruction of the cities of the plain (Gen 19:24; 20:10 A.V.) ascended as "the smoke of a furnace" (Lk 9:8, where Jeh commands to take "handfuls of ashes of the f. and . . . sprinkle it toward heaven," etc.

Kār, in Dt 4:20, where Jeh is represented, when speaking of taking the children of Israel out of Egypt, as taking them "out of the iron furnace." 2 Māli, in Ps 12:6, where "the words of Jehovah" are said to be "pure," "as silver tried in a furnace." of Prov 17:3, "if for gold.

Attān, in Dn 3:6, where mention is made of "a burning fiery f. into which Daniel and his companions were cast. There is good reason to believe that these words all stand for either a brick-kiln or a smelting furnace.

In the NT a notable figurative use is made of the word in the phrase "the f. of fire," ἡ ἄψυχος τοῦ πάση, ἥ λέοντινον λοι πάριν. It is found in the parable of the Tares (Mt 13:22) as part of the remarkable imagery of that parable; while in the companion parable of the Drag-Net (ver 50) it stands as a symbol of the final destiny of the impotent, a synonym of "hell." of Jer 29:22; Dan 2:49, Rev 10:14—15, esp. and "eternal fire" (Mt 25:41), "unquenchable fire" (3:12), "the Gehenna of fire" (5:22: B 19:9 Mf 9:43 m, etc). A fact which modern travelers speak of, that furnaces for punishment have been found in Persia as elsewhere in the East, stands some light upon this use of the expression "the f. of fire."

Geo. B. EAGAR

FURNACES, TOWER OF (Neh 3:11). See Jerusalem.

FURNISH, für'nish (Ntrv, ἀπο-μακρύνω, ἀπο-κομίζω, ἀπο-θηματίζω): To "furnish" is to supply with what is useful or necessary, to fit out, provide, equip. It is the tr of several Heb or Gr words of αἰμαδ, "to fill in up," or "to make complete" (Lev 8:11 AV; nēō, to lift up," or "sādāk, Hiphil, prob. "to lay on the neck," or "to encircle" (with a bracelet) (Dt 15:14), of a slave set at liberty; or sārakh, "to arrange in order," or "to lay out a table" (Ps 78:19 AV; Prov 9:2); or sāāh "to make a vessel for containing things" (Jer 46:19, "Furnish thyself to go into captivity." RVm "Heb, make thee vessels of captivity"); ἀποκαθαρίζομαι, "to be filled" (Mt 22:10 AV); στριμώμενον, "to stew," "to spread" (Mk 14:15, Lk 22:13); or sāātā, "to complete fully," "to equip" (2 Th 3:17).

In Eccles 29:26 we have "furnish a table" (koσ-

 tôme: 44:6, "furnished with ability" (chérēbēb); 1 Macc 14:34 AV, "He furnished them with all things" (thēmēi).

W. L. WALKER
FURTURE, för'ni-tür (נֵחַ, kār, כַּלּ, kēlām; εὔκολον, skekōn): In Gen 31 34 kār is tr4 "furniture" in AV, but "saddle" in ARV. The latter is decidedly preferable. It was the "camel-basket," or the basket-saddle of the camel, which was a sort of palanquin bound upon the saddle. Upon this saddle-basket Rachel sat with the teraphim hidden beneath, and her wily father did not suspect the presence of his gods in such a place. In other places the word kēlām is used, and is generally rendered "vessels," though sometimes "furniture." It may have many other renderings also (see BDB). Ex 31 7; 39 33 mention the furniture of the Tent, which is specified in other places. Moses is instructed (26 9) to make a sanctuary or tabernacle and the furniture thereof according to the pattern shown in the Mount. The furniture of the Court consisted of the brazen altar and laver (40 29.30); that of the Holy Place, of the table of showbread, the golden lampstand and altar of incense (39 36; 40 22-26; He 9 2); that of the Holy of Holies, of the ark and mercy-seat overshadowed by the cherubim. The tribe of Levi was set apart by Jehovah to "keep all the furniture of the tent of meeting" (Nu 3 8). When David organized the tabernacle-worship in Jerusalem and assigned the Levites their separate duties, certain members were "appointed over the furniture, and over all the vessels of the sanctuary" (1 Ch 9 29). In Nah 2 9 the sing. form of the word kēlām is used, and is rendered "furniture." The prophet refers to the abundant, costly, luxurious furniture and raiment, largely the results of their conquests and plunder in many countries.

In Acts 27 19 the word skekōn is tr4 in AV and RV "tackling," with "furniture" in RVm.

By way of information regarding the general furniture of the house little is said directly in the Scriptures. The chamber built for Elias upon the wall contained a bed, a table, a seat, and lampstand. This was doubtless the furnishing of most bedrooms when it could be afforded. The prophet Amos had a supreme contempt for the luxurious furniture of the grandees of Samaria (3 12; 6 4). For full particulars see HOUSE; TABERNACLE; TEMPLE.

FURROW, für'o (ינַעַר, ἤλοχος, "tiden"): The word is tr4 "furrows" in Job 39 10; 31 38; Ps 65 10; Hos 10 4; 12 11 (Ps 65 10 AV, "ridges"). In these passages the fields are pictured as they were in the springtime or late autumn. When the showers had softened the earth, the seed was sown and the soil turned over with the plow and left in furrows, not harrowed and pulverized as in our modern farming. The Syrian farmer today follows the custom of the old Semitic predecessors.

Another word, הַרְגָּדָה (חרָגָדָה, "furrows") in AV, is probably more properly rendered in ARV "transgressions" (Ps 10 10). See AGRICULTURE; PLOW.

FURTHER, för'ühr, FURTHERANCE, för'thär-ans (ἔγχειρία, ἐπεράγετο, "further"): Further, advb. and adj., is comparative of "forth," meaning "to a greater distance," "something more," "moreover," etc; the vb. "to further," means "to help forward," "advance," "assist." The vb. occurs (Ezr 3 8) as the tr of nāṣā', "to lift up." "They furthered the people and the house of God" (of 1 K 9 11; Ezr 4 3); of πυλ' "to send forth," "carry out" (Ps 140 8, "Further not his evil device").

Furthest is the tr of prokephū, "a going forward," "advance" (Phil 1 12, "the furtherance of the gospel," RV "progress," ver. 25, "for your furtherance and joy," RV "progress").

Furred is the tr of elā', "then," "so then" (He 12 9); of τοῦ πέμπτου, "for the rest," or "as to the rest" (1 Thess 4 1, RV "finally then").

RV omits "further" (Acts 12 3); has "further" for "more than right" (Job 34 23); for "farther than" (Mk 19 20), different text: "What further need have we of witnesses?" for "What need we any further witnesses?" (14 63); "your fellowship in furtherance of the gospel" (Phil 1 5; 2 22); "to the furthermost bound" for "all perfection" (Job 28 3).

W. L. WALKER

FURY, für'i (Ἀδραπές, ἀλαζόρ, "not to forget," "significant of revenge"); Occurs only in 2 Macc 7 9 AV, "Thou like a fury" [RV "Thou, miscreant"] takest us out of this present life." See also WRATH; FIERCENESS; ANGER.

FUTURE, för'tūr, fūchur. See ESCHATOLOGY.

GAAL, gā'al (גַּאל, "collector"): A man of whose antecedents nothing is known, except that his father's name was Ebed. He undertook to foment and lead a rebellion on the part of the inhabitants of Shechem against Abimelech, son of Gideon, and his rebellion failed (Jgs 9 26-45). See also ABIMELECH.

GAASH, gā'ash (גַּאשָׁה, ga'ash): First mentioned in connection with the burial place of Joshua "in the border of his inheritance in Timnath-serah, which is in the hill-country of Ephraim, on the north [side] of the mountain of Gaash" (Josh 24 30; cf. Jgs 2 9); see TIMNATH-HERES. The "brooks," or rather the wadis or "watercourses" of Gaash are mentioned as the native place of Hiddai (2 S 23 30), or Hurai (1 Ch 11 32), one of David's heroes. No likely identification has been suggested. See EPHRAIM; MOUNT.

GABA, gā'ba (גַּבָּא, gāba'ah [in pause]). See GABA.

GABAIL, gab'bāl (גַּבְּאָל, Gaboah, Gaboah; Vulg "Gabeus"): (1) An ancestor of Tobit (Tob 1 1).

(2) A poor Jew of Raphia, a city of Aquilia, to whom Tobit lent ten talents of silver (1 14). The money was restored to Tobit in the time of his distress through his son Tobias, whom the angel Raphael led to Gabai at Rages (1 14; 4 1.20; 5 6; 6 9; 10 2).

GABATHA, gab'a-tha (גַּבָּתָה, Gabatha): A cunning of Mardocheus (Ad Est 12 1).

GABBAI, gab'bā (גַּבָּי, gabbay, "collector"): One of the chiefs of the Benjamites in Jerusalem after the return from the Babylonish captivity (Neh 11 8).

GABBATHA, gab'a-tha: Given (Jn 19 13) as the name of a special pavement (τὰ βάπτιστήριον, τὸ τίθέμενων εἰς τὸ βάπτιστήριον), and is probably a transcription of the Aram. נֹבֶצָה, gab‘batha, meaning "height" or "ridge." Tradition which now locates the Prac-
torium at the Antonia and associates the triple Rom-
arch near there with the "Ecce Homo" scene, natu-
really identifies the massive Rom-
pavement, with blocks 4 ft. x 3 ft. and 2 ft. thick, near the "Ecce Homo Arch," as the Gabbatha. This
paved area is in places roughened for a roadway, and
in other places is marked with incised designs for
Rom games of chance. The site is a lofty one, the
ground falling away rapidly to the E. and W., and it
must have been close to, or perhaps included in, the
Antonia. But apart from the fact that it is quite
improbable that the Praetorium was here (see Par-
 consumption), it is almost certain that the building
was a mosaic pavement (of Est 1 6), such as
was very common in those days, and the site is
irretrievably lost.

E. W. G. MASTERMAN

GABBE, gabhē (ταβή, Gabū; AV Gabbed [1 Eed
5 20]): Called Gaba in Ezr 2 26.

GABRIAS, gābri-as (ταβριας, Gabria): Brother of
Gabael (q.v.). In Tob 4 20 he is described as
his father. The readings are uncertain.

GABRIEL, gābri-el (גָּבַרְיָא, gabriel, "Man of
God"); γαβριήλ, Gabriel): The name of the angel
commissioned to explain to Daniel the vision of
the ram and the goat, and to give the prophecy of
the 70 weeks (Dan 8 16; 9 21). In the NT the name
is the angel of the announcement to Zacharias of
the birth of John the Baptist, and to Mary of the birth
of Jesus (Lk 1 19-26). Though commonly spoken
as if an archangel, he is not so called in Scripture.
He appears in the Book of En (chs 9, 20, 40) as one
of 4 (or 6) chief angels. He is "set over all powers",
exists, with the others, the cry of departed souls
for vengeance, is "set over the serpents, and over
Paradise, and over the children of Eden." He is pre-
ominant in the Jewish Tgs, etc., see Angel.

JAMES ORR

GAD (גָּד, gād, "fortune"); גָּד, Gad): The
seventh son of Jacob, whose mother was Zilpah
Gen 30 11), and whose birth was

1. The
welcomed by Leah with the cry, "Fort-
Name!" Some have sought to connect
the name with that of the heathen
deity Gad, of which traces are found in Baal-gad,
Migdul-gad, etc. In the blessing of Jacob (49 10)
there are traces of the name, as in "man's troop," or
"raiding band." "Gad, a troop shall press
upon him; but he shall press upon their heel" (Heb
gād, gōdish, yəgdhannăh, wā yəgdhūd gōdish). Here
there is doubtless a reference to the high spirit
and valor that characterized the descendants of
Gad. The enemy who attacked them exposed
himself to grave peril. In the blessing of Moses again
(De 33 20 ff) it is said that Gad "dwelleth as a
lioness, and reareth the arm, yea, the crown of the
head." Leonine qualities are ascribed to the Gad-
ites, mighty men of valor, who joined David (1 Ch
12 8, 14). Their "faces were like the faces of lions,
and they were as swift as the raven upon the
mountain." Among their captains "he that was least
was equal to a hundred, and the greatest to a thou-
sand in battle.

Of the patriarch Gad almost nothing is recorded.
Seven sons went down with him into Egypt, when
Jacob accepted Joseph's invitation (Gen 45 16). At the
beginning of the

2. The
Torah march Gad numbered 45,650
"from twenty years old and upward,
all that were able to go forth to war" (Nu 1 24).
In the plains of Moab the number had fallen to 40-
500 (26 18). The place of Gad was with the stand-
ard of the Reubenites, on the S. side of the taber-
nacle (2 14). The prince of the tribe was Eliasaph,
son of Deuel (1 14), or Reuel (2 14). Among the
spies Gad was represented by Geuel son of Machi
(13 15). See Numbers.

From time to time the dwellers E. of the Jor-
than had followed the pastoral life. When Moses
had completed the conquest of these
lands, the spacious uplands, with their
wide pastures, attracted the great flock-
masters of Reuben and Gad. In re-
response to their appeal Moses assigned
them their tribal portions here: only on condition,
however, that their men of war should go over with
their brethren, and take their share alike in the
hardship and in the destruction of the Canaanite
Pal (ch 32). When the victorious campaigns of
Joshua were completed, the warriors of Reuben
and Gad returned to their possessions in the E. They
halted, however, in the Jordan valley to build the
mighty altar of Ed. They feared lest the glance of
the Jordan should in time become all too effective
a barrier between them and their brethren on the
W. This altar should be for all time a "witness" to
their unity in race and faith (Josh 22). The build-
ing of the altar was at first misunderstood by the
tribal western tribes, but the explanation given entirely
satisfied them.

It is impossible to indicate with any certainty
the boundaries of the territory of Gad. Reuben
by the E of Gad dwelt in Ararat, the S., and Gad
Josh 13 26 makes Wady Heebân the southern bound-
ary of Gad. Meshua, however (MS), says that the
men of Gad dwelt in Aroth from old time. This
is far S. of Wady Heebân. The writer of Nu 32
may have believed Gad to have the northern
frontier of Gad; but Josh 13 27 extends it to the
Sea of Chinnereth, making the Jordan the western
boundary. It included Rabbath-ammon in the E.
We have not now the information necessary to
explain this apparent confusion. There can be no
doubt that, as a consequence of strife with neigh-
boring peoples, the boundaries were often changed
(1 Ch 5 18 f). For the Bib. writers the center of
interest was in Western Pal, and the details given
regarding the eastern tribes are very meagre. We
may take it, however, that, roughly, the land of
Gilead fell to the tribe of Gad. In Jgs 5 17 Gilead
appears where we should naturally expect Gad, for
which it seems to stand. The city of refuge, Mo-
moth in Gilead, was in the territory of Gad (Josh
20 8). For description of the country see Gilead.
Reuben and Gad were absent from the muster
against Siaca (Jgs 5 15 ff); but they united with
their brethren in taking vengeance to
5. History
Benjamin, Jabesh-gilead, from which no
contingent was sent, being de-
stroyed (20 f). Jephthah is probably to be reckoned
to this tribe, his house, Miapah (Jgs 11 34), being
apparently within its territory (Josh 13 26). Gad
furnished a refuge for some of the Hebrews during
the Philistine oppression (1 S 13 7). To David,
while he avoided Saul at Ziklag, certain Gadites
attached themselves (1 Ch 12 8 ff). A company of
them also joined in making him king at Hebron
(see Ch 26). In Gad the adherents of the house of Saul
gathered round Ish-bosheth (2 S 2 8 ff). Hither
David came in his flight from Absalom (17 24).
Gad fell to Jeroboam at the disruption of the king-
dom, and Penuel, apparently, remained in its
boundaries. Jeroboam estab. at first (1 K 12 25). It
appears from the Moabite Stone that part of the territory
afterward passed into the hands of Moab. Under
Omri this was recovered; but Moab again asserted
its supremacy. Elijah probably belonged to this
Gad formed the main theater of the long struggle between Israel and the Syrians. At Ramghileh Ahab received his death wound (ch 22). Under Jeroboam II, this country was once more an integral part of the land of Israel. In 734 BC, however, Tiglath-pileser III conquered and destroyed all Eastern Gal, carrying its inhabitants captive (2 K 15 29; 1 Ch 5 26). This seems to have furnished occasion for the children of Ammon to occupy the country (Jer 49 1). In Ezekiel's ideal picture (40 27, 28), a restored Gad is found as a land tribe. Obediah seems to have forgotten the tribe, and their territory is assigned to Benjamin (ver 19). Gad, however, has his place among the tribes of Israel in Rev 7.

E. W. Ewing

**GAD** (גַּד, gadh, "fortunate"): David's seer (הֵזֶה, l Ch 21 9; 29 29; 2 Ch 29 25), or prophet (נַבָּה, cf 1 S 2 22; 2 S 24 11). He appears (1) to advise David while he is outlaw fleeing before Saul to return to the land of Judah (1 S 22 5); (2) to rebuke David and give him his choice of punishments when, in spite of the advice of Joab and the traditional objections (of Ex 30 11 ff), he had children with Bath-sheba (2 S 11 24; 1 Ch 21 9 ff); (3) to instruct David to erect an altar on the threshing-floor of Araunah when the plague that had descended on Israel ceased (2 S 24 18; 1 Ch 21 15); and (4) to assist in the arrangement of Levitical music with cymbals, psaltery and harps (cf 2 Ch 29 25). Of his writings none are known, though he is said to have written a history of a part of David's reign (1 Ch 29 29).

Ella Davis Isaacs

**GAD** (גַּד, gadh, "fortune"): A god of Good Luck, possibly the Hyades. The writer in Isa 65 11 m pronounces a curse against such as are lured away to idolatry. The warning here, according to Cheyne, is specifically against the Samaritans, whom with their religion the Jews held in especial abhorrence. The charge would, however, apply just as well to superstitious and semi-pagan Jews. "But ye that forsake Jeh, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to be slaughtered." There is a play upon words here: "Fill up mingled wine unto Destiny" (נַבָּה, m'nī) and "I will destine (נַבָּה, m'nāth, i.e. portion out) you for the sword" (vs 11,12). Gad and Meni mentioned here are two Syrian deities (Cheyne, Book of the Prophet Isaiah, 185). Schürer (Gesch. d. jüd. Volken, II, 24 n., and bibliography) disputes the reference of the Gr Τόξον (Τίχε) cult to the Sem Gad, tracing it rather to the Syrian 'Astarte' worship. The custom was quite common amongst heathen peoples of spreading before the gods tables laden with food (cf Herod. i. 183, 183; Smith, Rel. of Semites, Lect X).

Nothing is known of a Bab deity named Gad, but there are Aramaean and Arab. equivalents. The origin may have been a personification of fortune and destiny, i.e. equivalent to the Fates. The Nabataean inscriptions give, in pl. form, the name of Meni. Achimenean coins (Pers) are thought by some to bear the name of Meni. How widely spread these Syrian cults became, may be seen in a number of ways: on a altar from the Lower Jordan in Southern France bearing an inscription:

"Belus Fortunae rector, Metisque Magister."

Belus, signifying the Syrian Bel of Apamaea (Driver). Canaanitish place-names also attest the prevalence of the cult, as Basal-gad, at the foot of Hermon (Jos 11 17; 12 7; 13 5); Migdal-gad, possibly Migdel near Askalon (Jos 16 37); Gaddi and Gaddiel (Nu 13 10 f). In Talmudic lit. the name of Gad is frequently invoked (cf McCauley, Journ. d. Etr., IV, 244). Indeed the words of Leah in Gen 30 11 may refer not to good fortune or luck but to the deity who was esp. regarded as the patron god of Good Fortune (cf Kent, Student's OT, i, 111). Similar beliefs were held among the Greeks and Romans, e.g.and (Sen. 94, 61),

"... Fortuna, quis est crudorius in nos de te Deus?

Cic. N.D. iii.24, 61,

"Quo in genere vel maxime est Fortuna numeranda."

The question has also an astronomical interest. Arab. tradition styled the planet Jupiter the greater fortune, and Venus the lesser fortune. Jewish tradition identified Gad with the planet Jupiter, and it has been conjectured that Meni is to be identified with the planet Venus. See, however, Astrology, 10.

W. N. Stearns

**GADARAH, gad-a-ra, Gadarah** (Tādāqā, Gadarah): This city is not named in Scripture, but the territory belonging to it is spoken of as χάρα τῶν Ταμάνων, "country of the Gadarenes" (Mt 8 28). In the Gadarenes passages (Mk 5 1; Lk 8 26, 37) we read: χάρα τῶν Γαδαράνων, χώρα τῶν Γερασήνων, "country of the Gerasenes." There is no good reason, however, to question the accuracy of the text in either case. The city of Gadara is represented today by the ruins of Ḫmmēn—and the hot springs in the Yarmuk valley—about 6 miles S.E. of the Sea of Galilee. It may be taken as certain that the suggestion of Gadara, as the chief city in these regions, extended over the country E. of the sea, including the lands of the subordinate town, Gerasa (q.v.). The figure of a ship frequently appears on its coins: conclusive proof that its territory reached the sea. The place might therefore be called with propriety, either "land of the Gerasenes," with reference to the local center, or "land of the Gadarenes," with reference to the superior city.

**Note.** - The T.r. reading τῶν Ποσειδονίων, "of the Gerasenes," must be rejected (WH, II, App., 11).

The name Gadara appears to be Sem. It is still heard in Ḫmmēn, which attaches to the ancient rock tombs, with sarcothaphi, to the E. of the present ruins. They are closed by carved stone doors, and are used as storehouses for grain, and also as dwellings by the inhabitants. The place is not mentioned till later times. It was taken by Antiochus the Great when in 219 B.C. the first invaded Pal (Polyb. v, 71). Alexander Jannaeus invested the place, and reduced it after a ten months' siege (Ant, XIII, iii, 3; BJ, I, iv, 2). Pompey is said to have restored it, 63 B.C. (Ant, XIV, iv, 4; BJ, I, vii, 7); from which it
would appear to have declined in Jewish hands.

He gave it a free constitution. From this date the era of the city was reckoned. It was the seat of one of the councils instituted by the Hasidim for the government of the Jews (Ant. XIV, iv, 4; BJ, I, vii, 5). It was given by Augustus to Herod the Great in 30 BC (Ant. XV, vii, 3; BJ, I, xx, 3). The emperor would not listen to the accusations of the inhabitants against Herod for oppressive conduct (Ant. XV, x, 2). After Herod’s death it was joined to the province of Syria, 4 BC (Ant. XVII, xi, 4; BJ, II, vi, 3). At the beginning of the Jewish revolt the country around Gadara was laid waste (BJ, II, xviii, 1). The Gadarenes captured some of the boldest of the Jews, of whom several were put to death, and others imprisoned (ib, 5). A party in the city surrendered it to Vespasian, who placed a garrison there (BJ, IV, vii, 3). It continued to be a great and important city, and was long the seat of a bishop (Reland, Pot. 760). With the conquest of the Moesians it passed under eclipse, and is now an utter ruin.

Umm Keis answers the description given of Gadara by ancient writers. It was a strong fortress (Ant. XIII, ii, 3), near the Hieromax.

3. Identify — i.e. Yarmuk (Pliny N.H. xvi)—E. of cation and Tiberias and Scythopolis, on the top Description of a hill, 3 Rom miles from hot springs and baths called Amathia, on the bank of the Hieromax (Onom, s.v.). The narrow ridge on which the ruins lie runs out toward the Jordan from the uplands of Gilead, with the deep gorge of Wady Yarmuk—Hieromax—the N., and Wady el Arab on the S. The hot springs, as noted above, are in the bottom of the valley near Gadara. The ridge sinks gradually to the E., and falls steeply on the other three sides, so that the position was one of great strength. The ancient walls may be traced in almost their entire circuit of 2 miles. One of the great Roman roads ran eastward to Der’ah; and an aqueduct has been traced to the pool of el Khob, about 20 miles to the N. of Der’ah. The ruins include those of two theaters, a basilica, a temple, and many important buildings, telling of a once great and splendid city. A paved street, with double colonnade, ran from E. to W. The route worn in the pavement by the chariot wheels are still to be seen.

That there was a second Gadara seems certain, and it may be intended in some of the passages referred to above. It is probably the Gadara of the modern Jedîr, not far from es-Sali (Buhl, G.A.P., 255; Guthrie). Jos gives Pella as the northern boundary of Perea (BJ, III, ii, 3). This would exclude Gadara on the Hieromax. The southern city, therefore, should be understood as “the capital of Perea” in BJ, IV, vii, 3.

Gadara was a member of the Decapolis (q.v.).

W. Ewing

GADARENES, gad-a-rénz’. See preceding article.

GADDI, gad’í (תָּדָד, “my fortune”): One of the twelve spies, son of Susi, and a chief of Manasseh (Nu 13:11).

GADDIEL, gad’i-el (גַּדִּי-אֵל, “bedest of God”): One of the twelve persons sent by Moses from the wilderness of Paran to spy out the land of Canaan. He represented the tribe of Zebulun (Nu 13:10).

GADDIS, gad’ís (א’, גָּדִיס, Gaddis; Κασίς, Kaddis; AV Caddis): Surname of John, the eldest brother of Judas Maccabaeus (1 Macc 2:2).

GADIL, gad’íl (גַּדָּל, pādhī, “fortunate”): The father of Menahem, one of the kings of Israel who reached the throne through blood (2 K 15:14-17).

GADITES, gad’téz: Members of the tribe of Gad (Dt 3:12, etc.).

GAHAM, gā ham (גָּאוֹם, gābham): A son of Nahor, brother of Abraham, by his concubine Reumah (Gen 22:24).

GAHAR, gā’har (גָּהַר, gā’har): A family name of the Nethinim who came up with Zerubbabel to Jerusalem (Ezr 2:47; Neh 7:49); in 1 Esd 5:30 called Gedir.

GAI, gā’i (גָּי, gā’i): In RV of 1 S 17:52 for AV “valleys of the Septuagint” Gad (thus also Wellhausen, Budde, Driver, etc.).

GAIN, gān: In the OT the tr of three Hebrew sub., ḫēq, ḫēq, “unjust gain,” “any gain” (Jgs 5:19; Job 22:3; Prov 1:19; 16:27; Is 33:15; 56:11; Ezek 22:18; Mic 4:13; 4:14, “m’hār, “price” for which a thing is sold (Dn 11:39, the only place where the Heb word is tr “gain” in AV, though it occurs in other places tr “price”); 𝒳☒☒☒, tbhā’āh, “produce,” “profits,” “fruit” (Prov 3:14). It is the tr of one Heb vb., ḫd, ḫd, “to gain dishonestly” (Job 27:8); of one Aram. vb., ḫd, “to buy,” “procure for oneself” (Dn 3:8), here used of buying time, i.e. “seeking delay” (Gen 39:6).

In the NT, the tr of three Gr subs., ἐποδα, ἐρασί, ἐρασί, “gain gotten by work,” “profit” (Acts 16:16; 19:24; AV); ἐρασί, ἐρασί, “gain,” “advantage” (Phil 3:21; 15, in the former, Paul asserting that to him to die was a personal advantage, because then he would “be with Christ”; in the latter, he counts as “loss” his personal privileges in the flesh, when compared with “the excellency of the knowledge of Christ”): ἐποδα, ἐποδα, “gain,” “a source of gain” (1 Tim 6:5, 6, where the apostle asserts, not “gain” [earthly] is godliness, but godliness is “gain” [real, abiding]). It is the tr of three Gr vsbs., ἐποδα, ἐρασί, ἐκδικα, “to gain,” “acquire,” “secure,” in Mt 16:26, where Jesus teaches that the soul, or life in its highest sense (“his own self,” Lk 9:25), is worth more than the “gaining” of the whole of material world; Mt 18:15, concerning the winning of a Simon brother by private interview; 25:22, the parable represented by the modern “three wise men” (Suidas); 25:46, the parable of the 10 maidens, “being shamed” (LV, “shamed”), “gain” (Lk 19:18 AV, the parable of the Pounds): πορευ̣ται, πορευ̣ται, “to gain by trading” (19:16, commercial use, in the same parallel).

Charles B. Williams

GAINSSAY, gān’sēz, gān’sēz (גָּנְסָע, gān’sēz, avaynēs, antilegō, to say or speak again!): Occurs as antilegō, “not . . . able to withstand or to gain” (Lk 21:15); as antilegō, “a disobe
dient and gaining people” (Rom 10:21); 2 Esd 5:29, “contradiction; Jth 8:29, antilegō; Ad Esd 13:9, antilegō; 1 Mace 14:44, antilegō.

Gainsayer, antilegō (Tit 1:9, “exhort and con
vince [RV ‘convict’] the gainsayers”).

Gainsaying, antilegō (Jude ver. 11, “the gain
saying of Korah”); antilegō is LXX for merubhāh (Nu 20:13); antarírrhētōs, “without contradic

RV has “gainsaid” for “spoken against” (Acts 19:36); “not gainsaying” for “do not answer
gain” (Tit 2:9); “gainsaying” for “contradiction” (He 12:3).

W. L. Walker
Galatians, Ep. to

GAIUS, gā'ıwss (Tāwos, Gatos; WH, Galos):

(1) The Gaius to whom 3 Jn is addressed. He is spoken of as the "beloved" (3 Jn vs. 1.2.5.11), "walking in the truth" (vs. 3.4), and doing "a faithful work" (vs. 12), toward them that are brethren and strangers withal (vs. 6). He has been identified by some with the Gaius mentioned in the Apos Conat (VII, 46), as having been appointed bishop of Pergamum by JoJoh.

(2) Gaius of Macedonia, a "companion in travel" of St. Paul (Acts 19 29). He was one of those who were seized by Demetrius and the other silversmiths in the riot at Ephesus, during St. Paul's third missionary journey.

(3) Gaius of Derbe, who was among those who accompanied St. Paul from Greece "as far as Asia," during his third missionary journey (Acts 20 4). In the corresponding list given in the "Contendings of St. Paul" (of Budge, Contendings of the Twentieth Ages, II, 502), the name of this Gaius is given as "Galilus."

(4) Gaius, the host of St. Paul when he wrote the Ep. to the Rom., and who joined in sending his salutations (Rom 16 23). As St. Paul wrote this epistle from Corinth, it is probable that this Gaius is identical with (6). (5) Gaius, whom St. Paul baptized at Corinth (1 Cor 1 14).

C. M. KERR

GALAAD, gal'ă-ad (Talaites, Galadeth, Gr form of Gilead [1 Mac 5 9.55; Jth 1 8]).

GALAL, gal'ă-l (gala', galal): The name of two Levites, one mentioned in 1 Ch 9 15, the other in 1 Ch 9 16 and Neh 11 17.

GALATIA, ga-lă-shi-a, ga-lă-s'ha (Galartia, Galatia): I. Introductory.

1. Two Senses of Name (1) Geographical
   2. Political
   2. Questions to Be Answered

II. Origin of Name
   1. The Gaulish Kingdom
   2. The Roman Province

III. The Narrative of Luke
   1. Stages of Evangelization of Province
   2. The Churches Mentioned

IV. Questions of "Galatians"
   1. Introductory—"Galatia" was a name used in two different senses during the 1st cent. after Christ: (1) geographically, to designate a country in the north part of Asia Minor, touching Paphlagonia and Bithynia near the central plateau of Asia Minor, Phrygia W. and S., Cappadocia and Pontus S.E. and E., about the headwaters of the Sangarius and the middle course of the Haly; (2) politically, to designate a large province of the Roman empire, including not merely the country Galatia, but also Paphlagonia and parts of Pontus, Phrygia, Pisidia, Lycaonia and Isauria. The name occurs in 1 Cor 16 1; Gal 1 2; 1 Pet 1 1, and perhaps 1 Tim 4 10. Some writers assume that Galatia is also mentioned in Acts 16 6; 18 23; but the Gr there has the phrase "Galatian region" or "territory," though the Ev has "Galatia"; and it must not be assumed without proof that "Galatian region" corresponds with "Galatia." If e.g. a modern narrative mentioned that a traveler crossed British territory, we know that this means something quite different from crossing Britain. "Galatian region" has a different connotation from "Galatia."" And even if we should find that geographical name was equivalent, the writer had some reason for using that special form.

The questions that have to be answered are: (a) In which of the two senses is "Galatia" used by Paul and Peter? (b) What did Luke mean by Galatian region or territory? These questions have not merely geographical, but also other and more closely, and exercise determining influence, on many points in the biography, chronology, missionary work and methods of Paul.

2. Questions to Be Answered

II. Origin of the Name "Galatia."—The name was introduced into Asia after 275-277 BC, when a large body of migrating Gauls (Galatai in Gr) crossed over from Europe at the invitation of Nikomedes, king of Bithynia, after razing a great part of Western Asia Minor they were gradually confined to a district, and boundaries were fixed for them after 232 BC. Thus originated the independent state of Galatia, inhabited by three Gaulish tribes, Tolistobogii, Tectosages and Troad, with their capital, Pergamon. Antkyra and Tavia (Tavion in Strabo), who had brought their wives and families with them, and therefore continued to be a distinct Gaulish race and stock (which would have been impossible if they had become as simple warriors who took wives from the conquered inhabitants). The Gaulish language was apparently imposed on all the old inhabitants, who remained in the country as an inferior caste. The Galatian name was adopted the alongside of their own; the latter they retained at least as late as the 2d cent. after Christ, but it was politically important for them to maintain and exercise the powers of the old priesthood, as at Pisidian, where the Galatian shared the office with the old priestly families.

The Galatian state of the Three Tribes lasted till 25 BC, governed first by a council and by trearchs, or chiefs of the twelve divisions (to each tribe) of the people, then after 63 BC, by three kings. Of these, Deiotaros succeeded in establishing himself as sole king, by murdering the two other tribal kings; and after his death in 40 BC his power passed to Cassior and then to Amyntas, 36-25 BC. Amyntas bequeathed his kingdom to Rome; and it was made a Rom province (Dion Cass. 48, 33,5; Strabo, 567, omits Castor). Amyntas had ruled also parts of Phrygia, Pisidia, Lycoania and Isauria. The new province included these parts, and to it were added Paphlagonia 6 BC, part of Pontus 2 BC (calledPontus Galaticus in distinction from Eastern Pontus, which was governed by King Polemon and styled Polemoniacus), and in 64 also Pontus Leonianus. Part of Lycoania was non-Rom and was governed by King Antiochus; from 41 to 72 AD Laranda belonged to this district, which was distinguished as Antiochiana regio from the Rom regio Lycoania called Galatica.

This large province was divided into regions for administrative purposes; and the regions coincided roughly with the old national divisions Pisidia, Phrygia (including Roman Antioch, Icamium, Apollonia), Lycoania (including Derbe, Lystra and a district organized on the village-system, etc). See Calder in Journal of Rom Studies, 1912. This province was called by the Romans Galatia, as being the kingdom of Amyntas (just like the province Asia, which also consisted of a number of different countries as diverse and alien as those of province Galatia, and was so called because the Romans popularly and loosely spoke of the kings of that congeries of countries as kings of Asia). The extent of both names Asia and Galatia, in Roman language, varied with the varying bounds of each province. The name "Galatia" is used to indicate the province, as it was at the moment, by Ptolemy, Pliny v.16c, Tacitus Hist. ii.9; Ann. xii.
35; later chroniclers, Syncellus, Eutropius, and Hist. Aug. Maz. et Ball. 7 (who derived it from earlier authorities, and used it in the old sense, not the sense customary in their own time); and in inscriptions CIL, III, 254, 272 (Epiph. Ep. v. 51); VII, 11025, 11026 (Mommsen rightly not Schmidt), 18270, etc. It will be observed that these are almost all Rom sources, and (as we shall see) express a purely Rom view. If Paul used the name "Galatia" to indicate the province, this would show that he consistently and naturally took the Rom names in their Rom connotation, and grouped his churches according to Rom provincial divisions; but that is characteristic of the apostle, who looked forward from Asia to Rome (Acts 19 21), aimed at imperial conquest and marched across the Empire from province to province (Macedonia, Achaia, Asia are always provinces to Paul). On the other hand, in the East and the Graeco-Asiatic world, the tendency was to speak of the province either as the Galatian Eparchia (as St Epicon in 54 AD, CIG, 3991), or by enumeration of its regiones (or a selection of the regiones). The latter method is followed in a number of inscriptions found in the province (CIL, 111, passim). Now let us apply these contemporary facts to the interpretation of this narrative.

III. The Narrative of Luke.—The evangelization of the province began in Acts 13 14. The stages are: (1) the audience in the Synagogue at 42 f.; (2) the almost simultaneous evangelization of the region, i.e. a large district which was affected from the capital (as the whole of Asia was affected from Ephesus 19 10); (4) Iconium another city of this region: in 13 51 its boundary is marked by a new province Lycaonia, with two cities and surrounding district (14 6); (6) return journey to organize the churches in (a) Lystra, (b) Iconium and Antioch (the secondary reading of WH, τον Λυστραν καὶ Ἰκώνιον καὶ Ἀντιοχείαν, is right, distinguishing the two regions) (b) Antioch (Acts 13 1; 21 1) that of Iconium and Antioch; (7) progress across the region Pisidia, where no churches were founded (Pisidian Antioch is not in this region, which lies between Antioch and Pamphylia). In 16 6 Paul revisited the two regions: (1) Derbe and Lystra, i.e. regio Lycaonia Galatia, (2) the Phrygian and Galatian region, i.e. the region which was racially Phrygian and politically Galatian. Paul traversed both the Provinces, making no new churches but only strengthening the existing churches and disciples. In 18 28 he again revisited the two regions, and they are briefly enumerated: (1) the Galatian region (so called briefly by a traveller, who had just traversed Antiochians and distinguished Galatia from it); (2) Phrygia. On this occasion he specially appealed, not to churches as in 16 6, but to disciples; it was a final visit and intended to reach personally every individual, before Paul went away to Rome and the West. On this occasion the contribution to the poor of Jesus was instituted, and the proceeds later were carried by Timothy and Gaius of Derbe (Acts 20 4; 4 24 17, 1 Cor 16 1); this was a device to bind the new churches to the original center of the faith.

These four churches are mentioned by Luke always as belonging to two regions, Phrygia and Lycaonia; and each region is in one case described as Galatian, i.e. part of the province Galatia. Luke did not use by Luke he kept the custom of the Greeks and Asiatic peoples, and styled the province by enumerating its regiones, using the expression Galatian (as in Pontus Galatianus and at Iconium, CIG, 3991) to indicate the supreme unity of the province. By using this adjective about both regions he marked his point of view that all four churches are included in the provincial unity.

From Paul’s references we gather that he regarded the churches of the whole Galatia as one group, converted together (4 13), exposed to the same influences and changing together (6 8; 3 1; 4 9), naturally visited at one time by a traveler (1 8; 4 14). He never thinks of churches of Phrygia or of Lycaonia; only of provinces (as of provinces Asia, Macedonia, Achaia). Paul did not include in one class all the churches of one journey: he went direct from Macedonia to Athens and Corinth, but chases the churches of Macedonia separate from those of Achaia. Tars and Laodicea and Colossae he classed with Asia (as Luke did Troas, Acts 20 4), Philippi with Macedonia, Corinth with Achaia. These classifications are true only of the Rom usage, not of early Gr usage. The custom of classifying according to provinces, universal in the newly formed church of the Christian age, was derived from the usage of the apostles (as Theodore Mosquemstia express in his Comm. on First Timothy [Swete, II, 121]); Harnack accepts this part of the statement of New Testament history (Zeitschrift, 1, 1878). His churches then belonged to the four provinces, Asia, Galatia, Achaia, Macedonia. There were no other Pauline churches; all united in the gift of money which was carried to Jerus (Acts 20 4; 24 17).

IV. St. Paul’s Use of "Galatians."—The people of the province of Galatia, consisting of many diverse races, when summed up together, were called Galatian, by Tacitus Ann. xv 6; Syncellus, when he says ἡ γαλατίαν ἄλλην (Aug. Galat. phoroŭs êthêto), follows an older historian describing the imposing of taxes on the province; and an inscription of Apollonia Phrygane calls the people of the city Galates (Lchema-Waddington, 1192). If Paul spoke to Philemon or Corinthus or Antioch singly, he addressed them as Phrygians, identical, Galatians, or Ionians, according as he was using only the provincial unity, Galatia.

All attempts to find in Paul’s letter to the Galatians any allusions that specially suit the character of the Gauls or Galatae have failed. The Gauls were an aristocracy in a land which they had never conquered. The Gauls were proud, but only to themselves; the Galectae long after the time of Paul, even though they also acknowledged the power of the old goddess of the country. They spoke their own Celtic tongue. They were proud, even haughty, and independent. They kept their native law under the Empire. The "Galatians" to whom Paul wrote had changed very quickly to a new form of religion, not from fickleness, but from a certain proneness to a more oriental form of religion which exacted of them more sacrifice of a ritual type. The message was to be called to freedom; they were submissive rather than arrogant. They spoke Greek. They were accustomed to the Graeco-Asiatic law: the law of adoption and inheritance which Paul mentions in his letter is not Rom, but Graeco-Asiatic, and the same provincial department was similar, with some differences; on this see the writer’s Historical Commentary on Gal.

W. M. Ramsay

GALATIANS, Ga-la-from. See preceding article

GALATIANS, EPISTLE TO:

1. THE AUTHORSHIP

1. Position of the Dutch School
2. Early Testimony
II. Matter of the Epistle.

A) Summary of Contents

1. Place and Time
2. Personal History
3. The Independent Apostleship
4. The Doctrinal Polemic
   (1) Thesis
   (2) Main Argument
5. Appeal and Warning
6. Conclusion
   (1) Theological Application
   (2) Law of the Spirit of Life
   (3) The Epilogue

B)Scope of the Polemic

1. The Principles at Stake
2. The Stage of the Controversy
3. Paul's Depreciation of the Law
4. The Personal Question
5. Characteristics
   (1) Idoioscropy of the Epistle
   (2) Jewish Coloring

III. Relations to Other Epistles

1. Galatians and Romans
2. Links with 1 and 2 Corinthians
3. With the Corinthians-Romans Group
4. With Other Groups of Epistles
5. General Comparison

IV. The Destination and Date

1. Place and Time Interdependent
2. Internal Evidence
3. External Evidence
   (1) Galatia and the Galatians
   (2) Prima facie Sense of Acts 16:6
   (3) The Message of Acts 16:6
   (4) Notes of Time in the Epistle
   (5) Renewed Struggle with Legalism
   (6) Epheus or Corinth
   (7) Paul's First Coming to Galatia
   (8) Barnabas and the Galatians
   (9) The Two Antiochos
   (10) Wider Bearings of the Problem

Literature

When and to whom, precisely, this letter was written, it is difficult to say; its authorship and purpose are unmistakable. One might conceivably address it by the apostle Paul, in its main tenor, to almost any church of his gentle mission attracted to Judaism, at any point within the years cir. 45-60 AD. Some plausibly argue that it was the earliest, others place it among the later, of the Pauline Epistles. This consideration dictates the order of our inquiry, which proceeds from the plainer to the more involved and disputable parts of the subject.

I. The Authorship.—The Tübingen criticism of the last century recognized the four major epistles of Paul as fully authentic, and made of "Paulinists" who carried his master's principles far beyond his own intentions. On this theory, Gal, with his advanced polemic against the law, approaching the position of Marcion (140 AD), was a work of the early 2nd cent. The Epistle to the Galatians in England (Antiqua Mater, 1887), and Steck in Germany (Galaterbrief, 1888), are the only considerable scholars outside of Holland who have adopted this hypothesis; it is rejected by critics so radical as Schoelcher and Zahn (see the last of the latter on the "Galatians" in EB). Knowing has searchingly examined the position of the Dutch school in his Witness of the Epistles (1892)—it is altogether too arbitrary and uncontrolled by historical fact to be entertained; see Jülicher's and Zahn's Introduction to NT (vol. 2) on the same effect. Attempts to dismiss this writing, and to appropriate it for other hands and later times than those of the apostle Paul, are idle in view of its vital coherence and the passionate force with which the author's personality has stamped itself upon his work; the Paulinum poetice speaks on every line. The two contentions on which the letter turns—concerning Paul's apostleship, and the circumcision of gentle Christians—belonged to the apostle's lifetime: in the fifth and sixth decades these were burning questions; by the 2nd cent. the Church had left them far behind.

Early Christianity gives clear and ample testimony to this document. Marcion placed it at the head of his Apostolikon (140 AD); Justin Martyr, Athenagoras, Melito, quoted it (iv 7) a generation earlier, and seems to have been used by contemporary gnostic teachers. It stands in line with the other epistles of Paul in the oldest Lat., Syr. and Septuag., and in the Muratorian (Rom) Canon of the 2nd cent. It comes full into view as an integral part of the new Scripture in Irenaeus, Clement of Alexandria and Tertullian at the close of this period. No breath of suspicion as to the authorship, integrity or apostolic authority of the Ep. to the Gal has reached us from ancient times.

II. Matter of the Epistle.

A double note of war sounds in the address and greeting (1:1-4), Paul's thanksgiving for the conversion of the Ephesians (vs 6-10): The Galatians are listening to preachers of "another gospel" (vs 6,7) and traducers of the apostle (vs 8,10), whom he declares "anathema." Paul has therefore two objects in writing to vindicate himself, and to clear and reinforce his doctrine. The first he pursues from the second from 3:1 to 5:12. Appropriate moral exhortations follow in 5:13-6:10. The opening paragraph (6:17) probably precisely the purport of the letter. Perjury is the argumentative vehicle of Paul's interchange with the freedom natural in a letter to old friends.

Paul's independent apostleship.—Paul asserts himself for his gospel's sake, by showing that his commission was God-given and complete (vs 11,12). Paul's personal four decisive moments in his course he dwells for this purpose—as regards the second manifestly (ver 20), as to others probably, in correction of statements: (1) Before Paul's apostleship he was a thorough-going Judaist and, per sector (ver 13,14). Paul was supernaturally converted to Christ (ver 15), and received a new endowment for the Gentile Church (ver 16-17). But to consult no one (ver 16,17).

(2) Three years later he "made acquaintance with Cephas" in Jerusalem, and saw James besides, but no other of the apostles (vs 18,19). For long he was known only by reports of the church of Judea that he consulted no one (vs 16,17).

(3) At the end of "fourteen years" he "went up to Jerusalem" with Barnabas, to confer with "gentile believers, which was endangered by "false brethren" (2:1-5). Instead of supporting the demand for the circumcision of the Greek Titus (ver 3), the "pillars" there recognized the sufficiency and completeness of Paul's gospel of the uncircumcision, and the validity of his apostleship (vs 6-8). They gave "right hands of fellowship" to himself and Barnabas on this understanding (vs 9,10).

(4) At Antioch, however, Paul and Cephas differed (ver 11). Cephas was induced to withdraw from the common church-table, and carried "the rest of the Jews," including Barnabas, with him (vs 12,13). "The truth of the gospel," with Cephas's own sincerity, was compromised by this "separation," which in effect "compelled the Gentiles to Judaism" (ver 13,14). Paul therefore reproved Cephas publicly in the speech reproduced by ver 14-21, the words of which clear Paul's apostolic position and the ruinous consequences (vs 18,21) of restituting the Judaizing law.

(1) Thesis.—The doctrinal polemic was rehearsed in the autobiography (2:9-11). In 2:16 is laid down the thesis of the epistle; the entire polemic is justified by the works of law but through him Jesus Christ. This proposition is (a) demonstrated from experience in history in 3:1-4:7; then (b) enforced by argument (4:8-11).

3. Doctrinal Polemic.

(a) Thesis (1:1-4; 11-18; 5:1-12).

(b) Main argument.—(1) From his own experience (2:10-21) Paul passes to that of the readers, who are also exhorted not to forget "Christ cruc...
fied" (3:11). Had their life in "the Spirit" come through "work of the flesh" or the "hearing of the flesh"? Will the flesh consummate what the Spirit began (vs 2-5)? (a) He is told, in the word of God, that he is the child of God's people; but, the "men of faith" are Abraham's "true heirs" (vs 6-9). "The law" curses every transgressor: Scripture on "the goodness of God" is through the "righteousness of faith" (vs 7-14). (a2) The "testament" God gave to "Abraham and his seed" (a single "seed," observe) is unchangeable. The Mosaic law ordained 430 years ago, could not nullify this instrument (vs 15-17 AV). Nullified it would have been if any sort of "moral performance" to be vindicated instead of Divine "grace" (vs 18). (a4) Why then the law? Sin required it, pending the accomplishment of the promise. Its promulgation through intermediaries marks its inferiority (vs 19,20). With no power to投产, it "teaches by the "works" of the flesh" (vs 21-25). (a5) But now in "Christ, and Jew and Greek alike, ye are all sons of God through faith"—being such, "you are Abraham's seed" and "heirs in Christ Jesus." Hence the "iron gate" (a3) of "the prosopographe" training us for "Christ" (vs 21-25). (b) The argument is pressed home by appeal, illustration, and warning. (3) Appeal and warning.—(31) After knowing God, would the Galatians return to the bondage in which they were free? If the first two "seed-sets" of Nature: (vs 8-9), their adoption of Jewish "seasons" points to this backsliding (vs 10,11). (b2) Paul's anxiety proclaims the urgency of the proclamation (vs 12-20), in which he recalls his fervent reception by his readers, deplores their present alienation from his epistle, and charges (vs 13) that Abraham had two sons—"after the flesh" and "through promise" (vs 21-23); those who want to be under law are choosing the part of Ishmael: "Hagar, who stands for the 'present Jerusalem' in her bondage; 'the Jerusalem above is free—she is our mother!' (vs 24-25,31). The fate of Hagar and Ishmael pictures the issue of legal subjection (vs 29,30): 'Stand fast therefore (5:1). The crucial moment comes at vs 5, the Galatians are half-persuaded (vs 7,8); they will fatally commit themselves, if they consent to be circumcised. This will sever them from Christ, and bind them to complete observance of Moses' law; or grace—both require they must stand by 3-5). Mosaic circumcision, uncircumcision—"these count for nothing in Christ Jesus" (vs 6). Paul's purpose is to "IDs all be 'so well'! "judgment" will fall on their 'disturbers' (vs 7-10,12). Persecution marks himself against the "circumcising" (version 11) (11). The ethical application is contained in the phrase of Rom 2, 2, "the law of the spirit of life in Christ Jesus." (a) (1) guards Christian liberty from license; it fulfills the whole law in a single word (5:15,16). (b) The "Spirit," who bears in those His rules life, His "perfection." (2) Crucified with Christ and 'living in the Spirit,' the Christian man keeps God's law without guilt (5:16-26). (b3) In absence of legal fall, 'men of the Spirit' will know how to "restore" the "lapsed," fulfilling Christ's "law" and "mindful of the law" (5:16). (a4) Teachers, be "peculiar claim on the taught," to ignored this it is to 'mock God. Men will "reward evil" or 'get back what is in each they sow to the flesh' or 'to the Spirit.' Be patient till the harvest! (vs 6-10). (b) The "reasoning" (version 11) exposes the sinister motive of the "circumcisionists," who are ashamed of the "uncircumcision" (vs 12,15). Such men are none of "the Israel of God" (vs 16). The "brand of Jesus" is necessary "to God's body; at the "peril of being set forth" will men trouble him! (vs 17). The benediction follows (ver 18)." 

B) Salient Points

1. The Saire of God—"faith in the Good News its all-sufficient means of salvation for all" (cf 2:20; 3:25-26); the Galatians' full boasting is from the legalist's seed (3:1-6,11-14; 1:14). Thus He conveys to the nations "the promise of the Spirit through Abraham" (Gal 3:16). (a2) The "testament" God gave to "Abraham and his seed" (a single "seed," observe) is unchangeable. The Mosaic law ordained 430 years ago, could not nullify this instrument (vs 15-17 AV). Nullified it would have been if any sort of "moral performance" to be vindicated instead of Divine "grace" (vs 18). (a4) Why then the law? Sin required it, pending the accomplishment of the promise. Its promulgation through intermediaries marks its inferiority (vs 19,20). With no power to投产, it "teaches by the "works" of the flesh" (vs 21-25). (a5) But now in "Christ, and Jew and Greek alike, ye are all sons of God through faith"—being such, "you are Abraham's seed" and "heirs in Christ Jesus." Hence the "iron gate" (a3) of "the prosopographe" training us for "Christ" (vs 21-25). (b) The argument is pressed home by appeal, illustration, and warning. (3) Appeal and warning.—(31) After knowing God, would the Galatians return to the bondage in which they were free? If the first two "seed-sets" of Nature: (vs 8-9), their adoption of Jewish "seasons" points to this backsliding (vs 10,11). (b2) Paul's anxiety proclaims the urgency of the proclamation (vs 12-20), in which he recalls his fervent reception by his readers, deplores their present alienation from his epistle, and charges (vs 13) that Abraham had two sons—"after the flesh" and "through promise" (vs 21-23); those who want to be under law are choosing the part of Ishmael: "Hagar, who stands for the 'present Jerusalem' in her bondage; 'the Jerusalem above is free—she is our mother!' (vs 24-25,31). The fate of Hagar and Ishmael pictures the issue of legal subjection (vs 29,30): 'Stand fast therefore (5:1). The crucial moment comes at vs 5, the Galatians are half-persuaded (vs 7,8); they will fatally commit themselves, if they consent to be circumcised. This will sever them from Christ, and bind them to complete observance of Moses' law; or grace—both require they must stand by 3-5). Mosaic circumcision, uncircumcision—"these count for nothing in Christ Jesus" (vs 6). Paul's purpose is to "IDs all be 'so well'! "judgment" will fall on their 'disturbers' (vs 7-10,12). Persecution marks himself against the "circumcising" (version 11) (11). The ethical application is contained in the phrase of Rom 2, 2, "the law of the spirit of life in Christ Jesus." (a) (1) guards Christian liberty from license; it fulfills the whole law in a single word (5:15,16). (b) The "Spirit," who bears in those His rules life, His "perfection." (2) Crucified with Christ and 'living in the Spirit,' the Christian man keeps God's law without guilt (5:16-26). (b3) In absence of legal fall, 'men of the Spirit' will know how to "restore" the "lapsed," fulfilling Christ's "law" and "mindful of the law" (5:16). (a4) Teachers, be "peculiar claim on the taught," to ignored this it is to 'mock God. Men will "reward evil" or 'get back what is in each they sow to the flesh' or 'to the Spirit.' Be patient till the harvest! (vs 6-10). (b) The "reasoning" (version 11) exposes the sinister motive of the "circumcisionists," who are ashamed of the "uncircumcision" (vs 12,15). Such men are none of "the Israel of God" (vs 16). The "brand of Jesus" is necessary "to God's body; at the "peril of being set forth" will men trouble him! (vs 17). The benediction follows (ver 18)." 

"The Spirit of son, now manifested in the Gentiles, is the infallible sign that the promise made to mankind in Abraham has been fulfilled. The whole position of the legalists is undermined by the use the apostle makes of the Abrahamic covenant. The religious and the personal questions of the epistle are bound up together; this 5 2 clearly indicates. The latter naturally emerges first (1.11.13). Paul's authority must be overthrown, if his disciples are to be believed. The line of defence indicates the nature of the attack. Paul was said to be a second-hand, second-rate apologist, whose knowledge of Christ and title to preach Him came from Cephas and the mother church. In proof of this, an account was given of his career, which he corrects in 1 13-2. 21. Cephas was held up (of 1 Cor 1 12) as the chief of the church of Jerusalem; his name was repeatedly acknowledged; and "the pillars" at Jerusalem were quoted as maintainers of Mosaic rule and authorities
for the additions to be made to Paul's imperfect gospel. Paul himself, it was insinuated, "preaches circumcision" where it suits him; he is a plausible time-server (1 10; 5 11; cf. Acts 16 5; 1 Cor 9 19–21). The point of the apostle’s object in self-defence is not to sketch his own life, nor in particular to recount his visits to Jerusalem, or to prove his independent apostleship and his consistent maintenance of gentile rights. He states, therefore, what really happened on the critical occasions of his contact with Peter and the Jerusalem church. To begin with, he received his gospel and apostolic office from Jesus Christ directly, and apart from Peter (1 13–20); he was subsequently recognized by "the pillars" as apostle, on equality with Peter (2 8–9); he had finally vindicated his doctrine when it was assailed, in spite of Peter (2 11–12). The adjustment of Paul’s recollections with Luke’s narrative is a matter of dispute, in regard both to the conference of 2 1–10 and the encounter of 2 11–21; to these points we shall return, iv 3 (4), (5).

This is a letter of exultation. Passion and argument are blended in it. Hot indignation and righteous scorn (1 7–9; 4 17; 5 10). I. Character and appearance of the Church (4 11–20), deep sincerity and manly integrity united with the loftiest consciousness of spiritual authority (1 10–12; 2 1–6; 14; 5 2; 17), above all a consuming devotion to the cause of its Redeemer, find in these few pages with an incomparable wealth and glow of Christian emotion. The power of mind the epistle exhibits matches its largeness of heart. Rom indeed carries out the appeal and argument with greater breadth and theoretic completeness; but Gal excels in pungency, incisiveness, and debating force. The style is that of Paul at the summit of his powers. Its spiritual elevation, its vigor and resources, its subtlety and irony, poignancy and pathos, the vie vivida that animates the whole, have made this letter a classic of religious controversy. The blemishes of Paul’s composition, which contribute to his mastery of effect, are conspicuous here—his abrupt turns and apostrophes, and sometimes difficult ellipses (2 4–10.20; 4 16–20; 5 13), awkward parentheses and entangled periods (2 1–10.18; 3 16.20; 4 25), and outburst of exasperating vehemence (1 8.9; 6 12). The anti-legalist polemic gives way to the arguments of the love-gift; the apostle meets his adversaries on their own ground. In 3 16.19–20; 4 21–31, we have examples of the rabbinical exegesis Paul had learned from his Jewish masters. These texts should be read in part as argumenta ad hominem; however peculiar in form such Pauline passages may be, they always contain sound reasoning.

II. Relations to Other Epistles.—(1) The connection of Gal with Rom is patent; it is not sufficiently understood how pervasive that connection is and into what manifold detail it extends. The similarity of doctrine and doctrinal vocabulary manifest in Gal 2 13–6 18 and Rom 1 16–8 39 is accounted for by the Judaistic controversy on which Paul was engaged for so long, and by the fact that this discussion touched the heart of his gospel and raised questions in regard to which his mind was made up from the beginning (1 16.10), on which he would therefore always express himself in much the same way. Broadly speaking, the difference is that Rom is didactic and abstract, where Gal is personal and polemical; that the former presents a measured and rounded development of conceptions projected mainly on the ground of controversy; the emphasis lies in Rom on justification by faith; in Gal on the freedom of the Christian man. The contrast of tone is symptomatic of a calmer mood in the writer—the bell which follows the storm; it suits the different address of the two epistles.

Besides the correspondence of purport, there is a verbal resemblance between pervading the tone of Gal, and traceable in its manners and incidental expressions. Outside of quotations, we find more than 40 Gr locations, some of them rare in the language, common to both, and which were, or might have been, the basis of the polemics. Paul’s epistles—including the words rendered “bear” in pp. 17, 18 and 1 Cor 1 15 and 2 Cor 10 or “gratulation,” (makarismos), “divisions” (Rom 16 17; Gal 5 20); “fall” or “fall from” (exskipeto); “labour on” or “toil” (of person or mental effort, in this sense); “set free” or “deliver” (eleutheroth); “shut up” or “conclude,” and “slip out” or “escape” (ekpipto); “travail” (together), and such phrases as “die to” (with active), “hearing of faith,” “If possible,” “put on” (the Lord Jesus Christ, “those who do such things saith the Scripture?” “where then?” “rhetorical,” “why any longer?” The list would be greatly extended by adding expressions distinctive of this pair of letters that occur sporadically elsewhere in Paul. The kinship of Gal-Rom in wording and style is in the vein of exposition resembling existing between Col-Eph or 1–2 Thess; it is twice as strong proportionately as that of 1–2 Cor. Not only the same current of thought, but with Gal, a stream of language was running through Paul’s mind in writing these two bounded affections.

The association of Gal with the two Corinthian letters, though less intimate than that of Gal-Rom, is unmistakable.

We count 23 distinct locations shared by 2 Cor alone (in its 13 chs) with Gal, and 20 such shared with 1 Cor (16 chs)—a larger proportion for the former. Among the Gal-I Cor peculiarities are the sayings, “a little leaven,” etc., “circumcision is nothing;” “I am nothing;” “God,” “profit nothing” and “to be something;” “scandal of the cross,” the spiritual,” (of persons), “they that are Christ’s,” “Christ,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren,” “false brethren," etc. The conception of the "covenants," the "testaments" is conspicuous in both epistles (Gal 3 17–21; 4 21–31; 2 Cor 3 5–8), and does not recur in Paul; in each case the ideas of "law" (or "letter") and bondage, death, are associated with the one, dialekis ("spirit," "freedom," "lif." with the other. Gal 13 ("Christ, has the Lord Jesus Christ..."") is presented as a "made for us")—is matched by 2 Cor 5 21 ("made sin for us"); In Gal 2 19 and 6 14 we find Paul crucified to the world" in the same "Christ" and with "Christ" and alone living in him. In 2 Cor 5 14.15 this experience becomes a "universal law for Christians" and where in Gal 5 17 the "apostle appears as "from henceforth..." bearing in his body the brand of Jesus," 2 Cor 4 1, ("life", is "always bearing about in", "his body the dying of Jesus.")

These identical or closely congruous trains of thought and turns of phrase, varied and dominant as they are, speak for some near connection between the two writings. Its basis of views in 5 10.20 Gal curiously, and somewhat intricately, links itself at once with 2 Cor and Rom (see 2 Cor 12 20; Rom 13 13; 16 17). Gal is allied by argument and doctrine with Rom, and by temper and sentiment with 2 Cor. The storm of feeling agitating our epistle blows from the same source, reaches the same height, and engages the same emotions with those which animate 2 Cor 10–13.

If we add to the 43 locations confined in the Pauline Epp. to Gal-Rom the 25 such of Gal-2 Cor, the 20 of Gal-Rom-2 Cor, the 14 of Gal-2 Cor-Rom, the 13 of Gal-2 Cor-Rom-2 Cor, the 15 of Gal-Rom-2 Cor-Rom, the 10 of Gal-Rom-2 Cor-Rom-2 Cor, the 9 of Gal-Rom-2 Cor-Rom-2 Cor-2 Cor, through all four, we get a total of 133 words or phrases (apart from OT quotations and technical terms specific to Gal-Rom and Rom or more of the Cor-Rom group—an average, that is, of close upon 3 for each chapter of those other epistles.

With the other groups of Pauline letters Gal is associated by ties less numerous and strong, yet
marked enough to suggest, in conjunction with the general style, a common authorship.

4. With Other Groups of Epistles

The proportion of locations peculiar to Gal and the 3d group (Col—Philem—Eph) is 1 to each of their 15 chapters. The noticeable exceptions are in Gal-Col: “elements of the world,” and the maxim, “There is no Jew nor Greek, etc.,” associated with the “putting on of Christ,” (“the new man”); “fulness of the time” (or “seasons”) and “mystery of God” (of God). This latter was the Christ who loved me (the church) and gave up himself for me (hers),” in Gal-Eph; he that supplieth your supplying of epistle and sermon—“Spirit” in Gal-Phil; “redeem” (exagoradeo) and “inheritance” are peculiar to Gal Eph together, the association of the believer’s “inheritance” with the “Spirit” in Gal-Eph is a significant point of doctrinal identity.

The Thess and Tim-Tit (1st and 4th) groups are cutters in relation to Gal, judged by vocabulary. There is little to associate our epistle with either of these combinations, apart from pervasive Cor-Rom phrases and the Pauline complex. There are 6 such expressions reported as a working and fighting theology, 7 for the 15 of 1 and 2 Tim and Tit—just over one to two chapters for each group. While the verbal coincidences in these two cases are, proportionately, but one-half so many as those connecting Gal with the 3d group of epistles and one-fifth or one-sixth of those linking it to the 2d group, they are also less characteristic; the most striking is the contrast of “well-doing” (kaleopode) with “fainting” or “weakness” (pneuma) in Gal 6:9 and 2 Thess 3:13.

No other writing of Paul reflects the whole man so fully as this—his spiritual, emotional, intellectual, practical, and even physical, idiosyncratic. 5. General craziness. We see less of the apostle’s comparison tenderness, but more of his strength than in Phil; less of his inner, mystic, experiences, more of the critical task of his career; less of his “fears,” more of his “fightings,” than in 2 Cor. While the 2d letter to Timothy lifts the curtain from the closing stage of the apostle’s ministry, Gal throws a powerful light upon its beginning. The Pauline theology operates upon his heart in this document. The apostle’s message of deliverance from sin through faith in the crucified Redeemer, and of the new life in the Spirit growing from this root, lives and speaks; we see it in Gal as a working and fighting theology, while in Rom it peacefully expands into an ordered system. The immediately saving truth of Christianity, the gospel of the Gospel, finds its most trenchant utterance in this epistle; here we learn “the word of the cross” as from the living Saviour, and defended it at the crisis of his work.

IV. The Destination and Date.—The question of the people to whom, is bound up with that of the time at which, the Epistle to the Galatians was written. It was necessary to determine the other. The expression “the first time” (6 πρώτον of ἑν 13 dependent presumes Paul to have been twice with the readers previously—for the first occasion, see Acts 13:15; for the second, 19: 9; 5 3. The explanation of Round (Date of Ep. to Gal, 1906), that the apostle intended to distinguish his first arrival at the several (S.) Galatian cities from his return in the course of the same journey (Acts 14:21-25), cannot be accepted: Derbe, the limit of the expedition, received Paul and Barnabas but once on that round, and in retracing their steps the missionaries were completing an interrupted work, whereas Gal 4:13 implies a second, distinct visitation of the churches concerned as a whole; in Acts 16:36 Paul looks back to the journey of Acts 15:19—14:26 as one event.

Now the apostle revisited the S. Galatian churches in starting on the 2d missionary tour (Acts 16:1-6). Consequently, if his “Galatians” were Christians of Pisidian Antioch, Iconium, Lystra, and Derbe. (the S. Galatian hypothesis, the letter was written in the further course of the 2d tour—from Macedonia or Corinth about the time of 1 and 2 Thess (so Zahn, Intro to the NT, I, ET), or from Antioch in the interval between the 2d and 3d journeys (so Ramsay); J. N. D. over on this latter journey (Acts 18:23) Paul (ex hujus) traversed the [S.] Galatian country the third time. On the other hand, if they were people of Galatia proper, i.e. of N. (Old) Galatia, the epistle cannot be earlier than the occasion of Acts 18:23, when Paul was first in that time, “the Galatian country,” which, on this supposition, he had evangelized in traveling from S. Galatia to Troas during the previous tour (Acts 16:6-8). On the N. Galatian hypothesis, the letter was dispatched from Ephesus during Paul’s long residence there (Acts 19); so most interpreters, ancient and modern, in which case it heads the 2d group of the epistles; or later, from Macedonia or Corinth, and shortly before the writing of the Epistle to the Rom (thus Lightfoot, Salmon, A. L. Williams and others).

For contra, the earlier date, if proved independently, carries with it the S. Galatian, the later date the N. Galatian theory. The subscription of the TR “written from Rome,” rests on inferior MS authority and late Patristic tradition. Clemen, with no suggestion as to place of origin, assigns to the writing a date subsequent to the termination of the 3d missionary tour (55 or 57 AD), inasmuch as the epistle reflects the controversy about the Law, which in Rom is comparatively mild, at an acute, and, therefore (he supposed), an advanced stage. Lightfoot (ch. i of Intro to Comm.) placed Gal in the 2d group of the epistles between 2 Cor and Rom, upon considerations drawn from

2. Internal “the style and character” of the epistle.

Evidence His argument might be strengthened by a detailed linguistic analysis (see III, 1-3, above). The more minutely one compares Gal with Rom and 1 and 2 Cor, the more these three are seen to form a continuous web, the product of the same experience in the writer’s mind and the same situation in the church. This presumption, based on internal evidence, must be tested by examination of the topographical and chronological data.

(1) Galatia and the Galatians.—The double sense of these terms obtaining in current use has been shown in the art. on GALATIA; Steinmann,

A. L. Williams’ Intro to Gal in Camb. Gr Text. (1910). Both authors of the present volume use the expressions commonly thought of provincial Galatia, which then embraced in addition to Galatia proper a large tract of Southern Phrygia and Lycaonia, reaching from Pisidian Antioch in the west to Derbe in the east; but writers of Asia Minor, leaning to the older local and national usage, according to which “Galatia” signified the north-central highlands of the peninsula, on both sides of the river Halys, in which the invading Galatians had settled long before this time. (On their history and previous art.) It is asserted that Paul strictly followed the official, as against the popular, usus loquendi in these matters—a questionable dictum (see A. L. Williams, op. cit., xix, xx, or Steinmann’s Leserkreis, 78-104), in view of Gal 1:21-22 (note the Gr double article), to go no farther. There was nothing in Paul’s Rom citizenship to make him a precise in a point like this. Ramsay has proved that all four cities of Acts 13:14—14:25 were by this time included in provincial Galatia. The inhabitants might therefore, officially, be styled “Galatians” (Galatae); it does not follow that this

1 Schürer seems to be right, however, in maintaining that “Galatia” was only the abbreviated designation for the province, named a parte patriae, and that in more formal description it was styled “Galatia, Phrygia, Lycaonia,” etc.
was a fit or likely compulsion for Paul to use. Jülicher says this would have been a piece of "bad taste," although Acts 16:6 and 18:23. Luke is not that inarticulate. The principal districts (Phrygian, Pisidian, Lycanian) to Galatia was recent—Derbe had been annexed so late as the year 41—artificial. Supposing that their Rom "colonial" rank made the designation "Gala-
tians" agree with the citizens of Athens or Lysistrata, there was little in it to appeal to Ionians or Cretans (of Schmiedel, in EBF, col. 1604).

(2) Prima facie, sense of Acts 16:6. The "Galatian country" (Galatikē chōra) is mentioned by Luke, with case, in Acts 16:10; Acts 16:6 and 18:23. Luke says any rate was not tied to imperial usage; he distinguishes "Phrygia" from "Asia" in Acts 2:9-10, although Phrygia was administratively divided and bordered by Asia and Galatia. When therefore "Asia" is opposed in 16:6 to "the Phrygian and Galatian country" (or "Phrygia and Galatian country," Zahn), we presume that the three terms of locality bear alike a non-official sense, so that the "Galatian country" is part of it lying to the N. K., as "Asia" means the narrow coast west of "Phrygia." On this presumption, we understand that Paul and Silas, after completing their visitation of the cities of the former tour (Acts 16:4-5; cf 15:26, in Galatians 3:14-18,5); since they were forbidden to proceed westward and "speak the word of God" to their faces from the region—i.e., Phrygian, then Galatian—that stretched northward into new territory, through which they traveled toward Mysia, that is, the frontier ver 6 file the space between the S. Galatia covered by 4 and 5, and the Phrygian border; we find the travelers in ver 7. Upon this, the ordinary construction of Luke's somewhat involved sentence, N. Galatia was entered by his 3d tour; he had traversed, mostly completely, the "Galatian region" at the commencement of the tour, when he found "disciples" there (Acts 13:23) whom he had gathered on the previous visit.

The grammar of Acts 16:6. In the interpretation of the grammatical passages propounded by Ramsay, vs. 16a, detached from 16b, is read as the completion of vs. 1-4, and as an explanation of the geographical region—i.e., the "Phrygian... region. They were forbidden by the Holy Ghost... in Asia, and came over against Mysia, etc.; and "the Phrygian region" measures the southwestern division of Provincia Galatia, a district once Phrygian (ethnically), and Phrygian (politically). The combination of two local acts, under a common art., to denote the same country in different respects, if exceptional in Gr idiom (15:41 and 27:5 Illustrate the usual force of this collocation), is clearly possible—the one strictly geographical, the other territorial and ethnological—"Trachea and Trachonitis country" in Lk 3:1, unfortunately, is also ambiguous. But the other difficulty of grammar involved in the new rendering of Acts 16:6 is insuperable: the secession of the particle, "having been forbidden" (katabolētai), from the participle, "went through" (diasphrægmēthē), then wrenches the sentence to dislocation; the soror partake in such connection "must contain, if not some action of the subject, something of their "they went," or that something synchronized with it, in no case a thing subsequent to it. If all the rules of grammar and all sound understanding of language (and Scripture) be applied (Schmiedel, ib. col. 1892; endorsed in Moulton's Prosopon, to Grammar of NT Gr., 371-74, and Expos, IV, 304-11, and Lk Exeg. 339-42). Acts 10:29 ("I came... when I was sent for..."") affords a grammatical parallel ("They went through..."") since they were hindered).

Zahn's position is peculiar (Intro to NT, 164-202).

Rejecting Ramsay's explanation of Acts 16:6, and of 18:23 (where R. sees Paul a third time crossing S. Galatia), and maintaining that Luke credits the apostle with successful work in N. Galatia, he holds, notwithstanding, the S. Galatian view of the epistle. This involves the paradox that the author of the epistle to the Galatians is in ignorance of those of N. Galatia to whom the title properly belongs. Interpretation in Lc is too facile by supposing that Paul had set foot in Old Galatia. In the 1st ed. of the Erstdruck Zahn had supposed N. and S. Galatia to be in the address. His supposition is contrary to the fact that the readers form a homoge-
neous body, the fruit of a single mission (4:13), and are affected by the appeal in the S. of Galatia: (6:7-9).

Associating the letter in 2d ed with S. Galatians alone, Zahn, while Paul labored in N. Galatia and found "disciples" there on his return, these were too few and scattered to form "churches" an estimate in agreement with Luke's phraseology with "all the disciples" (18:23), and raising a distinction between "disci-
plines" foreign to the epistolary's usage (see Acts 6:2; 9:19; 14:20). We must choose between N. and S. Galatia; and if churches among the people of this name with Luke's phraseology (18:7-9)."all the disciples" (18:23), with no modern idea of "churches"; and then the option is between the two "the burners claim this title by right of use and wont—and the epistle in the Epistle to the Judeans was a reversal of "Gala
tian and Phrygian" in Acts 15:23, as compared with 16:6, implies that the apostle on the 3d tour struck "the Galatian country" first, traveling this time directly N. from Syr-
ian Antioch, then turned westward toward Phrygia when he had reached Old Galatia; whereas his previous route had brought him through ancient S. Galatia, until he turned northward at a point not far distant from Pisidian Antioch, to reach N. Galatia through Phrygia from the southwest. See the Map of Asia Minor.

(4) Notes of time in the epistle. The "3 years" of 1:18 and the "14 years" of 2:1 are both seemingly counted from Paul's conversion. The syn-
chronism of the conversion with the murder of Stephen and the first action of the high priest an- otherwise is the Nazerene (Acts 9:2, etc.), and of Saul's visit to Jerusalem in the 3d year thereafter with Aretas' rule in Damascus (2 Cor 11:32-33), forbid our placing these two events further back than 38 and 38—at furthest, and 37 AD (see Turner on "Chronology of the NT" in HDB, as against the earlier dating). (b) This calculation brings us to 48-49 as the year of the conference of Gal 2 1-10—a date precluding the association of that meeting with the errant Jews related in Acts 11:30 and 12:25, while it suits the identification of the other former with the council of Acts 15. Other indications converge on this as the critical epoch of Paul's apostleship. The expedi-
tion to Cyprus and S. Galatia (Acts 13:4) had been revealed in Gal 1:16; to the Phrygian border, we find the travelers in ver 7. Upon this, the ordinary construction of Luke's somewhat involved sentence, N. Galatia was entered by his 3d tour; he had traversed, mostly completely, the "Galatian region" at the commencement of the tour, when he found "disciples" there (Acts 13:23) whom he had gathered on the previous visit.

Involves the following: (a) The apostle's tour turned westward into Asia, where "Phrygian and Galatian country." Therefore "Asia" is opposed in 16:6 to "the Phrygian and Galatian country" (or "Phrygia and Galatian country," Zahn), we understand the three terms of locality bear alike a non-official sense, so that the "Galatian country" is part of it lying to the N. K., as "Asia" means the narrow coast west of "Phrygia." On this presumption, we understand that Paul and Silas, after completing their visitation of the cities of the former tour (Acts 16:4-5; cf 15:26, in Galatians 3:14-18,5); since they were forbidden to proceed westward and "speak the word of God" to their faces from the region—i.e., Phrygian, then Galatian—that stretched northward into new territory, through which they traveled toward Mysia, that is, the frontier ver 6 file the space between the S. Galatia covered by 4 and 5, and the Phrygian border; we find the travelers in ver 7. Upon this, the ordinary construction of Luke's somewhat involved sentence, N. Galatia was entered by his 3d tour; he had traversed, mostly completely, the "Galatian region" at the commencement of the tour, when he found "disciples" there (Acts 13:23) whom he had gathered on the previous visit.
Paul's and Barnabas' sojourn there on their return from Jerusalem (Acts 15:35,36), or the occasion of Paul's later visit, occupying "some time," between the 2d and 3d tours (18:22,23), when for aught we know Barnabas and Peter may both have been in the Syrian capital.

The former dating assumes that Peter yielded to the Jubilo's appeal, 2d tour (end of the company that "Barnabas too was carried away" while still in collegialship with Paul) and returned to Antioch on occasion of gentile conversion, which he had championed, was in the flush of victory. It assumes that the legalists had no sooner been defeated than they organized a new attack on Peter and presented themselves as "from James" when James only the other day had baulked him (Acts 15:24). All this is very unlikely. We must allow the legalists time to recover from their discomfiture and to lay new plans (see 11:2,12,21,24). Moreover, Luke's detailed narrative in Acts 15:30-36, which makes much of the visit of Judas and Silas, gives no hint of any coming of Peter to Antioch at that time, and leaves little room for this: he gives an impression of settled peace and satisfaction following on the Jerusalem council, with which the strife of Gal 2:11 ff. would ill accord. Through the course of the 2d missionary tour, so far as the Thessalonian epistles indicate, Paul's mind remained undisturbed by legalistic troubles. "The apostle had quitted Jerusalem, was单品地 with the Galilæans and received to his 2d missionary journey full of satisfaction at the victory he had gained and firm from the future; the decisive moment, the crisis necessarily falls between the Thessalonian and Galatian epistles. The situation has changed so that he can return to him on his return" to Antioch (A. Sabatier, The Apostle Paul, ET., 10, 11, also 124-36).

(5) Paul's renewed struggle with legalism.—The new situation arose through the vacillation of Peter; and the "certain from James" who made mischief at Antioch, were the forerunners of "trouble-makers" who agitated the churches far and wide, appearing simultaneously in Corinth and N. Galatia. The attempt to set up a separate church-table for the circumcised at Antioch as the first movement in a crafty and persistent campaign against gentle liberties engineered from Jerusalem. The Ep. to the Rom signaled Paul's conclusive victory in this struggle, which covered the period of the 3d missionary tour. On his revisitation of the Galatians (1:9; 5:3 || Acts 18:23), fresh from the contention with Cephas and aware of the wide conspiracy on foot, Paul gave warning of the coming of "another gospel"; he had arrived, fulfilling his worst fears. Upon this view of the course of events (as under God) we have:

(6) Epheusas or Corinth.—Chiefly because of the words, "you are removing so quickly." In 1 Cor., the epistle is by many referred to the earlier part of the above period, the time of Paul's protracted sojourn in Ephesus (Acts 19:8.10: 54-56 AD); "so quickly," however, implies not "as if you were leaving me" but "so suddenly" and "with such persistent persuasion" (5:7,8). From Ephesus, had the apostle been there when the trouble arose, he might as easily have visited Galatia as he did Corinth under like circumstances (so much is implied in 2 Cor. 13:1): he is longing to go to Galatia, but cannot (Gal. 4:19,20). A more distant situation, such as Macedonia or Corinth (Acts 20:1-3), where Paul found himself in the last months of this tour (55-57 AD), and where, in Pliny's times, the "circuit" stands heathen cities surrounded by a body of sympathetic "brethren" (1:1) whose support gave weight to his remonstrance with the Galatians, the epistle better on every account.

(7) Paul's first coming to Galatia.—In 4:13-15 the apostle recalls, in words charged with emotion, his introduction to the readers. His "preaching the good news" to them was due to "weakness of the flesh"—to some sickness, it seems, which arrested his steps and led him to minister in a locality that otherwise he would have avoided (see above). On this account he did Myia a little later (Acts 16:8). So we understand the obscure language of ver. 13. The S. Galatian theorists, in default of any reference to illness as affecting the apostle's movements in Acts 13,14,15, but (15:31) "are still" of Paul fell a victim to malaria on the Pamphylion coast, and that he and Barnabas made for Pisidian Antioch by way of seeking the cooler uplands. The former explanation lies nearer to the apostle's language: he says "I preached to you," not "I came to you, because of illness." The journey of a hundred miles from Perga to Antioch was one of the least likely to be undertaken by a fever-stricken patient (see the description in Conybeare and Howson's Life of St. Paul, p. 264). Barnabas' predecessor at the Galatian capital.

Besides, if this motive had brought Paul to Antioch, quite different reasons are stated by Luke for his proceeding to the other S. Galatian towns (see 15:30-31, 16:19,20). Reading Gal. 4:13-15, one imagines the apostle exultingly and with further goal (perhaps the important cities of Bithynia, Acts 16:7), when he is prostrated by a malady the physical effects of which were such as to excite extreme aversion. As strength returns, he begins to offer his gospel in the neighborhood "where the unwilling halt has been made. There was much to prejudice the hearers against a preacher addressing them under these conditions; but the Galatians welcomed him as a heaven-sent messenger. Their faith was prompt and eager, their gratitude boundless.

The definition of Barnabas and Paul by the Lycans (14:11-18) is the one incident of Luke's narrative of which the apostle's description reminds us. To this the latter is thought to be alluding when he writes, "You received me as an angel of God, as Christ Jesus!" But could it be possible of his reception—hateful at the time—in the character of a heathen god, and of a reception that ended in his stoning? The "welcome of the messenger increased," which in his message (Gal. 4:14) is: 2 Cor. 6:1; 1 Thess. 1; 6 Mo. 10.40,41, where the same Gr. vb. is used in the New Testament.

Paul's mishandling at Lystra (Acts 14:19,20) has suggested a correspondence in the opposite sense between the epistle and the story of the 8th missionary tour. Lystra stone led their print on Paul's body; in these disgraceful scenes something might be seen of the "scar which he points in Gal 6:17, were it not for the note of time, from henceforth," which distinguishes these stigmata as a mark received in a season of trial rather more than ever with his Master. The true is "so Gal 6:17 is 2 Cor. 4:10 (see the context in 4:7—8 4, also 1:8), which we quoted above (II, 2). When he wrote 2 Cor. the apostle was emerging from an experience of crucial anguish, which gave him an aspect (imagining the dying Saviour whom he preached) to this new consecration the appeal of our epistle seems to refer.

(8) Barnabas and the Galatians.—The references to Barnabas in 2:19,13, at first sight suggest the S. Galatian letter of the 2nd tour. Paul and Barnabas were companions on the first only of the three tours, and Barnabas is named thrice here and but twice in the rest of the epistles. Yet these very references awaken misgiving. Barnabas was Paul's full partner in the S. Galatian mission; Galatians senior in service, and had introduced Saul to the apostles at Jerusalem; he was the leader at the outset of this journey (Acts 9:27; 11:22-26; 13:1-3; 15:25)—Barnabas was taken for 'Zephyrus' by the heathen of Lystra, while the Salute of the Ephesus Paul (Acts 14:12). The churches of S. Galatia had two founders, and owed allegiance to Barnabas along with Paul. Yet Paul deals with the readers as though he alone were their father in Christ. Referring to Barnabas conspicuous
ously in the letter and as differing from himself on a point affecting the question at issue (2:13), Paul was the more bound to give his old comrade his due and to justify his assumption of sole authority, if he were in truth addressing communities which owed their Christianity to the two men in conjunction. On the S. Galatian hypothesis, the apostle appears ungenerously to have elbowed his colleague out of the partnership. The apostle Paul, it is to be noted, was particularly sensitive on matters of this kind (1 Cor 4:15; 2 Cor 10:13–16). The name of Barnabas became confused with the church name (see 1 Cor 9:6; Col 4:10); there is no more difficulty in supposing the N. Galatians to be familiar with it than with the names of James and John (2:9). Possibly Paul, as his responsibilities extended, he left the care of S. Galatia to Barnabas, who could readily superintend this district from Antioch in Syria; Paul refers to him in 1 Cor 9:6, long after the separation of Acts 18:39, as a fellow-worker. This would account for his making direct to S. Galatia on his tour; see IV, 3 (3).

9. The two Antiochs.—In 2:11 Paul refers to “Antioch,” the famous city on the Orontes. To S. Galatians “Antioch” meant, as in 2 Tim 3:11, the Ptolemaic city of that name. Had Paul been addressing the Hellenistic church in Antioch, he could not without similar inadvertence have failed to make the distinction. The gauchoeris would have been marked as if, in writing to a circle of West-of-England towns including Bradford-on-Avon, one should peremptorily speak of “London.”

The arguments drawn from local difference in legal usage—in the matters of adoption, testament, status in favor of the S. Galatian destinatian (see Schmiedel’s examination of Ramsay’s views in EG, coll. 1608–9), and from the temperament of Paul’s “Galatians” in favor of N. Galatia (Lightfoot), are too precariously to build upon.

10. The letter of the problem.—On a broad view of the scope of Paul’s missionary work and of the relation of his letters to Acts, there is much to commend the S. Galatian theory. It simplifies the situation by identifying this cardinal writing of Paul as the letter of the churches of carding epistles in Luke’s narrative. The S. Galatian cities lay along the main route of the apostle’s travels, and in the mid-stream of the church’s life. The epistle, when associated with the Christian communities of this region, gains in historical setting and a firm point of attachment in NT history. The fountain of N. Galatian Christianity is indicated by Luke, if at all, in the most cursory fashion, and it held an obscure place in the early church. How, it is asked, could Paul intimate friend have been (on the N. Galatian theory) so uninterested in churches by which Paul himself set such store? And how can Paul have ignored, apart from the allusion of 2 Tim 3:11, the S. Galatians who formed the first-fruits of his wider labors and supplied a vital link in his chain of churches? In the way, we must point out: (1) that for anything we know Paul wrote many letters to S. Galatia; we possess but a selection from his correspondence; the choice of the canonical epistles was not governed by the importance of the parties addressed in them—Christian and Phil, Eph, Col; nor were Paul’s concern for his churches, and the emprassent with which he wrote, determined by their magnitude and position, but by their needs and their hold on his affections (see Gal 1:6, etc.; 4:17). The S. Galatians were the central line of Paul’s journeys and of the advance of gentile Christianity; this is probably the reason why Luke, who was compelled to a strict economy of space, just this field, though he shows himself aware of its existence. The apostle’s con-

fession that he preached to the readers, in the first instance, not from choice but necessity (4:13), accords with the neglect of N. Galatia in Acts; the evangelizing of the N. Galatians was an aside in Paul’s work—an incident beyond the scope of his plans, from which at this period he was compelled again and again to turn way of Chaulius (Acts 16:6–10).

All after, though less important during the 1st cent. than S. Galatia, N. Galatia was not an unimportant or inaccessible region. It was traversed by the ancient “Royal Road,” of which the apostle probably followed as far as Phrygia in the journey of Acts 18:22,23. Planted by Paul in Old Galatia, the gospel would spread to Bithynia and Pontus farther north, as it certainly had done by the time Peter wrote to the churches of Galatia and Judean (4:18). It is observable that “Galatia” stands between “Pontus and Cappadocia” in Peter’s enumeration of the provinces—an order indicating that Christians of North Galatia were particularly in the writer’s mind. Had Paul never set foot in N. Galatia and he by worked along the Royal Road and put his message in the way of reaching the northern provinces of Asia Minor, the claim of Rom 15:19 is difficult to sustain, that “from Jerusalem, and in a circle round of Christ.” On the whole, we find the external evidence in accord with the testimony given by the internal character and affinities of the epistle: we judge that this epistle was written cir the autumn or winter of 56–57 AD, from an old “comrade” toward the end of Paul’s third missionary tour; that it was addressed to a circle of churches situated in Galatia proper or N. Galatia, probably in the western part of this country, since Galatia (Acts 16:6); and that its place lies between the two Corinthian and the Rom letters among the epistles of the second group.

literature.—The S. Galatian destination was proposed by the Danish Mynster (1841, to d. Brief aus d. Gal., 1825; M. however included N. Galatia), and adopted by the French Perrot (De Galatia Provincia Romana, 1867) and Benan (S. Pauli): by the German Clemen (Chronologie d. paulin. Briefe, 1893; Die Aehatoren d. Galatia, 1904); Hahn (NT Zeitgeschichte, 1873, ET), Pfeiffer (Paulinismus, 1873, ET; Paulinismus, much altered; Reuchlinstum, 1901, ET), Steck (Die Briefe, Wetzlar, 1906–1907, ET); Ramsay (see under Galatia), by Beilby (Bradt’s Introduction, 1857), by Belser (Die Entwickelung d. AG, 1862, 2 Ed.), by Stekelis (Zweihehr., KG. 1894), by Harnack (Histoire et Litt. DU. et de l’Ouest, 1895), by Schmidt, by Salmon (Jahrbuch der histor. Kommission, 1902), by Sander (ET, 1897); by Ramsay’s (see under Galatia, 1904), by B. T. (Zenthr., KG. 1894), by Harnack (Histoire et Litt. DU. et de l’Ouest, 1895), by Schmidt, by Salmon (Jahrbuch der histor. Kommission, 1902), by Sander (ET, 1897).—By Beilby (Bradt’s Introduction, 1857), by Belser (Die Entwickelung d. AG, 1862, 2 Ed.), by Stekelis (Die Briefe, Wetzlar, 1906–1907, ET), by Ramsay (see under Galatia), by B. T. (Zenthr., KG. 1894), by Harnack (Histoire et Litt. DU. et de l’Ouest, 1895), by Schmidt, by Salmon (Jahrbuch der histor. Kommission, 1902), by Sander (ET, 1897).
Galatians, Ep. to

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APART from the aforesaid controversy, besides the standard Comment. on Paul's Ep. of Gal. Luther's Ad Galatas is of unique historical interest: the interpretations of Usteri (1833), Weiss (1852), Winer (1859), Holsten (Das Evangel. u. Paulus, 1880), Philipp in German; Baljon (1889), in Dutch; and of B. Jowett, Editor, Best. They specially serve, from different points of view: see also GT and EB.

GEORGE G. FINDLAY

GALABANUM, gal'b-a-nüm (ךֵלַבֹּנֹם, hebelanah; χαλάβα, chalabá): A gum-resin which occurs in small, round, semi-translucent masses or in brownish-yellow masses; has a pleasant aromatic odor and a bitter taste; and is today, at any rate, imported from Persia. It is derived from certain umbelliferous plants, Furla galbaniflua and F. rubricaulis. It is mentioned in Ex 30:34 as an ingredient of the holy incense, and also in Sir 24:15: "a pleasant odour . . . as galbanum."
Galilee
Galilee, Sea of

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history showed, the population of Galilee was composed of strangely mingled elements—Aramaean, Ituraean, Phœnician and Gr. In the circumstances these were expected to prove much stickled for high orthodoxy as the Jews. Their mixed origin explains the differences in speech which distinguished them from their brethren in the S., who regarded Galilee and the Galileans with a certain pride contempt (Jos. 1. 46; 7. 22). But a fine type of manhood was developed among the peasant farmers of the two Galilees which, according to Jos. (BJ, III, iii, 2), were "always able to make a strong resistance on all occasions of war; for the Galileans are more like farmers from Lebannon or hath the country ever been destitute of men of courage." Jos. himself a Galilean, knew his countrymen well, and on them he mainly relied in the war with Rome. In Galilee also the Messianic hope was cherished with the deepest intensity. When the Messiah appeared, with His own Galilean upbringing, it was from the north-countrymen that He received the warmest welcome, and among them His appeal elicited the most gratifying response.

In 47 BC. Herod the Great, then a youth of 25, was made military commander of Galilee, and won great applause by the fashion in which he suppressed a band of robbers who had long vexed the country (int. XIV, in. W.). In 37 BC. on the throne, 47 BC. a period of peace and prosperity for Galilee began, which lasted till the banishment of his son Antipas in 40 AD. The tetrarchy of Galilee was given to the latter at his father's death, 4 BC. Hence from that time on the whole life of Jesus, with the exception of His infancy. After the banishment of Antipas, Galilee was added to the dominions of Agrippa I., who ruled it till his death in 44 AD. Then followed a period of Roman administration, after which it was given to Agrippa II., who sided with the Romans in the subsequent wars, and held his position till 100 AD. The patriotic people, however, by no means submitted to his guidance. In their heroic struggle for independence, the command of the two Galilees, with Gamala, was intrusted to Jos, who has left a vivid narrative, well illustrating the splendid courage of his freedom-loving countrymen. But against such an adversary as Rome even their wild bravery could not prevail; and when they rose again at the end of the Vespasian, 67 AD. There is no certain knowledge of the part played by Galilee in the rebellion under Hadrian, 132-35 AD.

At the beginning of the Roman period Sepphoris (Saphirhis), about 3 miles N. of Nazareth, took the leading place. Herod Antipas, however, built a new city on the western shore of the Sea of Galilee, which, in honor of the reigning emperor, he called Tiberias. Here he reared his "golden house," and made the city the capital of his tetrarchy. See TIBERIAS.

After the fall of Jerus, Galilee, which had formerly been held in contempt, became the home of Jewish learning, and its chief seat was found in Tiberias where the Mish was committed to writing, and the Jerus Talm was composed. Thus a city into which at first no pious Jew would enter, in a province which had long been despised by the leaders of the nation, became the main center of their national and religious life.

Among the more notable cities in Galilee were Kedesh Nahalal, the city of refuge, the ruins of which lie on the heights W. of el-Huleh; 7. Cities of Chorazin, Bethsaida and Capernaum, Galilee N. of the Sea of Galilee; Nazareth, the city of the Saviour's youth and young manhood; Antipatris, the ancient Bethsaida, long before the Romans, which stood at Tell Jefât, N. of the plain of Asochis (BJ, III, vii, viii); Cana

of Galilee; and Nain, on the northern slope of the mountain now called Little Hermon.

In physical features Galilee is the most richly diversified and picturesque district in Western Pal; while in beauty and fertility it is

8. General strongly contrasted with the barren

Description uplands of Judah. Cut off from Mt. Lebanon in the N. by the tremendous gorge of the Litany, it forms a broad and high plateau, sinking gradually southward until it approaches Safed, when again it rises, culminating in Jebel Jerumâk, the highest summit on the W. of the Jordan. From Safed there is a rapid descent by a stony slope and rocky path to the Sea of Galilee. The mountains of which Jebel Jerumâk is the N.E. out runner stretch westward across the country, and drop upon the plain of er-Râmâk to the S. Irregular hills and valleys, with breadths of shady woodlands, lie between this plain and that of Asochis (el-Batayf). The latter is split from the E. by the range of Jebel Torân. S. of Asochis rise lower hills, in a cup-like hollow among which lies the town of Nazareth. S. of the town of Nazareth they sink steeply into the plain of Esdraelon. The isolated form of Tabor stands out on the E., while Carmel bounds the view on the W. The high plateau in the N. terminates abruptly at the lip of the upper Jordan valley. As the Jordan runs close to the base of this range there is a deep and wild valley, with its fine rolling downs, is included in Galilee. The plain of Gennesaret runs along the northwestern shore of the Sea of Galilee. From the uplands to the W., stretching from Karûn Hattin (the traditional site of Bethsaida), and along the neighborhood of Tabor, the land lets itself down in a series of broad and fertile terraces, falling at last almost precipitously on the western shore of the Sea of Galilee. The descent toward the Mediterranean is much more gradual; and the soil gathered in the longer valleys is deep and rich.

The district may be described as comparatively well watered. The Jordan with its mighty springs is, of course, too low for purposes of irrigation. But there are many perennial streams fed by fountains among the hills. The springs at Jenin are the main sources of the river Kishon, but for the greater part of its course through the plain the bed of that river is far below the surface of the adjoining land. The deep canyons that divide the victorious roads and also a perpetual source of moisture and refreshment.

Galilee was famous in ancient times for its rich and fruitful soil, "full of the plantations of trees of all sorts, insomuch that it invites the

9. Products most slothful to pains in its cultivation

by its fruitfulness; accordingly it is all cultivated by its inhabitants, and no part of it lies idle" (BJ, III, iii, 2). See also GenNabaret, Land of. The grapes grown in Naphatih were in high repute, as were the pomegranates of Shikmona—the Sykamions of Jos—which stood on the shore near Mt. Carmel. The silver sheen of the olive meets the eye in almost every valley; and the olive oil produced in Galilee has always been esteemed of the highest excellence. Its wheat fields also yielded an abundant supply, the wheat of Chorazin being proverbial. The great plain of Esdraelon must also have furnished rich provision. It cannot be doubted that Galilee was largely drawn upon for the gifts which Solomon bestowed upon the king of Tyre (2 Ch 2. 10). For a much later day the inhabitants of Tyre and Sidon depended upon the produce of Galilee (Acts 12 20).

Galilee was in easy touch with the outside world by means of the roads that traversed her valleys; crossed her range of mountains; and ran north and southward. Thus she was connected with the harbors on the Phœnician seaboard, with Egypt on the
S., with Damascus on the N.E., and with the markets of the E. by the great caravan routes (see "Roads and TOP.
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quent, and sometimes terribly destructive, earthquakes, sufficiently attest the volcanic character of the region. The soil on the level parts around the sea is very fertile, Lake Gennesaret, Lake Galilee, or. Naturally the temperature in the valley is higher than that of the uplands; and here wheat and barley are harvested about a month earlier. Frost is not quite unknown; but no one now alive remembers it to have done more than lay the most delicate fringe of ice around some of the stones on the shore. The fig and the vine are still cultivated with success. Where vegetable gardens are planted they yield plentifully. A few palms are still to be seen. The indigo plant is also grown in the plain of Gennesaret. In their season the wild flowers lavish a wealth of lovely colors upon the surrounding slopes; while bright-blossoming oleanders fringe the shore.

Coming westward from the point where the Jordan enters the lake, the mountains approach within a short distance of the sea. On the shore, fully 2 miles from the Jordan, are the ruins of Tell Hûmân, seen near Capernaum. About 2 miles farther W. are the hot springs of el-Tubgha. Here a shallow vale breaks northward, bounded on the W. by Tell 'Aretmeh. This tell is crowned by an ancient Canaanite settlement. It throws out a rocky promontory into the sea, and beyond this are the ruins of Khân Minyeh, with 'Ain el-Tsuneh close under. Few Important Rom remains have recently been discovered here. From this point the plain of Gennesaret (el-Ghuweir) sweeps round to el-Mujdib, a distance of about 4 miles. W. of this village opens the tremendous gorge, Wâdî el-Hamrûm, with numerous robber-hovels nestled in its precipitous sides, and the ruins of Arbela on its southern lip. From the northern parts of the lake the Horns of Hâfîn, the traditional Mount of Beatitudes, may be seen through the rocky jaws of the gorge. S. of el-Mujdib the mountains advance to the shore, and the path is cut in the face of the slope, bringing us to the hot spring, 'Ain el-Fültyeh, where is a little valley, with gardens and orange grove. The road then crosses a second promontory, and proceeds along the base of the mountain to Tiberias. Here the mountains recede from the shore leaving a crescent-shaped plain, largely covered with the ruins of the ancient city. The modern town stands at the northern corner of the plain; while at the southern end are the famous hot baths of the ancient Hammath. A narrow ribbon of plain between the mountain and the shore runs to the S. end of the lake. There the Jordan, issuing from the sea, almost surrounds the mound on which are the ruins of Kerak, the Tarichæa of Jos. Crossing the floor of the valley, past Semakh, which is now a station on the Haifa-Damascus railway, we find a similar strip of plain along the eastern shore. Nearby opposite Tiberias is the stronghold of Kâlib el-Haul, possibly the ancient Hippos, with the village of Fîg, the ancient Aphek, on the height to the E. To the N. of this the waters of the sea almost touch the foot of the steep slope. A herd of swine running headlong down the mountain would here inevitably perish in the lake (Mt 8:22, etc.). Next we reach the mouth of Wâdî Semakh, in which lie the ruins of Kureh, probably representing the ancient Gerasa. Northward the plain widens into the marshy breadth of el-Beltâhah, and once more we reach the Jordan, flowing smoothly through the flat lands to the sea.

The position of the lake makes it liable to sudden storms, the cool air from the uplands rushing down the gorges with great violence and setting up the eastern tumultuous billows. Such storms are fairly frequent, and as they are attended with danger to small craft, the boatmen are constantly on the alert.

Save in very settled conditions they will not venture far from the shore. Occasionally, however, tempests break over the lake, in which a boat could hardly live. Only twice in over 5 years the present writer witnessed such a hurricane. Once it burst from the S. In a few moments the air was thick with mist, through which one could hear the roar of the tortured waters. In about ten minutes the wind fell as suddenly as it had risen. The air cleared, and the wide welter of foam-created waves attested the fury of the blast. On the second occasion the wind blew from the E., and the phenomena described above were practically repeated.

4. Fish Zebedee was able to hire men to assist him (Mk 1:20). In recent years there has been a considerable revival of this industry. See Galm. Four of the apostles, and these the chief, had been brought up as fishermen on the Sea of Galilee—Peter and Andrew, James and John.

The towns around the lake named in Scripture are treated in separate articles. Some of these it is impossible to identify. Many are the ruins of great and splendid cities on slope and height of which almost nothing is known today. But from their mute testimony we gather that the lake in the valley which is now so quiet was once the center of a busy and prosperous population. We may assume that the cities named in the Gospels were mainly Jewish. Jesus would naturally avoid those in which Gr influences were strong. In most cases they have gone, leaving not even their names with any certainty behind; but His memory abides forever. The lake and mountains are, in main outline, such as His eye beheld. This is it that lends its highest charm to "the eye of Galilee." The advent of the railway has stirred afresh the pulses of life in the valley. A steamer plies on the sea between the station at Semakh and Tiberias. Superior buildings are rising outside the ancient walls. Gardens and orchards are being planted. Modern methods of agriculture are being employed in the Jewish colonies, which are rapidly increasing in number. Slowly, perhaps, but surely, the old order is giving place to the new. If freedom and security be enjoyed in reasonable measure, the region will again display its long-hidden treasures of fertility and beauty.

W. EWING

GALL, gôl: (1) נַגְלָ, rosh, or פַּלְגָל, rôsh (Dt 32:32 only, "grapes of gall"): Some very bitter plant, the bitterness as in (2) being associated with the idea of poison. Dt 29:18 m "rosh, a poisonous herb": Lam 3:5,19; Jer 8:14; 24:15; 25:13, "water of gall," m "poisonous"; Hos 10:4, "terrible gall," Am 6:12, "Ye have turned justice into gall"; Job 20:16, the "poison of asps": here rôsh clearly refers
to a different substance from the other references, the translations in common being bitterness and poisonous properties. Henlock (Consanguinum, colocynth, Citrus colocynthis) and the poppy (Papaver somniferum) have all been suggested as the original rōsh, the last having most support, but in most references the word may represent any bitter poisonous substance. Rōṣh is associated with ʾarānah, "wormwood" (Dt 29:18; Lam 3:10; Am 6:12).

(2) וַעֲרֹן, χολῆ (Job 16:13), and וַעֲרֹן, χολῆ (30:14-21), both derived from a root meaning "to be bitter," are applied to the human gall or "bile," but like ʿarānah, rōṣh is also used with the venom of serpents (20:14). The poison of these animals was supposed to reside in their bile.

(3) χολῆ, χολῆ (Mt 27:34), "They gave him wine to drink mingled with gall," is a clear reference to the LXX version of Ps 69:21: "They gave me also gall [χολῆ, Heb rōṣh] for my food; and in my thirst they gave me vinegar to drink." In Mk 15:33, it says, "wine mingled with myrrh." It is well known that the Romans gave wine to criminals before their execution to alleviate their sufferings; here the χολῆ or bitter substance used was myrrh (Pliny Ep. xx.18; Sen. Ep. 83).

GALLANT, gal'ant: The tr of יָבָשׁ, נָכָד, "bright," "splendid," "magnificent" (Isa 35:21, "Neither shall gallant [ṣaddēr] ship pass thereby"); the word is tr4 "magnificent" in Ex 15:10; 1 S 4:5; Isa 10:34; Zec 11:2 AV. In Isa 35:21, above, it is applied to Heb. "glory," "adornment" (Job, in . . . majestic); of Ps 16:3, "the excellent." As a noun it is used in m of Nah 2:5 as alternative for "worthies," RV "noble"; in Zec 11:2, for "the mighty," RV "goodly ones," m "glorious," it is tr4 "noble" in Jgs 15:13; 2 Ch 23:20, etc. See also SHIPS AND BOATS.

GALLERY, gal'er-i: (1) עֵדְרָה, ʿeddērē, K'thbbh; מַעֲרֹן, ʿattēk, used only in Ezek 41:16; 42:3; etymology and meaning uncertain; among the more probable suggestions are "pillar," "column," "walk with pillars," "colonnades," "passageway," "porches," "galleries" and "terraces" (cornell suggests the substitution of ʾērōth, "walls," "pillars." Rothstein would omit it as a dittography or other corruption): A long narrow balcony formed either by pillars or by the receding upper stories of a building. Both kinds are described in Ezekiel's vision of the Temple restored. They surround the three stories of side chambers around the Temple proper, and also the "building before the separate place which was at the back thereof," and the three-story structure containing rows of chambers in the outer court opposite the side-chambers of the Temple. Those around the Temple proper were apparently supported by pillars, and hence they did not take away from the width of the 2d- and 3d-story rooms (cf 41:7). On the other hand, the galleries of the outer buildings which were not supported by pillars and therefore not on top of each other, but in terraces, did take away from the upper stories more than from the lowest and middlemost: the upper chambers were shortened or "straitened more than the lowest and the middlemost from the ground."

The lower porches of the outer court were cut off from the view of those of the inner court by a low wall, but in the 3d story, gallery looked out to gallery across the twenty cubits which belonged to the pavement and the pavement which belonged to the outer court." Those "galleries," or ʿattēkān, are one of the few features that distinguish the temple of Ezekiel's vision from Solomon's temple. The idea and perhaps the word seem to have been borrowed from the more elaborate architecture of the country of the Exile, where pressed the Jews of Ezekiel's time very strongly.

The building Ezekiel would place in the outer court with its terraces is a perfect Nab ziggarat or ziggurat temple (cf Enc Brit, 11th ed., II, 574–5, ed.).

(2) ʿāqāḥ, ραθῆ (Job 17:5; יָרַת, ʿāqāḥ, K'thbbh, ραθῆ, K'thbbh, probably "rafter," Cant 11:7; both words and also the similar word ʿrāḥām, Gen 30:38; Ex 2:16), ʿtr4 "throgs," are probably connected with the Aram. ʿrāḥām, "to flow, to run."

Although AV uses "board," Cant 7:27 reads: ʿtr4 "boards," the other context in place clearly points to another meaning. In the former of these passages, "the king is held captive in the tresses thereof," there follows a description of the head. In the latter passage the word in question is in parallelism with ʾērōth, "the beams of our house," and "raising AV, or possibly "boards," is suggested.

NATHAN ISAACS

GALLEY, gal′i: See SHIPS AND BOATS, II, 2, (2).

GALLIM, gal′im (גַּלִּים, gallim, "heaps"): Probably two distinct places:

(1) A town mentioned among the 11 additional cities of Judea which are in the LXX assigned to Josh 15:59, and have altogether disappeared from the Heb text. It occurs between Karem (ʿAin Karem) and Baither (Bethl.). It is probably the large and flourishing village of Beth Gala, near Bethlehem.

(2) Gallim is mentioned in Isa 10:30; not far from Laishah and Anthoth and certainly N. of Jerusalem. It was the home of Palti the son of Laish (1 S 30:44), and it is by many authorities identified with the Gilgal on the N. and Zr of Judah (Josh 15:7), the Quttāb of the passage (18:17), and the Beth-gilgal of Neh 12:29.

E. W. G. MASTERMAN

GALLIO, gal′i-o (Ταῦταλος, Gallion): The Roman deputy or proconsul of Achaia, who was defending Paul from his Jewish accusers on the apostle's first visit to Corinth, during his second missionary journey (Acts 18:12-17). The trial was not of long duration. Although Gallio extended his protection to the Jews and, according to the state, he contemptuously rejected the claim of the Jews that their law was binding upon all. In the eyes of the proconsul, the only law universally applicable was that of the Roman code and social morality: under neither was the prisoner chargeable; therefore, without even waiting to hear Paul's speech in his own defence, he summarily ordered his lictors to clear the court. Even the subsequent treatment meted out to Sosthenes, the chief ruler of the synagogue, was to him a matter of indifference. The beasting of Sosthenes is ascribed by different readings to "Jews" and to "Greeks," but the incident is referred to by the writer of Acts to show that the sympathies of the populace lay with Paul, and that Gallio made no attempt to suppress them. Gallio has often been instanced as typical of one who is careless or indifferent to religion, yet in the account given of him in Acts, he merely displayed an attitude characteristic of the manner in which Roman governors conducted their religious disputes of the time (cf also Lyseas; Felix; Festus). Trained by his administrative duties to practical thinking and precision of language, he refused to adjudicate the squabbles of what he regarded as an obscure religious sect whose law was to him a suble quibbling with "words and names."

According to extra-canonical references, the original name of Galio was Marcus Annaeus Novatus.
but this was changed on his being adopted by the rhetorician, Lucius Junius Gallio. He was born at Corinth, and was a member of the Tiberian school. He was the brother of the philosopher Seneca, by whom, as also by Statius, reference is made to the affable nature of his character. As Achaia was reconstituted a proconsular province by Claudius in 44 AD, the accession of Gallio to office must have been subsequent to that date, and has been variously placed at 51–53 AD (cf also Knowling in Expos Gr Text., II, 389–92). C. M. KERR

GALLOWS, gal'ös. See Hanging; Punishments.

GAMÆL, gam’él (Γαμαῖλ, Gamalēl): Chief of the family of Ishamar who went up from Babylon with Ezra (1 Esd 8 29); called Daniel in Ezr 8 2.

GAMALIEL, ga-māl’i-el ( CreateMap, gamalēl, “ward or recompense of God”; Καμαλίλης, Gamalēlēs): (1) The son of Pedahzur, and “prince of the children of Manasseh,” chosen to aid in taking the census in the Wilderness (Nu 1 10; 2 20; 7 54–59; 10 23). (2) A Pharisee who at the meeting of the “coun-
cill” succeeded in persuading its members to adopt a moderate course when they were incensed at the doctrine of Peter and the rest of the apostles and sought to slay them (Acts 5 33–40). That he was well qualified for this task is attested by the fact that he was himself a member of the Sanhedrin, a teacher of the law, and held in high honor among all the people. In his speech he pointed out to his fellow-councillors the dire consequences that might ensue upon any precipitous action on their part. While quoting instances, familiar to his hear-
ers, of past insurrections or seditions that had failed, he reminded them at the same time that if this last under Peter “is of God, ye will not be able to over-
throw them; lest haply ye be found even to be fighting against God.” As a result of his arguments, the apostles, after being beaten and admonished to speak no longer in the name of Jesus, were re-
leased. In the speech which he was permitted by Lysias to deliver from the stairs of the palace after the riot in Jerusalem, Paul referred to Gamaliel as the teacher of his youth, who instructed him rigidly in the Mosaic law (Acts 22 3).

The toleration and liberality displayed by Gama-
liel upon the occasion of his speech before the San-
hedrin were all the more remarkable because of their rarity among the Pharisees of the period. Although the strict observance by the Christians of temple-
worship, and their belief in immortality, a point in dis-
pute between Pharisees and Sadducees, may have had influence over him (Knowling), no evidence is to be attached to the view that he definitely favored the apostles or to the tradition that he afterward became a Christian. The high place accorded him in Jewish tradition, and the fact that the title of Rabban, higher even than Rabbi or Master, was first bestowed upon him, testify that he

remained a Pharisee to the end. His speech is rather indicative of one who knew the deeper truth in the OT of the universal fatherhood of God, and who recognized that the presence of His power was the deciding factor in all human enterprise. His social enactments were permeated by the same broad-minded spirit. Thus his legislation on behalf of the poor was formulated so as to include Gentiles as well as Jews. The authenticity of his speech has, however, been denied by Wendt and others, chiefly on account of the alleged anachronism in regard to Theudas (see THEudas); but the internal evidence is against this view (cf Knowling in Expos Gr Text., II, 161). It has also been objected by Baur and

the Tubingen school that the liberal, peace-loving Gamaliel could not have been the teacher of the Anabaptist Saturius of Tiberias. Whatsoever the case may be, firstly, that the charges against Stephen of de-
stroying the temple and subverting the laws of Moses were not brought against Peter and the other apostles, and, secondly, that the doctrines of any one teacher, however moderate he himself may be, are
liable to be carried to extremes by an over-zealous pupil.

LITERATURE.—Conybear and Howson, Life and Exp. of St. Paul, ch ii; Kittte. Cyclopædia of Bib. Lit., 1866, art. “Gamaliel” (Ginsberg). C. M. KERR

GAMES, gāmz:—I. ISRAELITISH GAMES

1. Children’s Games

1mimicry

2. Sports

3. Games of Chance and Skill

4. Story-Telling

5. Dancing

6. Proverbs

7. Riddles

II. THE GAMES OF GREECE AND ROME

1. Historical Introduction

2. General References

3. Specific References to Greek Athletics

4. References to the Theater and the Drama

LITERATURE

About the amusements of the ancient Israelites we know but little, partly on account of the nature of our literary sources, which are almost exclusively religious, partly because the antiquities thus far discovered yield very little information on this topic as compared with those of some of other people, and partly because of the relatively serious character of the people. Games evidently took a less prominent place in Heb life than in that of the Greeks, the Romans and the Egyptians. Still the need for recreation was felt and to a certain extent supplied in ways according with the national temperament. Mere athletics (apart from Gr and Rom influence) were but little cultivated. Simple and natural amusements and exercises, and trials of wit and wisdom, were more to the Heb taste. What is known or probably conjectured may be summed up under the following heads: Games of Children; Sports; Games of Chance and Skill; Story-telling; Dancing; Proverbs; Riddles. The amusements of Greece and Rome, which were so much influenced later Jewish society and esp. those which are directly or indirectly referred to in the NT, will be the theme of the latter part of the article.

1. ISRAELITISH GAMES.—There are two general references to the amusements of children: Zec 7 5: “And the streets of the city shall be full of

boys and girls playing in the streets thereof”; and Gen 21 9 m, where we Games read of Ishmael “playing” (μναγῶ). The rendering of our Bibles, “mock-
ing,” is open to question. Of specific games and pets there is hardly a mention in the OT. Playing with ball is alluded to in Isa 22 18: “He will . . .
toss thee like a ball into a large country,” but children need not be thought of as the only players. If the balls used in Pal were like those used by the Egyptians, they were sometimes made of leather or skin stuffed with bran or husks of corn, or of string and rushes covered with leather (cf Wilkinson, Popular Account, I, 198–201; British Museum Guide to the Egypt Collections, 78). The question of Jeh to Job (41 5): “Wilt thou play with him [the crocodile] as with a bird? or wilt thou bind him for thy maidens?” suggests that tame birds were petted by Heb children, esp. by girls. The NT has one reference to the children’s play, viz. the half-parable about the children in the market-place who would neither dance to the flute as if at a marriage feast nor wall as if at a funeral (Mt 11 16 f; Lk 7 32).
Running was no doubt often practised, esp. in the time of the early monarchy, Saul and Jonathan (2 S 1 23, Asaheh (2 18), Ahimaaz 2. Sports (18 23.27) and some of the Gidites (1 S 13.25), the king’s service (1 3.2 5) were renowned for their speed, which can only have been the result of training and exercise. The same can be said of the feats of those who ran before a king or a prince (1 S 8 11; 2 S 15 1; 1 K 5 1; 18 46). The Psalmist must have watched great runners before he pictured the sun as rejoicing like a strong man to run his course (Ps 19 5b; cf also Eccl 9 11; Jer 8 6; 23 10). For running in the Gr games, see the latter part of this article.

Archery practice is implied in the story of Jonathan’s touching interview with David (1 S 20 20.35-38) and in Job’s complaint: “He hath also set me up for his mark. His archers compass me round about” (Job 16 12). Only by long practice could the 700 left-handed Benjamite slingers, every one of whom could sling stones (2 S 5 20), and his hair-breeding and not miss (Jgs 20 16), and the young David (1 S 17 49), have attained to the precision of aim for which they are famous.

In Zec 12 3, “I will make Jerus a burdeensome stone,” lit. “a stone of burden,” Jerome found an allusion to a custom which prevailed widely in Pal in his day, and has been noticed by a recent traveler, of stone-lifting, i.e. of testing the strength of young men by means of heavy round stones. Some, he says, could raise one of these stones of 50 or more lbs. which, to the knees, others to the waist, others to the shoulders and the head, and a few could lift it above the head. This interpretation is not quite certain (Wright, Comm., 364), but the form of sport described was probably in vogue in Pal in Bibl. times.

High leaping or jumping was probably also practised (Ps 18 29). The “play” referred to in 2 S 2 14 ff of 12 Benjamites and 12 servants of David was not a sport but a combat like that of the Hellenic hoplitai.

Dice were known to the ancient Egyptians, and Assyrian dice have been found, made of bronze with points of gold, but there is no trace of them in the OT. Recent research at Tepe Hissar has brought to light many bones which seem to have been used in somewhat the same way as in a game played by the modern Arabs, who call it ba‘ab, the very word they apply to dice. These bones were “the oldest and most primitive form of dice” (König after Sellin, RE, XVIII, 634). The use of dice among the later Jews is attested by the condemnation of dice-players in the Mish (Sanh., ii. 3). The Syrian soldiers who cast lots for the lot of Jesus at the cross (Mt 27 55; Mk 15 24; Lk 23 44; Jn 19 24) may have used dice, but that can neither be proved nor disproved.

It has been suggested that the mackery of Jesus before the Sanhedrin described in Mt 26 67 ff; Mk 14 65; Lk 22 63 ff may have been connected with a Gr game in which one of the players held the eyes of another while a third gave him a box on the ear. The last was then announced as the touch. This game is substantially the same as the similar game is represented in an Egyp tomb picture (Wilkinson, Popular Account, 1. 190). This reference, however, though not quite inadmissible, is scarcely probable. Games with boards and men bearing some resemblance to our modern games were in great favor in Egyp (1b, 190-95), but cannot be proved for the Jews even in NT times.

Listening to stories or recitations has long been a favorite amusement of Orientals (cf Lane, Modern Egyp, ii. 350-51: “The Thousand and One Nights”), but there seems to be no reference to it in the Bible. There can be no reasonable doubt, however, that the Hebrews, like their neighbors, had story-tellers or reciters, and heard them with delight. Egyptian Egyp, known from the two volumes edited by Professor Petrie in 1895; and there are several non-canonical Jewish tales with a combination of romance and moral teaching: the Books of Tob and Jdt and perhaps the Story of Ahikar, the last of which, with the help of the Aram, may perhaps be traced back (in some form) to about 400 BC (Schurer, JJS, iii, 259). There are also several such tales in the Hagadic portions of the Talm and the Midr.

Dancing, that is, the expression of joy by rhythmical movements of the limbs to musical accompaniment, is scarcely ever mentioned in the Bible. But there seems to be no reference to it in the Bible.

4. Story-Telling

Bible as a social amusement, except in a general way (Jgs 16 25.27?); Job 21 11; Ps 30 11; Eccl 3 4; Jer 31 4.13; Lam 5 15; Mt 11 17; Lk 16 25). There is one exception, the

Egyptian Dance—from Tomb at Thebes.

The distinctly religious dance is more frequently mentioned. The clear instances of it in the Bible are the dance of the women of Israel at the Red Sea, headed by Miriam with her tambourine (Ex 15 20); the dance of the Israeldites round the golden calf (32 19); the dance of the maidens of Shiloh at an annual feast (Jgs 21 19 ff); the leaping or limping of the prophets of Baal round their altar on Carmel (1 K 18 26), and the dancing of David in front of the ark (2 S 6 14.16) Ch 15 29). There are general references in Ps 149 3: “Let them praise his name in the dance”; 150 4: “Praise him with timbrel and dance”; and perhaps in 68 25. The allusions in Cant 6 13, “the dance of Mahanaim,” and in the proper name Abel-melahol, “the meadow of the dance” (1 K 19 16, etc), are too uncertain to be utilized. The ritual dance was probably with text and music and dance. East. David’s performance has Egyp parallels. Seti I, the father of Ramses II, and other Pharaohs are said to have danced before a deity (Budge, The Book of the Dead, I, xxxv, and Asiatic monuments, esp. that of the custom elsewhere. About the methods of dancing practiced by the ancient Hebrews but little is known. Probably the dancers in some cases
joined hands and formed a ring, or part of a ring, as in some heathen representations. The description of Daniel (9:4) that that which was before Jeh with all his might: . . . leaping and dancing before Jeh (2 S 6 14—16) suggests three features of that particular display and the mode of dancing which it represented: violent execration, leaping (m'phaz’ahz’ah), and whirling (wrkhrkkhwrk). Perhaps the whirling dance of Islam is a modern parallel to the last. Women seem generally to have danced by themselves, one often leading the rest, both in dancing and antiphonal song; so Miriam and the women of Israel, deepthah’s daughter and her comrades, those of Song of Solomon and David, and, in the Apoc., Judith, Judith and her sisters after the death of Holofernes (Jth 15 12 f.). Once the separation of the sexes is perhaps distinctly referred to (Jer 31 13). In public religious dances they may have occasionally united, as was the case sometimes in the heathen world, but there is no clear evidence to that effect (cf., however, 2 S 6 20 and Ps 68 25). Of the social dancing of couples in the modern fashion there is no trace. There seems to be some proof that the religious dancing was among the Jews until the time of Christ and later.

If the Mish can be trusted (Sukkâh, v. 4), there was a torch-light dance in the temple in the Illuminated court, in the night of the 10th day of Nisan (in which men of advanced years and high standing took part. The Gemara to the Talm(Talm) adds that a famous dancer on these occasions was Rabbi Simon or Simon, the son of Gamaliel, who lived in the apostolic age (Jos. B. i. IV, ii, 9). According to another proverb, (Tal. d. 4 s.) the daughters of Jews used to dance dressed in white in the vineyards on Tishri the 10th and Ab the 15th. Religious functions in modern East is celebrated not only by the dances of the deravvah mentioned above, but also by occasional dances led by the sheikh in honor of a saint (Curtis, Prat. Semitic Religion To-day, 169). Among the later Jews dancing was not unusual at wedding feasts. The custom is said to have been danced before the bride (K'thâbhâh 172). Dancing and singing, with lighted torches, are said to be wedding customs of the modern Arabs.

LITERATURE.—Arts. “Dance” in Smith D. B., R. D., "E. Ju"w. Enc. also "Games" in B. and the German Dictionaries of Winer, Riehm, and Guthrie (Reisen); Nowack, H. A. I., 278 f.

Proverbs (תפּוּרָה, māshâl; παραβία, parâbîma): Proverbs and proverbial expressions seem to have been, in some extent, a mean of amusement while in the desert. Oriental who delighted in the short, pointed statement of a moral or religious truth, or a prudential maxim, whether of literary or popular origin. Most of these sayings in the Bible belong to the fourth books and also to the fifth (see Proverbs; Ecclesiastes; Ecclesiasticus). The others which are shorter and simpler, together with a number of picturesque proverbial phrases, must have recurred continually in daily speech and have added greatly to its variety.

The OT supplies the following 10 examples of the popular proverb: (1) “Like Nimrod a mighty hunter before Jeh" (Gen 10 9). (2) “As the man is, so is his strength” (Jgs 8 21), only two words in the Heb. (3) “Is Saul also among the prophets?” (1 S 10 11 f.; 19). “Yet the wicked (even he that is called!”” forth wickedness” (1 S 24 13). (5) “There are the blind and the lame; he cannot come into the house” (2 Ch 1 11); and (6) “If he on his armors boast himself as he that putteth it off” (1 K 20 11); (7) “And all that a man’s hand will be given for his life” (Job 2 4). (8) “The days are prolonged, and every vision falteth (Ezk 12 22), a scoffing jest rather than a saying of comfort; (9) “I shall be equal to the daughter” (Ezk 16 44), two words in the Heb.; (10) “I will give you my sour grapes; as the children’s teeth are on edge” (Jer 31 29; Ezek 18 2). In the NT we find 10 others: (1) “Physician heal thyself” (Lk 4 23, cf. also v. 35). (2) “The law of Moses, as it is written in the prophet, that Christ should suffer” (Lk 18 31). (3) “What with measure your hand. it shall be measured unto you” (Mt 7 2; Mk 4 24; Lk 6 38), almost identical with Jer. 6:39. (4) “One soweth, and another reapeth” (Jn 4 37). (5) “A prophet is not without honor, but in his own country” (Mt 13 57; Lk 4 24; Jn 4 44). (6) “If in this present world we have hope, we are indeed out of the habit of the heart” (Jn 4 35), possibly a kind of proverb; (7) “Wheresoe’ver the carcasse is, there will the eagles (in v. 55) be gathered together (Lk 17 17; 21 4); perhaps a proverb of which there is a trace also in the references to the vultures in the Lxx (Mt 6 26; Acts 8 32; 16 10). (8) “It is hard for thee to kick against the goad” (Acts 26 14), a Gr proverb; (9) “For proof of Widdow’s note” (Mt 19 24; cf. Acts 20 11). (10) “Ye strain out the gnat, and swallow the camel” (Mt 23 24).

There are also many proverbial phrases which added gilded and conversation. Exceeding smallness was likened to the eye of a needle (Mt 19 24; Mk 10 25; Lk 18 25), or to a grain of mustard (Mt 13 31; Mk 4 31; Mt 17 20; Lk 17 6). Considerations both found also in the Tal’m, the Kor’an, and modern Arab. sayings. Relative greatness was likened to a camel (Mt 19 24, etc.), in the Tal’m to a camel or an elephant. Great number was illustrated by reference to “the sand which is upon the sea-shore” (Gen 22 17 and many other passages); “the dust of the earth” (13 16, etc.; also an Arabian figure); “the stars of the earth” (Jn 5 25; Mt 13 27; Lk 15 7, 9; 16: 9 2 f.), an early Bab. figure; a swarm of locusts (Nah 3 5 and 6 other passages), a multitude used also by Sennacherib (D6s, N. a. Yl. 97), and the caravan of heaven (Gen 15 5 and other passages). When a complete sequence was promised or denied, it was said that not a hair of the head was or should be injured or perished (1 S 14 45; 2 S 14 11; 1 K 5 92; Dn 3 27; 2 M 21 12, 13, 18). The “mountains” which were referred to as the removal of mountains (Mt 17 20; Mt 21 18; Mk 11 13; Lk 21 18), as also the mountains of earth” (Ps 104 31). Many old proverbs have been cut of. Dukos in his Rubrnhine Blumenlese gives 666 proverbs and proverbial expressions from the Tal’m and its related lit. and, as yet, as the Arabic proverb has an unexhausted lore is still in great favor in the Bib. Orient. See also Proverbs.

7. Riddles (תרדלים, ḫâddâh; ἄρωυς, árōma): Riddle-making and riddle-guessing were in favor in the ancient East, both in educated circles.

There is a table in the British Museum K 4347: Guide to Assyr. and Bab Antiquities, 53) from the library of Asshur-bani-pal at Nineveh. The use of riddles not only by the Assyrians of the 7th cent. BC, but also in a far earlier age, for it contains a Sumer as well as a Sem text. So it is not surprising that we find a remarkable example of an early Babylonian riddle. Somewhat famous riddle: “Out of the eater came forth food, and out of the strong came forth sweetness” (Jgs 14 14). The riddle is couched in poetic form, as is also the solution: “What is sweeter than honey? and what is stronger than a lion?” (ver 18), and the comment: “If ye had not plowed with my mule, ye should not have found out my riddle” (ib). The stipulation of a prize or penalty according to the success or failure of the persons challenged to solve the riddle was a custom met with also among the ancient Greeks and in later and among the Persian:

2 Ch 9 1 the word used of Samson’s riddle (ḵâddâh) is employed of the “hard questions” put to Solomon by the queen of Sheba. The LXX seems to have understood the word as “riddle” here also, for it renders the Hebrew as enigmata. Jews not only adopted this interpretation, but actually gave riddles said to have been proposed. Of these riddles which, of course, have no direct historic value, but are interesting specimens of Rabbin. in an intellectual atmosphere, but they have only been put forth without movement while living, it moves when its head is cut off;” the answer to which is: “a tree” (Jew Enc. art. “Riddle”; see also for these riddles
in the Epistles. Hellenic athletics found their way into Jewish society through the influence of the Greek kingdom ruled over by the Seleucids. Early in the reign of Antiochus Epiphanes (cir 176 BC) a gymnasiwm, "place of exercise," was built in Jerusalem.

Theater at Gerasa.
Games Gap

The former passage ERV: “Every man that striveth in the games [agonizoménoi] is temperate in all things,” also

alludes to the rigid self-control enforced by long training which the athlete must practise. The training itself is glanced at in the exhortation: “Exercise thyself [gumnaze] unto godliness” (1 Tim 4 7), and in the remark which follows: “Bodily exercise [gumnasia] is profitable for a little.” It is remarkable that the word gymnasium, or “place of training,” which occurs in the Apoc (2 Mac 4 9, 12) is not met with in the NT. The necess\(\text{ity for the observance of rules and regulations is referred to in the words: “And if also a man contend in the games, he is not crowned, except he have contended lawfully” (2 Tim 2 5). In all these passages the games will have been more or less in the apostle’s thought (for other possible NT references of He 5 14; 10 32; 12 1; 2 Pet 2 14).

In addition to these general references there are many allusions to details, again found mainly in the Pauline Epistles. These may meet

3. Specific conveniently be grouped in alphabetical order.

(b) Beast-fight.—The combats of wild animals with one another and with men, which were so popular at Rome toward the close of the Republic and under the Empire, were not unknown in Pal. Condemed criminals were thrown to wild beasts by Herod the Great in his amphitheater at Jerus, to afford delight to spectators,” a proceeding which Joe (Ant. XV, viii, 1) characterizes as impious. After the fall of Jerus in 70 AD many Jewish captives were slain in fighting with wild beasts (BJ, VII, ii). This horrible form of sport must have been in the apostle’s mind when he wrote: “I fought with beasts [theriomachia] at Ephesus” (1 Cor 15 32). The reference is best understood as figurative, as in Ignatius on Rom 5 1, where the same word (theriomachia) is used, and the soldiers are compared to leopards.

(b) Boxing.—This form of sport is directly referred to in 1 Cor 9 26: “So box 1 [RVm, Gr pukteiō], as not beating the air.” The allusion is probably continued in ver 27a: “but I buffet [RVh bruise, Gr kaphaste] my body.”

(c) The course.—Foot-races and other contests took place in an inclosure 606 ft. 9 in. in length, called a stadium. This is once referred to in a passage in the context of that just mentioned, which almost seems based on observation: “They that run in a race-course [RVm, Gr staidion] run all” (ver 24).

(d) Discus throwing.—The throwing of the discus, a round plate of stone or metal 10 or 12 in. in diameter, which was a prominent feature of Gr athletics and is the subject of a famous statue, a copy of which is in the British Museum, is not mentioned in the NT, but is alluded to in 2 Mace 4 14 as one of the amusements indulged in by Hellenizing priests in the reign of Antiochus Epiphanes.

(e) The foot-race.—The words for “run” and “race” (Gr treichō and drómoi) sometimes clearly, and in other cases probably, allude to foot-races at the games. For obvious references of 1 Cor 9 24; He 12 1; 2 Tim 4 7; for possible references see Acts 13 25; 20 24; Rom 9 16; Gal 2 2; 5 7; Phil 2 16; 2 Thess 3 1. The second of these

Discus Thrower.

Passages (He 12 1) allude to the necessity for the greatest possible reduction of weight, and for steady concentration of effort. All the passages would remind the first readers of the single-course and double-course foot-races of the games.

(f) The goal.—The goal of the foot-race, a square pillar at the end of the stadium opposite the entrance, which the athlete as far as possible kept in view and the sight of which encouraged him to redouble his exertions, is alluded to once: “I press on toward the goal” (Phil 3 14, Gr skopóš).

(g) The herald.—The name and country of each competitor were announced by a herald and also the name, country and father of a victor. The may be an allusion to this custom in 1 Cor 9 27: “after that I have been a herald [RVm, Gr kērisato] to others;” of also 1 Tim 2 7; 2 Tim 1 11, where the Gr for “preacher” is khras, “herald.”

(h) The prize.—Successful athletes were rewarded at the great games by a wreath consisting in the apostolic age of wild olive (Olympian), parsley
(Nemean), laurel (Pythian), or pine (Isthmian). This is referred to in a general way in Phil 3 14, and in 1 Cor 9 24: "One receiveth the prize" (Gr in both cases bradion), of also Col 3 15: "Let the presentation of a play of Euripides, and the Jewish colony to which he belonged produced a dramatic poet named Ezekiel, who wrote inter alia a play on the Exodus and the fragment of which has been preserved (Schürer, GJV4, II, 60; III, 500 ff.). An inscription found not long ago at Miletus shows that part of the theater of that city was reserved for Jews (Deissmann, Light from the Ancient East, 445 f.). The renderers of the Pauline Epistles, Jews as well as Gentiles, would be generally more or less familiar with the theater and the drama. It has been suggested that there is a glimpse of a degraded form of the drama, the mime or mimic play, which was exceedingly popular in the 1st cent. and afterward, in the mockery of Jesus by the soldiers (Mt 27 27—30 || Mk 15 10—19). The "king" seems to have been a favorite character with the comic mime. The mockery of the Jewish king, Agrippa I, by the populace of Alexandria, a few years later, which furnishes a very striking parallel to the incident recorded in the Gospels (Schürer, GJV4, I, 497), is directly connected by Philo with the mimics. The subject is very ably discussed by a German scholar, Hermann Reich, in a learned monograph, Der König mit der Dorfkrone (1905). Certain things are obvious, if course, unattainable, but it seems at least fairly probable that the rude Syrian soldiers, who were no doubt in the habit of attending the theater, may have been echoing some mimic play in their mock hommage to "the king of the Jews."

LITERATURE—In addition to works already mentioned see for the whole subject: arts. "Games" in Smith, DB; JDB, large and small; EB; JER, art. "Spiele" in Winer, KDB, and Richma; and esp. König, "Spiele bei den Hebräern;" RB. On the games of Greece and Rome see arts. in Smith's Dict. of Antiquities; "Amphitheaterium," "Circus," "Olympia," "Stadium," etc.

WILLIAM TAYLOR SMITH

GAMMADIM, gam'ma-dim (גָּמאָdatasetn, gammadhtm): The word occurs only in Ezek 27 11, in AV in form "Gammadim," in ERV "Gammadim." In ARV, as also in ERV, it is rendered "valorous men." Some think a proper name is required, but identification is not possible, and the meaning remains doubtful.

GAMUL, ga'mul (גָּמֻל, gamul), "weaned": The head of the 22d of the 24 courses of priests inaugurated by David (1 Ch 24 17).

GANGRENE, gan'grën (גָּגִּרְנָה, gāgīnāh, pronounced gāgīnā), AV canker: The name was used by the old Gr physicians for an eating ulcer which corrodes the soft parts and, according to Galen, often ends in mortification. St. Paul compares the corrupting influence of profane babbling or levity, in connection with subjects which ought to be treated with reverence, to this disease (2 Tim 2 17). The old Eng. word "canker" is used by 16th- and 17th-cent. authors as the name of a caterpillar which eats into a bud. In this sense it occurs 18 t in Shakespeare (e.g. Midsummer Night's Dream, II, ii, 3). The canker-worm mentioned 6 t by Joel and Nahum is probably the young stage of Accratio peregrinum, a species of locust. Cankered in Jas 5 3 AV means "rustled" (Gr kattātai), and is so rendered in RV. In Sus ver 52 Coverdale uses the phrase, "O thou old cankered carle," in Daniel's address to the elder, where RV has "waxed old in wickedness." The word is still used in the Scottish dialect and applied to persons who are cross-grained and disagreeable.

ALEX. MACALISTER

GAP: The tr of γέργ., pereq, "a breach" (Ezk 13 5, "Ye have not gone up into the gaps," RVm "breacheth"), 4:30, "I sought among them, that could build up the wall, and stand in

Foot-Race.

Isthmian Crowns.

Although there is no direct reference in the NT to the intellectual contests in which the Greeks delighted as much as in athletics, the 4. Refer- former cannot be entirely ignored. ences to the The word "theater" (Gr theatron) Theater and occurs 3 t: twice in the sense of "pub- the Drama lie hall" (Acts 19 29-31); and once with a clear reference to its use as a place of amusement: "We are made a spectacle" (1 Cor 4 9). "The drama was strongly dis- countennanced by the strict Jews of Pal, but was probably encouraged to some extent by some of the Jews of the Diaspora, esp. in Asia Minor and Alex- andria. Philo is known to have witnessed the re-
the gap before me for the land"). Said of prophets who failed to stand up for the right and to strengthen and preserve the people.

GAR, gâr: AV for Gas (q.v.).

GARDEN, gâr'd'n (גַּן, gal, גִּנְנָה, ginâh; κέρας, kêros): The Arab. jannah (dim. jannainaht), like the Heb. gannâh, lit. "a covered or hidden place," denotes in the mind of the dweller in the East something more than the ordinary garden. Gardens in Bib. times, such as are frequently referred to in Sem lit., were usually walled inclosures, as the name indicates (Lam 2 6 ARVm), in which there were paths winding in and out among shade and fruit trees, canals of running water, fountains, sweet-smelling herbs, aromatic blossoms and convenient arbors in which to sit and enjoy the effect. These gardens are mentioned in Gen 2 and 3; 13 10; Cant 4 12-16; Ecl 2 5; Ezk 28 13; 31 8; 36 35; Joel 2 3. Ancient Bab, Assyri and Egypt records show the fondness of the rulers of these countries for gardens laid out on a grand scale and planted with the rarest trees and plants. The drawings made by the ancients of their gardens leave no doubt about their general features and their correspondence with Bib. gardens. The Pers. word *pardeš* (παρδέσσον, pardeisos) appears in the later Heb writings to denote more extensive gardens or parks. It is the "orchards" in Ecl 2 5 AV; Cant 4 13. See Paradise.

Such gardens are still common throughout the Levant. They are usually situated on the outskirts of a city (cf Jn 18 12; 19 18), except in the case of the more pretentious estates of rich pashas or of the government seats (cf 2 K 21 18; Est 1 5; 7 7 8; Neh 3 15; 2 K 25 4; Jer 39 4; 52 7). They are inclosed with walls of mud blocks, as in Damascus, or stone walls capped with thorns, or with hedges of thorny bushes (cf Lam 2 6 ARVm), or prickly pear. In nearly treeless countries, where there is no rain during 4 or 5 months, at least, of the year, the gardens are often the only spots where trees and other vegetation can flourish, and here the existence of vegetation depends upon the water supply, brought in canals from streams, or raised from wells by more or less crude lifting machines (cf Nu 24 7). Such references as Gen 2 10; Nu 24 6; Dt 11 10; Isa 1 30; 58 11; Cant 4 15 indicate that in ancient times they were as dependent upon irrigation in Bib. lands as at present. The planning of their gardens so as to utilize the water supplies has be-

**Plan of an Egyptian Garden with House, Temple or Chapel, Vineyard, Tanks of Water or Ponds, and Summer Houses.**—Rosellini.
ers. No doubt the remembrances of his visit to Damascus were fresh in his mind when he wrote. El-Jannah is used by the Moslems to signify the "paradise of the faithful."

Gardens were used as places of sacrifice, esp. in heathen worship (Isa 1:29; 65:3; 66:17). They sometimes contained burial places (2 K 21:18-26; Jn 19:41).

Figurative: The destruction of gardens typified desolation (Am 4:9); on the other hand, fruitful gardens figured prosperity (Na 3:6; Job 8:16; Isa 51:5; 58:17; 61:11; Jer 29:5:28; 31:12; Am 9:14).

James A. Patch

GARDEN, THE KING'S: Mention is made of "the king's garden" in 2 K 25:4; Jer 39:4; 62:7 (fundamentally the same passage), in connection with the flight of Zedekiah from Jerusalem; and again in Neh 3:15. The last passage shows that the "garden" was at the pool of Siloah (RV 'Shelah'), at the mouth of Tyropoeon, near the "fountain gate." This would seem to be "the gate between the two walls which was by the king's garden" of the passages in 2 K and Jer (cf 2 Ch 32:5). On the topography, see Jerusalem; also Robinson, Pal, II, 142. Arnold (in Herzog) thinks the garden is probably identical with "the garden of Uzza" of 2 K 21:18-26.

James Orr

GARDENER, ġār'd-nēr (κηπωρός, κέπουρος): "Gardener" occurs once in the EV (Jn 20:15), the tr of κῆπος and οτρός, "garden" or "keeper." It is likely that the man referred to was the watchman or keeper (Arab. nāfār; Heb nō iq̇r), corresponding to those mentioned in 2 K 27:19; 18:8; Job 27:18, etc., and not one who did the manual labor. It is first recorded in Pal today to set a watchman over a garden during its productive season. See Watchman.

GARDEN-HOUSE (גָּרְדֶּנֶה, bāh ha-gādn): A place mentioned in describing the flight of Ahaziah, king of Judah, from Jehu (2 K 9:27). Probably we ought not to translate the Heb, but take it as a proper name, Beth-Haggan (q.v.). If he fled southward, the town might possibly be Jenin, En-gannim, which see.

Gareb, ga'reb (גָּרֶב, gāreb): One of David's "mighty men of the armies" (2 S 23:38; 1 Ch 11:40), an "Ishrite," i.e. a member of one of the families of Kirath-jearim (1 Ch 2:53). Some, however, read ha-yattirī for ha-yāhīrī, thus making him a native of Jattir. See Ira.

Gareb, ga'reb, THE HILL OF (גָּרֶב, gāreb): A hill in the neighborhood of Jerus, which was one of the landmarks to which the prophet Jeremiah (31:39) foresaw that the city should extend. The site is unknown. Cheyne (EB) would connect this with the "mountain that lieth before the valley of Hinnom westward" (Josh 15:8), but this is too far S.; it is inconceivable that the prophet could have imagined the city extending so far in this direction; most probably the hill was to the N.—the one natural direction for the city's extension—and is now incorporated in the modern suburb. E. W. G. Masterman

Garzin, garā'zin. See Gerizim.

Garland, gar'land (גָּרְדֶּנֶּא, šādēma, "wreath"): Mentioned only in Acts 14:13, where it is said that the priest of Jupiter brought oxen and garlands unto the gates with which to offer sacrifices unto Barnabas and Paul. The rendering "oxen and garlands," instead of "oxen garlanded," seems to imply that the garlands were for the priests and altar and worshippers themselves, as well as for the victims sacrificed. Only occasionally did the Hebrews use such ornaments for themselves, and that almost altogether in their later history. See Crown.

Garlic, gār'lik (גָּרְלִיק, šāhm, used only in pl. גָּרְלֵי, šāhim; cf Arab. ǧār, ǧārām): One of the delights of Egypt for which the Israelites in the Wilderness longed (Nu 11:5); we know from other sources that, though originally a product of Central Asia, garlic was known to the ancient Egyptians. It is the bulb of Allium sativum, N.O. Liliaceae, and is cultivated all over the Orient. It is eaten cooked in stews; its disagreeable penetrating odor is in evidence in the houses and on the breath of most Orientals. A bulb of garlic, hung over a bed or over the door of a house, is a powerful charm against the evil eye and other malign influences.

Garment, gār'ment. See Dress.

Garmite, gār'mit (גָּרְמִית, garmites): A gentile name applied to Keilah in 1 Ch 4:19. The reason for this is not known.

Garnier, gār'ner (גָּרְנֶר, 4arners, derived from גאר, "to gather," occurs in Ps 144:13; 26:11. In Joel 1:17. In the NT apothēkē is twice trd "garner" (Mt 3:12; Lk 3:17). The same is trd "barn" in Mt 6:26; 13:30; Lk 12:18-24.

Garnish, gārn'sh (גָּרְנִישׁ, sippādāh, garish): The word is used twice in the OT. In 2 Ch 3:6, sippādāh means "to overlay," or "to plate." Thus he "garished" the house or "overlaid" it, "studded" it, with precious stones, and thus adorned and beautified it. In Job 26:13, sippāridāh is a fem. noun meaning, "fairness," "beauty," "brilliance." "By his Spirit the heavens are garnished," i.e. the clouds are driven off by the wind or breath of Jeh and the sky made bright and clear.

In the NT (Mt 12:44; 23:29) the word kosmēō means "set in order," "make ready," "adorn," etc. In Mt 26:7 it is trd "trimmed," and in Rev 21:19 "adorned." J. J. Reeve

Garrison, gār'is-n. See War.

Gas, gas (Gās, Gās): Named among the "sons of the servants of Solomon" (1 Esd 5:34); not mentioned in the lists of Ezr and Neh.

Gashmu, gas'hmūt, gas'mōt (גָּשִׁמִּי, gashmōt): A form of the name Gashmē (q.v.), found in Neh 6:6 (cf ver 1), "And Gashmu said it." But to BDB the same termination -u is found in Nabataean proper names.

Gatam, gā'tam (גָּתַמ, ga'tam): An Edomite chief, grandson of Esau (Gen 36:11-16; 1 Ch 3:36).

Gate, gāt (Heb normally [over 300 t] Tradable; occasionally רְצָה, delete, prop. "gateway" [but of Dt 3:5]; elsewhere the gateway is נַחֲלָה, pethah [as esp. Gen 19:6]; Aram. רֲכָת, 'ra; Gr ῥταῖον, pōlēn, πόλις, pōlē; ERV and AV add πόλις, pōlē, "threshold," in 1 Ch 9:19-22; and AV adds πόλις, "double-door," in Isa 45:1; פֶּסַח, πύλη, "door," Acts 3:2):

(1) The usual gateway was provided with double doors, swung on projections that fitted into sockets

Gar
in the silt and lintel. Ordinarily the material was wood (Neh 2 3 17), but greater strength and protection against fire was given by plating with metal (Ps 107 16; Isa 45 2). Jos (BJ, V, v, 8) speaks of the little metal doors of the Beautiful Gate (Acts 3 2) as a very exceptional thing. Some doors were solid slabs of stone, from which the imagery of single jewels (Isa 54 12; Rev 21 21) was derived. When closed, the doors were secured with a bar (usually of wood), Nah 3 15, but sometimes of metal, 1 K 4 13; Ps 107 16; Isa 45 2), which fitted into clamps on the doors and sockets in the post, uniting the whole firmly (Jgs 16 3). Sometimes, perhaps, a portcullis was used, but Ps 24 7 refers to the enlargement or enrichment of the gates.

As the gate was sep. subject to attack (Ezk 21 15, 22), and as to "possess the gate" was to possess the city (Gen 22 17; 24 60), it was protected by a tower (2 S 15 24 33; 2 Ch 14 7; 26 9), often, doubtless, overhanging and with flanking projections. Sometimes an inner gate was added (2 S 18 24). Unfortunately, Pal gives us little monumental detail.

GATE, EAST: The expressions are found in Ezk: "Even the gate that looketh toward the east" (43 1); "The gate whose prospect is toward the east" (ver 4); but the idea of a gate on the eastern side as the principal entrance to the court of the sanctuary goes back to the days of the tabernacle (Ex 27 18 16). In addition to its use as admitting to the sanctuary inclosure, it may be presumed, in analogy with the general mode of the administration of justice, to have been the place where in earlier times cases were tried which were referred to the jurisdiction of the sanctuary (cf Ex 18 19 22; Dt 17 8; 19 16.18; Nu 27 23, etc.)

In Ex 27 13 16 the "gate" by which the congregation entered the tabernacle is carefully described. An embroidered screen of the 1. The three sacred colors (blue, purple and Tabernacle scarlet), 20 cubits in width, hung from 4 pillars (really 5 pillars, 6 cubits apart, on the reckoning see Tabernacle), in the center of the E. side of the tabernacle court. This is further alluded to in Nu 4 26, "the screen for the door of the gate of the court."
"gath of Nicanor" of the Mish (Mid., i.4), and "Corinthian Gate" of Jos (BJ, v, v.3), but authorities are divided as to whether this gate was situated at the entrance to the women's court on the E., or was the gate reached by 15 steps, dividing that court from the court of the men. The balance of recent opinion inclines strongly to the former view (cf. Kennedy, "Problems of Herod's Temple, 182). Others take the opposite view (Waterhouse, in Sacred Sites of the Gospels, 110), or leave the question open (thus G. A. Smith, Jerusalem, II, 212). See Temple, Heron's. The gate itself was of unusual size and splendor. It received the name "Nicanor" from its being the working, or having been constructed at the expense, of an Alexandrian Jew of this name. Lately an ossuary was discovered on Mt. Olivet bearing the Gr inscription: "The bones of Nicanor the Alexandrian, who made the doors." Its other name, Corinthian, refers to the costly material of which it was constructed—Corinthian bronze. Jos gives many interesting particulars about this gate, which, he tells us, greatly excelled in workmanship and value all the others (BJ, v, v.3). These were plated with gold, or silver, and thickly set with gems. It was larger than the other gates; it was 50 cubits in height (the others 40); its weight was so great that it took 20 men to move it (BJ VI, vi.3). Its massiveness and magnificence, therefore, well earned for it the name "Beautiful."

W. Shaw Caldercott

GATE, VALLEY: In Neh 2 13 AV, "gates of the valley." See Jerusalem.

GATH, gath (גת, gath; LXX Γαθ, Ἄθ, "winepress"): One of the five chief cities of the Phils (Josh 13 3; 1 S 6 17). It was a walled town (2 Ch 26 6) and was not taken by Joshua, and, although many conflicts took place between these large cities and its people, it does not seem to have been captured until the time of David (1 Ch 18 1). It was rendered famous as the abode of the giant Goliath whom David slew (1 S 17 4), and other giants of the same race (2 S 21 18-22). It seems to have been destroyed after being taken by David, for we find Rehoboam restoring it (2 Ch 11 8), and Abijah his son (1 K 15 18). It was, however, by the Philistians. When we read that Uzziah took it and razed its walls (26 6), but it must have been restored again, for we find Hazael of Damascus capturing it (2 K 12 17). It seems to have been destroyed before the time of Amos (Am 6 2), and is not further mentioned in the OT or Mace, except in Mic 1 10, where it is referred to in the proverb, "Tell it not in Gath" (cf. 2 S 1 20). Since its destruction occurred, probably, in the middle of the 8th cent. BC, it is easy to understand why the site has been lost so that it can be fixed only conjecturally. Several sites have been suggested by different explorers and writers, such as: Tell es Sāh, Beil Jibrin, Khurbet Jedadiyeh, Khurbet Abu Geith, Jennatu and Yebna (see PEPS, 1871, 91; 1875, 42, 144, 194; 1880, 170-71, 211-23; 1886, 200-202). Tradition in the early centuries AD fixed it at 5 Rom miles N. of Eleutheropolis (Beil Jibrin, toward Lydda, which would indicate Tell es Sāh as the site, but the Crusaders thought it was at Jannma (Yebna), which richly erected the candle of Bethlehem, but the consensus of opinion in modern times fixes upon Tell es Sāh as the site, as is to be gathered from the references cited in PEPS above. The Bib. notices of G. would indicate a place in the Phili plain or the Shephelah, which was fortified, presumably in a strong position on the border of the Phili country toward the territory of Judah or Dan. Tell es Sāh fits into these conditions fairly well, but without other proof this is not decisive. It is described in SWP, II, 240 as a position of strength on a narrow ridge, with precipitous cliffs on the N. and W., connected with the hills by a narrow neck, so that it is thrust out like a bastion, a position easily fortified. In 1144 Fulke of Anjou writes that there was a castle called Blanchegarde (Alba Specula). The writer on "Gath and Its Worthiness" in PEPS, 1886, 200-204, connects the name Sāh with that of the giant Saph (2 S 21 18), regarding him as a native of Gath, but the most direct evidence from early tradition connecting Tell es Sāh with Gath is found in a MS said to be in the library of the Patriarchate of Jerusalem, which informs us that Catheroearum was situated on a mountain called Telesaphien or Teleaphy, which is clearly Tell es Sāh. Catheroearum must be the Lat for "camp of Gath" (PEPS, 1906, 303). H. Porren

GATHER, gath'ar (גַּת, ἰδαφ, ἐπισυνάγω, Καταρχαὶ; κολάσια, κολάζω, κολασώ): "Gather," trans. "to bring together," "collect," etc; and intran. "to come together," "seem," etc. It occurs frequently and represents many Heb and Gr words. It is the tr of ἰδαφ, "to bring together," in Jos 6 9, AVM "gathering host"; Ps 27 10, AVM "The Lord will gather me"; of Nu 12 14-15; Isa 12 12 AVM. The phrases "gathering these unto the man," etc., occurs frequently and is used to the Divine "gathering" or restoration of Israel (Dt 30 3; Neh 1 9; Ps 106 47; Isa 43 5, etc; Ezek 20 34, etc; Hos 8 10; Mic 2 12; Zeph 3 19,20; Mic 10 8,10); figuratively, Isa 40 11, "He shall gather the lambs with [RV "in"] his arm" (cf Ps 27 10 AVM); sometimes it denotes bringing together for punishment or destruction (Mic 4 12), "He hath gathered them as the sheaves to the threshing-floor.

In the NT we have συνάγω, "to lay together," "to collect," (Mt 22 29:30:40; 41:43; may be "or bring together"); "to gather," "to collect" (25 26, "seek returns"); Jn 4 36, "fruit unto life eternal"); επισυνάγω, "to lead or bring together" (Mt 23 37, "even as a hen gathereth her chickens"); anephalaiomai, to sum up under one head; recapitulate (Eph 1 10). It is used in a general sense of "to gather together in one all things in Christ," RV "to sum up all things in Christ"; of 2 14; in Rom 13 9 the pass. is το εἰς briefy comprehended," RV "summed up.

"To gather," in the sense of "to infer," occurs in Acts 16 10 as the tr of συμβαίνειν, "to bring together" (here, in mind), "assuredly gathering," RV "concluding" (of 9 22, "proving").

Gatherer occurs in Am 7 14 as the tr of בָּלַע, from balas, "to cultivate figs or sycamores, a gatherer of sycamore fruits"; RV "a dresser of a sycamore-tree" ("a nipper of sycamore figs, i.e. helping to cultivate a sort of figs or mulberries produced by the real sycamore tree" [used only by the poorest], which requires nipping in the cultivation, perhaps an occupation of shepherds; Vulg. "vintager").

Gathering is the tr of επισυνάγω, "leading together unto" (2 Thess 2 1), "our gathering together unto him"; in 1 Cor 16 2 we have "gathering" (λόγια from λογία) in the sense of a collection of many, RV "collection," an AV in ver 1.

"Gather," etc. occurs frequently in Apoc., e.g. "will gather us all the nations" (Tit 3 10); "gather them together" (1 Macc 9 7; 10 8); "Gather together, our dispersion," etc. (seeActs 13 26:28; 14 23:27; "gathered to his fathers")
Gath-hepher

Gazites

presetteth, prs tón lón autw, RV “people.” Job 16:22; Bel ver 1, lódo patetra, RV “gathering together;” RV “gathering in the sense of a collection of money.” (12:43), RV “collection.”

Among the changes in RV we have “hold firm” for “gather them together” for “Gath being one way or other” (Ezk 21:16 m. “Make thyself one”); for “gathering blackness” (Nah 2:10) to waxed pale; for “gathering together” (Job 11:10) “call unto judgment,” m “Heb call an assembly;” for “even as a himbeth gather her brood” (Lk 11:4) “gathers her own brood”; for “as the partridge sitteth on eggs and hatcheth them not,” ARV “that sitteth on eggs which hatcheth not its own young which he hath not brought forth,” text of ERV and AVM (Jer 17:11).

W. L. Walker

GATH-HEPHER, gath-hepher (גָּתְ-הַפֶּר, gath ha-hepher, “winepress of the pit”): A town on the boundary of Zebulun (Josh 19:13); AV in error, “Gittath-hepher,” the birthplace of the prophet Jonah (2 K 14:25). Jerome (Comm. on Jon) speaks of Gath as an inconceivable village, about 2 miles from Sepphoris on the Tiberias road, where the tomb of Jonah was shown. Benjamin of Tudela says that Jonah the son of Amittai the prophet was buried “in the mountain” near Sepphoris (Bohn, Early Travels in Pal., 88). These indications agree with the local tradition which identifies Gath-hepher with el-Meshed, a village with ancient ruins on a height N. of the road as one goes to Tiberias, about 2 miles from Nazareth, and half a mile from Kefr Kannah.

W. Ewing

GATH-RIMMON, gath-rimmon (גָּתָּר-i'mmon, “winepress of Rimmon”):

(1) A city in the territory of Dan named with Bene-berak and Me-jarkon, in the plain not far from Joppa (Josh 19:45), assigned to the Kohathite Levites (21:24), reckoned to Ephraim in 1 Ch 6:89. It is mentioned it 2 Macc 16:18; is a minor town near the Jezreel Valley, on the way to Dipsysus. This, however, is too far to the S. More probably it is identical with the “Gath” which Omom places between Antipatris and Jamnia. It is not identified.

(2) A town in the territory of Manasseh, W. of Jordan, given to the Levites (Josh 21:25). There is nothing to indicate the position of the place, and there is much confusion in the writing of the name: LXX A, “Batthas”; B, “Jebatha.” In 1 Ch 6:70 it is replaced by “Bileam,” i.e. Bileam (q.v.).

W. Ewing

GAULONITIS, gôl-on'î-tis. See Golan.

GAULS, gôl (Gālōn, Gaalat): Galatia in Asia Minor is literally the Gallia of the East; its inhabitants are called Galli by Rom writers, just as the inhabitants of ancient France are called Galatai by Gr writers. In some MSS of 2 Tim 4:10, 11, Gallian is read for 1s Galatian. The emigration of the Gauls from Europe and their settlement in the central region of the peninsula of Asia Minor are somewhat obscure subjects, but the ancient authorities leave no doubt of the main facts. In 1 Mac 6:21 it is difficult to say whether Judas Maccabeus is referring to the Gauls of Europe or the Gauls of Asia Minor. Both became finally subject to the Romans, and about the same time. It was in 191 BC that Gallia Cisalpina was reduced to the form of a Roman province, and in 189 BC occurred the defeat of Antiochus, king of Asia. Methathas (Jer 89:6) “scattereth gathering to the Gauls in the N. of Italy, from the circumstance that they are mentioned as being under tribute to the Romans, and also from their mention in connection with Spain. Not much, however, can be argued from this, as the names of the Gauls are used as synonyms of the Galatians, and the defeat of Antiochus is mentioned practically in the same connection.

In 2 Macc 8:20 the reference is without doubt to the Asiatic Gauls or Galatians, as they are more commonly called. In the Macedonian period they were restless and fond of war, and often hired themselves out as auxiliaries to the Asiatic kings.

J. Hutchison

Gaza, gâ'za (ג'זָּה, ’azzaḥ, “strong”); LXX Γάζα, Gáza; Arab. Gâza, Ghazza): One of the five chief towns of Philistia and probably the oldest, situated near the coast in lat. 31° 30′ and about 40 miles S. of Jaffa. It is on a hill rising 60 to 200 ft. above the plain, with sand dunes between it and the sea, which is about 21 miles distant. The plain around is fertile and wells abound, and, being on the border of the desert between Syria and Egypt and lying in the track of caravans and armies passing from one to the other, it was anciently a place of importance. The earliest notices of it are found in the records of Egypt. Thothmes III refers to it in the account of his expedition to Syria in 1485 BC, and it occurs again in the records of the expedition of Seti I in 1313 BC (Breasted, History of Egypt, 286, 409). It occurs also in the early catalogue of cities and tribes inhabiting Canaan in the earliest times (Gen 10:19). Josua reached it in his conquests but did not take it (Jos 10:41; 11:22). Judah captured it (Jgs 1:8) but did not hold it long, for we find it in the hands of the Philistines in the days of Samson, whose exploits have rendered it noteworthy (16:1-3.21.30). The hill to which he carried off the gate of the city was probably the one now called el-Muntar (“watch-tower”), which lies S.E. of the city and may be referred to in 2 K18:8, “from the tower of the watchmen to the fortified city.” G., with the other chief towns, sent a trespass offering to Jeh when the ark was returned (1 S 6:17). Hezekiah defeated and pursued the Philistines to G., but does not seem to have captured it. It was taken by Sargon in 720 BC, in his war with Egypt, since Khunun, the king of G., joined the Egyptians and was captured at the battle of Raphia (Rawlinson, Ancient Monarchies, II, 142). It was probably destroyed (see Am 1:7). It was certainly dismantled by Alexander the Great in 332, when it dared to resist him. It was then exceedingly strong, verifying its name, and was most bravely defended, so that it took Alexander two months to reduce it. He put to death all the men and sold the women and children as slaves (Grote, History of Greece, XI, 467 ff). It was restored, however, and we learn that Jonathan forced it to submit to him (Jos, Ant, XIII, v. 5; 1 Macc 11:62), and Alexander Januaceus took it and massacred the inhabitants who escaped the horrors of the sack. (Ant XIII, xiii, 3). Pompey restored the freedom of G. (ib, XIV, iv, 4), and Gabinius rebuilt it in 57 BC (ib, XIV, v. 3). G. is mentioned only once in the NT (Acts 8:26), in the account of Philip and the Ethiopian. In the 2d and 3d cents. A.D. it became a center of Gr commerce and culture, and pagan influence was strong, while the church founded there was struggling for existence. Many martyrs there
testified to the faith, until finally, under Theodosius, Christianity gained the supremacy (HGH, 12th ed., 188). It fell into the hands of the Arabs in 634 AD, and became and has remained a Moslem city since the days of Saladin, who recovered it from the Crusaders in 1187, after the battle of Hattin. It is now a city of some 20,000 inhabitants, among whom are a few hundred Christians. See also AAZAH.

H. PORTER

GAZARA, ga-zä'ra (Ταφία, Gazara, Ταφέα, Gazérä): A fortress of great strength in Judaea, which figured often in the Maccabean wars. To this place Judas pursued Gorgias (1 Mac. 4:15). It was fortified by the Gr general Bacchides (9:52; Ant. XIII, i, 3). It was captured by Simon Maccabaeus, who turned out the inhabitants and purified the city. He built here a palace for himself, and appointed his son John commander of his army (1 Mac 13:43 fl). A different account of this occurrence is given in 2 Mac. 10:32 ff, where the capture is attributed to Judas. The narrative here, however, is inspired by antagonism to Simon because he had assumed the high-priesthood.

The fortress is identical with Tell Jeser, the ancient Gezer (q.v.). It is interesting to note that recent excavations have uncovered the ruins of Simon's palace (PEFS, 1908, 265). W. Ewing

GAZATHTITES, gē-zath'tis (גַּצות), uzāthāmim: The inhabitants of Gaza (q.v.) (Josh 13:3 AV), rendered "Gazites" (Jgs 16:2). GAZELLE, ga-zel' (גּזֵל, gēhā, and fem. גּזֶלֻת, gēluṯ; cf Taphē, Tabithā [Acts 9:36], and Arab. غزال, gazāl; cf Gazāl, Taphē). The word "gazelle" does not occur in AV, where ġēhā and ġēluṯ, in the 16 passages where they occur, are uniformly tr "roe" or "roe-buck." In RV the treatment is not uniform. We find "gazelle" without comment in Deut 12:15; 22:14; 16:22; 1 K 4:23. We find "roe," with marginal note "or gazelle," in Prov 6:5; Cant 2:7,9;17; 4:5; 8:14; 26:5; 35:17; 54:18; Jer 12:15; 49:21.

The gazelle is sometimes called gazāl or even wul', which is the proper name of the Pers wild goat.

The gazelle is an antelope belonging to the bovine family of the even-toed ruminants. There are more than twenty species of gazelle, all belonging to Asia and Africa. The species found in Syria and Pal is the Dorcas gazelle (Gazella dorcas). It is 2 ft high at the shoulders. Both sexes have unbranched, lyrate, ringed horns, which may be a foot long. The general coloration is tawny, but it is creamy white below and on the rump, and has a narrow white line from above the eye to the nostril. Several varieties have been distinguished, but they will not bear elevation to the rank of species, except perhaps G. meridii, a form of which a few specimens have been obtained from the Judaean hills, having distinctly different horns from those of the common gazelle. The gazelle is found singly or in small groups on the interior plains and the uplands, but not in the high mountains. It is a marvel of lightness and grace, and a herd, when alarmed, makes off with great rapidity over the roughest country (2 S 2:18; 1 Ch 12:8; Prov 6:5; Cant 8:14). The beauty of the eyes is proverbial. The skin is used for floor coverings, pouches or shoes, and the flesh is eaten, though not highly esteemed. See DEER; GOAT; ZOOLOGY.

ALFRED ELY DAY

GAZER, gā'zēr (גֶזֶר), gazër [in pause]. See Gezer.

GAZARA, ga-zä'ra (Ταφήα, Gazera; Ταφέα, Gazérä): (1) A fortress of Judaea (1 Mac 4:15; 7:45); in RV always Gazara (q.v.). (2) Head of a family of temple-servants who returned with Zerubbabel (1 Esd 31:3)—"Gazzam" in Eer 2:48 and Neh 7:61.

GAZEZ, gā'zez (גָּזֶז, gāzēz, "shearer"): (1) A son of Ephah, Caleb's concubine (1 Ch 2:46). (2) A second Gazze is mentioned in the same ver as a son of Haran, another son of Ephah.

GAZING-STOCK, gā'zing-stok: This obs. word occurs twice (1) in Nah 3:6, as the tr. of ךָאֶשׁ (kā'esh), "a sight" or "spectacle" (from ra'āsh, "to look," "see," also "to look down upon," "despise"); "I will . . . make thee vile, and will set thee as a gazzing-stock," as one set up to be gazed at, mocked and despised—a form of punishment in olden times; or "mocking-stock" (2 Mac 7:27). The use of this word is still in use. The Heb word occurs only here and in Gen 16:13; 1 S 16:12; Job 7:8; 33:21, in which place it does not have the same bad meaning; for a similar threatening of Isa 14:16; Jer 51:37. (2) In He 10:32, it is the tr. of theātrizō, "to bring upon the theater," "to be made a spectacle of," "made a gazzing stock both by reproaches and afflictions"; of 1 Cor 4:9, theātron ginomai, where St. Paul says the apostles were "made a spectacle unto the world." AV "Gr theātron." The reference in both instances is to the custom of exhibiting criminals, and esp. gladiators, men doomed to death, in the theaters. "In the morning men are exposed to lions and bears; at mid-day to their spectators, those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death" (Seneca, Ep. vii, quoted by Dr. A. Clarke on 1 Cor 4:9). We are apt to forget what the first preachers and professors of Christianity had to endure.

W. L. WALKER

GAZITES, gā'zīts: Inhabitants of Gaza, who were Philisc when the Israelites came into contact with them (Josh 13:3; Jgs 16:2), but there was an older stratum of population which occupied the
place before the invasion of the Philis, probably of Amorite stock.

**GAZZAM, gaz'am (גָּצָה), gazam, "devouring":** Head of a family of Nethinim who returned from exile (Ezr 2 48; Neh 7 51; 1 Esd 6 31, "Gazaer").

**Geba, ge'ba (גֶּבָּה), geboa, "hill":**
(1) A town on the N.E. boundary of the territory of Benjamin (Josh 18 241), given to the Levites (Josh 21 17; 1 Ch 6 60). It stood on the northern frontier of the kingdom of Judah. Geba and Beersheba marking respectively the northern and southern limits (2 K 23 8). In 2 S 5 25 "Geba" should be altered to "Gibeon," which stands in the corresponding passage, 1 Ch 14 16. In Jgs 20 10.33; 1 S 13 3.16, the Heb reads "Geba," the tr "Gibeah" being due to confusion of the two names. From 1 S 14 5 we gather that Geba stood to the S. of the great gorge, Wady Suweinit, commanding the pass at Michmash. This was the scene of Jonathan's daring enterprise against the Philis, when, accompanied by his armor-bearer, he accomplished an apparently impossible feat, climbing the rocky steep of the gorge to the N. and putting the enemy to flight. There can be no doubt that the modern village of Jeba' occupies the ancient site. It stands to the S. of Wady Suweinit, looking toward Michmash—modern Muskomba—with Seneh, the crest on the southern lip of the gorges, in front of it. The distance from Jerusalem is about 6 miles. It was fortified by Asa with materials that his enemy Baasha had used to fortify Ramah against him (1 K 15 22). It is named by Isaiah in his description of the terrifying march of the Assyrians upon Jerusalem from the N. (10 28 ff.). It appears among the cities which were reoccupied by Israel after the Exile (Ezr 2 26, etc; Neh 11 31).

(2) (Pa'al, Gaibal): Between a fortress so named and Scythopolis (Beitin), Holon, one pitched his camp (Jth 3 10). On the high road that runs through Jenin, and down the Vale of Jezreel to Beisan, about 2 miles to the S. of Sanur, stands the village of Jебa', with which this fortress may be identified. W. Ewing

**GEBAL, ge'bal (geber), gibleh, "border":** Geb'elas, Geb'elas, and Geb'elas, Biblos; Byblos, mod. Jebeil:
(1) An ancient Phoen city, situated on a bluff of the Lebanon, overlooking the Mediterranean. It was one of the principal seaports of Phoenicia, and had a small but good harbor for small ships. It lies in lat. 34°N, nearly, and about 4 miles N. of the river Adonis (Nahr Ibrāhīm). It was regarded as a holy city by the ancients. Philo mentions the tradition that it was founded by Kronos, and was sacred to the worship of Belsis and, later, of Adonis, whose rites were celebrated yearly at the river of the same name and at its source in the mountains, at Aphes (see TAMUR). G. was the center of quite an extensive district, extending from the Elucerus on the N. to the Tanysras on the S., a distance of 60 or 70 miles along the coast. It is mentioned by Josh (13 5) as the land of the Gebalites (q.v.), (AV "Giblites"). The Gebalites are also mentioned in 1 K 5 18 (Hch 32) as aiding in the construction of Solomon's temple. The "el- ders" and the "wise men of" G. are among the workmen employed on Tyrian ships (Ezk 27 9 ARVm). The mention of G. found in the Am Tab, which were composed in the first half of the 14th cent. BC. It had become, in connection with all Phoenicia, a dependency of Egypt in the days of Thothmes III and was under Egypt governors, but, in the reign of Amenhotep IV (Ikhнатon), the Hittites and Amorites from the N. and Khabiri from the S. attacked the territory of G., and its governor wrote letters to Amenhotep, calling for help. There are over 60 of these, describing the desperate condition of the city and of its governor, Ribaddi, who was expelled and took refuge in Beirdi, but afterward regained his capital (G.) to be besieged and lose all his dependencies, and finally to fall into the hands of the enemy. G. afterward became independent, as is shown by the records of Rameses IX (1442-1423 BC) and of Rameses XII, for its king paid the emi saries of the former 7 years in captivity, and treated a trusted agent of the latter with scant civility. Its king at this time was Zakkar-Baal, and kings of G. are mentioned in the Assyry records, one paying tribute to Ashur-nazir-pal (c 897 BC) and another to Sennacherib (705-680). The latter king was Uru-melek, and kings of G. are mentioned in connection with other Phoen cities under Pers rule. The city submitted to Alexander the Great without opposition, and furnished a fleet to aid him in the siege of Tyre (332). Strabo refers to it as a town of note in the days of Pompey (xvi.2.17), and it is frequently mentioned in Phoen (CIS,1) and Assyry inscriptions in the forms Gubal and Gubi (COT, I, 174).

(2) (geber, Gebala, Gebelitis, Gebalitis): A district S.E. of the Dead Sea, which is referred to in Ps 83 (Heb 82) in connection with Malcham, Uru-melek and others, as making a covenant together against Israel (of 1 Mac 5). Robinson (BR, II, 154) found the name Je'dah still applied to this region, and Joe (AvD, II, 1, 2) speaks of a Gebalitis as forming part of Idumaa. It is a hilly region, as the modern name signifies, and includes the towns of Shibuk and Tafsch. H. Porter

**GEBALITES, ge-bal-it-s (גְּבָלִיתִים), go-gibhālim):** Inhabitants of Gebal (q.v.). According to the present text of Josh 13 5, "the land of the Gebalites" was given to Israel as part of its future territory. But it was never occupied by the Israelites. LXX, however, has a very different reading, indicating an early corruption of the text. Perhaps with many modern scholars it is better to read "to the borders of the Gebalities." In 1 K 5 18 AV translates this word "stone-squarers," AVm gives "Giblites," and RV "Gebalites," as words who, with the Gebrites and of Hiram, fashioned the stones for the temple. Here also the text is doubtful, and some by a slight change would read: "and made a border for them" (i.e. for the stones). In Ezk 27 9 the men of Gebal are described as the "callers" of the ships of Tyre and Sidon.

**Geber, geb'er (גֶּבֶר), gebber, "man," "strong one":**
(1) According to 1 K 4 13 AV the father of one of the 12 officers who provided food for Solomon and his household (but here RV "Ben-geber"). His district lay to the N.E. of Jordan.

(2) Another, and the last in the list of Solomon's commissariat officers (1 K 4 19). His district was also E. of the Jordan, but probably to the S. of that named in connection with the official of 19 (RV "Ben-geber"). According to the rendering of EV, he is said to have been "the only officer that was in the land." Unless the text, which presents some difficulties, is corrupt, as some suppose, it probably means that the man was assigned to one official because less able than the others to furnish the required supplies.

**GEBIM, ge'him (גֶּבִים, gibhim, "trenches"):** A place named only in Isa 10 31. Some would place it at Jebaa, identifying it with the Geba of
Euebius, 5 Rom miles from Gophna (modern Jifneh), on the way to Shechem. Its place, however, in the order of names, after Asaph, seems to point to some position S. of that village, to the N.E. of Jerus.

GECKO, gek' (RV for "g'dhalyah, only in Lev 11:30; LXX ἀγαλα, magal, "shrew mouse" or "field mouse"; AV ferret): Probably a shrew or a field mouse. See FERRET; LIZARD; SPIDER.

GEDALLAH, ged-a-la'h (גדרל), g'dhalyah, except in 1 Ch 25:3.9 and Jer 38:1, where it is גדרל, g'dhalyahu, "Tahliu is great");

1. His Appointment who had been left in the land to be as Governmental messengers and husbandsmen (2 K 25:25-25; Jer 39:14; 40:5-16; 41:1-18).

2. His Conductor had been appointed governor in Judah, came with Ishmael, Jananu, and other officers at their head, to Wise Rule Gedaliah at Mizpah (2 K 25:23-24; Jer 40:7-10). The governor assured them that they need not have fear of vengeance from their conquerors, and promised them on oath protection and security, if they would remain and cultivate the land and become the peaceful subjects of the king of Babylon. This assurance led to a general gathering around Gedaliah of refugees from all the neighboring countries (Jer 40:11-12). For two months (some think longer) Gedaliah's beneficent and wise rule did much to consolidate affairs in Judah and to inspire the feeble remnant of his countrymen with hope and heart and hope.

But evil spirits were at work against him. Baalish, king of Ammon, had determined upon his life (Jer 40:13-16). The peaceful and popular rule which was being established the way of the accomplishment of Assassination any plan of conquest he entertained. Baalis found a ready instrument for his murderous design in Ishmael who, as one of royal birth and in the council of the king (41:1), his doublet jealously of the man who had been chosen governor in preference to himself. Gedaliah was informed by Johanan and the other captains of the plot to assassinate him, and Johanan at a private interview expressed to him a strong desire to go himself and slay Ishmael secretly, declaring that the safety of the Jews depended upon the life of the governor. But Gedalia refused to allow Johanan to anticipate his enemy, believing, in the generosity of his heart, that Ishmael was an act of treachery (41:1). He soon found, however, that his confidence had been badly misplaced. Ishmael, with ten of his companions, came on a visit to him to Mizpah, and after they had been hospitably entertained they fell upon their good host and murdered him, with all the Jews and the Chaldaean soldiers whom he had with him for order and protection (2 K 26:25; Jer 41:1-3). They then cast the bodies of their victims into the cistern which Asa had made (ver 9). Ishmael was pursued and overtaken by Johanan, but he succeeded in effecting his escape to the Ammonites (vs 11-15). Then Johanan and the other captains, afraid lest the Chaldaeans should avenge upon them the murder of the governor (vs 18-18), and against the earnest entreaties of Jeremiah (ch 43), fled to Egypt, taking the prophet and the Jewish remnant with them (43 5-7). In memory of the date of Gedaliah's assassination the Jews kept a fast (which is still retained in the Jewish calendar) on the 3d day of the 7th month, Tishri (Zec 7:5; 10:1).

The narratives reveal Gedaliah in a very attractive light, as one who possessed the confidence alike of his own people and their conquerors;

4. His Character whose kindly nature and generous disposition would not allow him to think evil of a brother; a man altogether worthy of the esteem in which he was held by succeeding generations of his fellow-countrymen.

(G'rhalyah): Son of Jeduthun, and instrumental leader of the 2d of the 24 choirs in the Levitical orchestra (1 Ch 25:3.9).

A priest of the "sons of Joshu," in the time of Ezra, who had married a foreign woman (Ezr 10:18). (4) (g'dhalyah): Son of Pashhur (who beat Jeremiah and put him in the stocks, Jer 20:1-6), and one of the chiefs of Jerus who, with the sanction of the king, Zedekiah, took Jeremiah and let him down with cords into a cistern where he sank in the mud (38:1-6).

(5) Grandfather of Zaphaniah the prophet, and grandson of Hezekiah, probably the king (Zeph 1:1).

GEDDUR, ged'ur (גדר), Geddor: Head of a family of temple-servants (1 Esd 5:30), corresponding to Gahar of Ezr 2:47 and Neh 7:49.

GEDEON, ged'e-on (He 11:32 AV). See Gideon.

Gedera, ged'ra (גדרה, ged'ra): A royal city of the Canaanites taken by Joshua along with Lachish, Ekron, Gezer, Debir and Hormah (Josh 12:13). It may be the town called 'Bedetha' in the list of N.E. of Judah, and the birthplace of Baal-hanath, who had charge of David's olives and sycomores (27:28), unidentified.

GEDERATH, ge-de'ra (גדרת, ged'ra): Inhabitant of Gedera, which see (1 Ch 27:28).

GEDEROTH, ge'der-roth (גדרות, ged'roth): A town in the Shephelah of Judah, named with Socoh, Azekah, Shaaraim and Adithaim (Josh 15:36). In 1 Ch 4:20 RV reads, "the inhabitants of Netaim and Gedera", for AV, "those that dwell among plants and hedges." It is probably represented by Khurbet Jadreth, about 3 miles S.W. of Gezer. "Gederathite", applied to Joab (12:4), probably meant an inhabitant of this place.

GEDERITE, ge-de'ri-te (גדרית, ged'ri-te): Inhabitant of Gedera, which see (1 Ch 27:28).
Gederothaim, ged-er-oth’-a-im (גדרותAIM, gederōthayim, “place of inclosures”): Stands as the 15th in a list which professes to give only the names of 14 cities in the Judæan Shephelah (Josh 15:36). AV’s suggests that we might read “or” for “and” after Gederah, but this is impossible. LXX reads, “and its cattle shelters.” Probably, however, the name has arisen by dittography from the preceding Gederah (q.v.).

Gedor, gĕ’dor (גדר, gadar; B, Tib’ĕp, Gedōr, A, Tib’ĕp, Gedor): (1) A town in the mountains of Judah, named with Halul and Beth-zur (Josh 15:58). It seems to be referred to by Eusebius as Gadeira (Onom, s.v.), which he identifies with Gadorah (Jerome calls it Gadora), a village in the borders of Jerus, near the terebinth. It is probably represented today by Krähelet Jadur, about 7 miles N. of Hebron (PFH, III, 313, Sh XXI). (2) Among the Benjamites who joined David at Ziklag were the sons of Jerahmeh of Gedor (1 Chr 12:7). No trace of this name is found in the territory of Benjamin. It may be identical with (1). (3) The Simeonites are said to have gone to the entering in of Gedor in search of pasture for their flocks. They snorted and expelled the Meumim, “and dwelt in their stead” (1 Chr 4:39 fn). Here LXX reads Gerar, and this is probably correct. (4) A family in Judah (1 Chr 4:4). (5) An ancestor of Saul (1 Chr 8:31).

GE-HARASHIM, gē-hār’-āshīm (גֵּהֶרֶשֶים, gē’ harāšīm): In 1 Chr 4:14, AV renders “valley of Harashaim.” In Neh 11:35, EV renders “valley of craftsmen”; here it is named with Lod and Ono. Something of the name perhaps survives in Kâhrēt Hirsa, E. of Lydda.

GEhazi, gĕ-hā’-zi (גֶּחֶזַי, gêhāzêt, except in 2 K 4:31; 6:25; 8:4,5, where it is גֶּזַּי, gēzāy, perhaps “valley of vision”): The confidential servant of Elisha. Various words are used to denote his relation to his master. He is generally called Elisha’s “boy” (מַע, ma’ar), servant or personal attendant; he calls himself (6:25) his master’s servant or slave (מְנִיצָה, mēnīzāh), and if the reference be to him in 43 RVn, he receives the designation “minister” (רַב, rab, of chief of Elisha’s household).

Mention is made of him on three different occasions. He is first brought under notice in the story of the wealthy Shunammite (2 K 4:8–37) who provided in her house special accommodation for Elisha, service which suited his simple tastes, and of which he availed himself as often as he passed that way. By command of his master, Gehazi called the Shunammite, that she might be reminded by the display of her liberality in food and clothing to repent of her iniquity. When on the death of her child the Shunammite sought out the man of God at Carmel, and in the intensity of her grief laid hold of the prophet’s feet, “Gehazi came near to thrust her away” (ver 27)—perhaps so much from want of sympathy with the woman as from a desire to protect his master from what he considered a rude importunity. Then Elisha, who had discovered of himself (ver 27), from what the woman had said (ver 28), the cause of her sorrow, directed Gehazi, as a preliminary measure, to go at once to Shunem and lay his staff upon the face of the dead child. Gehazi did so, but the child was “not awaked.”

In this narrative Gehazi appears in a favorable light, as a willing, efficient servant, jealous of his master’s honor; a man of quick observation, whose advice was worth asking in practical affairs. Gehazi, however, reveals himself in a different character in connection with the healing of Naaman (2 K 5:20–27). As soon as the Syri an general had taken his departure

2. His Grievous with his retinue from the house of Sin Elisha, the covetous spirit of Gehazi, which had been awakened by the sight of the costly presents the prophet had refused, was no longer able to restrain itself. Running after Naaman, Gehazi begged in the prophet’s name a talent of silver ($400 = $2,000) and two changes of raiment. It is contrasted with Elisha’s charity (2 K 5:11), and running after Naaman, Gehazi was not satisfied with the present himself, but urged Gehazi to take two talents and sent two servants with him to carry the money and the garb. When they came to the hill in the neighborhood of the prophet’s house, Gehazi dismissed the men and concealed the money. Thereafter, with a bold front, as if he had been attending to his ordinary duties, he appeared before his master who at once inquired, “Whence, Gehazi?” (Heb). On receiving the ready answer that he had not been anywhere, Elisha, who felt sure that the suspicion he entertained regarding his beloved servant, his very “heart” (ver 26), was well grounded, sternly rebuked him for the dishonor he had brought upon God’s cause, and called down upon him and his family forever the lasthome curse of the Lord, whose treasures he had obtained by his shameful lie. “And he went out from his presence a leper as white as snow.”

By this narrative confidence in Gehazi is somewhat unexpectedly and rudely shaken. The active, zealous servant stands confessed a liar and a thief. Gehazi’s sin branch out in different directions. By his falsehood he deceived Naaman and misrepresented Elisha; he not only told a lie, but told a lie about another man, and that man his master and disreputed Elisha. Gehazi’s soul and his spirit in the Lord’s sanctuary. To the chieftains of his order, Gehazi’s sin is but one more chapter in the history of His grace, a striking proof of the wondrous, “the love of money (which is a root of all kinds of evil” (1 Tim 6:10).

Once more Gehazi is mentioned (2 K 8:1–6) as having been summoned, leper though he was, by King Jehoram to give him an account of all the great things Elisha had done. Probable And when he came to the story of the Repentance restoration of the Shunammite’s child to life, the woman herself appeared before the king along with her husband. She was reinstated in her house and land of which she had been dispossessed during her seven years’ absence from her native country in a time of famine. Gehazi testified to the identity of both mother and son, with the result the king once more ordered the restoration not only of all her former possessions, but also of all the profits her land had yielded during her sojourn in Philistia.

The appearance and conduct of Gehazi on this occasion gives some ground for the hope that he had repented of his sin and could with the help of the woman as a desire to stuff the truth; and the pleasure he seemed to take in reiterating the wonderful deeds of a master who, though kind and indulgent to a stranger, was hard upon him, may even warrant the belief that in his earlier days there was some good thing in him
toward his master’s God. If also, as has been indicated above, the word used in 4 43 (məšārēth) applies to him—the same as is applied to Elisha (1 K 19 21)—we may be the more readily inclined to see in the history of Gehazi how one besetting sin made of him a place of falling from taking his natural place in the succession of God’s prophets. Let us, however, hope, that though Gehazi became a “lost leader,” “just for a handful of silver,” he was yet saved by a true repentance from becoming a lost soul.

GEHENNA, gē-hēn’a (גֶּהֶנֶּנָ֑א, gē-heänna [see Grimm-Thayer, s.v.]). Gehenna is a transliteration from the Aram. form of the Heb gē-hinnōm, “valley of Hinnom.” This latter form, however, is rare in the OT, the prevailing name being “the valley of the son of Hinnom.” LXX usually translates, where it transliterates the form is different from Gehenna and varies. In the NT the correct form is Γηννα with the accent on the penult, not Γηννα. There is no reason to assume that Hinnom is other than a plain patronymic, although it has been proposed to find in it the corruption of the name of an idol (EB, II, 2071). In the NT (ARVm) Gehenna occurs in Mt 5 22;29.30; 10 10; 18 9; 23 15;33; Mk 9 44;45.47; Lk 12 5; Jas 3 6. In all of these it designates the place of eternal punishment of the wicked, generally in connection with the final judgment. It is associated with fire as the source of torment. Both body and soul are cast into it. This is not to be explained on the principle that the NT speaks metaphorically of the state after death in terms of the body; it presupposes the resurrection. In AV and RV Gehenna is rendered by “hell” (see Eschatology of the NT). That “the valley of Hinnom” became the technical designation for the place of final punishment is due to two causes. In the first place the valley had been the seat of the idolatrous worship of Moledeth, to whom children were immolated by fire (2 Ch 28 3; 33 6). Secondly, on account of these practices the place was defiled by King Josiah (2 K 23 10), and became in consequence associated in prophecy with the judgment to be visited upon the people (Jer 7 32). The fact, also, that the city’s offal was collected there may have helped to render the name apparently extreme and derogatory. To graphically the identification of the valley of Hinnom is still uncertain. It has been in turn identified with the depression on the western and southern side of Jerus., with the middle valley, and with the valley to the E. Cf EB, II, 2071; DCG, I, 586; RP, VI.

GERRHARDUS VOS

GELLOTH, gē-lōth (גֶּלֹ֥ת, gē-lōṯō): This word is used for “districts” or “circuits,” perhaps indicating the different parts subject to the several lords of the Philis (Josh 13 2, AV “borders,” RV “regions”); for the quarter of the Jordan valley where the eastern tribes built the altar of Ed (23 10 f.; AV “border of,” RV “region about,” Jordan); and apparently for the whole of Philistia (Jeo 13 5 AV “coast of Pa‘al,” RV “regions of Philistia”). But in Josh 18 17, it is clearly used as a place-name. Gelloth lay on the boundary between Judah and Benjamin which passed En-shemesh (probably ‘Ain el-Hadid, about 2 miles E. of Jerus.), “and went out to Gelloth, which is over against the ascent of Adummim.” From this point it “went down” toward the plain. The place cannot therefore be identified with Gilgal in the Jordan valley. Some point on the road leading from Jericho to Pal‘al el-Dumm, about 6 miles from Jerus., was probably intended, but no identification is possible.

W. Ewing

GEM, gem (Prov 26 8, ERV “a bag of gems”). See Stones, Precious.

GEMALLI, gē-mali’ (גֵּמָלִי, gēmālī, “camel owner”). Father of the spy Ammiel from the tribe of Dan (Nu 1 32), who was one of those sent by Moses to spy out the land of Canaan.

GEMARA, ge-mā’rā. See Talmud.

GEMARIAN, gem-a-rī’a (גֶּמָרִיא, gēmarı‘ā, ge-maräh, “Jeh hath accomplished”):
1. (Son of Shaphan the scribe, one of the princes, from whose chamber Baruch read Jeremiah’s prophecies to the people. He, with others, sought to stay Jehoiakim from burning the roll (Jer 36 10. 11.12.25).
2. (Son of Hilkiah, one of Zedekiah’s ambassadors to Babylon, by whom Jeremiah sent his letter to the captives (Jer 29 3).

GEMATRIA, gē-mā’tri-a. See Numbers; Games.

GENDER, jen’dér (גֶּדֶר, yādāh, הָֽדָּר, ‘āḥār; yevdē, gēndō; “Gender” is an abbreviation for “gendered”). In Job 38 29 yādāh (common for “to bear,” “to bring forth”) is translated (after Wieliff, RV “The hoary frost of heaven, who hath gendered it?” in “given it birth.” In 21 10 we have ‘āḥār (either the Piłām of ‘āḥār, “to pass over,” etc., or as separate word meaning “to bear,” “to be fruitful”), tr’gəneth, “their bull gendereth, and faileth not,” in Lev 19 19, rāḇhā’, “to lie down with,” is used of cattle gendering. In Gal 4 24 AV we have “Mount Sinai, which gendereth (gwādāh, “to bring forth” to bondage, RV “bearing children unto bondage” (like Hagar, Abraham’s bondwoman), and in 2 Tim 2 23, which “gender strides,” i.e. beget them. W. L. Walker

GENEALOGY, jē-nē-al’o-ji, jē-nē-al’o-ji:
1. Definition
2. Biblical References
3. Importance of Genealogies
4. Their Historical Value
5. Principles of Interpretation
6. Principles of Compilation
7. Sources
8. Principal Genealogies and Lists

LITERATURE

The OT tr* (once, Neh 7 5) the noun סֵרֶא (sērē, sērē ha-yahān, “book of the genealogy”; also tr* a denomination vb. in Hithpael, סֹרֶא (sōrē, “sprout,” “growth” (of family “tree”); סֵרֶא (sērē, hityābēs, “genealogy”); the idea is conveyed in other phrases, as פַּלּוּ וַתַּלְיָה (pālū wa’talīyāh, “book of the generations,” or simply יָדוֹ (yādō, ’āḏāh, “generations.” In the NT it transliterates γενεαλογία, genealogia, “account of descent,” 1 Tim 1 4; Tit 3 9. In Mt 1 1, βίβλος γενεαλογίας, “book of the generation” of Jesus Christ, is rendered in ARVm “the genealogy of Jesus Christ”; a family register, or register of families, as 1 Ch 4 33, etc., the tracing backward or forward of the line of ancestry of individual, family, tribe, or nation; pedigree. In Tim and Tit it refers probably to the gnostic (or similar) lists of successive emanations from Deity in the development of created existence.

According to the OT, the genealogical interest dates back to the beginnings of sacred history. It appears in the early genealogical tables 2. Biblical of Gen 5, 10, 46, etc; in Ex 6 14–27.

References where the sons of Reuben, Simeon and Levi, etc., are given; in Nu 1 26–51, where the poll of fighting men is made on genealogical principles; in Nu 2 2, where the positions on the march and in camp are determined by tribes and families; in David’s division of priests
and Levites into courses and companies (1 Ch 6:9); is referred to in the account of Jeroboam's reign (2 Ch 12:15m, "the words of Iddo, after the manner of genealogies"); is made prominent in Hezekiah's reforms when he reckoned the whole nation by genealogies (2 Ch 31:18; 2 Esdr 2:14); is seen in Josiah's reign when the Reubenites and Gadites are reckoned genealogically (1 Ch 5:17). Zerubbabel took a census, and settled the returning exiles according to their genealogies (1 Ch 3:19-24; 1 Ch 9:17-22; Neh 11:1-22). With the rigid exclusion of all foreign intermixtures by the leaders of the Restoration (Ezr 10; Neh 10:30; 13:23-31), the genealogical interest naturally deepened until it reached its climax, perhaps in the time of Christ and up to the destruction of Jerusalem. Josephus, in the opening of his Life, states that his own pedigree was registered in the public records. Many families in Christ's time clearly possessed such lists (Lk 1:5, etc). The affirmed, reiterated and unquestioned Davidic descent of Christ in the NT, with His explicit genealogies (Mt 1:1-17; Lk 3:23-38); Paul's statement of his own descent; Barnabas' Levitical descent, are cases in point. Davididæae, descendants of David, are found as late as the Rom period, but tradition preserves Macalister's view that he destroyed the genealogical lists at Jerusalem to strengthen his own seat, but more probably they persisted until the destruction of Jerusalem.

Genealogical accuracy, always of interest both to primitive and more highly civilized peoples, was made esp. important by the facts that:

3. Importance of the land was promised to the descendents of Abraham, Isaac, Jacob, that Genealogies the priesthood was exclusively hereditarian; and that the royal succession of Judah lay in the Davidic house, that the division and occupation of the land was according to tribes, families and fathers' houses; and for the Davididæae, at least, that the Messiah was to be of the house of David. The exile and return, which fixed indelibly in the Jewish mind the ideas of monotheism, and of the selection and sacred mission of Israel, also fixed and deepened the genealogical idea, prominently so in the various assignments by fanatical interest at the time of the return. This, those who could not prove their genealogies.

4. Direct historical value of the Scripture genealogies is variously estimated. The critically received chronological data in the late (priestly) strata of the early Historical books, and dates Ch-Ezr-Neh (our Value fullest sources) about 300 BC, holding it to be a priestly reconstruction of the national history wrought with great freedom by the "Chronicler." Upon this hypothesis the chief value of the genealogies is as a mirror of the mind and ideas of their authors or recorders, a treasury of reflections on the geographical, ethnological and genealogical status as believed in at their time, and a study of the effect of naive and exaggerative patriotism dealing with their personal history, their conquest, life, or else, as the extreme instance, a highly interesting example of bold and inventive juggling with facts by men with a theory, in this particular case a priestly one, as with the "Chronicler." To the more conservative among who accept the MT as its face value, the genealogies are a rich mine of histoirical, personal and ethnographic, as well as religious, information, whose working, however, is much hindered by the inevitable corruption of the text, and by our lack of correlative explanatory information. Much interesting illustrative matter may be looked for from such archaeological explorations as those at Gezer and elsewhere under the Pal Exploration Society, the names on the pottery throwing light on the name-lists in Ch, and the similar discoveries on the supposed site of Ahab's palace in Samaria, which also illustrate the conflict between Baal and Jehovah worship by the proportion of the names compounded by Baal or "Jeh" (PEF, 1905, 243, 328; Harvard Theological Review, 1911). In spite of all such illustrative data, however, the genealogies must necessarily continue to present many insoluble problems. A great deal is desideratum in a careful and systematic study of the whole question by some modern conservative scholar endowed with the patience and insight of the late Lord A. C. Hervey, and equipped with the fruits of the latest discoveries. While much curious and suggestive information may be derived from an intensive study of the names and relationships in the genealogies (although here the student needs to watch his theories), their greatest present value lies in the picture they present of the large-hearted cosmopolitanism, or international brotherliness, in the older ones, notably Gen 10, recognizing so clearly that God hath made of one all nations to dwell on the earth; and, as they progress, in the successive selection and narrowing as their lines converge upon the ways of those who could not prove their genealogies.

5. Principles of interpretation connectional suggestion as to their real form. Divergences in different versions, or in different stages, of the same genealogy are therefore to be looked for, with many tangibles to hard to unravel, and it is precisely at this point that analytic and constructive criticism needs to proceed most modestly and restrain any possible tendency unduly to theorize. 

(1) Lists of names necessarily suffer more in transmission than other narratives, notably in Egypt, Gr, and Arab., but also including Romans, Kelts, Saxons, the earliest history naturally being drawn upon genealogical as well as on annalistic lines. A modern tendency to overestimate the likeness and underestimate the unlikeness of the Scripture to its undoubtedly cognate literatures finds in the voluminous artificial genealogical material, which grew up in Arabia after the time of the caliph Omar, an almost exact analogue to the genealogical interest at the time of the return. This, however, is on the assumption of the late date of most of the genealogical material in the older NT books, and rests in turn on the assumption that the progress of religious thought and life in Israel was essentially the same as in all other countries; an evolutionary development, practically, if not theoretically, purely naturalistic in its genesis and progress.

The direct historical value of the Scripture genealogies is variously estimated. The critically received chronological data in the late (priestly) strata of the early Historical books, and dates Ch-Ezr-Neh (our Value fullest sources) about 300 BC, holding it to be a priestly reconstruction of the national history wrought with great freedom by the "Chronicler." Upon this hypothesis the chief...
probable, and is entitled to a certain presumption of correctness. Furthermore, it is extremely difficult to establish a stopping-point for the application of the eponymous theory; under its spell the sons of Jacob disappear, and Jacob, Isaac and even Abraham become questionable. (4) The present quite popular similar assumption that personal details in the genealogy stand for details of tribal history, as, for instance, the taking of a concubine means rather an alliance with, or absorption of, an inferior tribe or clan, is fascinating and far-reaching generalization, but it sticks closely upon the facts. The theory would make of the Scripture an allegorical enigma in which historical personages and events, personified peoples or countries, and imaginary ancestors are mingled in inextricable confusion. (5) Scriptural genealogies are often given a regular number of generations by omitting various intermediate steps. The genealogies of Jesus, for instance, cover 42 generations, in 3 subdivisions of 14 each. Other instances are found in the OT, where the regularity or symmetry is clearly intentional. Indeed Jacob’s 70 descendants, and the 70 nations of Gen 10. This has in modern eyes an artificial look, but by no means necessarily involves violence done to the facts under the genealogists’ purview, and is readily and credibly founded on their conceptions and purposes. The theory that in some cases the requisite number has been built up by the insertion of imaginary names (vide Curtis, ICC, “Chronicles,” 135) has another aspect, and does not seem necessary to account for the facts, or to have sufficient facts to sustain it. See 21 5, (6) below. It involves a view of the mental and moral equipment and point of view of the Chronicler in particular, which would not seem to leave him many shreds of the information of or “real” genealogy, and which sounder criticism will surely very materially modify. (6) Much perplexity and confusion is avoided by remembering that other modes of entrance into the family, clan, tribe or nation obtained than by that by birth: capture, adoption, the substitution of one clan for another just become extinct, marriage. Hence “son of,” “father of,” “begat,” have broader technical meanings, indicating adoptive or official connection or descent, as well as actual conception, bezoar, or removal, including “grandson,” “great-grandson,” etc. Instance Caleb, the son of Jephunneh, of the tribe of Judah, styled (1 Ch 2 18) a descendant of Hezron and son of Hur, but also, in token of his original descent, called (1 Ch 4 14) the son of Perez, and Caleb also mentioned “grandson,” “great-grandson,” etc. Similarly, where in an earlier genealogy a clan or individual is assigned to a certain tribe, and in a later to another, it has been “grafted in.” But while these methods of accretion clearly obtained, the nations freely absorbing neighboring or surrounding peoples, families, or persons, families likewise absorbing individuals, as in American Indian, and many other tribes; yet, as in them, the descent and connection by birth constituted the main line, and in that given credit has the preponderant unless clear facts to the contrary exist. (7) The repetition of the same name in the same genealogy, as in that of the high priests (1 Ch 6 1-15), raises “suspicion” in some minds, but necessarily. It is very natural, and not uncommon, to find grandparents and grandsons, e.g. among the Hebrews, receiving the same name (Lk 1 59). This would be esp. to be expected in a hereditary caste or office like the priesthood. (8) The existence of the same name in different genealogies is not uncommon, and need not cause confusion. (9) The omission of one or many links in the succession, often clearly caused by the desire for symmetry, is frequent where the cause is unknown, the writers being careful only to indicate the connection more or less generally, without feeling bound to follow every step. Tribes were divided into families, and families into fathers’ houses, and families and fathers’ house regularly constituting links in a formal genealogy, while between them and the person to be identified any or all links may be omitted. In similar fashion, there is an absence of any care to keep the successive generations absolutely distinct in a formal fashion, son and grandson being designated as alike “son” of the same ancestor. Gen 46 21, for instance, contains grandchildren as well as sons of Benjamin, Bela, Beecher, Ashbel, Gera, Naamah, Epher, etc. This would make the son as well as the father became founder of a house. Some confusion is occasionally caused by the lack of rigid attention to precise terminology, a characteristic of the Heb mind. Strictly the tribe, בָּנָי, בָּנָיִם, בָּנָיָּהוּ or בָּנִי (in contrast, בָּנוּי, בָּנוּיִים, בָּנוּיָּהוּ or בָּנוּי), "family," and then the “house” or “fathers’ house,” בָּנוֹי, בָּנוֹיִים, בָּנוֹיָּהוּ or בָּנוּי, but sometimes a "fathers’ house" is a tribe (Nu 17 6), or a clan (1 Ch 24 6). In this connection it is to be remembered again that sequence of generations often has to do with families rather than tribes, and that accessions to the succession to the inheritance or headship, rather than the actual relationship of father and son. (10) Genealogies are of two forms, the descending, as Gen 10: "The sons of Japheth: Gomer, etc; The sons of Gomer: Ashkenaz," etc; and the ascending, Exr 7 1 ff: "Ezer, the son of Serah, the son of Azariah, the son of Hilkiah," etc. The descending are the usual. (11) Feminine names are occasionally found, where there is anything remarkable about them, as Rebekah (Gen 11 29), Rebekah (22 23), etc; or where any right or property is transmitted through them, as the daughters of Zelophehad, who claimed and were accorded “a possession among the brethren of [their] father” (Nu 27 3 27 11-11), etc. In such cases as Azubah and Ephrath, successive wives of Caleb (1 Ch 2 18-20), many modern critics find tribal history enshrined in this case, “Caleb’s” or “dog’ tribe having removed from Azubah, “deserted” to Ephrathah, Bethleem, in Num 13 17, etc. This, however, cannot and cannot be, carried out consistently. (12) The state of the text is such, esp. in Ch, that it is not easy, or rather not possible, to construct a complete genealogical table after the modern form. Names are inserted and words have been removed, and names have been changed, so that the connection is often difficult and sometimes impossible to trace. The different genealogies also represent different stages in the history and, at many places, cannot with any knowledge now at our command be completely adjusted to each other, just as geographical notices at different periods must necessarily be inconsistent. (13) In the present state of our knowledge, and of the text, and also considering the large and vague chronological methods of the Hebrews, the genealogies can only give us comparatively little chronological assistance. The uncertainty as to the actual length of a generation, and the custom of frequently omitting links in the descent, increases the difficulty; so that unless they possess special marks of correctness, or have outstanding historical relationships which determine or corroborate them, or several parallel genealogies confirm each other, they must be used with great caution. Their interest is historical, biographical, ascensional or hereditary, rather than chronological.

The principal genealogical material of the OT is found in Gen 5, 10, 11, 12, 22, 25, 29, 30, 35, 36, 46; Ex 6; Nu 1, 2, 7, 10, 13, 26, 34; scattered notices in Josh, Ruth, 1 ch; 5 5, 6, 23; 1 K 4;
The Generations of the Sons of Noah, "The Table of Nations" (assigned to P, vs. 1-7; J, vs. 8-19; P, ver. 20; J, ver. 21; P, ver. 22; J, vs. 23-30; Gen. 10:25-31). Found in abridged form in 1 Ch 1 5-24.

   1. Gomer = Askenaz, Riphath, and Togarmah (1 Ch 1 6, Dip.
   2. Tubal = the Philistines.
   2. Javan = Elishah, Tarshish, Kittim, Dodanim (Rodanim, 1 Ch 1 7, is probably correct, a "j, d, having been substituted by a copyist for "h")

2. Ham, Cush, Mizraim, Put, Canaan.
   4. Raamah (s. Cush) = Sheba, Dedan.
   5. Elam = Asshur, Arphachathai, Aram.
   1. Aram = Uz, Hul, Guthe, Mash (Ch Meshech).

Nearly all these names are of peoples, cities or districts. That Noah, Shem, Ham, Japheth, Nahor, Terah, Abraham, Nahum, and probably Reu, represent actual persons the general tenor of the narrative and the general outlines of the genealogies can be identified even if it is clear that although many critics consider these as also purely eponymous, the others can mostly be more or less clearly identified ethnographically or geographically. This table represents the nations known to the writer, and in general, although not in all particulars, expresses the ethnographical relationships as far as they are now known to modern research. It follows a partly ethnological, partly geographical scheme, the descendants of Japheth in general representing the Aryan stock settled in Asia Minor, Media, Armenia, Greece, and the islands of the Mediterranean: those of Ham representing the Hamitic races in Ethiopia, Egypt, in Southwestern Arabia, and probably in the wider parts of Africa. The names of the later Babylonians and Assyrians were clearly Sem in language, but represent a racial characterevolution, which writers hold that in making "Nimrod" the son of "Cush," the writer was confused "Cush" is not a son of Ham, with another "Cush," the Cassel, living near Elam, since the later Babylonians and Assyrians were clearly Sem in languages and manners, and the Sumerian as the Semitic form of the Sumerian names is accordant with early traditions of a Hamitic origin for the Sumerian country (Oannes the fishgod coming out of the Red Sea, etc), and perhaps with the fact that the earliest language of Babylon was non-Semitic. The sons of Canaan represent the nations and peoples found by the Hebrews in the Near East, the Phoenicians and the Canaanites. Heth is the great Hittite nation, by language and racial type strikingly non-Semitic. Among the sons of Shem, Eber is by many considered a pious name or imaginary, but the hypothesis is not necessary. Most Assyrologists deny the connection of Eshnunna with Shem, the later Elamites being non-Semitic, etc. The writers, however, show that the earlier inhabitants up to 2300 B.C. were Sem. Let the reader consider the last set, where Asshur is called "the brother of Enlil," whose mythical origin resembles the Sem. Asia Minor presents a mixture of races as manifold as does Fa. The sons of Joktan are tribes in Western and Southern Arabia. Judah is given as often as both of a son of Cush, Hamite, and of Joktan, Semitic, perhaps because the district was occupied by a mixed race. It would seem, however, that "begat" or "son of" often represents geographical as well as ethnological divisions. And where the classification of the writer does not accord with the present deliverances of archaeology, it must be remembered that the in- dolence of the writer has not enabled us to compare the in- stances conclusions drawn from ethnology, philology and archaeology, considering the present incomplete state of these sciences: the kohlenreich's families of races, dynasties and tongues through long periods, and our scanty information from the Xth to the XXth. The few many sources of error that dogmatism is procacious. But an interest conse- quently to a much larger amount of international knowledge than was, until recently, with Xth century, the Second World War, the Bab Noah. An original primitive tradition, from which both lists are derived, the Heb being the nearer, is not Impossible. Both the "Cainite" list in Gen 4 and this "Sehetite" list end with three brothers.

6. The Generations of Adam, genealogies bring the record down from Creation to the Death of Noah. The only NT material. The OT and NT genealogies bring the record down from Creation to the Death of Christ. After tracing the descent from Adam to Jacob, incidentally (Gen 10) giving the pedigree of the various nations within their purview, the Heb genealogists give the pedigree of the twelve tribes. As was to be expected, those tribes, which in the developing history assumed greater prominence, received the chief attention. Dan is carried down but 1 generation, and credited with but 1 descendant; Zebulun 1 generation, 3 sons; Naphtali 1 generation, 4 sons; Issachar 4 generations, 15 descendants; Manasseh 4 generations, 39 descendants; Asher 7 generations, 40 descendants; Reuben 8 (7) generations, 22 descendants; Gad 10 generations, 25 descendants; Ephraim 14 (7) generations, 25 descendants. Levi, perhaps first as the priestly tribe, Judah next as the royal, Benjamin as most closely associated with the others, and all three as the survivors of the exile (although representatives of other tribes shared in the return) are treated with the greatest impressiveness.

Ch furnishes us the largest amount of genealogical information, where coincident with the older genealogies, clearly deriving its data from them. Their extra-canonical sources are a matter of considerable difference among critics, many holding that the books cited by the Chronicler as his sources ("The Book of the Kings of Israel and Judah," "The Book of the Kings of Judah and Israel," "The History of Samuel the Seer," "The History of Nathan the Prophet," etc. to the number of perhaps 10) are canonical books, with the addition of a "Midrashic History of Israel," from which he quotes the most freely. But the citations are made with such fulness, vividness, and particularity of reference, that it is hard to believe that he did not have before him extensive extra-canonical documents. This is the impression he clearly seeks to convey. Torrey (AJSL, XXV, 185) considers that he cites this array of authority purely out of his body, for impressiveness' sake, a theory which Torrey, and Schoyen, regard historically without value whatever. It is extremely likely that he had before him also oral and written sources that he has not cited, records, private or public lists, pedigrees, etc, freely using them for his later lists and descents. For the possible sources and pedigrees, the writer seeks to convey that he has also furnished us much material. In this art no attempt is made at an exhaustive treatment, the aim being rather by a number of characteristic examples to give an idea of the quality, methods and problems of the Bible genealogies.

In the early genealogies the particular strata to which each has been assigned by reconstructive critics is here indicated by J, P, etc. The signs "w" or "v" following individual names indicate sonship.


Seven generations to Jabal, Tubal, and Tubal-cain,

(2) Gen 4 25-36. The Sethites (as- signed to J).

6. The Generations of Adam, genealogies bring the record down from Noah, and gives the chronology to the Flood. The numbers in the Heb MT. the theory that the Bible was written by recording certain events that 1,656 years, Sam 1,307 years, and LXX 2,242 years. Some scholars hold this list to be framed upon that of the ten answered to in Genesis 1-4, but the authoral world beyond the Noah, the conventional tradition, from which both lists are derived, the Heb being the nearer,
assumption of the Mosaic authorship, that broad, statesmanlike mind, learned in all the knowledge of the Egyptians and, clearly, profoundly influenced by Bab law and lit., may be credited with considerable breadth of vision and breadth of purpose. Aside from the question of inspiration, this Table of Nations, the breadth of scope, for inclusiveness (though not touching peoples and tongues, the limits of the writer), the genius broad-mindedness, is one of the most remarkable documents in any literature.


From Shem to Abraham. The list is also chronologically continuous, if indistinct. Shem, eldest of the three sons of Noah, 1650 years, from Noah to Abraham, Sam Heb, 940, and LXX 1 070. LXX Inserta Cainan, 180 years, otherwise agreeing with Sam. Abraham. Abraham may be rendered “the territory of Chedesh,” i.e. of the Chedahlin, Chaldaea. Abraham, his descendant, coming from Ur-Chasdim.


Uz, Buz, Kemuel, etc. These descendants of Abraham’s brother Haran represent Aramean tribes chiefly E. or N. of Canaan. Aram may be the ancestor of the Syrians of Damascus. Uz and Buz probably belong to Aramean tradition; they are familiar with the northern tribes Dedan and Teman. Chesed in this list probably refers to the Medes of Khuzistan, but for related tribe of Northern Syria. In Gen 10 23 (assigned to P) Uz is the son of Aram, and in 10 22 Aram is a son of Shem. Shur and Dedan, therefore, is this either a contradiction, or the later statements represent other tribes. In Gen 25 15 is the Qumran subversion, probably other individuals or tribes are indicated. Ch does not have this list, it being a side stream.

(7) Gen 16 15; 21 1–3; 25 (also 1 Ch 28 23–5). The Sons of Abraham by Sarah, Haggar, Keturah (16 15 assigned to P; 21 1–3 to J, F, P; Gen 25 3–11 P; 17 15–17 P; 18 13; 19 20; 21 26a J; 26b P; 27 34 J).

The descendants of Abraham through Haggar and Ishmael represent the Israelite tribes of Arabia living N. or W. of the Arabian Deserts, this tribe, Nebaioth, was evidently Arab. Twelve princes are named, possibly all sons of Ishmael, perhaps some of them grandchildren. The number has seemed “suspicous” as balancing too exactly the twelve tribes of Israel. But twelve is an approved number, determining not necessarily the sons born, but the “sons” mentioned. The Arameans were often frequently given the name Ishmaelites, perhaps the great-grandchildren of Ishmael. In this list, those mentioned are: Medan, Midian, Kedesh, S Thái, Sabeal, Admah, Elzaphan, Taphan, Azanah, Assur, Agrah, Sibnah, Letheth, Hode-sah. The sons of Ishmael, the well-known Syrian god of “fortune”; but there is no necessary connection here. Isher, from itshar, “husband.” Ishmael is related to the name of Ishmael, the Ishmaelites living in the Arabian Deserts, perhaps even the Ishmaelites of Arabia, the Ishmaelites of Egypt, the Ishmaelites of Mesopotamia. The name of Ishmael is reminiscent of the name of Ishmael, the Ishmaelites living in the Arabian Deserts, perhaps even the Ishmaelites of Arabia, the Ishmaelites of Egypt, the Ishmaelites of Mesopotamia.


The account of the parentage, birth and naming of the founders of the twelve tribes; by Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun (d. Dinah); by Rachel: Dan, Naphtali, Gad, Asher, Joseph, Benjamin. Much modern criticism agrees that these names are purely those of tribes, some of them perhaps derived from persons or places impossible now to trace, but mostly eponymous. Accordingly, these eponymous tribal origin, after the Aramean tribes, the Jacob tribes, the Canaanite tribes, in Canaan, quarters with Edom, migrate to Harran. The J? names: Ashter, Ashtareth, “the goddess of heaven.” The name of Leah, Zilpah, Bilhah, is “conceivables" because inferior members of the federation, or else have a left-handed connection with it.

The formation of the new tribe Benjamin broke up the old tribe Rachel, which (who) accordingly “died.” Although such a connection of events, the new tribe, which is necessarily “an enigma which it is very hard to solve” (Bennett, Gen, 175). More fruitful of inspiration, and strange accidents, as students. For critical purposes it presents a rich field for exploration, analysis and conjecture, but its edifying value is chiefly found in reading the narratives as personal: a serious and reverent religious romance founded on facts or legends, whose real value as a religious allegory it throws it on national character and ethical principles, expressed in a naive, vivid, lifelike story, full of suggestion and teaching. She interpreted with the Qumran separatists the details on the Scripture representation of these details and incidents as personal.

The explanations of the names illustrate the Heb fondness for anagrams, paronomasia, coming from a time when letters had a personal significance, and were written as such. It can find more than one. The tribe is not prominent after Dehuran, perhaps from the name of the father (or) from the tribe, to which the tribe is assigned to Sbâlak, “the swine.” As it is not known after the Conquest, Levi: “adhesion, association; thought by many to mean a member of the family, from Leah, the tribe par excellence; the name is elogial in form. Levi connect it with nphlèth, “wrestle.” A similar allusion is found in Nu 18 24, to the “joining of the tribe,” which is especially associated with the yb, sbâlak, “praise.” Now is not commended, I praise Jeh. Jacob makes the same suggestion in Gen 49 8; so other possibilities are suggested. The origin of the name can be made. The etymology and origin of Bilhah are unknown. Dan is associated with pad, “judge,” “God hath judged;” no other etymology can be found. Naphtali is derived from nphlèth, “wrestle.” I have wrestled, the only discoverable etymology. Zilpâh, sbâlak, perhaps is “dropping,” “drop.” Gad, sâd, “fortunate,” according to Lev. Gad was the well-known Syrian god of “fortune”; but there is no necessary connection here. Asher, from itshar, “husband.” For Ashur, Assy, yod, Issachar, from itshar, “hired.” A man of hire, possibly the same as the Judges, which because Leah had “hired” Jacob with her son’s man-drakes, a similar allusion in Gen 49, “a servant under the whip.” There is nothing more to this. A man of hire, probably the name of a tribe, of some tribe, unknown. Zebulun, from zbdhâl, “habitation, dweller.” This is a name probably connected with the yb, sbâlak, “praise.” Now will my husband dwell with me. Danah, like Dan, is from dsn, “judge.” Supposed by some to be an old tribe of Israel, in some way associated with Dan, possibly a twin division. Rachel is “ewe,” hence identified with a “ewe” tribe. Joseph has a twofold suggestion: the first (assigned to J) is from dsn, “judge,” “God hath taken away”; the second (assigned to J) is from yphâsh, “reproach;” the second (assigned to J) is from ypâsh, “add;” “Jeh will add me another son.” None of these three cases of double explanation would so far exhaust Heb maternal imagination as to require the hypostases of this document, even the last, a “son” is used in the first suggestion and a “son” in the second. Benjamin is called by Rachel Benoni, the “son of my sorrow,” which is supposed to be the same as the names related to Onan, a clan of Judah, or the Tribes of New, Ono, and possibly joined to the yb, sbâlak, “son of the right hand.” I.e. of happiness, is understood as “son of the south,” because originally the southern part of the Joseph tribes. The attempts to trace these names to tribal origins, local allusions, cognate languages, customs and traditions, are engaged much in earnest and ingenuity, with results exceedingly diverse.


I. The descent of the Edomite tribes and clans from Esau through his three wives, the Hittite or Canaanite Adah, the Ishmaelite Basemathe, and the Horite Oholibamah (vs 1–9).
The wives' names here differ from the other statements: In 26:34 and 25:9, the names of Judah, d. of Beeri, the Hittite; 2. Batsheba, d. of Elon, the Hittite.

3. Mahalah, d. of Ishmael, sister of Nahath.

In Gen 36:1: Ohohiabannah, d. of Anah, d. of Zibeon, the Hivite. 2. Adah, d. of the Hittite.

Bathsheba, d. of Ishmael, sister of Nahash.

It is not necessary to resort to the hypothesis of different traditions. Bathsheba and Adah are clearly identical. Esau perhaps having changed the name; as are Mahalah and her husband. Anah, a transparent error, being probably responsible for the change. As to Juditah and Ohohiabannah, Anah is probably a man, identical with Beeri (v. 24). Both of them and "Hittite" and "Hic- tite" are apparently errors for "Horite." The difference being in only one consonant, it may or may not be used as the larger term embracing "Horite." "Edom" (v. 18, 19) is a personal name; in vs 9, 43 (Heb ARVvms) it is national, indicating that to the writer Esau was a person, not an eponym. Nowhere are personal characteristics more vivid and unmistakably portrayed than in the accounts of Jacob and Esau. In these Esauite names are but two compounds of "El" (Eli), none of "Jah" (yah). II. The aboriginal leaders or clans in Edom, partly subsumed by, partly allied with, the Esauites (vs 20-27).

These are descendants of "Seir the Horite" in seven branches, and in sub-clans. "Seir" looks like an eponym or a personification of the country, as no personal details have been preserved. Among these family parallels, no "El" (El) or "Jah" (yah) compounds, although they are clearly copied from those of the tribes of Judah and Reuben to which the names in Judah are found, esp. the Horonite. Many animal names, "Aah," "bird of prey," "Aran," "wild goat," etc.

III. Eight Edomite "kings" before the Hebrew monarchy (vs 31-39).

One of compound, "Melhitabel," one is a Hebrew. It is not certain that the "casus" (i.e. the case) is not hereditary, and that the "capital" shifted: the office was elective, or filled by agreement. The king, whose choice it might win.

IV. A list of Esauite clan chiefs, 'dukes' (EV), 'chiefs' (ARV), "Chief" (v. 19).

Apparently arranged territorially rather than tribally. The names seem used here as either clans or places and should perhaps be read: "the chief of Teman," etc.

The original ancestor may have given his name to the clan, or district, or obtained it from the district or town.

In general this genealogy of Esau shows the same symmetry and balance which rouses suspicion in some minds: excluding Anak, the son of the concubine, the tribes number not the fictitious character of the list. The design, separated from the other Edomites early and are found historians, since his migration from the border of Egypt to North Central Arabia.

(10) Gen 46:8-27 (in different form, Nu 26:1-51, and much expanded in parts of 1 Ch 2:2-3; cf Ex 6:14-16). Jacob's posterity at the descent into Egypt (considered a late addition to P).

A characteristic genealogy. It includes the ideal number of 70 persons, obtained by adding to the 66 mentioned in Gen 46:26, Jacob, Joseph, Ephraim and Manasseh, the two latter born in Egypt. LXX, followed by Stephen (Acts 7:14), reckons 75, adding to Gen 46:26 the names of three grandsons and two great-grandsons of Joseph, obtained from Nu 26:29-35. Some may have been omitted to secure the ideal number so fascinating to the Heb. mind. It is to be noted that Leah's male descendants are double those of Zilpah, and Rachel's double those of Bilhah, showing the ideal merit not the fictitious character of the list. The design, also, seems to be to include these descendants of Jacob from whom permanent divisions sprang, even though, like Manasseh and Ephraim and probably Hermon and Hamul, born after the migration, but before Jacob's death, belonging therefore to the generation of his sons and of his sons; for two sons: see above, the LXX has here it. A copist, no doubt, omitted the "sin, sin.

Dinah (26) is thought by some to be a later insertion, on account of the awkward Heb. "with Dinah." Dinah and Sarah. He is married, and not a doubt instances of other distinguishing facts, now unknown, are the only women mentioned: married women would not be. On the other theory of the "one clan" the "one clan" must have disappeared in Egypt, not being found in Nu. Ziphion (3A). Zepho in Nu, perhaps giving its name to the Gadite city of Zephon (Josh 13:27).


Arod (3A). In Nu 26:17 Arad. Omitted in Nu: perhaps died childless, or his descendants did not constitute a tribal family. Benjamin (3B). Omitted in Nu: perhaps died childless, or his descendants did not constitute a tribal family. benjamin (18). In 1 Ch 4:18, a clan of Judah; 8:17, of Benjamin. Not the same name as Eber, 11:18 (5:18; 22:14; 19:21).

The Sons of Benjamin. The three lists, Gen, Nu, Ch, represent manifold divergences, illustrating the corruption of perhaps all three texts. This list offers a logical method of counting all descendants as sons, though of different generations. The LXX refers to "sons." Nu 26:35-40 gives five sons, Naaman and Arod being sons of Benjamin. The LXX of our passage only gives three sons, Bela, Becher, Ashbel. 1 Ch 7:6 gives three
sons. Bela, Becher, Jediael (Ashbel), and Shuppim and Huppim. Becher is omitted in § 1, probably through a抄ist's error, who took בֵּית תַּעַל, becher ut-'ashbel, for "Becher and Ashbel." beḥeṭaš beḥeṭaš, "his first-born, Ashbel." Jediael, both by older and newer scholars, is usually, but not with absolute certainty, identified with Ashbel. He may be a later addition. Another explanation is that 7 6 is part of a Zehulunite genealogy which has been transposed into a Judahite list, Jediael being a remaining Zehulunite "pebble." Naaman (4B) perhaps appears, by a transcriber's error in § 2, as Naḥah. בַּעֲשׂי for בַּעֲשׂי. If Naḥah is not Naaman, and not (Keil) Shephupham, or a chief who succeeded him, he may have been one who was born after the death of his predecessor and needed to make his name appear in the seventy-three. Gera (4B) in similar fashion may appear in § 2 as Rapha. If not, Rapha also may be one born after the migration, and did not find a family.

Eli (4B) is Abiram (Nu 26 38); Abarah (1 Chr 1 8). Eli probably arises from some copyist omitting the "ram." Rosh (4B) is not in Nu or Ch. He founded no family. Muppim (4B) troubled the scribes greatly. In Nu 26 39 he is Shephupham, though as compounded in his family name it is Shephunam. In 1 Chr 7 12 he is Shupham. It is clear whether he is a descendant of Benjamin. He is apparently called, with Huppim, in the genealogies of the gentiles, it is probably to correct the form. The corrupt statement of the Chronicler's text exp., is apparent, and also the fact that "son" may refer to any male descendant.

Huppim (4B) in Nu 26 39 is Hupham; in 1 Chr 7 5 Heb. Arbd (4B) in 1 Chr 7 3 is a son of Bela, Addar, the copyist having transposed יד, יד ג, and יד ח; or mistaken one for the other. In LXX at Gen 46 21 Arbd is son of Gera, son of Bela.

Hushim (5A), the same in 1 Chr 7 12, is Shunam (Nu 26 39). He is a place of consolutions. Another Hushim is a Benjaminite, son of Abner, but Abner may possibly be a corruption of the maternal "one." He being the Chronicler's frequent habit to add numerals. But see under Ber 21 6-9.

Jabez (5A) is Jabez in 1 Chr 7 13.

Guni (5B) in 1 Chr 7 15 is also a Gadite name.

Shelum (5B), in 1 Chr 7 13, Shallum, the common form.


Reuben and Simeon are as in Gen. Levi follows:

2. Kohath — Amram m. Jochebed — Aaron, Moses; Aaron m. Elisheba, d. of Amminadab, sister of Nahshon — Nadab, Abihu, Eleazar, Ithamar; Eleazar m. d. of Putiel — Phinehas.
4. Hebron.
6.! Merari — Mahli, Mushi.

The interest of the list is partly chronological, but chiefly to illustrate the genealogical place of Aaron and Moses. It probably exhibits the genealogical practice of omitting links, Amram the father of Moses apparently being telescoped from Amram the son of Kohath. By Moses' time the Amramites numbered some 5,000 males (Nu 3 27), or in the third generation of the descent of Jah in compounded before the Exodus. Putiel (2A) has been considered a partly Egy name, Puti or Poti, "devoted to" or "affiliated to," but probably Heb., "afflicted by God." Hebron is often identified with the city. It is also found in 1 Chr 2 42-43, as Judahite.

(12) Nu 1 5-54; 2 3-29, 7 12 ff.; 10 4 ff. The heads of houses representing and leading the tribes (assigned to P).

For § 1 5-54, see in Ruth 4 10-22; 1 Chr 2 10-12; Mt 1 4; Lk 3 32 (genealogies of Christ).
a clan. Caleb seems to be originally of the pre-Israelite stock in Canaan, absorbed into the tribe of Judah. Perhaps Jephunneh the Kenizite married a woman of Caleb's household (Josh 15:59), the birth of whom to their firstborn was given the name of Caleb, he becoming head of the house and prince of Judah. Another Jephunneh, an Ezronite (1 Ch 2:29).

IV. Issachar: Igal, s. of Joseph.
Other Igs: 2 S 23 36 (one of David's heroes); 1 Ch 3 22. Note the name of another tribe given to a man of Issachar—Joseph (Nu 13 7).

V. Ephraim: Hoshea, s. of Nun.
Hoshea, Joshua's early name. Others: 1 Ch 27 20; Neh 3 29; Hoshea 2 K 15 30; Neh 10 23; Heb name of prophet Hosea.

VI. Benjamin: Palti, s. of Raphu. See 16 IV.

VII. Zebulun: Gaddiel, s. of Sodi.
VIII. Joseph-Manasseh: Gaddi, s. of Susi.
A Gaddi is in 1 Mac 2 2.1.

IX. Dan: Ammiel, s. of Gemallia.
Another Ammiel (2 S 9 4).

X. Asher: Sethur, s. of Michael.
Nine other Michaels, Gadde, Levite, Issacharite, Benjaminite, Manassite, Judahite.

XI. Naphthali: Nahbi, s. of Vophsi.

XII. Gad: Guel, s. of Machi.
Four names in 'id. Nine ending with i; unusual number. The antiquity of the list cannot be readily questioned.

(15) Nu 26 5-62 (P). The heads of houses at the second census.
Related to Nu 1 and 2, and closely follows Gen 46. The divergences in individual names have been noted under (10). This list adds to

I. Rueben:
1. Eliab, s. of Pallu (also Nu 16 1.12).
2. Dathan, Abiram, Nemuel, ss. of Eliab.

II. Manasseh:
1. Machir; also Gen 50 23.
2. Gilead, s. of Machir.
3. Jezer (abbreviation for Abijzer), Helok (not in Ch), Asriel, Shechem, Shemida, ss. of Gilead.
4. Zelophehad, s. of Hepher.
5. Mahleb, Noah, Hoglah, Miluch, Tirzah, d. of Zelophehad.

III. Ephraim:
1. Shuthelah; also 1 Ch 7 21.
2. Becher.
3. Tahan, Tahath, 1 Ch 7 20.
4. Ela (Eed) 1 Ch 7 21). The names of Manasseh's grandsons and great-grandsons are puzzling. Gilead is the district except in Jgs 11 12, where it is the father of Jephunneh. Shechem sounds like the Ephraimites town. Heber reminds of Gath-Heber. In Josh 17 1.2 the six sons of Gilead are described as sons of Manasseh: loosely, it is probable; they are to be understood as descendants. Perhaps the references may be summarized: The family of Machir, the son of Manasseh, conquered Gilead, and took the name therewith, either as a family or in the person of a son. Of Gilead, six sons founded clans named from or giving names to certain towns or districts.

The daughters of Zelophehad are noted for the interesting case at law they presented, claiming and receiving the inheritance of their father, which by Gray, TCC, 'Nu,' is considered not historical but a fictitious instance, for the purpose of raising the question, these daughters being clans, and not persons.

Among the sons of Ephraim, Becher has perhaps been misplaced from ver 38, and possibly displaces Berech 1 Ch 7 26. Three between Becher and Tahath. It is not found here in the LXX. It is possible that an alliance between the Becherites and the Ephraimites caused one portion of the former to be incorpored with Ephraim and another with Benjamin; or that at different times the clan was allied with the two different tribes. An error in transcription, more probable. Another Shuthelah is found later in the line (1 Ch 7 21).


Renben, Gad, half-Manasseh, omitted because their allotments had already been assigned E. of Jordan; Lev, because receiving none. Changing to the order in (10).

I. Renben: None.
II. Simeon: Shemuel, s. of Ammihud.
Shemuel is Hec of Samuel. Another s. is of Issachar, 1 Ch 7 2. Samuel the prophet, a Levite.

III. Judah: Caleb, s. of Jephunneh.

IV. Issachar: Paltiel, s. of Azzan.

Another Paltiel, otherwise Palti, David's wife Michal's temporary husband (2 S 3 15). Another Benjaminite (1 Ch 2 9).

V. Zebulun: Elisaphan, s. of Parnach.

Another E., Kohathite Levite (Ex 6 18 22).

VI. Gad: None.

VII. Asher: Abihud, s. of Shelomi.

Another Abihud, Benjaminite (1 Ch 8 7).

VIII. Joseph-Ephram: Kemuel, s. of Shiltan.

Another Kemuel, s. of Nahor, an Aramean clan (Gen 22 1); Levite of David's time (1 Ch 27 17).

IX. Joseph-Manasseh: Hanniel, s. of Ephod.
Hanniel, also an Asherite (1 Ch 7 59).

X. Benjamin: Elidad, s. of Chiam.

XI. Dan: Bulki, s. of Jogli.

Bulki, abbreviation of Bukkanah; another, in high-priestly line of Phinehas (1 Ch 6 5 51). The sons.

XII. Naphthali: Pedahel, s. of Ammihud.

A Simeonite Ammihud above.
Seven 'El' names, only one 'Jah.'


Controversy over the genealogy. Nu 26 1-25: Some links have been omitted between the generations. Whitaker identifies Obed as the son of Jesse. Elhanan.

(18) 2 S 3 2-5; 5 14-15. David's children (also in 1 Ch 3 1-9; 4 4-7).

I. Born in Hebron: Amnon, Chileab, Absalom, Adonijah, Shappaith, Ithream.


Four names in 'id. All prefixed. Two in 'Jah.' Chileab is David's 1 Ch 3 1; uncertain which is right, but probably Daniel is a corruption. Ch adds Nosah to the Jerus. sons, probably developed in transcription. Nosah 6-6 has two Paltielites: 14 6 has Paltiel in place of the first; more probable. This gives David 6 sons in Hebron, and, if both Nosah and Paltiel be correct, 12 in Jer. Eliada is Beelada in 17 4, perhaps the original form, a relic of the time before the Hebrews turned against the use of Baal, 'lord,' as applied to Jah; in which case Beelada, 'Lord knows,' was changed to Eliada, 'God knows.' 36 reads Elisharma for Elishama. Japhia is also the name of a king of Lachish in Joshua's time (Josh 10 3-7).

(19) 2 S 23 (also 1 Ch 11 11-41). David's knights.

1. Joshobas-Bashhebeth, the tahmeshonith.

In Ch it is Jashobeam, and should read Ishbaal, the writer's religious horror of Baal leading him to substitute the consonants of yshbaal, 'shame,' as in Mephibosheth, Ishobadeth, LXX has teresba (B), teresbath, 'rebekah (A), in Ch. and 'isoro (B), 'isosba (A) here. In Ch he is a Tahmesonite, probably correct. 'Adino the Hephite' is probably a corruption for 'He wielded his spear' (Ch).

2. Eleazar, s. of Dodai, the Ahohite.

Dodo in Ch; 8 other Eleazarites in the OT. Another Dodai is father of Elhanan.

3. Shammah, s. of Agee, a Hararite.

Omitted by Ch. Three other Shammahs, one of them a knight of David: 'Harai' was to be 'mountaineer,' or 'inhabitant of the village Harar.'
4. Abishai, s. of Zeruiah, brother of Joab.
Abishai (1 Ch 18 12m). Zeruiah perhaps David's half-sister (2 S 17 25). Father never mentioned.
5. Benaiah, s. of Jehoiada of Kabzeel.
11 other O'T Benaiahs, one of them a knight. This B. succeeded Joab as commander-in-chief. 4 other Jehoiadas, one B.'s grandson, high in David's counsel, unless a scribe has inverted the order in 1 Ch 27 34, which should then read B., s. of Jehoiada.
6. Asaiah, brother of Joab.
Three other Asahels.
7. Elhanan, s. of Dodo of Bethlehem.
Another E., slayer of the brother of Goliath (2 S 21 19; 1 Ch 20 5). Perhaps the same.
8. Shamhah the Harodite.
Ch. Shammath. From Harod, near Gideon's well (Jgs 7 1).
9. Elikia the Harodite.
10. Helcias the Paltite.
Paltite perhaps local or family name from Pelet, or Pelet.
11. Ira, s. of Ikkesh the Tekoite.
Two others, one a knight. Tekoah, Judahite town, home of Amos, etc.
12. Abiezer the Anathothite.
One other, a Manasseite (Josh 17 2). Anathoth an hour N.E. of Jerusalem, Jeremiah's town.
13. Mebunnai the Hushathite.
Should read, with Ch, Sibbecai.
14. Zalmah the Ahobite.
Z. also name of mountain (Jgs 9 48). Descendant of Ahoah, Benjaminite of Bala's line. See 1 Ch 8 14.
15. Maharai the Netophathite.
From Netophah, town.
16. Helob, s. of Baanah.
1 Ch 11 30. Helob. Three other Baanahs.
17. Ittai, s. of Ribai of Gibeon of the children of Benjamin.
1 Ch 11 31. Ittai. An Ittai of Gath also followed David.
18. Benaiah a Pirathonite.
Pirathon, Amalekite town in Ephraimite territory.
Ch. Hurai ("for i"). Ga'as, a wady in Ephraim.
20. Abi-albon the Arbahite.
Ch, Abiel, perhaps corrupted from Abi-Baal; from Beth-sarabah, Judah or Benjamin.
21. Azmaveth the Barhumite.
Three others, and Judahite town, of the same name. Baharumite. Ch. B., a Benjaminite town.
22. Ellahab the Shaalbonite.
S., a Danite town.
23. The sons of Jaysen (better, Hashem).
Ch, "the sons of Hashem the Gilonite." "Sons of" looks like a scribal error, or interpolation, perhaps a repetition of "but" in "Shaalboni" above.
24. Jonathan, s. of Shammah the Hararite.
Ch adds, "the son of Shagee the Hararite." Shagee should perhaps be Aoge (2 S 23 11); but LXX indicates Shammah here; both S and Ch should read "J., s. of Shammah the Ararat." No identifier.
25. Ahiam, s. of Sharar the Ararite.
Ch, Sacer the Hararite. S is supported by LXX.
26. Eliphelet, s. of Ahasbai, the son of the Maacathite.
Ch has "Eliphal, s. of Ur," and adds "Heper the Mesheberathite. Both texts are corrupt. Ch should perhaps read, "Heperhet the son of ..., the Maacathite, Eliam," etc.
27. Eliahm, s. of Ahithophel the Gilonite.
E., possibly father of Bathsheba. Ahithophel, David's counselor. Gilonite, native of Gilo.
27a. Ahijah the Pelonite (in Ch but not S).
Seven other Ahijahs. Pelonite uncertain, probably a corruption; perhaps inserted by a scribe who could not decipher his "copy," and means "such and such a one." as in 1 S 21 2.
28. Hezro (Hesra) the Carmelite.
Scribe confused "a" and "i." Carmel, near Hebron.
29. Paarai the Arbrite.
Ch, "Naarai, s. of Ebzal." Uncertain. Arab., a town of Judah.
30. Igal, s. of Nathan of Zobah.
Ch, Joel, brother of Nathan. Igal less common than Joel, hence more likely to be corrupted: 2 other Igals; 13 other Joel's; 6 other Nathans.
30a. Mibhar, s. of Hagri (Ch, not S). Text uncertain as between this and 31.
31. Bani the Gadite (omitted Ch.).
Possibly the Gerarite.
32. Zelek the Ammonite.
Ammon E. of Jordan and upper Jabbok.
33. Naharai the Beerithite, armor-bearer to Joab, s. of Zeruiah.
20 and Benjaminite.
34. Ira the Ithrite.
Ithrites, a family of Kirath-jearim, Judah.
35. Gareb the Ithrite.
Gareb also a hill W. of Jerus.
36. Uriah the Hitrite.
Bathsheba's husband; 3 others. From some Hitite town surrounded by Israel at the Conquest.
37. Zabad, s. of Ahlai (perhaps dropped out of S), Ch.
Ch adds 13 others. The filling of vacancies makes the number 37 instead of 30. Two names, perhaps, in bo'el, 5 in yod, 25 in 'i'. As far as guessable, 5 from Judah, 3 from Benjamin, 2 from Ephraim, 1 from Dan, 1 from Issachar, 1 Ammonite, 1 Hitrite, 2 or 4 Hararites, 2 Harodites, 2 Ithrites.
(20) 1 K 4 1-19. Solomon's "princes" and commissaries.
11 princes, 12 officers. No mention of their tribal connections; assigned only partly by tribal bounds. 7 yah names, 1 'el. 5 of the officers are prefixed ben as if their own names had dropped out.
(21) 1 Ch 1 9. Genealogies, with geographical and historical notices.
By far the largest body of genealogical material, illustrating most fully the problems and difficulties. The estimate of its value depends on the estimate of the Chronicler's date, purpose, equipment, ethical and mental qualities. He uses freely all previous OT matter, and must have had in hand family or tribal songs, traditions; genealogical registers, as mentioned in Ezr 2 61-69; Neh 7 61-65; local traditions; official genealogies, such as "the genealogies reckoned in the days of Jotham king of Judah, and ..., Jeroboam king of Israel." (1 Ch 5 17): prophetic, historical and other matter now lost, "the words of Shemuel, ... after the manner of the genealogies" (2 Ch 13 15), and elsewhere. The results of David's census seem to have been in his hands (1 Ch 27 24). Curtis (ICC, "Chronicles," 528) suggests that his purpose was partly to provide genealogies for contemporary families, implying an accommodating insertion of names after the manner of genealogies today. Two main purposes, however, seem clear: the first historical, to give the historical and personal basis and setting to elucidate the Chronicler's main thesis, that national prosperity depended upon, and national character was measured by, fidelity to the law of
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God, esp. as it centered upon the worship and service of Jeh's house. To do this it was necessary to trace the descent of the prominent characters, families, tribes. Hence the space given to Judah, Levi, Benjamin, the main line of fidelity, the survival of the fittest. The other purpose was to conserve purity of blood in the restored nation, to include all who were entitled to and excluded all who were not. Details of his method will be pointed out in the following analysis. As in this whole article, space forbids exhaustive treatment of the endless textual, critical, historical questions arising. A few instructive cases only are given.

I. Primeval Genealogies (1 Ch 1 1-54).

To show Israel's place among the nations; follows Gen closely, omitting only the Caínites, boldly, skilfully compressed, as if the omitted facts were well known.

(1) The ten antediluvian Patriarchs, and Noah's three sons (vs 1-4).

Follows Gen 4 5, giving only the names.

(2) Japheth's descendants (vs 5-7) (Gen 10 2-4 unchanged).

(3) The Hamites (vs 8-16) (Gen 10 6 8-13-18 unchanged).

(4) The southern tribes (Gen 10 17-29) (Gen 10 22-29; only arable changes).

(5) Abram's descent (vs 24-27) (Gen 11 10-26 abridged, giving only the Patriarchs).

(6) The sons of Abraham, Keturah, Isaac (vs 28-35).


(7) Sons of Esau (vs 35-52) (Gen 36 4-10).

(8) Kings and sheikhs of Edom (vs 43.54) (Gen 36 31-43). Scribal changes.

II. Descendants of Jacob (1 Ch 2-9).

The tribes arranged chiefly geographically. Judah, as the royal line, is given 100 verses, Levi, as the priestly, 81 verses, Benjamin 50, the other ten 56, Dan and Zebulun neglected. His purpose practically confines him to the first three; and these were also the best preserved.

(1) Sons of Israel.

Follows substantially the order in Gen 35. Dan is placed before Rachel's sons. 17 different orders of the tribes in Bible lists.

(2) Genealogies of Judah (2 3-4 23).

(a) Descendants of Jesse's sons from Judah (2 3-17).

Largely gleaned from the historical books. The sons of Zerah (vs 6-8) are not found elsewhere. Chedorlaomer is Caleb. Only 7 sons of Jesse are mentioned, Abishai, Joab, Asahel are always designated by their mother's name, Zeruiah.

(b) Genealogy of Bezael (vs 18-20).

Artificer of the tabernacle, hence greatly interested in the Chronicler.

(c) Other descendants of Hezron (vs 21-24).

(d) The Jerahmeelites (vs 25-41).

Conceivably a very old list of this important clan can not found elsewhere. Sheshan (ver 35), who married his daughter to Jarcha, an Egypt servant, illustrates the introduction of a foreigner into the nation's tribe.

(e) The Calebites (vs 41-55).

Not elsewhere. The names are largely geographical. A subdivision of the Hezronites. Not Caleb the son of Jephunneh.

(f) David's descendants (3 1-24).

Gives first the sons and their birthplaces, then the kindred of Jedediah, then David's, from Jeconiah to Zerubbabel, then the grandsons of Zerubbabel and the descendants of Shecaniah. Two other lists of David's sons (3 5-8; 14 4-17). Elisabeth and Zerubbabel here are thought to have developed in transcription, with some other changes. Johanan's name (vs 8) is simply a variant of Joseph. Zerubbabel is thought to have never reigned. Zedekiah is called son (instead of brother) of Jehoiachin, perhaps a scribal error. "Zerubbabel's" name is extremely prominent in later, apocalyptic literature with such regard for his material that he preserved it all (with certain comprehensible exceptions), even though extremely fragmentary here and there. His materials are of many degrees of age. It is thought by some that the account is indicated by the last stage in the descent, the genealogy of Sheshan, e.g. ending with Hezekiah's time; hence, also Asaph's (1 Ch 6 33) in David's. Name-study and historico-literary criticism seeks still other marks of relative age. The text has suffered much, as lists of the kind are prone to scribal errors. Details of his method will be pointed out in the following analysis. As in this whole article, space forbids exhaustive treatment of the endless textual, critical, historical questions arising. A few instructive cases only are given.

(g) Fragmentary genealogies of families of Judah (4 1-23).

Contains (1) "sons" of Judah, four or five successive generations; (2) sons of Shobal and Hur; (3) sons of Caleb; (4) sons of Caleb, s. of Jephunneh; (5) sons of Jehoadeel; (6) sons of Ezra (of course, not the priest-scribe of the return); (7) do "son of Sib'bah the daughter of Pharaoh whom Mered took"; (8) sons of Shimeon; (9) sons of Ishi; (10) sons of Shilah. It is hard to trace the law of association here; which fact has its bearing on the discussion under (d) above. Chelub may be another Caleb, vs 9-10. Know an interesting name-study here. Jabez by prayer transforms into prosperity the omen of his sorrowful name; because I bare him with sorrow, characteristically, etc. vs 21-25 speak of warriors and wokers and potters. Similar, even identical, names have been found on tablets in SOUTHERN EGYPT.

(3) Genealogy of Simeon (4 24-43).

(a) Simeon's sons. Genealogy of Shimei, After Gen 46 11; Ex 6 15; Nu 26 12-14.

(b) Dwelling-places of Simeon. After Josh 19 2-8.

(c) Princes and conquests (vs 34-43).

Source unknown, but considered old. Gray, however, thinks the names of late formation. Meshobah, Jam-lech, Jehiah, Amaziah, Joel, Jehu, Jordan, Serahah, Asiel, Elionoam, Jakobiah, Jehoshaphat, Assali, Adiel, Jesmiah, Benahah, Ziza, Shiphali, Allion, Jediah, Shimri, Shemaiah, Jehith, Pelatiah, Nobiah, Shelumiel, etc., many undoubtedly old ones; 11 in gen, 5 in ch. Elionoam sounds post-celtic. The section mentions several exploits of Simeon.

(4) East-Jordanic tribes (5 1-24).

As in Simeon above, the usual order, deviated from in instances, is (1) Introductory: Sons and immediate descendents; (2) Territory; (3) Princes or Chiefs; (4) Incidents.

(a) Reuben (vs 1-10).

Partly follows Gen, Nu; but only as to first generation. Very fragmentary and connections obscure.

(b) Gad (vs 11-17).

First generation omitted. Chronicler draws from genealogies "in the days of" Jotham and Jeroboam.

(c) Half-Manasseh (vs 23-24).

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The whole tribe is treated of (7 14 ff.). Here only the seats and heads of houses.

(5) Levi (6 1-81).

Illustrates more fully the Chronicler's attitude and methods.

(a) High priests from Levi to Jehozadak (the exile) (vs 1-15).

(b) Levi's sons: Gershon, Kohath, and Merari (Gen 46 11-16).

(c) Kohath's sons: Amram, Izhar, Hebron, Uzzie (Ex 6 18).

(d) Amram's 'sons': Aaron, Moses, Miriam (Ex 6 20.23 [except Miriam]; Nu 26 59).

(e) High priests from Eleazar. Also (partly) Ezra (7 1-5):

1. Eleazar 12. Azariah
4. Bukki 15. Amariah
5. Uzzi 16. Ahitub
7. Meraioth 18. Shallum
11. Ahimaaz 22. Jehozadak

Noteworthy omissions: Eli's house, Eli, Phinehas. Ahitub, Ahimelech, Abiathar, because set aside for Zadok's in Solomon's time; Bukki to Zadok being their contemporaries; but the list also omits Amariah in the reign of Jehoshaphat (perhaps): Jehoada, Josiah's 'power behind the throne,' Uriah, Ahaz' day, Azariah in Hezekiah's. It has been thought that this was done in the interests of a chronological scheme of the Chronicler, making 23 generations of 40 years from the Exodus to the Captivity, or 920 years. The Hcb generations, however, was as likely to be 30 as 40 years, and as a matter of fact was nearer 20. The apparent number of generations from Aaron to the Captivity, adding the data from the historical books, is 29, making a generation about 24 years. The reasons for the omission here, as for many others, are apparant: outside of Ch and Ezr we know nothing of Abitub, Bukki, Uzzi, Zerahiah, Meraioth, the first Amariah, Johanan, Amariah, Ahitub, Zadok, Shallum, Azariah 3. The list touches historical notices in Aaron, Eleazar, Phinehas, Zadok, Abiathar, contemporary of Solomon, perhaps Amariah, contemporary of Jehoshaphat, Azariah, contemporary of Uzziah, Hilkiah, contemporary of Josiah, Serahiah slain by the Chaldeans, and Jehozadak. The recurrence of similar names in close succession is characteristically Hcb (not compare names of popes and kings). It is seen in the list beginning with Jehozadak: Jesha, Joakim, Eliezer, Josia, Jonathan, Jedidah, Onias, Simon, Simon, Manasseh, Onias, Simon, Onias, Joshua. Also about Christ's time: Eleazar, Jesus, Anas, James, Jesus, Simon, Josiah, Jonathan, Theophilus, Simon, although these latter do not succeed in a genealogical line.

(b) The three Levitical clans (vs 16-19).

After Ex 6 17-19; Nu 3 17-20.

(c) Linear descendants of Gershon: seven; vs 20.21; thirteen; vs 39-45. See also 1 Ch 23 7.

The two lists (vs 20.21 and vs 39-43) are clearly the same:

Gershon Gershon
Lehi Jahath
Lizman Zimmah
Joah Zimmah
Iddo Adiah
Zerah Zerah
Ezrach Ezrach
Jehthaerai Hitni
Jeatharai Malchiah
Zerahiah Haseelah
Mehanah Michael
Menah Zerahiah
Berechiah Berechiah
Asaph

Jahath, Zimmah, Zerah are in both. By slight changes Joah, יְזֹרָה, is Ethann, יָזֹרָה; Iddo, יִדְדָו, is Zerahiah, יִדְדֶה יִרְזַה, Adahat; Jeatharai, יֶתָאוֹר יֵשֹּרְו, is Ethann, יַדְדִי יָזֹרָה. The names have been changed to suit the historical data. To make them correct, a word has been transposed. In 1 Ch 23 7 Libnah is Ladan.

(d) Pedigrees of Samuel (vs 27,28; 33-35). See also 1 S 1 1; 8 2.

We have three pedigrees of Samuel, all differing in transcription:

(1) 1 Ch 6 25-26.21
(2) 1 Ch 6 38-39
(3) 1 S 1 1; 2 2

Kothath Kothath
Ammunadab Ithah
Korah Korah
Aser, Elkanah, Eiaasper
Aser, Asir
Aser, Asir
Uriel Uriel
Azzai Azzai
Shaal Shaphel
Eliash Eilkan
Amsel Amsel
Ammoth Ammoth
Shaphel Shaphel
Zaphai Zupth
Amin Thush
Thush Tohu
Eliah Eliah
Jeroham Jeroham
Jeroham Jeroham
Eliash Eilkan
Samuel Samuel
Samuel
Joel (Vashni) and Joel Joel
Abijah Heman

The text is obscure. LXX reads (ver 26), "Elkanah his (Ahnomoth's) son, Zophai his son. (1) for Amminadab, as has Heb in Ex 6 18.21. Uriel for Zephaniah is inexplicable. Uziah and Azariah are exchangeable. The other variations are transcriptional. Joel has dropped out of the first list, and the following words: 'Joel, Samuel, Amram, Ethan, Zimmah, Jehoshaphat, Jedediah, Ethan, Solomon, Heman; but the second' vs 29-30, have been read 'Vashni.' vs 31 1 calls Zuph an Ephraimite. The Chronicler's claiming him and Samuel seems to indicate another instance of Levitical bias and acquisitiveness. The genealogy is also "clerically artificial," being treated as a genealogy, and as a matter of fact was nearer 20.

(f) Pedigree of Asaiah the Merari (1 Ch 6 29.30).

Merari: Manli: Libni; Shimai: Uzah: Shimea: Haggai: Asiah. Hard to adjust or place. Libni and Shimai are elsewhere Gershonites, but the same name is frequently found in different tribes or clans. Information below Mathi is entirely wanting.

(f) Descent of David's three singers, Heman, Asaph, Ethan (vs 35-47).

(a) Heman has been given under (d); 20 links.


Hardly anywhere is the Chronicler's good faith more questioned than in these lists. First, he has gathered genealogies from the Prophets, as Ezekiel, who, in his own time, transposed out with his favorite names, or those of his own invention, or from current genealogies to make them correspond as much as possible with David's. Here he can more conveniently work with David, he adds Malchiah, Maaseiah, Michael, Shimea, Berechiah. He helps out Ethan with Bani, Amzi, Hilkiah, and Amaziah. Merari's Abi, Kish, Asaph may have occurred in Hammah's mind the Levitical descent. In the organized times of David an Ephraimite woman may well have been ignored of, or indifferent to, the Levitical regulation. She, or the author of 1 S 1 1, must also have forgotten that every male that opeth the wom from any tribe is equally God's property. A mother's vow to devote her first-born son to Jehovah, beyond recall or redemption, and to seal his consecration by the significant symbol of the unshorn head, is not hard to imagine in either a Levite or an Ephraimite, and equally "unnecessary" in either case. Heman, ending the pedigree (3), was David's contemporary.

(g) Genealogy
Genealogy

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based, it may be said: (1) The Chronicler's failure to give his three families nearly the same number of links is no peculiarity, but he took an old line as it came to him, and it is natural. (2) The fact that these added names occur many more times in Ezr. Neh than in Levitical. Perhaps some simply that Levitical names occur frequently in a writer and among people whose interests are Levitical. No one would look among the Goshenites for either classical or aristocratic names. (3) In no tribe would such names be more likely to recur, naturally or purposely, than in the Levitical.

(4) The Chronicler has inserted among his new names 6 in yah and only 1 in "ah, and that far down the list (9 of the "added" names Malchiah occurs in Jer 21:1; Masseiah, in 29:21-25; 35:4). In every case priestly or Levitical. Michael occurs in Nu 13:13. Berechiah is the name of the prophet Zechariah's father. Hilkiah is the name of Joshua's high priest. Amaziah refers to a tribal leader. Malluch is mentioned in 1 Sam 23:36 (though this is thought to be copied from Ch.), Shimea is conceivably early. Of the 13 "added names" 8 are found elsewhere. Of the others, Amzi, Abdi, Kishi (Kish, Kushai) have an early look. Malchiah might be late. If Hashabiah is late the head has scrambled it well through the history. I several generations before David, 4 in David's time, 1 in Josiah's, 1 in Ezra's, 3 in Nehemiah's, in every case a Levite. (5) While these "added" names occur more times in Ezr, Neh, than elsewhere, and the 13 occur many names else, it is also true that more than 500 other names also occur only in these three books, and that the total names in these, to say nothing of the "P" portions elsewhere, outnumber the names in the other books about three to one. Other things being equal, these mentions of any common name ought to be found in these books to one in the others. Of all names applied to more than four persons the usual proportion in these books by count is four, to one elsewhere.

(g) Pedigree of Ahimaaz (vs 50-53).

Parallel with 6:4-8.

(h) Dwelling-places of Levi.

(6) The six remaining tribes.

(i) Asschar (7:1-5).

Ver 1 derived from Gen 46:13; Nu 26:23-24. The rest peculiar to Ch. Closes with a word of lighting men, instead of the usual statement of dwelling-places.

(b) Benjamin (7:6-13).

A very difficult section. It is considered a Zebulunite genealogy which has been Benjaminized, because (1) there is a Benjaminite list elsewhere; (2) Benjamin is out of place here, while in 13 out of 17 tribal lists Zebulun comes at this point, and in this list has no other place; (3) the numbers of Benjamin's sons differ from other Benjaminite genealogies; (4) the names of Heinz's and Belon's have been different here: (5) many names in this list are not Benjaminite; (6) Tarsish, in this list, is a sea-coast name appropriate to Zebulon, but not Benjamin. But (1) it is called Benjaminite; (2) doubles are not unknown in Ch; (3) Dan is also neglected; (4) many Benjaminite names are found; (5) both the Zebulunite and Benjaminite material elsewhere is too scanty for safe conclusions.

(c) Dan, ver 12, from Gen 46:23.

Aker ("another") is a copyist's error or substitute for Dan.

(d) Naphtali, ver 13, from Gen 46:24 (transcriptional changes).


The text of vs 14-15 very corrupt. No other notice is found of these sons in vs 16-17: Peroesh, Sheresh, Ulam, Rakem, Bodan.

(f) Ephraim to Joshua (vs 20-29).

Contains an interesting personal note in the mourning of Ephraim over his sons Ezar and Elead, and the subsequent birth of Beriah. Interpreted to mean that the clans Ezar and Elead met with disaster, on which the clan Beriah became prominent.

(g) The seats of Joseph's sons (vs 28-29).

Hard to say why this has been placed here.

(h) Asher (vs 30-40).

The earliest names derived from Gen 46:17. Gray considers the others ancient.

(i) Benjamin (8:1-40).

(a) Sons of Benjamin. After Gen 46:20 without variation in Sots (6:5b).

(b) Descendants of Ebed (vs 6-25). Text very corrupt, obscure.

(j) The house of Saul (vs 29-38); repeated (9:34-44).

In this passage two exceptions to the usual treatment of Baal compounds, Isaiab and Meribbaal here are Ishshoboth and Mephibosheth in S.


With variations in Neh 11:1-13. This passage has been thought an interpolation, but it is the Chronicler's custom to give dwelling-places. Perhaps this and Neh are two independent abridgments of the same document. This probably describes post-exilic conditions. Vs 1 and 2 here, and Neh 3-6, are excised.

Four classes of returning exiles:

(a) The children of Judah, Benjamin, Ephrain, Manassesh.

Constituting "the laity." "Israel."

(b) The priests.

Agreeing with Neh, but abridged.

(c) The Levites. Paralleling Neh, but not exactly.

(d) Nathinim or porters. Fuller than Neh, and different.


(22) David's knights (1 Ch 11:10-47).

Discussed under (19). Adds to the list, Adina, s. of Shilza, Reubenite; Hanan, s. of Maarah, Joshaphat the Mezid of, Uzziel, the Asherath. Salmon and Jeled the sons of Hotam the Acorite, Jediel the son of Sinuri, and Josh his brother or parent, Eliel the Mahavite, and Jeribal and Jashaviah, the sons of Elasam, and Ithmah the Molad, Eliel, and Obad, and Jaasiel the Mezobale.

(23) David's recruits at Ziklag (1 Ch 12:19).

Found only here. Contains 23 names from Benjamin (some may be Judahite); 11 from Gad; 8 from Manassesh: nothing to show that the names are not old.

(24) David's musicians and porters at the bringing of the ark (1 Ch 15:16-24).

Also 16:5.67-43. Each division of the Levites represented by a chief musician.

(25) David's organization of the kingdom (1 Ch 23-27).

I. The Levites (ch 23).

(1) The family of Gershon (vs 7-11); 9 houses.

(2) The family of Kohath (vs 12-20); 11 houses.

(3) The family of Merari (vs 21-23); 4 houses.

II. The priests (ch 24).

24 divisions; 16 divided among descendants of Eleazar, headed by Zadok, and 8 among those of Ithamar, headed by Ahimelech (perhaps an error for Abiathar); but perhaps Ahimelech's. Abiathar, s. of Ahimelech, was acting for his father.

(1) Eleazar's courses: Jehoiarib, Harm, Malchiah, Hakkoz, Joshua, Eliashib, Huphal, Bilgah, Hezer, Aphses, Pethahiah, Jehezekel, Jachin, Gamul, Delaiah, Maaziah.

(2) Ithamar: Jedaiash, Secrim, Mijamin, Abijah, Shecaniah, Jachin, Joshebeab, Immer.

Jos gives the same names of courses (Ant. VII, xiv, 7; Vite, 1). 80-81 Ch. Er have mentioned in Apoc, Palm, and the NT. Jehoiarib, Jedaiash, Harm, Malchiah, Mijamin, Abijah, Shecaniah, Bilgah, Maaziah, are found in one or both of Nohehaim's lists.

(3) Supplementary list of Levites (1 Ch 24:20-31).

Repeats the Levitical families in 1 Ch 23:6-23, omitting the Gershonites, adding to the Kohathites and Merarites.

III. The singers (1 Ch 25).

(1) The numbers, classified under the three great groups, descendants of Asaph, Jeduthun (Ethan), Heman.
A curious problem is suggested by the fact that the names in ver 4, beginning with Hanania, with a very slight changes, read: "Hanan ("Have mercy")—jah ("O Jehovah"); Hanan ("Have mercy"); Eliashah ("Thou art my God"); Giddalti ("I have magnified") and (and) Romamti ("exalted") (th) Ezer ("help"); Joshobackah ("in the tent of hardness"); Mallathi ("I speak of it"); Rother ("Gave still"); Mahazioth ("Visions"). How, or why, this came among these names, cannot be said.

(2) The 24 courses of 12 singers each, of which courses nos. 1, 5, 6, 7 fell to Asaph; nos. 2, 4, 5, 10, 12, 14 fell to Jeduthun; nos. 6, 9, 11, 13, 15—24 fell to Heman.

IV. Gatekeepers and other officers (1 Ch 26).
(1) Genealogies and stations of the gatekeepers (vs 1—19).
(2) Those in charge of the temple treasury (vs 20—28).
(3) Those in charge of the "outward business."

Subordinate magistrates, tax-collectors, etc.

V. The army, and David's officers (1 Ch 27).
(1) The army (vs 1—15).
12 officers, each commanding 24,000 men, and in charge for one month, chosen from David's knights.
(2) The tribal princes (vs 16—24).
After the fashion of Nu 1 2—15. Gad and Asher are omitted. The 12 are made up by including the Levites and the Aaronites.
(3) The king's twelve stewards (vs 25—31).
(4) The king's court officers (vs 32—34).

Counselor and scribe: Jonathan, the king's uncle, otherwise unknown; tutor: Jehiel; counselor: Ahithophel; "the king's friend" (closest confidant?): Bushai. Possibly two priests are next included: Jehovah the son of Beniamin, and Abishalom, high priest of the Ikamar branch. But perhaps it should read, "Beniamin, the son of Jehovah." If two priests are intended, it seems strange that Zadok is not one. The list ends with the commander-in-chief, Joab.

This elaborate organization in every part and branch of the kingdom is looked upon as the Chronicler's glowing Utopian dream of what must have been, underranging the organizing power of the great soldier and statesman.

(26) Ezr 2 1—63. The exiles who returned with Zerubbabel.

(1) The leaders (ver 2).
(2) Numbers, according to families (vs 3—19).
18 of Ezra's numbers differ from Nehemiah's.
(3) Numbers according to localities (vs 20—35).
10 towns probably Judahite, 7 Benjamite.
(4) The priests (vs 39.42).
Only 4 families, representing 3 Davidic courses.
(5) The Levites (vs 43.44).
Among the singers, only Asaphites.
(6) The porters (ver 45).
3 old names, 3 new ones.
(7) The "Nethinim" (temple-servants) (vs 46—56).
(8) The children of Solomon's servants (slaves) (vs 57—60).
(9) Those who could not prove their descent.
(a) General population.
Three families, children of Delaiah, Tobiah, Nehoda.
(b) Priestly families.
Hobaiah, Hakkoz, Barzillai. Hakkoz, the seventh of the Davidic courses, possibly succeeded later in establishing their right (Neh 3 31).
(27) Ezr 6 1—5. Ezra's genealogy.

An ascending genealogy: Ezra, s. of Seraiah, s. of Azariah, s. of Hilkiah, s. of Shallum, s. of Zadok, s. of Abihail, s. of Amariah, s. of Azariah, s. of Meremoth, s. of Zerahiah, s. of Uzzi, s. of Bukki, s. of Abishua, s. of Phinehas, s. of Eleazar, s. of Aaron; 16 links. Follows 1 Ch 6 7—10 down to Zadok, then omits 7 to Shallum, besides the 7 omitted in Ch.

(28) Ezr 8 1—20. Numbers and leaders of those who returned with Zerubbabel.
Numbers much smaller than in Zerubbabel's list (Ezr 2 1—14). Perhaps 5 new families, Socoban, Shoboth, Joha; 7 more leaders. A much smaller proportion of Levites; among them a "man of discretion," perhaps a name, "Jehoiarib, one of the sons of Malchijah, therefore a Merarite, with other Merarites, 39 in all.

(29) Ezr 10 18—44. Jews who had married foreign women.
(1) The priests (vs 18—22).
17 in all; members of the high priest's family, and of the Davidic courses of Immer and Harim, besides the family of Pashur.
(2) The Levites (ver 23); 6 in all.
(3) Singers and porters (ver 24); 4 in all.
(4) "Israel," "the laity" (vs 25—43).
16 families represented: 86 persons. Out of a total of 163 names, 39 yodh compounds, 19 'of compounds, 8 prefixed.
(20) Neh 3 1—12. The leaders in the repair of the wall.
38 leaders: in 30 instances the father's name also given. As far as mentioned, all from Judah and Jerus.
(31) Neh 7 7—63. Those who returned with Zerubbabel.
Folows Ezr 2 1—63, with transcriptional variations in names and numbers.
(32) Neh 8 4—7. Levites and others who assisted Ezra in proclaiming the law.
(33) Neh 10 1—27. The sealers of the Covenant.
22 priests, 17 Levites, 20 heads of families already mentioned, 24 individuals.
Parallels in 1 Ch 9 9—22. Some omissions and variations; 5 priestly courses given, Joiarib, course no. 1; Je-daiash, no. 2; Jachin, no. 23; Malchijah, no. 5; Immer, no. 6. 24 "Jah," "El" names out of 82.
(35) Neh 12 1—8. Priests and Levites who went up with Zerubbabel.
Compare with priests' lists in Neh 10 2—8 (33), and with priests under Joiakim (Neh 12 19—21 [30]). They are names of families. See Neh 12 12.
(36) Neh 12 10.11. High priests from Jehosh to Jaddua.
(1) Joshua, 538 to 520 BC.
(2) Joiakim.
(3) Eluzriah, 446 till after 433.
(4) Joiada, about 420.
(5) Jonathan, Johanan, 405 to 362.
(6) Jaddua, to 323.

This list bears upon the date of Ezra-Neh. Jaddua was high priest when Alexander visited Jerus, 335 BC. If the Darius of ver 22 is Darius Noththus (425 to 405 BC), and Jaddua, a young boy, is mentioned as the heir to the high-priesthood, this passage was written before 406. If Jaddua's actual high-priesthood is meant, and Darius Codomanus (336 to 350 BC) is the Darius here, the date may be about 330. The enumeration of families here is assigned to the time of Joiakim, before 406, and the latest results; the events to the time of the high priest before Jaddua (Neh 12 23; 13 28), hence before 362. The hypothesis of an addition by some scribe after 350 is possible, but not necessary.
(38) Neh 12 22—26. Levites and porters under high priest Johanan.
(39) Neh 12 31—42. Priests and priests at dedication of the wall.
(40) Mt 1 1—17. The genealogy of Jesus Christ (see separate article).
(41) Lk 3 23—38. The genealogy of Jesus (see separate article).
I. Introduction.—The genealogy of Jesus as contained in the First and Third Gospels presents three special problems which lie somewhat apart from general discussions of NT genealogies:

1. The Problems of criticism: (1) the construction and involved purpose of each list taken separately; (2) the relation of the two lists, in their coincidences and variations, to each other; (3) the relation of these lists to the statement concerning the virgin birth of Our Lord with which they are directly connected. These questions necessarily involve the conclusion to be arrived at concerning the trustworthiness of the list of names as forming an actual historical connection between Jesus and His ancestors according to the flesh.

Before these problems are dealt with, it would be well to consider the kind and degree of importance to be attached to the question at issue.

2. The As we see it, the only vital point at issue is the historical identity and good importance of the evangelists.

of the Issue (1) That Jesus had a line of ancestors by His human birth may be taken for granted. The tradition, universal from the earliest times among believers and granted by the bitter opponents, that He was connected by the line of David, may also readily be accepted. The line exact through which that connection is traced is, on general principles, of secondary importance. The fact is that, while natural sonship by David on the part of the Messiah was of vital importance to many Jewish inquirers, it failed of any very enthusiastic endorsement on the part of Jesus Himself (see the truly remarkable interview record in Mt 12:35-37). The expressions of Paul in this connection will be referred to later; at this point it is sufficient to say that physical kinship to David cannot be insisted upon as the only justification for his words.

(2) If, then, the purpose of the evangelists in having recourse to these lists is worth while, the question of their correctness need not even be raised. Unless some vital issue is involved, the supposition of a special inspiration to go behind lists currently accepted is gratuitous. No such issue seems to be presented here. The Davideic kinship of Jesus is essential to His messiahship, is independent of the lists which are used to justify it. This is preliminary to the actual discussion and need not prevent us from giving all due credit to lists which could not have been carelessly compiled or lightly used.

II. The Genealogies Separately.—(1) The construction and incorporation of Joseph's genealogical tree is, in the light of all the facts, peculiar, the primary consideration.

1. Peculiarities of Mt's (2) The artificial division into three groups of fourteen generations each.

The apparent defect in this arrangement as it actually stands (the third group lacks one member) is probably traceable to a defect of the LXX version of 1 Ch 1:53-54, which is reproduced in the Gr gospel (see Zahn, Intro to the NT, ET, 564, n. 4). This arrangement into groups is the more striking because it makes 14 generations from the captivity to Joseph where LXX makes 20 or 21, and because the first group of 14 is formed by the omission of three names. It is perfectly clear, therefore, that this artificial grouping is essential to the purpose of the evangelist.

(3) The insertion of the names of brothers, thus following the artificial historical lists and bastardizing the genealogy by including collateral lines.

(4) The inclusion of the names of women—a practice not only foreign but abhorrent to ordinary usage. This peculiarity is the more marked when we notice that these names introduce what would be considered serious blots in the family history of the Davideic house (see vs 5-7).

(5) The principle upon which the division into periods is constructed: (a) from Abraham to David; (b) from David to the Captivity; (c) from the Captivity to Jesus. Attention has repeatedly been called to the fact that this gives a definite historical movement to the genealogy. It involves the origin, the rise to power, the decay and downfall of the house of David (see Allen, ICC, "Matthew," 2; of Zahn, NT, ET, I, 555).

Of the many theories which have been constructed to explain the foregoing six peculiarities of the genealogy of Mt, altogether the most satisfactory is that of Professor Zahn. The contention is that the list was Foregoing to be not to prove the natural connection of Jesus with the house of David—a fact which no one doubted—but to defend the one vital point where attack had been made namely, the legitimacy of Jesus' connection with David. No one seems to have questioned that Jesus was born of Mary and was closely connected with the royal house. The question was whether He was of legitimate birth. It was charged—and the slander which was very early in origin and circumstantial in character obtained an extraordinary hold upon the hostile Jewish mind—that Jesus was the illegitimate offspring of Mary. The Gospel of Mt meets the challenge by a broad view of the movement of the history from Abraham to the Messiah in the form of a genealogy of Joseph, who in the light of all the facts concerning the origin of Jesus marries Mary and gives her the protection.
of his stainless name and royal lineage. The extraordinary boldness and brilliancy of this apologetic method ought not to be overlooked. The formal charge that Jesus is son of Mary, not of Joseph (this admission and judgment involved is refuted by bringing Joseph forward as a witness for Mary. Nothing could have been more natural for a man fearless in the confidence of truth; nothing could have been more impossible for one insecure in his hold upon the facts. So far as the genealogy is concerned, just the moment we realize that the purpose is not to prove the natural sonship of Jesus to David, but to epitomize the history, all hestancy and apprehension concerning the historicity of the successive names disappear. The continuity of blood relationship through these successive generations becomes of no essential importance. Zahn’s explanation (the argument in full should be read by every student), simple in itself, explains all the facts, as a key fits a complicated lock. It explains the choice of genealogy as a method of epitomizing history and that genealogy Joseph’s, the artificial grouping at the expense of changing the traditional lists, the inclusion of the names of brothers and of women.

1. The use of Joseph’s genealogical tree on the part of one who is so deeply interested in Mary.

2. The reversal of order in going about.

3. Peculiar—back from Joseph to his ancestors.

4. The exception—of Lk’s.

5. Godet emphasizes the fact that, in the Genealogy of the case, a genealogy follows the order of succession, each new individual being added to the role of his family. Luke’s method indicates that his genealogy has been constructed for a special purpose.

(1) The genealogy of the line back of the history of the covenant, which begins with Abraham, to Adam, who represents the race in general. This fact, together with another, that the line of Joseph is traced to David through Nathan who was not David’s heir, proves that Luke was not concerned with establishing the Davidic standing of Jesus.

(2) The placing of the genealogy, not at the beginning of the Gospel, but at the beginning of the ministry, between the baptism and the temptation.

(3) The omission of the article before the name of Joseph.

(4) In his comment upon the fourth peculiarity enumerated above, namely, the placing of the genealogy at the beginning of the ministry, Godet says (Genealogy of the 126) has this to say: “In crossing the threshold of this new era, the sacred historian casts a general glance over the period which thus reaches its close, and sums it up in this document, which might be called the mortuary register of the earlier humanity.” In other words, in connecting the genealogy directly with the ministry, Luke exhibits the fact that his interest in it is historical rather than antiquarian or, so to say, genealogical. As Matthew summarizes the history of the covenant people from the days of Abraham by means of the genealogical register, modified so as to make it graphic by its uniformity, so Luke has written the story of the humanity Jesus, as the Second Adam, came to save, by the register of names summarizing its entire course in the world. It has recently been commented upon that genealogical lists such as those of Gen and the NT are not infrequently used to convey ideas not strictly germane to the matter of descent or the cognate notion. The choice of Genealogies summarizing their entire course in the world, as to the longevity of the patriarchs are of historical interest only—they are not and could never have been of value for chronological purposes (see Warfield, “Antiquity and Unity of Human Race,” Princeton Review, February, 1911).

(2) In commenting upon the order which Luke adopts, Godet (who has thrown more light upon this portion of the Gospel than anyone else) says: “The new form of ascending genealogy can only be that of a private instruction involved in the use of the public document with a view to the particular individual whose name serves as the starting-point of the whole list” (127).

(3) From the fact that the name of Joseph is introduced without an article, Godet draws three conclusions: (a) that this name belongs rather to the sentence introduced by Lk; (b) that the genealogical document which he consulted began with the name of Heli; (c) and consequently, that this piece was not originally the genealogy of Jesus or of Joseph, but of Heli (ib. 128).

(4) (a) The importance of these considerations is twofold. In the first place it indicates that Luke is bringing together two separate documents, one of which contained a statement of the foster-fatherhood of Joseph, while the other contained the genealogy of Heli, between whom and Joseph there existed a relationship which made Luke desirous of connecting them. (b) In addition, the absence of the article serves to draw attention to something exceptional in the relationship of Joseph to the other end of this ancestral line which is brought into connection with his name. To this point we shall recur later. We have an explanation for all the suggested problems except one, and that one, in a sense, the most difficult of all, namely, the choice of Joseph’s genealogy.

III. The Genealogies Compared. In order, however, to discuss this question intelligently, we must turn our attention upon the same.

1. Divergent inquiry—through the relationship between the two lists.

(1) The most notable fact here is of course the wideness of the divergence together with the contrariety and unintelligible fact of minute correspondence. Between Abraham and David the two lists agree. Between David and Joseph there is evident correspondence in two (see Mt 1 12; Lk 3 27), and possible correspondence in four names (that of Lk [Mt 3:12] and Ahud [Mt 3:13] Lk 3 30] are the same). This initial and greatest difficulty is of material assistance to us because it makes one conclusion certain beyond peradventure. The two lists are not divergent attempts to perform the same task. To what remain we may turn to a consideration of this difficulty. It is impossible that among a people given to genealogies two lists purporting to give the ancestry of a man in the same line could diverge so widely. There is, therefore, a difference between these lists which includes the purpose for which they were compiled and the meaning which they were intended to convey.

(2) Two of the most striking points in the lists as they stand may be brought into connection and made to explain each other. The two lists coincide in the names of Zerubbabel and Shealtiel—they differ as to the name of Joseph’s father, who is Jacob according to Mt and Heli according to Lk. As to the second of these two important items this must be clear. Either these two lists are in violent contradiction, or else Joseph was in some sense son of both Jacob and Heli. Now, in connection with this seeming impossibility, turn to the other item. The names of Shealtiel and Zerubbabel belong to the captivity. They are being common to both lists is easily explained by the fact that during that troubled period a number of collateral family branches might be narrowed down to one or two common representatives (see Zahn, op. cit. 535).

In the NT genealogies Zerubbabel is the son of Shealtiel—according to 1 Ch 3 19 he is the nephew

STANDARD BIBLE ENCYCLOPAEDIA Geneal. of Christ
of Shealtiel and the son of Pedahiah. He is, therefore, at one and the same time heir and, legally, son of two men and would appear as such on two collateral lists.

Shealtiel himself appears in Mt 1:12 as the son of Jeroham (v. 37) as the son of Ner. In 1 Chr 3:17 he appears as son of Jechoniah. The same of Ner is peculiar to Lk, so that we cannot check his use of it and discover the actual parentage of Shealtiel. His appearance in two lists with a double reference of parentage seems, at first sight, to be misleading.

Besides this, a reasonable explanation at once appears. In Mk 1:6 it is asserted that Jesus should have "not to sit upon the throne of David." and of his son (Jehoachin, Jechoniah, Coniah) it is said (Jer 22:30), "With his head I anointed and brought him to the throne." 2:4, "I have rebuked him and not yielded him to the Son of Man." 11:30, etc. has been rightly pointed out (see HDB, II, 557) that this means simply legal possession. not actual chilnessness. It suggests, however, that it might be thought necessary to provide in the genealogy an heir not of their blood for the two disgraced and proscribed members of the royal house. In view of these facts the contradictory references as to Joseph's parentage present no difficulty.

Joseph may easily have been and undoubtedly was, legally, son and heir of both Jacob and Hel. Godet's objection to this is based on the supposition that Heli and Jacob were brothers, which leaves the divergence beyond these two names unexplained. It is evident, however, that the kinship between Jacob and Heli might have been much more distant than this supposition can imply.

(3) When we come to explain how it happened that Joseph was connected with both these lines and that Mt chose one list and Lk the other we are necessarily shut up to conjecture. There is one supposition, however, which is worthy of very careful consideration because it solves so many and such difficult problems. The authorities have been divided as to whether Lk's genealogy is Joseph's, as appears, or Mary's. Godet makes a strong showing for the latter, and after this has been shown and if contra, some of his representations remain unshaken (cf Godet and Plummer sub loc.). Most of the difficulties are removed at once stroke, and the known facts harmonized, by the simple supposition that Lk has given us the meeting-point of the lineage both of Joseph and Mary who are akin. This explains the apparent choice of Joseph's list; the peculiar position of his name in that list; the reversal of the order; the coincidences and discrepancies are either to Mt's; the early tradition of Mary's Davidic origin; the strange reference in the Talm (Haggadah 77 4) to Mary as the daughter of Heli; the visit of Mary with Joseph to Bethlehem at the time of the registration; the traditional discrepancy between Joseph of Mary, and at the same time (apparently) Joseph disappears from the scene before Jesus reaches maturity. Against this nothing of real weight can be urged (the kinship with Elisabeth is not such: see Edereshe, LTJM, I, 149) except that it is too simple and too felicitous. Its simplicity and felicitous adjustment to the whole complex situation is precisely its recommendation. And there we may let the matter rest.

IV. The Genealogies and the Virgin Birth. — We have now to discuss the interpretation of the genealogies of the virgin-birth statement which forms the vital center of the infancy narratives and to the general question of the Davidic origin of Jesus. See Virgin Birth.

The first part of this question may be most directly approached by a brief consideration of the text of Mt 1 16. The text upon

1. Text, of which RV is based reads: "And Jacob Mt 1:16 begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." But in the other readings, one contained in the so-called Ferrar group of MSS, and the other in the Sinaitic which, differing among themselves, unite in ascribing the parentage of Jesus to Joseph. This has been seized upon by negative critics (see for list and discussion Machen, Princeton Review, January, 1906, 61; of Bacon, HDB, art. 'Genealogy of Jesus,' in Jour. Theol., January, 1911, who long ago gave in his advocacy to the supposed that the evangelists could easily reconcile the supernatural birth with the actual paternity of Joseph) to support the idea of a primitive Christian tradition that Joseph was the father of Jesus. Of this contention Zahn leaves nothing, and concludes his argument with this statement: "The hope of finding indications in old MSS and VSS that the authors of lost Gospels for brief reasons, which were in Christianity in our Mt and Lk regarded Joseph as the physical father of Jesus, should at least be dismissed. An author who knew how to make even the dry material of a genealogy to its least detail contribute to the purpose of his thought concerning the slandered miracle of the Messiah's birth, cannot at the same time have taken over statements from a genealogy of Joseph or Jesus used by him which directly contradicted his conception of this fact. Any text of Mt which contained such statements would be condemned in advance as one altered against the author's interest!" (op. cit., 567). It is interesting to note that Allen (ICC, "Matthew," 8), starting from the extreme position that the Sinaitic form of the statement, or the extant texts, reached the original, reaches the same conclusion as Zahn, that Matthew's Gospel from the beginning taught the virgin birth.

(1) It is clear, therefore, from the general trend as well as from specific statements of both Gospels, that the genealogies and the birth:

2. General narratives were not floating traditions.

Conclusions which accidentally touched and coalesced in mid-stream, but that they were intended to weld inseparably the two beliefs that Jesus was miraculously conceived and that He was the heir of David. This could be done only on the basis of Joseph's genealogy, for whatever the lineage of Mary, Joseph was the head of the family, and the Davidic connection of Jesus could only be established by acknowledgment of Him as legal son by Joseph. Upon this basis rests the common belief of the apostolic age (see Zahn, ib, 567, note references), and in accordance with it all statements (such as those of Paul, Rom 1 3; 2 Tim 2 8) must be interpreted.

(2) For it must be remembered that, back of the problem of reconciling the virgin birth and the Davidic origin of Jesus, lay the far deeper problem—to harmonize the incarnation and the Davidic origin. This problem had been presented in shadow and intimacy by Jesus Himself in the question: "David himself calleth him Lord; and whence is he his Son?" It is further to be noticed that in the announcement (Lk 1 32) the promised One is called at once Son of God and Son of David, and that He is the Son of God by virtue of His conception by the Spirit—leaving it evident that He is Son of David by virtue of His birth of Mary. With this should be compared the statement of Paul (Rom 1 3): He who was God's Son was "born of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

This is at least the most suggestive of Lk's (Birth of Christ, 119, with note, p. 121), for it indicates that as Paul and Luke were in very close sympathy as to the person of Our Lord, so they are in equally close sympathy as to the mystery of His origin. The understanding of the early church as to the Davidic origin of Jesus is closely paralleled by its equally firm conviction as to His supernatural derivation. The meeting-
point of these two beliefs and the resolution of the
matters of their relationship is in the genealogies
in which two widely diverging lines of human ancestry,
representing the whole process of history, converge
at the point where the new creation from heaven is
introduced.

LITERATURE.—The lit. on this subject is very copious.
The following is referred to in the text to serve to introduce
the reader to more extensive investigations. The whole
situation is well summarised by Flummer (ICC, "Luke,
sub loc.).

LOUIS MATTHEWS SWEET

GENERAL, Jen'ér-al, GENERALLY, Jen'ér-al-i (גֵּרֵנֵי, לְקָדוֹשׁ, נְגוּיִים, פָּנָּגְיוּרִים):

(1) General is the tr of seor, "master," "head," "chief," used once in AV in the sense of commander-in-chief, "the general of the king's army" (1 Ch 27 34), usually in this connection tr'j "captain," RV "the captain of the king's host." (2) As an adj. "general assembly" is the tr of pndgirius (whence we have panegyric), "an assembly or convocation of the whole people to celebrate any public festival or solemnity, as the public games or sacrifices, hence a high festival, public convocation, joyful assembly" (Robinson); the word occurs in the NT only in reference to the "general assembly and church of the firstborn"; pndgirius is LXX for οἰκοδομή (Ezk 46 11; Hos 2 11), "solemn assembly," and for ἀγάλμα (Am 5 21), with the same meaning. The Gs words ἀγάλμα and to an innumerable company of angels, to the general assembly and church of the firstborn" (AV) have been variously arranged and tr'; Robinson gives "and to countless throngs [even] the joyful assembly of angels, i.e. as hymning the praises of God around His throne"; cf Rev 5 11; Ps 148 2; Dnl 7 10). From both Heb and Gr analogies, this is probably correct; similarly, Alford, Delitzsch and others have "festival assembly"; Weymouth tr'j "to countless hosts of angels, to the great festal gathering and church of the first-born." (3) Generally, adv., occurs in Jer 48 38 AV as tr. of kdlkh (Pual of kdlkh), "the whole of it," "That there shall be lamentation generally [universally] upon all the housetops of Moab, RV every where," in 2 S 21 11, ❧יָסָפ 'יָסָפ 'יָסָפ 'יָסָפ 'יָסָפ 'יָסָפ 'יָסָפ' to be gathered," is tr'j "to be generally gathered," RV "gathered together." In Apoc we have "general" in the sense of "common," "universal" (Ad Est 16 10 m, koinon; 2 Macc 3 18, pandelmon); "in general" (2 Esd 8 16, "in all things in general," Ecc 11, "in general," koinos, RV "in common").

W. L. WALKER

GENERATION, Jen-ér-a'shun (Lat generatio, from genero, "beget"): (1) The tr (a) of γενή, dγε, "circle," "generation," hence "age," "period," "cycle," "many generations" (Dt 32 7); (b) the people of any particular period or those born about the same time: "Righteous before me in this generation" (Gen 7 1); "four generations" (Job 42 16); (c) the people of a particular class or group: "of the Abba's, reference to hereditary quality; the wicked (Dt 32 5; Prov 30 11); the righteous (Ps 14 5; 112 2). (2) γενεalogía, υπογεγενεalogía, "births," hence (a) an account of a man and his descendants: "The book of the generations of Adam" (Gen 5 1); (b) successive families: The families of the sons of Noah, after their genealogy (Gen 10 32); (c) genealogical divisions: "The children of Reuben... their generations, by their families" (Nu 1 20); (d) fig. of the origin and early history of created things: "The generations of the heavens and of the earth" (Gen 2 4). (3) γενεο, geneo, "a begetting," "birth," "nativity," therefore (a) the successive members of a genealogy: "All the generations from Abraham unto David" (Mt 1 17); (b) a race, or class, distinguished by common characteristics, always (in the NT) had: "Faithless and perverse generation" (Mt 17 17); (c) the people of a period: "This generation shall not pass away" (Lk 21 32); (d) an age (the average lifetime, 33 years): "For [Gr 'from the'] ages and [from the] generations" (Col 1 26). The term is also by a figurative transfer of thought applied to duration in eternity: "Unto all generations for ever and ever" (Eph 3 21) (Gr "all the generations of the age of the ages"). (4) γενέσις, genesis, "source," "origin": The book of the generation of Jesus Christ (Mt 1 1; ARV "The genealogy of Jesus Christ"). (5) γενέσιον, geneon, "offspring," "progeny": figurative: "0 generation of vipers" (Lk 3 7 AV). (6) γενεα, genos, "stock," "race," in this case spiritual: "Be ye a chosen generation" (1 Pet 2 9; ARV "an elect race").

PHILIP WENDELL CRANNELL

GENESIS, Jen'e-es: I. General Data: 1. The Name: 2. Survey of Contents: 3. Connection with succeeding Books: II. General: 1. Unity of the Biblical Text: (1) Telodeth; (2) Further Indication of Unity: 2. Rejection of the Documentary Theory: (1) In General (a) Statement of Theory (b) Genesis Assigned for Divisions (c) Examination of the Documentary Theory (d) Style and Peculiarities of Language (f) Alleged Connection of Matter (g) The Biblical-Theological Data (h) Duplicates (i) Systematic Use in which the Sources are Worked Together (j) Criticism Carried to Extremes (2) In View of the Names for God (a) Error of Hypothesis in Principle (b) False Basis of Hypothesis (c) Improbability That Distinction of Divine Names is without Significance (d) Real Purpose in Use of Names for God (e) Decreasing Use of Jehovah (f) Reference to Approach of Man to God, and Departure from Him (g) Other Reasons (h) Systematic Use in History of Abraham (i) Scrutiny of the Materials for Proof (j) Self-Dissipation of the Critical Position (k) Different Uses in the LXX III. Structure of the Individual Pericopes: 1. The Structure of the Book of Genesis (Gen 1 2 3) 2. Structure of the 10 Telodeth (1) The Unity of the Biblical Text (b) Rejection of the Division into Sources Under Abraham, Discussion of So-called Duplicates IV. The Historical Character: 1. History of the Patriarchs (Gen 12 50): (1) Unfounded Attacks on the History (a) From General Dogmatic Principles (b) From Distance of Time (c) From Biblical Data (d) From Comparison with Religion of Arabia (2) Unsatisfactory Attempts at Explaining the Patriarchal Age (a) Explanation Based on High Places (b) The Dating Back of Later Events to Earlier Times (c) The Patriarchs as heroes spourony (d) Different Explanations Combined (3) Positive Reasons for the Historical Character of Genesis (a) Individuality of Patriarch, etc (b) The Primitive History of Gen 1 11 (c) Prouincence of the First Element (d) Continuance as Regards Divergent Results of Scientific Research (e) Recent Confirmation of the Bible by Science (f) Superiority of the Bible over Heathen Mythologies V. Origins and Actuators of Genesis: 1. Connection with Mosaic Times: 2. Examination of Counter-Arguments.
The Redemption

3. The Idea of

1. In the Abraham (Gen 11:26; cf 11, 21; see 21:1), the name of the world and of mankind. This name has passed over into the Vulg (Liber Genesis). As a matter of fact the name is based only on the beginning of the book.

The book reports to us the story of the creation of the world and of the first human beings (ch 1); creation, fall, man in image of God, sin, etc (ch 2 - 3); Prodigy after the Event - Idea (ch 3); Promises and Covenants (ch 4 - 17).

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case, 5 of the 10 pericopes are more closely combined, since I-V (t"odtb第）of Shem inclusive) stand in a more distant, and VI-X (treating of the t"odtb第）of Terah, or in a closer connection with the story of the kingdom of God: and in so far, too, as the first series of 6:9-11 may be regarded as background material for the division of the territory of Canaan, the second series more individuals and persons. Possibly in this case, we can further unite 2 t"odtb第; at any rate, it is very questionable whether any division of the parts: 14a-14b (Noah and his sons), VII-VIII (Ismael and Isaac), IX-X (Esau and Jacob) can be thus grouped.

(2) Further indication of unity. —In addition to the above-mentioned schematic disposition in the entire Bib. text of the Book of Gen, by preserving of any division into literary sources, it is to be noticed further, that in exactly the same way the history of those generations that were rejected from any connection with the kingdom of God is narrated before the history of those that remained in the kingdom of God and continued its development. Cain's history (4 17 ff) in J stands before the history of Seth (4 25 f J; 5 3 ff P); Japheth's and Ham's genealogy (10 1 f P; 10 8 ff P-J) before that of Shem (10 21 f J-P), although Ham was the youngest of the three sons of Noah (9 24); the further history of Lot (19 29 ff P-J) and of Ishmael's genealogy (25 12 ff P-J) before that of Isaac (25 19 f P-J+E); Esau's descendants (36 1 ff R-P) before the t"odtb第 (3 23 ff R-P).

In favor of the unity of the Bib. text we can also mention the fact that the Book of Gen as a whole, irrespective of all sources, and in view of the history that begins with Ex 1 f, has a unique character, so that e.g. the intricate connection with God, of the kind which is reported in the beginning of this Book of Gen (cf. e.g. 3 8; 7 16; 11 5 J; 17 12; 35 9.13 P; 18 1 f; 32 31 J), afterward ceases; and that in Ex, on the other hand, many more miracles are reported than in the Priest-period. Genesis contains rather the history of mankind and of families, while Ex contains that of the nation (see I above); that it is only in Ex that the law is given, while in the history of the period of the patriarchs we find only promises of the Divine grace; that all the different sources ignore the time that elapses between the close of Gen and the beginning of Ex; and further, that nowhere else is found anything like the number of references to the names of persons in J as a whole, contained in Gen (cf. e.g. 2 23; 3 20; 4 1.25, etc. in J; 17 5.15.17-20, etc. in P; 21 9.17-31, etc. in E; 21 6; 37 36, etc. in J+J-E; 28 19, etc. in R; 49 8.16.19, etc. in the blessing of Jacob); that the changing of the names of Abraham and Sarah is still preserved in J and 17 f; while Gen 24 contains the names of Reuben, Judah, and Joseph, etc. In addition a peculiar style, as also distinct theological views, is claimed for each of these sources. Thus there is found in P a great deal of statistical and systematic material, as in 6 1 ff; 13 10 ff; 25 12 ff; 36 6 ff (the genealogies of Adam, Shem, Ishmael, Esau); P is said to show a certain preference for fixed schemes and for repetitions in his narratives. He rejects all sacrifices earlier than the Mosaic period, because according to this source, God did not reveal himself as Jeh before Ex 6 f. Again, it is claimed that E describes God as speaking to men from heaven, or through a dream, and through an angel, while according to J Jeh is said to have conversed with mankind personally. The second Elohist, in the peculiarities of language used by the different sources, it is impossible in this place to enumerate the different expressions, and we must refer for this subject to the different Introductions to the OT, and to the commentaries and other literature.

A few examples are to be found under (c) below, in connection with the discussion of the critical hypothesis. Finally, as another reason for the division of Gen into different sources, it is claimed that the different parts of the sources, when taken together, can be united into a smooth and connected story.
The documents, it is said, have in many cases been taken over word for word and have been united and interwoven in an entirely external manner, so that it is still possible to separate them and often to do this even down to parts of a sentence or to the very words.

(c) Examination of the documentary theory: (a) Style and peculiarities of language: It is self-evident that certain expressions will be repeated in historical, in legal, and in other sections similar in content, but this is not enough to prove that there have been different sources. Whenever J brings genealogies or accounts that are not less systematic than those of P (cf 4 17 ff; 10 8 ff; 22 20–24); or accounts and repetitions occur in the story of the Deluge (7 2 ff; 7 I; or 7 4; 8 5; 10 12), this is not enough to make the division into sources plausible. In reference to the linguistic peculiarities, it must be noted that the data cited to prove this point seldom agree. Thus, e.g. the vb. b'ra'a, "create," in Gen 1 1 is used to prove that this was written by P, but the word is found also in 6 7 in J. The same is the case with the word r'khush, "possession," which in 12 5; 13 6; 36 7 is regarded as characteristic of P, but in 14 16.21; 20 3 formed an expression in an OT whose composition and in 4 14 in J. In 12 5; 13 12a; 16 3; 17 8 it is said that 'er'khana'n, "land of Canaan," is a proof that this was written by P; but in chs 42, 44 ff; 47, 50 we find this expression in J and E, in Nu 33 30 ff; J (R); cf also Nu 33 40 (PR) where Nu 21 1–3 (JE) is quoted, etc. r'khush, "milk," is also called as a characteristic word of J in contrast to E (cf 16 ff); but in 16 3; 29 24.29 we find this word not only in P but in 20 14; 30 4.7.18; in E Mtn, "kind," is counted in the numbers of P (cf e.g. 11 ff); but in Dt 14 13.14.18 we find it in D; rather remarkably, too, in the latest find on the Deluge made by Hilprecht and by him ascribed to 2100 BC. Cf on this subject my book, Wider den Bann der Quellenerschließung, and Orr, POT. ch vi, sec. vi, and ch xx, sec. i; perhaps, too, the Concordance of Mandelkern under the different words. Even in the cases when the characteristic peculiarities claimed for the sources are correct, if the problem before us consisted only of words and expressions in the different sources, then by an analogous process, we could dissect and sever almost any modern work of literature. Particularly as far as the pieces are concerned, which are assigned to P, it is true, but far more that if the whole of the P-style and language are concerned, different throughout. Gen 1 is entirely unique in the entire OT. Ch 23 has been copied directly from life, which is pictured with exceptional fidelity, and for this reason cannot be claimed for any special source. The fact that the story of the introduction of circumcision in ch 17 in many particulars shows similarities to the terminology of the law is entirely natural. The same is true when the chronological accounts refer to a date to another and have a common form. Thus a certain character of a function, e.g. the case also in the chronological parts of any modern history of Israel. On the other hand, the method of P in its narratives, both in matter and in form, becomes similar to that of J and E, just as soon as we have to deal with larger sections; cf 28 1 ff; 35 9 ff; 47 5 ff, and all the more in Ex and Nu.

Against the claim that P had an independent existence, we must mention the fact of the unevenness, which is not only not denied but is marked in the accounts in chs 1, 17 and 23, of the genealogies and the story of the Deluge, would, according to the critics, have reported only a few disputed notices about the patriarchs; cf for this in the story of Abraham, 11 27.31 ff; 12 41 ff; 13 6.11.12a; 16 3a.13.15 ff; 19 29; 21 15.23–5; 25 7–11a; and in its later parts P would become still more incomprehensible on the assumption of the critics (see III below). No author could have written thus; at any rate he would not have been used by anybody, nor would there have been such care evinced in preserving his writings.

(b) The alleged connection of matter: The claim that different sources, as they have been separated by critics, constitute a compact and connected whole is absolutely the work of imagination, and is in conflict with the facts in almost every instance. The hypothesis cannot be applied, even in the case of the characteristic examples cited to prove the correctness of the documentary theory, as the story of the Deluge (see III, 4, in each case under [2]).

(v) The biblico-theological data: The different Bib. and theological data, which is said to be characteristic in proof of the separation into sources, are also misleading. Thus God in J communes with mankind only in the beginning (Gen 2; 7 16 ff; 11 5; 18 f), but not afterward. In the beginning He does this also, according to P, whose reception of Genesis generally is entirely transciental (cf 17 1.22; 35 9.13). The mediatorship of the Angel of Jah is found not only in E, (21 17, 'Elbim), but also in J (16 7.9–11). In 22 11 in E, the angel of Jah (not of the 'Elbim) calls from heaven; theophanies in the night or during sleep are found also in J (cf 16 12 ff; 26 24; 28 13–16; 32 27). In the case of P, the cultus-theory, according to which it is claimed that this source does not mention any sacrifices before Ex 6 1 ff, is untenable. If it is a fact that the theology, as far as P is concerned, it would, on the other hand, be all the more remarkable that in the story of the Deluge the distinction between the clean and the unclean (7 2 ff) is found in J, as also the savour of the sacrifice, with which it is connected. The offering of sacrifices is often in P (of Gen 8 21 with Nu 15 3.7.10.13 f; 24; 18 17), that the sacrifices are mentioned in 8 20 ff, and the number 7 in connection with the animals and days in 7 4; 8 8.10.12 (cf in P, e.g. Lev 8 33; 13 5 f; 21.26.31.33.50.54; 14 8.13.8; 14 7.51; 16 14 f; Nu 28 11; 29 8, etc), further, that the emphasis is laid on the 40 days in 7 4.12.17; 8 6 (cf in P, Ex 24 1–8; Lev 12 2–4; Nu 13 25; 14 34), all of which are ascribed, not as we should expect, to the Levitical P, but to the prophetic J. The document P, which is not too large a number of critics, was written during the Exile (see e.g. Leviticus, III, 1, or Ezekiel II, 2) in a most surprising manner, instead of giving prominence to the person of the high priest, would then have declared that kings were to be the greater blessings to come to the seed of Abraham (17 6.16); and while, on the critical assumption, we should have the right to expect the author to favor particularistic tendencies, he, by bringing in the history of all mankind in the first place, and the history of the full genealogies and sacrifices to strangers (17 12.23), would have displayed a phenomenal universality. The strongest counter-argument against all such minor and incorrect data of a Bib. and a theological character will always be found in the uniform religious and
ethical spirit and world of thought that pervaded all these sources, as also in the unity in the accounts of the different patriarchs, who are pictured in such a masterly, psychological and consistent manner, and who could never be the result of an accidental working of the mind that summarizes different and independent sources (see III below).

(5) Duplicates: In regard to what is to be thought of the different duplicates and contradictions, see below under III, 2, in each case under (2).

(6) The manner in which the sources are worked together: But it is also impossible that these sources could have been worked together in the manner in which the critics claim that this was done. The more arbitrarily and carelessly the redactors are thought to have gone to work in many places in removing contradictions, the more incomprehensible becomes it that they at other places report faithfully such contradictions and permit these to stand side by side, or, rather, have placed them thus. And even if they are thought not to have smoothed over the difficulties anywhere, and out of reverence for their sources, not to have omitted or changed any of these reports, we certainly would have a right to think, that even if they would have perchance placed side by side narratives which express the story as there entertained to be, e.g. in the story of the Deluge in P and J, they certainly would not have woven these together. If, notwithstanding, they still did this without harmonizing them, why are we asked to believe that at other places they omitted matters of the greatest importance (see III, 2, 3)? Further, J and E would have worked their materials together so closely at different places that a separation between the two would be an impossibility, something that has not been acknowledged as a fact by the OT scholars yet, notwithstanding, the contradictions, e.g. in the history of Joseph, have been allowed to stand side by side in consecutive verses, or have even intentionally been placed thus (cf. e.g. Gen 37 25 ff.). Then, too, it is in the nature of things unthinkable that three originally independent sources for the history of Israel should have been separated, free currents down to the period after Moses, and that they could yet be dovetailed, often sentence by sentence, in the manner the redactor acknowledged as a fact. The entire hypothesis suffers shipwreck through those passages which combine the peculiarities of the different sources, as e.g. in Gen 20 18, which on the one hand constitutes the necessary conclusion to the previous statement in Gen 17, and on the other hand contains the name Jehovah; or in 22 14 ff., which contains the real purpose of the story of the sacrificing of Isaac from E, but throughout also shows the characteristic marks of J; or in Gen 39 1, where the so-called private person into whose house Joseph has been brought, according to J, is more exactly described as the chief of the body-guard, as this is done by E, in Gen 40 2.4. And when the critics in this passage appeal to the help of the redactor, this is evidently in order to shelve the example of a contradiction of the question. In ch 34, and esp. in ch 14, we have a considerable number of larger sections that contain the characteristics of two or even all three sources, and which accordingly furnish ample evidence for protesting against the whole theory.

(7) Criticism carried to extremes: All the difficulties that have been mentioned grow into enormous proportions when we take into consideration the following facts: To operate with the three sources such as we have them is an easy process; but if we accept the principles that underlie this separation into sources, it is an impossibility to limit ourselves to these three sources, as a goodly number of OT scholars would like to do, as Strack, Kittel, Oetli, Dillmann, Driver. The stories of the danger that attended the wives of the Patriarchs, as these are found in Gen 12 9 ff and in 26 1 ff, are ascribed to J, and the story as found in Gen 20 1 ff. E. But evidently two sources are not enough in these cases showing that similar stories are regarded as a proof that there have been different authors. Accordingly, we must claim three authors, unless it should turn out that these three stories have an altogether different signification, in which case they refer to three actual occurrences and may have been reported by one and the same author. The same use is made of the laughter in connection with the name Isaac in Gen 17 17; 18 12; 21 6, viz. to substantiate the claim for three sources, P and J and E. But since 21 9 E; 26 8 J also contain references to this, and as in 21 6JE, in addition to the passage cited above, there is also a second reference of this kind, then, in consistency, the critics would be compelled to accept six sources instead of three (Sievers accepts at least 5, Gunkel 4); or all of these references point to one and the same author who took pleasure in repeating such references. As a consequence, in some critical circles scholars have reached the conclusion that there are also such further sources as J and J, as also P and P which are not more distinguished from the others. Gunkel believes that the narratives in Gen were originally independent and separate stories, which can to a great extent be distinguished in the final form. But if J and E and P from this standpoint are no longer authors but are themselves, in fact, reduced to the rank of collectors and editors, then it is absurd to speak any more of distinct linguistic peculiarities, or of certain theological ideas, or of intentional uses made of certain names of God in J and E and P, not to say anything of the connection between these sources, except perhaps in rare cases. Here the foundations of the documentary theory have been undermined by the critics; and even Gunkel and other Reimarus or Gunkel or the other radical scholars intending to do such a thing. The manner in which these sources are said to have been worked together naturally becomes meaningless in view of such hypotheses. The schism between the sources, if consistently applied, will end in splitting the Bible text into atoms; and this result, toward which the development of OT criticism is inevitably leading, will some day cause a sane reaction; for through these methods scholars have deprived themselves of the possibility of explaining the blessed influence which these Scriptures, so accidentally compiled according to their view, have achieved through thousands of years. The success of the Bible as a religious book, as a religion-concealing a religious point of view, becomes for the critic a riddle that defies all solutions, even if all dogmatical considerations are ignored.

(2) Rejection of documentary theory in view of the names for God.—(a) An error of the hypothesis in principle: The names of God, Jehovah and Elohim, constituted for Astruc the starting-point for the division of Gen into different sources (see 1 above). Two chief sources, based on the two names for God, could perhaps inspire a theory and should be regarded as acceptable. If we add that in Ex 6 1 ff, in P, we are told that God had not revealed Himself before the days of Moses by the name of Jehovah, but only as "God Almighty," it seems to be the correct thing to separate the text, which
reports concerning the times before Moses and which in parts contains the name Jehovah, into two sources, one with Jehovah and the other with Elohim. But just as the traditional view also made of the two names of God proves that there were three and not two sources, as is done from Gen 20 on, the conclusive ground for the division falls away. The second Elohist (E), whom Igen was the first to propose (see above), in which it is claimed that E was written. In the case of P the rule, according to which the name Elohim is said to have been used for the pre-Mosaic period, and the reason for the omission of Jehovah would have been an entirely different one. Then, too, it would not be entirely impossible that he might have avoided the use of the name Elohim. The word Elohim is connected with a root that signifies "to fear," and characterizes God from the side of His power, as this, e.g., seen at once in Gen 1. Jehovah is splendidly interpreted in Ex 3 14 f., and the word is connected with the archaic form hādōh for hādāh, "to be," and the word characterizes God as the being who at all times continues to be the God of the Covenant, and who, according to Gen 1 1-2 3, even from Gen 12 on He, for the time being, enters into a special relation to Abraham, his family and his people, and by the use of the combined names Jehovah-Elohim is declared to be the God who created the world, as e.g., this is also done in the section Ex 7 8-13 16, where, in the 10 plagues, Jehovah's omnipotent power is revealed (cf Exodus, II, 2, 2); and in 9 30 it is charged against Pharaoh and his courtiers that they have not yet fear Jehovah-Elohim, i.e., the God of the Covenant, who at the same time is the God of the universe (cf also I K 8 21-37-39; Jon 4 6).

(b) The false basis for the hypothesis: But the basis of the whole hypothesis itself, viz. Ex 6 1 ff, is falsely regarded as much. If Jehovah had really been unknown before the days of Moses, as Ex 6 1 ff P is claimed to prove, how could J then, in so important and decisive a point in the history of the religious development of Israel, have told such an entirely different story? Or if, on the other hand, Jehovah was already known before the time of Moses, as we must conclude according to J, how was it possible for P all at once to invent a new view? This is all the more incredible since it is this author and none other who already makes use of the word Jehovah in the composition of the name of the mother of Moses, namely Jochebed (cf Ex 6 20 and Nu 26 59). In addition, we do not find at all in Ex 6 1 ff that God had before this revealed Himself as Elohim, but as 'El Shadday, so that this would be known not as an 'El Shadday but an 'Adhônây source for P on the basis of this passage (cf 17 1; 28 3; 35 11; 48 3 P—43 14 E! of also 49 25 in the blessing of Jacob). Finally, it is not at all possible to separate Ex 6 1 ff P from that which immediately precedes, which is taken from JE and employs the name Jehovah; for according to the text of P we do not know who Moses and who Aaron really were, and yet these two are in Ex 6 1 ff regarded as well-known persons. The new revelation of God in Ex 6 1 ff (P) by the side of 3 1 ff (JE and E) is also entirely defensible and rests on a good foundation; for Moses after the failure of Ex 5 needed such a renewed encouragement (see Exodus II, 2, 1). If this is the case, then the revelation of Jehovah in Ex 6 1 ff cannot mean that that name had before this not been known at all, but means that it had only been relatively unknown, i.e. that in the fullest and most perfect sense God became known only as Jehovah, while before this He had revealed His character only from certain sides, but esp. as to His Almighty Power.

(c) Improbability that the difference in the use of the names for God is without significance: In view of the importance which among oriental nations is assigned to names, it is absolutely unthink-
and from this passage down to 37 2 the name is not found. It is accordingly clear that in the history of the patriarchs there is a gradual decrease in the number of times in which the name Jehovah obtained use. In the case of the monarchs, however, we note this is most noticeable and clearest in the history of Joseph, manifestly in order to make all the more prominent the fact that the revelation of God, beginning with Ex 3 1 ff, is that of Jehovah. These facts make the division of this text into three sources J, E, and P impossible.

(8) Selection of the names of God with reference to the approach of man to God and of his departure from God: The fact, further, that the approach of an individual to God or his departure from God could find its expression in the different uses made of the names of God is seen in the following. In connection with Ishmael and Lot the name Jehovah can be used only so long as these men stood in connection with the kingdom of the god through the relation to Abraham (cf 16 7.9.10,11,13 and 13 10; 19 13 f.16), but only the name Elohim can be used as soon as they sever this connection (cf 21 12.17. 19.20 and 19 29). On the other hand, Elohim is used in the beginning of the history of the Gentile Abraham (cf 11 17–25; 21 15); while afterward, when he has come into closer relations to the patriarchs, the name Jehovah is substituted (26 28. 29). A similar progression is found in separate narratives of the patriarchs themselves, since in 22 1 ff and ch 28 the knowledge of Elohim is exchanged for that of Jehovah (of 22 13.9 with 22 11.14.15.16, and 22 12 with 28 13.16).

(γ) Selection of the names for God for other reasons: Elohim can, further, in many cases be explained on the basis of an implied or expressed contrast, generally over against men (cf 22 8.12), and in the second of these two passages the fear of God is placed in contrast to godlessness); 30 2; 31 50; 32 21; cf with vs 4 and 8; 32 29; 35 5; or on the basis of an accommodation to the standpoint of the person addressed, as in 3 1–5 (serpent); 20 3. 3. 11.13.17; 33 6; 39 9 (Gentiles); or on the basis of grammar, as in 23 6; 33 3; 28 17.22; because the composition with the proper name Jehovah could be employed indefinitely (a prince of God, a camp of God, a Bethel or house of prayer); or finally in consequence of the connection with earlier passages (cf 6 1 ff with ch 1; 21 2.4; 28 3 ff; 36 9 with ch 17). A comparison of these passages shows that, on the whole, different reasons may have induced the author to select the name Elohim, e.g. 23 6; 28 12; 32 12.

(3) Systematic use of the names of God, particularly in the history of Abraham: That the names for God are systematically used is finally attested by the fact that in the history of Abraham, after the extensive use of the name Jehovah in its beginning (see above under [α]), this name is afterward found combined with a large number of other and different names; so that in each case it is Jehovah of whom all further accounts speak, and yet the name of Jehovah is explained, supplemented and made clear for the consciousness of believers by the new appellations, while the full revelation of His being indeed begins only in Ex 3 and 6 1 ff, at which place the different rays of His character that appeared in earlier times are combined in one brilliant light. The facts in the case are the following. In the story of Abraham, with which an epoch of fundamental importance in the history of revelation begins, we find Jehovah in 12 1 f. With the exception of ch 23, where a characteristic appellation of God is not found, and 25 1–11, where we can claim a declension in the conception of the Divinity (concerning 25 6; 26 21; see above [γ]+[α]), the name of Jehovah is retained in all of these stories, as these have been marked out (III, 2, 6); but beginning with ch 14 they do not at all use any longer only one name for God. We here cite only those passages where, in each case, for the first time a new name is found other than Jehovah (Ex 3 14, Jehovah; 14 19, Creator of heaven and of earth; 15 2, Adhônay; 16 7, the Angel of Jehovah; 16 18, the God that seeth; 17 1, El Shadday; 17 3, Elohim; 17 18, ha-Elothim; chs 18 ff, special relation to the three men (cf 18 2 and 19 1); 18 25, the Judge of the whole earth; 20 13, Elohim; 21 17, the Angel of God; 24 3, the God of heaven and the God of the earth; 24 12, the God of Abraham.

(e) Lack and weakness in the materials needed to prove the case: If we add, finally, that to prove the hypothesis we are limited to the meager materials found in Gen 1 1—Ex 6 1 ff; that in this comparatively small number of chapters, Gen 40 to Ex 2 cannot be utilized in this discussion (see above under [d] [e]); that all those passages, in which J and E are inseparably united must be ignored in this discussion; that all other passages in which J and E are often and rapidly interchanged from the very outset are suspiciously akin to begging the question; that Gen 20 18, which with its "Jehovah" is ascribed to H, is absolutely necessary for the proof of the preceding Elohim story; that in 21 33 with its "Jehovah" in J, on the other hand, the opening Elohim story from E, which is necessary for an explanation of the dwelling of Abraham in the south country, analogizes; that the name of Jehovah (23 4) is found in E; that 2 4 3 4 from J has besides Jehovah the name Elohim, and in 3 15–5 only Elohim (see above); that in 17 1; 21 1 P Jehovah is found; that 5 29, which is ascribed to J, is surrounded by portions of P, and contains the name Jehovah, and could be a borst, but in connection with ch 5 P, in reality in its proper place, as is the intervening remark (ver 24 P); that, on the other hand, in 4 25; 6 24; 7 9; 9 27; 39 9 Elohim is found—in view of all these facts it is impossible to see how a greater confusion than this could result from the hypothesis of a division of the sources on the basis of the use made of the names of God. And then, too, it is from the very outset an impossibility, that the Book of Genesis, as alone such an arbitrary selection of the names for God should have been made and nowhere else.

(f) Self-disintegration of the critical position: The modern critics, leaving out of consideration entirely their further dissection of the text, themselves destroy the foundation upon which this hypothesis was originally constructed, when Sievers demands for Gen 1 (from P) an original Jehovah-Elohim in the place of the Elohim now found there; and when others in Gen 18 f claim an original Elohim; and when in 17 1—21 1 the name Jehovah is said to have been intentionally selected by P.

(g) Different uses in the LXX: Naturally it is not possible to discuss all the pertinent passages at this place. Even if, in many cases, it is doubtful what the reasons were for the selection of the names for God, and even if these reasons cannot be determined with our present help, we must probably, nevertheless, not forget that the LXX in its tr of Gen in 49 passages, according to Bardenhewer's reckoning, and still more according to Wiener's, depart from the use of the names of God from the Heb original. Accordingly, then, a division of Gen into different sources on the basis of the different names for God cannot be carried out, and the argument from this use, instead of proving the documentary theory, has been utilized against it.

III. The Structure of the Individual Pericopes.—In this division of the article, there is always to be
found (under 1) a consideration of the unity of the Bib. text and (under 2) the rejection of the customary division into different sources.

The conviction of the unity of the text of Gen and of the impossibility of dividing it according to different sources is strongly confirmed and strengthened by the embarrassment of the efforts to do so. Here, too, we find the division on the basis of the typical numbers 4, 7, 10, 12. It is true that in certain cases we should be able to make such a division; but that would be at the initiative of the author to divide according to those numbers practically compels acceptance on our part, so that it would be almost impossible to ignore this matter without detriment, esp. since we were compelled to accept the same scheme of arrangement with the account in Ex (Exo 6: 9-25; Lev 26: 34-46; Deut 28: 39-58).

1. Structure of the Proemium (Gen 1: 1–2: 3)

The proemium is a general introduction to the whole biblical account of mankind. It is divided into four sections (vs 1:2; creation of chaos), we have the creation of the seven days with the Sabbath between (1: 1-26; 2: 1-3; 4: 1-24; 5: 1-26; 6: 9-29), the days of light; 2nd day, the air and water by the separation of the waters above and the waters below; 5th day, the dry land and the vegetation; 6th day, the land animals (in connection with this comes the account that there are two works on each day). We find Ex also divided according to the number seven (see Exo 6: 2; 11: 1; cf also Exo 12: 27; 23: 31–32, 37), and in Hebrew, as we have also the sevenfold reference to the Sabbath idea in Ex, and we see the sevenfold enumeration, (1) at the close of different sections, just as we find this here in Gen; and in Lev of chs 23, 25, 27; see Leviticus II, 2; 2: the VIII, IX, and appendix, 1: 1–24 P; 6: 9–29 (Gen 2: 36-31: 7). The ten תּוּרְדֹּחִים are found in Gen 2 4–50 26.

1. The תּוּרְדֹּחִים of the heavens and the earth (2 4–4: 26).

(2) The Biblical text.—(a) 2 4–25, Paradise and the first human beings; (b) 3 1–24, the Fall; (c) 4 1–16, Cain and Abel; (d) 4 17–26.

2. Structure the Canities, in seven members (see of the Ten under above) and Seth. The number תּוּרְדֹּחִים 4 appears also in 5 1–6 8 (see under 4), at the close of different sections.

11 27–35 11 (under 6). Evidently (a) + (b) + (c) + (d) are still more closely connected.

(2) Rejection of the division into sources (11–2 4a P and 2 45–4 26).—Ch 2 does not contain a new account of creation, but the same order in the process of creative activity. This section speaks of animals and plants, not for their own benefit, but for the benefit of the man. The creation of the woman is only a further development of ch. 1. While formerly the critics divided this section into 2 4–26 J, they now cut it up into J and J (see under 11, 2; 24, 1-2), because, they say, the tree of life is mentioned only in 19 and 23, while in 1 7 and 3 3 the divine command is restricted to the use of knowledge of good and evil. But it is impossible to see why there should be a contradiction here, and just as little can we see why the two trees standing in the midst of the garden should have such a significant difference (cf 2 9; 3 3). It is further asserted that a division of J is demanded by the fact that the one part of J knows of the Fall (6 11–19), while the other does not, and this is of such a break in the development of mankind (4 17 ff). But the enterprise by the Cainites would certainly have passed over also to the Sethites (see also 6 2); and through Noah and his sons have been continued after the Deluge. Then, too, the fact that Cain built a city (4 17), and the fact that he became a fugitive and a wanderer (4 14), are not mutually exclusive: just as the beginnings made with agriculture (4 12) are perfectly consistent with the second fact.

2. The תּוּרְדֹּחִים of Adam (5 1–6 8).

(1) The Biblical text.—(a) 5 1–24, seven generations from Adam to Lamech (see under 1), and Judges 4: 24, four generations from Lamech to the oldest of men, Methuselah, down to the sons of Noah; (c) 6 1–4, intermingling of the sons of God and the sons of men; (d) 6 5–8, corruption of all mankind. Evidently at this place (a) + (b) and (c) + (d) correspond with each other.

(2) Rejection of the division into sources (ch 5 P with the exception of 5: 32).—Ch 5 presupposes ch 1 P; as, on the other hand, the fact that the generations, that according to ch 5 P, had been the means by which the Lord had kept his covenant of sin, concerning which only J had reported in ch. 3. In this case of P, however, in 1 31 it is said that everything was very good.

3. The תּוּרְדֹּחִים of Noah (6 9–9 29).

(1) The Biblical text.—Seven sections (see 1 above) viz: (a) 6 9–22, the building of the ark; (b) 7 1–9, entering the ark; (c) 7 10–24, the increase of the Deluge; (d) 7 25–28, the flood; (e) 8 1–19, leaving the ark; (f) 8 22–9 17, declaration of a covenant relation between God and Noah; (g) 9 18–29, transfer of the Divine blessing upon Shem.

(2) Rejection of the division into sources (7 1–5 7–10, 12 16, 17 22; 8 5, 6, 13 20, 22; 9 27 2, the rest from P).—In all the sources are found the ideas that the Deluge was the punishment of God for sin; further, the deliverance of the righteous Noah and his wife and three sons Shem, Ham and Japheth and their Posterity; the description of the announcement of the covenant relations between God and mankind after the Deluge; the designation of the Deluge with the names world-mercy and salvation; the announcement of the ark, which without a doubt stands in some connection with the Deluge, and the announcement of the ark, which in the Bible are only in P, as also the story of the sending out of the birds when the Flood was decreasing, and of the approval of the ark, which had been delivered, which in the Bible are said to be found only in P; and these facts are a very powerful argument against the division into sources. Further, in the case the critics were right, there would have contained nothing of the Biblical deluge of Noah in P, although he was a plious man; and in the case of J we should not find how the judgment was made on the ark, as in which Noah was directed to go (7 1 f); nor how he can already in 8 20 build an altar, as he has not yet gone out of the ark; and further, how the flood-water was dispersed, that He would not again curse the earth but would bless it, can be a comfort to him, since only P has reported concerning the blessing (9 1 f). Even if the distinction is not always clearly made between clean and unclean animals, and different numbers are found in the case of each (6 19 f; 7 14–16 P, over against 7 2 f J), yet this is to be regarded merely as a lack of exactness or, perhaps better, as a summary method of procedure. The difficulties are not even any made easier through the separation into sources, since in 7 5 f J both numbers and the distinction between the two kinds of animals are not found anywhere else, so that we find the name Elohim used. The next contradiction is that in the only one, namely that the Deluge according to J lasted only 40 days, and is arranged in weeks (7 11), while the length of the Deluge in P is made in 7 11 days, so that it is really a self-contradictory agony of the critics. The report of the Bible on the subject is perfectly clear. The rain proceeded from the skies, and the waters of the deep were kept back (7 11), and in this fact there lies the reason for believing that Noah did not remain more (7 24 P and 7 17, J). The 40 days in 6 5 J cannot at all be identified with those mentioned in 7 17; for if this were the case the raven would have been sent out at a time when the waters had reached their highest stage, and even according to J the Deluge covered the entire world. In general see above, II, 2, 1 (c) (v).

4. The תּוּרְדֹּחִים of the sons of Noah (10 1–11 9).

(1) The Biblical text.—(a) 10 2–5, the Japhethites; (b) 10 6–20, the Hamites; (c) 10 21–32, the Semites; (d) 11 1–9, the Bab confusion of tongues. Evidently (a) to (c) is to be regarded as a contrast to (d) of 11 1–9 J in addition to 10 32 P.

(2) Rejection of the division into sources (10 1–7, 20 17–20 31, the rest belonging to J).—The distribution of ch 10 between P and J is actually made in 10 1, and this case J does not speak of Japheth at all, and the genealogy of the Hamites would connect directly with P, a phenomenon which must have been the case in 24 17 ff. The Jewish Midr. in addition, and possibly correctly, counts 70 peoples (cf 46 27; Ex 1 5; Nu 11 36, 35; Lk 10 1).

5. The תּוּרְדֹּחִים of Shem (11 10–26): 10 generations (see under II, 1).

6. The תּוּרְדֹּחִים of Terah (11 27–11 11):
(1) The Biblical text.—After the introduction (11 27–32), the theme of the history of Abraham is given in 12 1–4a (ver 1, the promise of the holy land; ver 2, promise of many descendants; ver 3, announcement of the double influence of Abraham on the two sons of Isaac, the son of promise of Abraham’s faith in his trust upon the Divine promise). In contrast to the first three thoughts which characterize God’s relation to Abraham, the fourth is placed, which emphasizes Abraham’s relation to God (see under [d]). But both thoughts give complete expression to the intimate communion between God and Abraham. On the basis of these representations, which run through the entire story and thus contribute materially to its unification, this section can also be divided, as one of these after the other comes into the foreground. These four parts (12 4b—14 24; 15 1–18 15; 16 18–21 34; 22 1–25 11) can each be divided again into four subdivisions, a scheme of division that is found also in Ex 36 4–40 38; Lev 11–16; 16 (cf Exodus, II, 2, 7; Leviticus, II, 2, 3 and IV; Day of Atonement, I, 2, 1), and is suggested by Dt 12–26 (cf also my book, Wider den Bann der Quellenscheidung, the results of the investigation of which work are there reproduced with the help of the details of the argument): (a) 12 4b—14 24, in which the reference to the promised land is placed in the foreground; see 12 1, and the passages and statements in parentheses in the following: (a) 12 4b–8, Abraham’s journey to Canaan (vs 5, P, 7.8.3); (b) 12 9–13, descent to Egypt from Canaan, and return (12 9.10; 13 1–4f); (c) 13 5–18, separation from Lot (vs 6 P, 7.9 J, 12a P, 14.17.18 J); (d) 13 18, expedition against Chedorlaimer, etc (Abraham is blessed by the posterity of the country, and receives as homage from the products of the country bread and wine [vs 18 f], while he in return gives tithe [ver 20]). The division of this section (12 4b—14 24) is to be based on the similarity of the closing verses (12 8; 13 4; 13 18). (b) 15 1–18 15, unfolding of the promise of descendants for Abraham by this announcement that he is to have a son of his own; cf 12 2 and what is placed in parentheses in the following: (a) ch 15, birth of Ishmael (vs 14, 17 B, 17 E, 18 J, 18 R, 18 H, 18 P, 18 J; 13.14.16.18 J). The promise is not fulfilled through Eliezer, but only through an actual son (vs 3.4); (b) 16 1–16, Hagar gives birth to Ishmael as the son of Abraham. Hagar’s son, namely Ishmael, is not the genuine heir, notwithstanding the connection of 16 10 and 12 2 (cf 18 19–20 P); (c) ch 17 P, promise of the birth of Isaac given to Abraham (vs 2–17.21.19); (d) 18 1–15, Sarah also hears that Isaac is promised (vs 10.12–15). (c) 18 16–21 34, the double influence of Abraham on the world; cf 12 3 and what is in parentheses in the following: (a) 18 16–19 38, the pericope dealing with Sodom; (b) 18 16–33, Abraham’s petition for the deliverance of Sodom; (c) 18 11–15, the sin of the Sodomites, while Lot shows some of the ruder characteristics of Abraham; (d) 19 12–28, story of the destruction, in connection with which Lot receives the benefit of his relation to Abraham (vs 16.19.22 J); (e) Lot ceases to be a part of this history after this destruction; (f) 20 1–18, Abraham with Abimelech (vs 6, 8 E, 18 R, punishment; vs 7.17, intercession); (g) 21 1–21, Ishmael ceases to be a part of this history (vs 13.18; 20 E); (h) 21 22–34, Abraham’s agreement with Abimelech (the latter seeks Abraham’s friendship and security, vs 22.20); (i) 22 1–25 11 f, Abraham’s faith at its culminating point; cf 12 4a and what is in parentheses in the following: (a) 22 1–19, the sacrifice of Isaac (vs 2.12 E, 16.18 R); (b) 23, purchase of the place to bury the dead, which act was the result of his faith in the promised land; (γ) ch 24 is introduced by 22 20–24, which has no independent character. With the twelve descendants of Nahor the twelve sons of Jacob, the twelve of Isshmael (25 12 f; 17 20), and on the other side 12 Ex 21 18–30 10, with the Exod. II, 2, 17–7 7–17 Leviticus, II, 2, 1, and, under Ezekiel, I, 2, 2. Ch 24 itself contains the story of how a wife was secured for Isaac from among his relatives (the faith in the success of this plan is transmitted from Abraham to his servant); (e) 25 1–11, the sons of the concubine of Abraham (J+H) cease to be a part of this history; (f) transfer of the entire inheritance to the son of promise (J); burial in the ground bought for this purpose (J); (f) all of these concluding acts stand in close connection with Abraham’s faith. In reference to the force of the names of God in connecting Gen 11 27–25 11, see above under II, 2, 2 (d). (2) Rejection of the division into sources (11 27 31 f; 12 4b 6, 13 6a 11.12a; 16 1.3.15 f; 17 19–29; 21 18 26–9, 23 7 11a P) from an unknown source; 16 6; 18 4 6; 20 18; 20 19 10; 21 6 6.E; 18 4 6; all of the above is not accepted. Through the passages ascribed to P breaks are caused in the text of J (cf 15 12 f; 18 11, 24 [G uneven]. The latter conclusion is lacking in 18 1 (the reference of the pronoun); in 24 67 (Sarah’s death); in 25 1f (no mention of Abraham’s burial). On the other hand, the text of P in the text of J in 11 31 f; 12 4b; 16 15; 19 29. In the case of E we presuppose only the text of J, and, finally, the text of P, leaving out of consideration the larger sections (chs 17 and 23), is entirely too meager to constitute an independent document. We will here discuss also the so-called duplicates (see under II, 2, 1, a–c, 5). The different stories concerning the danger in which the wives of Abraham and Isaac were involved in 12 9 f f; 20 1 f E; 26 1 f J directly presuppose each other. Thus in 20 13 E Abraham regards it as a fact that such situations are often to be met with, and consequently the possibility of an occurrence of such an event could not have appeared so remarkable to an Oriental as it does to a modern critic; ch 26 1 suggests the story in 12 9 f f. The words used here also promise that the three stories in question did not originate independently of each other (cf 26 7; 20 5; 12 19–36 7; 20 11; 12 12–26 10; 20 9; 12 18–20 3; 20 1; 12 10 (gurt); as understood). The two biblical pericopes (ch 16 J+P–24 J) differ from each other throughout, and, accordingly, are surely not duplicates. The two stories of the conclusion of a covenant in chs 15 J and 17 P are both justified, esp. since in 17 7 the author speaks of an "establishment" of the covenant that was established in 15. Ch 17 P+18 1 f J are certainly intended to be pendants, so that it is impossible to ascribe them to different authors; cf the analogous beginning of the theophanies of Jehovah in 17 1 and 18 1 (even the pronoun referring to Abraham in 18 1 J, unless taken in connection with ch 17 P, is without any context), also the singing of Abraham and of Sarah (17 17; 18 12; see under II, 2, 1 [c] [5]), the promissiveness given to their age (17 17; 18 11 f and the designation of the time in 17 11; 18 10.14. Nor can we quote in favor of a division into sources the passage 21 14 f E, on the ground that Ishmael is described here as being on the shoulder of his mother and then thrown by her under a shrub, while according to the Bib. text he must have been 15 years of age. 16.18 E, 18 R, is the original does not say that he was carried on her shoulders; and in Mt 2:11 it is even said of adults that they were thrown down. On the other hand, also according to E, Ismael could not have been so small a child, for in 18 18 he is led by the hand, and according to ver 18 he ready mocks Isaac, evidently because the latter was the heir of the promise. Sarah’s age, too, according to ch 20 E, does not speak in favor of a division into sources. That she was still a beautiful woman is not claimed here.
Evidently Abimelech was anxious only for a closer connection with the powerful Abraham (cf 21 23). Then, too, all the sources ascribe an advanced age to Sarah (cf 21 6 J-E; 18 12ff; 17 17 P).

7. The tōdēḏoth of Ishmael (25 12–18): 12 princes descended from Ishmael (see under [d] [y]).

8. The tōdēḏoth of Isaac (25 19–35 29): The correct conception of the fundamental thought can be gained at once in the beginning of this section (25 22 f): Jeh's oracle to Rebekah, that the older of the twins, with whom she was pregnant, should serve the younger; also in Rom 9 10 ff with reference to Mal 1 2 f; and finally, the constant reference made to Esau in addition to Jacob until the former ceases to be a factor in this history in ch 36. Accordingly in the end everything is made dependent on the one hand on Jacob's election, notwithstanding his wrongdoings, on the other hand, on Esau's rejection notwithstanding his being the first-born, or in other words, upon the perfectly free grace of God; and all the different sources alike share in this fundamental thought. But in dividing between the different parts of this section, we must particularly draw attention to this, that in all of these parts both thoughts in some way or other find their expression.

(1) The Biblical text.—Containing 10 parts (see under II, 1), namely (a) 25 19–26, the birth of Esau and Jacob with the blessing of Isaac; (b) 25 27–34, Esau's marriage and loss of his birthright; (c) 25 1–5, Isaac receives the blessing of Abraham, which afterward is transmitted to Jacob, while Esau, through his marriage with heathen women, prepares the way for his rejection (vs 27); (d) 27 1–40, Jacob steals the blessing of the first-born; (e) 27 41–45, Jacob's flight out of fear of Esau's vengeance; (f) 27 46–28 9, Jacob is sent abroad out of fear of his brother's bad example; (g) 28 10–32 39, Jacob in a strange land and his fear of Esau, which is overcome in his contest of prayer in Peniel on his return; (h) 28 10–22, the ladder reaching to heaven in which he went abroad; (i) 29 1–30 43, twenty years with Laban (see 31 8); (j) 31 1–54, Jacob's departure from Mesopotamia; (k) 32 1–33, his return home; (l) ch 33, reconciliation with Esau, who returns to Seir (ver 16; cf 32 4), while Jacob becomes the owner of property in the Holy Land (vs 19 f); (m) 34 1–35 22, Jacob remains in this land, notwithstanding the slaughters made by his sons Simon and Levi (cf 31 29–30 5); the new appearance of God in Jacob, with a repetition of the story of the changing of Jacob's name, with which the story of Jacob's youth is closed, and which presupposes the episode at Bethel (cf 16 49–60 with 35 10 ff), and which is not in contradiction with the first change in the name of Jacob in ch 32 (of the twofold naming of Peter in Jn 1 43 and Mt 16 18). Esau is yet mentioned in ch 35 17, where there is a reference made to Jacob's flight before him; (j) 35 20–29, Jacob's sons as the bearers of the promise; while Esau is mentioned only as participating in Isaac's burial, but inwardly he has no longer any part in the history of the kingdom of God, as is seen from ch 36, and in 32 4; 33 16 is already hinted at. In this section, too, evidently there are groups, each of two parts belonging together, namely (a)+(b) describing the earliest youth; (c)+(d) in which Isaac plays a prominent part; (e)+(f) both of which do not exclude but supplement each other in assigning the motives for Jacob's flight; (g)+(h) Jacob's flight and reconciliation; (i)+(j) Jacob both according to family and dwelling-place as the recognized heir of the promise.

(2) Rejection of the division into sources.—As 25 29 ff (21 1–5 J-E; 21 16 P; 21 18; 25 6–9; 18 12ff; 25 6–30 43 are ascribed to F, it is clear that these are in part ridiculously small extracts, that we should look to him for a single source. The whole sojourn in Mesopotamia is ignored in P, according to the critics, except the brief notices of 24 28; 29 16. For these reasons the rest of the text cannot in many cases be dispensed with; e.g., we do not know in 25 26 who was born; nor in 26 34 who Esau was; nor in 29 24 who Laban was; nor in 29 24,29 what connection and for what purposes Laban and Rachel are mentioned. P makes no mention of any promise given to Isaac, which is, however, presupposed in 33 12 and later in Ex 20–23. It is connected with J (of 12 1–3, the blessing of Abraham, and ch 24). It is further impossible to assign to chs 25–27 the whole of the genealogy of the sons of Jacob which is given in ch 29 in the story of the birth of Jacob's children, which are said to be divided between the sources J and E.

9. The tōdēḏoth of Esau (36 1–37 1): In 7 divisions (see under 1), namely (a) 36 1–5 R, Esau's family; the different names for Esau's wives, as compared with 26 34ff; 28 7–9 P, are doubtless based on the fact that oriental women are apt to change their names when they marry, and the fact that these names are without further remark mentioned by the side of the others is rather an argument against the division into sources than for it; (b) 36 6–8, Esau's change of abode to Seir, which, according to P, 28 10, was a move made before Jacob's return. Only in case that Esau (35 29) would have afterward remained for a longer period in Canaan, could we think of a new separation in this connection. It is more probable that at this place all those data, which were of importance in connection with this separation are once more given without any reference to their difference in point of time; (c) 36 9–14, Esau as the founder of the Edomites (in ver 9 the word tōdēḏoth is repeated twice, while it only occurs once in Edom); (d) 36 15–18, the leading line of the sons of Esau; (e) 36 20–30, genealogy of the original inhabitants of the country, mentioned because of their close connection with Esau (cf ver 25 with ver 2); (f) 36 31–39, the elective kingdoms of Edom; (g) 36 40–43, the Edomites' chief line of descent, arranged according to localities. We have here accordingly geographic, genealogical, and not historical or genealogical, as in 36 15 ff. 20 ff (30); of also vs 40.43, for which reason we find also names of women.

10. The tōdēḏoth of Jacob (37 2–50 26):—

(1) The Biblical text.—The key to the history of Joseph is found in its conclusion, viz. in 50 14–21, in the confession of Joseph, in the light of his past, namely, that God has ended all things well; and in 50 22 ff, in his confidence in the fulfillment of the Divine promise in the lives of those God has chosen; of also Ps 105 16 ff. According to the two viewpoints in 50 14–26, and without any reference to the sources, this whole pericope (37 2–50 15) is divided into two halves, each of five subdivisions, or a total of ten (see under II, 1). In the exact demonstration of this, not only the contents themselves, but also regard for the different names for God will often render good service, which names, with good effect, are found at the close and in harmony with the fundamental thought of the entire section, viz. (a) 37 2–39 6, Joseph enters Potiphar's house (4 pieces, see under 6, 1, namely [a] 37 2–11, the hatred of the brethren, [b] 37 12–36, selling Joseph, [c] 38 1 ff, the Jehovah-displeasing conduct in the house of Judah, cf 37 7–10, [d] 39 1–6, Jehe's pleasure with Joseph, in comparison of [e]); (b) 39 6–23, Joseph is cast into prison, but Jehe was with him (vs 21–23); (c) 40 1–41 52, the exaltation of Joseph, which at the end esp. is shown by the nam-
ing of Ephraim and Manasseh as caused by God, but which for the present passes by the history of his family by pieces, viz. [a] 41, 1, interpretation of the dreams of the royal officials, [b] 41 1–36, interpretation of the two dreams of Pharaoh, [c] 41 37–49, the exaltation of Joseph, [d] 41 46–52, Joseph's activity for the good of the country; (d) 41 55–
47 7, Joseph comes to a blest end in the fulfillment of the promise of God to Jacob in Boezebbal, to be with him in Egypt in 46 2 fl with 46 6–9 (in four pieces, viz. [a] 41 53–57, the general famine, [b] 42 1–38, the first journey of the brothers of Joseph, who had been sold by Jacob, to Egypt; [c] 42 14–34, the reception by Joseph, [d] 43 1–17, final trial of the brethren, [iv] 44 18–34, the intercession of Judah; [v] 45 1–46 7, Joseph makes himself known and persuades Jacob to come to Egypt); (e) 46 8–
47 26, Joseph continues to be a blessing to his family and to Egypt (in 4 subdivisions, of which the 4th is placed in contrast to the 3rd exactly as this is done in 10 1–11 9 and 11 27–26 11, viz. [a] 46 8–27, list of the descendants of Jacob; [b] 28–34, journey with Joseph, 47 1–12, Jacob in the presence of Pharaoh, [c] 47 13–26, the Egyptians who have sold themselves and their possessions to Pharaoh land Joseph as the preserver of their lives). From this point on the attention is now drawn to the future: (f) 47 27–31, Jacob causes Joseph to take an oath that he will have him buried in Canaan (cf ver 30 J with ch 23 P); in (e) 1–7 there is also a designation for God, (g) ch 48, Jacob adopts and blesses Ephraim and Manasseh and also the emphasis is focused on the providential guidance of God in vs 8 f.11.15 f, esp. vs 16 and 20 f); (b) 49 1–27, Jacob blesses his 12 sons and proffesses their future fate (here, 49 18
appears the name of Jehovah, which had disappeared since the end of Jacob's career, under II, 4 2 (a) 48 11 and other designations for God, vs 24 f); (b) 49 28–33, Jacob's death after he had again expressed the wish, in the presence of all his sons, that he should be buried in Canaan; (j) 50 1–13, the body of Jacob is taken to Canaan. In these 10 pericopes again we can easily find groups of two each, viz. (a)+(b), Joseph's humiliation (sold, prison); (c)+(d), Joseph becomes a blessing to Egypt and to his family; (g)+(h), blessing of the grandchildren and the sons of Jacob; (b)+(j), Jacob's death and burial; here too the name of God is lacking as in (e) and (f).

(3) Rejection of the division into sources.—Here, too, the separation of P from the rest of the text as a distinct source is untenable, since in the section from ch 37 2–
44 24, after 37 2, only the following fragments are attributed to this source, viz. 41 46a, 46 f (according to some also to ver 27). In the same way P abruptly sets in at 47 5–27b, 49 286. Further, 48 3 f knows nothing of Ephraim or Manasseh, of whom P reports nothing, so that 50 13 f are the only verses that can naturally connect with the preceding statements of P. In 47 5 f P reports entirely in the manner of ordinary narrative and there is no sign of any systematic arrangement. But the separation between J and E cannot be carried out either, in the first place, when these two sources are actually separated by the critics, innumerable omissions in the story arise, which we cannot at all explain. The contradictions which are claimed to exist here are the products of the critics' imagination. It is claimed that according to E it is Judah who plays a prominent role, while according to E it is Reuben; but in 37 21 Reuben is mentioned by J, and the role played by Judah in 37 22, 23 is not paralleled by E at all. Why cannot both of these brethren have played a prominent role, and why does E have the same name with Simon, 42 1, and Benjamin, 42 13.30.32 ff.36.38, 43 3 ff, 44 14)? Just as little are the Midianites in 37 28.38 E and 37 27–28.39 1 misunderstood as merely exclusive or contradictory, since the Midianites in the Gideon story, too, in J 12, are described as being the same people (Gen 21 24 a), both in ch 37 and in Gen 21 31 f, while in 21 8 he was the captain of the bodyguard (40 31)]. But in this instance the documentary theory can operate only when it calls in the assistance of R in ch 39 1. The fact that in ch 39 1 the name of the nationality is placed first in that of the land is based on the ground of the contrast to the Ishmaelites who sold Joseph. Finally, the fact that in R the combination of the different sources in such a way that Benjamin in 43 8,9; 44 30.31.33 J is described as a boy, but in 46 2,5 he is an adult, P, this is placed entirely at the disposal of the author. But evidently the author of ch 46 has in view the tradition 70 (cf ver 27; see Ex 1 5; Nu 11 16.39; 1K 10 1; Ex 27, 1312; Jgs 12 9) and for this reason, e.g. in ver 17, he mentions only one granddaughter of Joseph, and for this reason one of the descendants of Jacob, even those who were born later in Egypt, but who already, as it were, had come to Egypt in the lines of their fathers, are left out of the story of the author. It certainly would be remarkable if no more grandchildren of Joseph were known since Nu 26 does not mention a single son of any of the sons of Jacob later than those reported in Gen 46. In 46 27 Joseph's sons, too, who were born in Egypt, are included in the list, entirely in harmony with Dt 10 22. For such an arrangement and adjustment of a genealogy of the 3 x14 generations in Mt 1, from this point of view no conclusions, as far as the documentary theory is concerned, can be drawn from the ten sons of Benjamin.

IV. The Historical Character.—(1) Unfounded attacks upon the historical character.—(a) Proofs from general dogmatic principles: In order to dispose the historical charac-
ter of the patriarchs, the critics are accustomed to operate largely with general dogmatic principles, but as this, that no nation knows who its original founder was. In answer to this it can be said that the history of Israel's is and was from the beginning to the end unique, and cannot be judged by the average principles of International Ethnology. But it is then claimed that Abraham's entire life appears to be only one continuous trial of faith, which was centered on the one promise of the true heir, but that this is in reality a psychological impossibility. Over against this claim we can in reply cite the contrary facts from the history of several thousands of years; and that, too, in the experience of those very men who were most prominent in religious development, such as Paul and Luther.

(b) Argument based on the time that elapsed between these events and their records: Secondly, critics emphasize the long period of time that elapsed between these events themselves and their first records, esp. if these records can be accredited to so late a period as the 9th or the 8th historical period (Isa 29 22; 41 8; 51 1 ff; Mic 7 20; Jer 33 26; Ezek 33 24; and possibly Mal 2 15); then Isaac (Am 7 9.16; Jer 33 26); also Jacob (Hos 12 3 f; Am 8 9; Jer 33 20); also Joseph (Gen 5 16.15); and these events evidently thought that these events and persons were regarded as historical by the people in general. In the NT we can cite, for Abraham, Mt 3 9; Gal 3 21 f; Rom 4 9 f; 9 7 f; He 7 1 f; 11 8 f; Jas 2 21 f, and esp. the words of Jesus in Mt 22 22 f; 3 53 f; finally in Mt 22 31 f, the whole argument for the resurrection of the dead is without a foundation if the patriarchs are not historical personalities. Over against this, there was no period in the history of
Israel in which it can be shown that these stories of Gen were regarded only as myths. If these events were written down after the patriarchs' experiences were so unique that these experiences were not forgotten for a long time. Then, too, we can also refer to the strength of the memory of those nations that were not accustomed to have written records of their ancestors.

(c) Proofs from the Bible itself: Finally, the attempt has been made to discover in the Bible itself a pre-Mosaic stage in its ideas in man concerning God, which is claimed to contradict the higher development of the divine ideas, for the purpose of the critics appeal to Ex 23:35; 20:7; Josh 24:14 ff. But at these places it is evident that the idolatry of the people is pictured as apostasy. And when in Ex 6:2 ff. the name of Jeh is as a matter of fact represented as something new, it is nevertheless a fact that in these very passages the revelation given is connected with the history of the patriarchs. The same is true of Ex 3:1 ff. The whole hypothesis that the religion before the days of Moses was polytheistic has not been derived from the Bible, but is interpreted into it, and ends in doing violence to the facts there recorded (cf my book, Die Entwicklung der alttestamentlichen Gottsidee in vorzöllischer Zeit).

6. 7 ff. With the religion of Arabia: The critics further compare the pre-Mosaic religion of Israel with the low grade of religion in Arabia in the 5th cent. after Christ; but in order to do this, they must isolate Israel entirely, since all the surrounding nations of the time of the Amarnian tablets attained to an altogether different and higher stage of religious development and civilization.

(2) Unsatisfactory attempts at explaining the patriarchal age.—(a) The explanation based on the "Incarnation ... and character of the patriarchs in Gen, the critics are forced to contrive some scheme in explanation of the existence of these stories, but in doing this they make some bad breaks. Thus, e.g., they say that the Israelites when they entered Canaan found there the high places of the heathen peoples; and since if they wanted to make use of these in the service of Jeh it must be first declare them legitimate places of worship, this was done by inventing the history of the Amarth and 'invented' the story of the patriarchs' marriage with their wives, said to have already conserved all these places to the Je worship. But how is it possible on this supposition to explain the story of Joseph, which transpired in Egypt? Then, too, the reasons for the origin of the patriarchs' character are contrived: they would be enshrined in a remarkable mystery and would be of very inferior character. Again, it is nowhere declared in the passages of Gen that here come into consideration that they are reporting the beginnings of a permanent cultus when they give an account of how God appeared to the patriarchs or when they erected altars in His honor. And, finally, while it is indeed true that the cultus localities of the patriarchs are in part identical with these of later times (cf Bethel, Beersheba)—and this is from the outset probable, because certain places, such as hills, trees, water, etc., as it were, of themselves were suitable for purposes of the cultus—yet such an identification of earlier and later localities does not cover all cases. And can we imagine that a prophetic method of writing history would have had any occasion in this manner to declare the worship of calves in Bethel a legitimate service?

(b) Explanation based on dating back later events to earlier times: But we are further told that the pre-prophetic condition of affairs in Israel was in general dated back into the primitive period, and this was done in such a way that the character of Abraham was regarded as reproducing ideal Israel, and the character of Jacob the empirical Israel in the past; something that certainly is the outset an odd and incomprehensible thing for modern learning! If this explanation is correct, what shall we then do with Isaac and Joseph? Why is the whole story of the condition of civilization pictured in Gen so entirely different from that of later times? And is Abraham really a perfect ideal? Is he not rather, notwithstanding his mighty faith, a human being of flesh and blood, who can even doubt (15:2; 17:17); who can make use of sinful means to realize the promise (ch 16, Hagar); who tells a falsehood, although for the benefit of a patriarch, viz., to protect his wife (12:9 ff.), and for this reason must accept the rebuke of the heathen Abimelech (20:9 ff.)? In addition, Abraham is married to his half-sister (20:12), which, according to Dt 27:22; Lev 18:9; 11; 20:17, is forbidden with the penalty of death for the transgressor. In the same way Jacob, according to Gen 29, has two sisters as wives, which is also declared by Lev 18:18 to be a crime.

(c) The patriarchs as eponymous heroes: In the third place, it is said that the people have to the sons of the patriarchs made for themselves eponymous heroes. Why did they make so many at one time? In addition, Abraham cannot possibly be regarded as such a hero as Jacob or Israel is, and in exceptional cases Joseph. When Isaac and Joseph, as the sons of the patriarchs, had already, as the heads of the families and the people, become the leaders of the people and the leaders of the faith (cf Deut 33:1). It is not correct to place genealogies like those in Gen 10:1ff. 25:1ff.13ff on a level with the stories concerning the patriarchs. In the latter case we are dealing with individuals of pronounced character, who have completely represented great fundamental principles and laws in the kingdom of God—Abraham, the principle of the grace of God, to which faith on the part of man is the counterpart; Jacob, the principle of Divine election; Joseph, the principle of Divine courtship; while Isaac, it is true, when he becomes prominent in the history, evisces no independent character, but merely follows in the footsteps of Abraham (as 26:1ff.5ff.15:18:24ff), but is in this very imitative life pictured in an excellent way.

(d) Different explanations combined: If we combine two or more of these different and unsatisfactory attempts at an explanation of the history of the patriarchs, we must become all the more distrustful, because the.readString() of this combination is such an inharmonious scheme.

(3) Positive reasons for the historical character of Genesis.—The individuality of the patriarchs as well as their significance in the entire development of the history of Israel, as this is combined in different missions individually; further, the truthfulness of their method of living, which had not yet reached the stage of permanent settlement; and, finally, the fact that the prophets, the NT and above all Jesus Himself regard their historical character as something self-evident (see [15] above), make the conviction a certainty, that we must insist upon their being historical personages; esp., too, because the attacks on this view (see [1] above), as also the efforts to explain these narratives on other grounds (see [2] above), must be pronounced to be failures. To this we must add the following: If Moses were the founder of the religion of Israel, it would scarcely have been possible that a theory would have been invented and have found acceptance that robs Moses of this honor by the invention of the story of the patriarchs. Rather the opposite would be the case. Besides, this older revelation of God is absolutely necessary in order to make Moses' work and success intelligible. For he himself expressly declares that his work is based on the promises of God given to the fathers. Through this connection with the older revelation it was possible for Moses to win the attention and the con-
Individuality of patriarchs: In so far as the history of the patriarchs contains miracles, they are in perfect harmony with the entire character of sacred history (cf Exodus, III, 2); and so far as the number of miracles is concerned, there are in fact fewer reported in the days of the patriarchs than in the times of Moses. On the view that the history of the patriarchs, which is earlier than the period of Moses, was not invented but historical, no opposite conclusion of affairs could be expected. Leaving out of consideration the unsatisfactory instances cited under V, 2, below, there is to be found also in the Book of Gen absolutely no reference to indicate events of a later period, which, more than is done elsewhere, that the chief interest for the

2. Primitiveness of the religious element.—In the primitive history as recorded in the opening chapters of Gen there is a simplicity, a terseness, a fewness, and a terseness, a fewness, and terseness, which makes us feel as if it is really impossible to regard these accounts as works of imagination. These accounts must be the outcome, on the part of the author, of a personal knowledge of these things and conditions, as they absolutely correct, even to the details of the coloring.

(1) Prominence of the religious element.—In the primitive history as recorded in the opening chapters of Gen there is a simplicity, a terseness, a fewness, and a terseness, which makes us feel as if it is really impossible to regard these accounts as works of imagination. These accounts must be the outcome, on the part of the author, of a personal knowledge of these things and conditions, as they absolutely correct, even to the details of the coloring.

(2) Carefulness and accuracy of research.—On the other hand, it is right over against the so-called “results” of these different sciences to be very critical and skeptical, since in very many cases science retracts today what with a flourish of trumpets it declared yesterday to be a “sure” result of investigations: e.g. as far as the chronology is concerned, the natural and the historical sciences often base their conclusions on purely conjectural figures, or on those which are constructed entirely upon conclusions of analogy, and are far from conclusive, the perishable nature of the earth or of mankind, has not at all times developed at the same pace, i.e. has moved upward and downward, as e.g. a child in its earlier years will always learn more rapidly than at any later period of its life.

(3) Frequent confirmations of the Bible by science. —But finally the Holy Scriptures, the statements of which at this period are often regarded slantly by the theologians, are regarded much more highly by this is done, by such scientists as Reinker and K. von Baer, who declare that Moses, because of his story of the creation, was a man of unsurpassed and unsurpassable scientific thought; or when many geological facts point to such an event as the Deluge in the history of the earth. The history of languages, as a whole and in its details, also furnishes many proofs for the correctness of Gen 10, and that chapter has further

been confirmed in a most surprising manner by many other discoveries (of the existence of Babylonia at a period earlier than Nineveh, and the conquest of Assur by Babylon). Then facts like the following can be explained only on the presupposition that the reports in Gen are correct, as when a Dutchman in the 17th cent. built an ark after the measurements given in Gen and found the vessel in every particular adapted to its purposes; and when today we again hear specialists who declare that the modern ocean sailing vessel is being more and more constructed according to the relative proportions of the ark.

(4) The superiority of the Bible over heathen mythologies.—Finally, the similarity of the Bib. and the Bab accounts of the creation and the Deluge, as these have been discovered by learned research (and we confine ourselves to these two most important reports)—although this similarity has been misinterpreted and declared to be hostile to the historical reliability and the originality of Gen 1 and 6—does not prove what critics claim that it does. Even if we acknowledge that the contents of these stories were extant in Babylon long before the days of Moses, and that these facts have been drawn from this source by Israel, there yet can be no question that the value of these accounts, the fact that they are not concerned, as also in reference to the political conditions of the times, the general historical situation and the chronology. In the same way the religious conditions of Egypt, as described in Gen 12, and in the entire history of Joseph, cannot be faithfully pictured as it is absolutely impossible to regard these accounts as the work of imagination. These accounts must be the outcome, on the part of the author, of a personal knowledge of these things and conditions, as they absolutely correct, even to the details of the coloring.
story. That in earlier times a purer conception of God prevailed, seems to be confirmed also by the experiences of the missionaries. Evolutionism, i.e. the development of a higher conception of God out of a lower, is nothing but an unproved theory, which at every step is contrary to actual facts. Cf also my book, *Die Entwicklung der Gottheitse in vorreligioser Zeit*, 120 ff., and Schmidt, *Die babylonische Religion: Gedanken über ihre Entwicldung*, a dissertation in which the fact that religion naturally degenerates is proved also as far as the Greeks, the Egyptians, the East Indians and the Chinese are concerned.

V. Origin and Authorship of Genesis.—That the Book of Gen stands in some kind of literary connection with the succeeding books of the Pent is generally acknowledged.

1. Connection with the Mosaic Composition. But if this is the case, then the question of the origin and the time of the composition of this whole body of books can be decided only if we take them all into consideration. In this article we have only to consider those facts which are found in Gen for the solution of this problem. It is self-evident that the conclusion we have reached with reference to the later unity of the book is of great importance for this question (see under II and III above). The original of the book, as demonstrated under IV above, also speaks emphatically for this claim that the literary composition of the book must have taken place when the memory of these events was still trustworthy, and the impression and expectation of them still fresh and had not yet faded. Such individualistic and vivid pictures of historical personages as are reported by Gen, such a faithful adherence to the accounts of the civilization in the different countries and districts and the differences in the foreign customs, conditions and historical events, could scarcely have been possible, if the Mosaic age with its powerful new impressions, the period of the Judges, with its characteristic apathy, or even the division of Israel into two kingdoms, with its dire effects on the external union of the people, had all passed by before these accounts were actually written down. On the other hand, the highly developed prophetical conception of these events, and the different accounts of the same events, which had already been current in different countries, could be traced back only to an earlier period, to such an extent that the author must have been a religious and ethical personality of the first rank. And as, finally, it is scarcely credible that Moses would have failed to provide for a systematic report of the great past of the people, for if as long as only oral family histories were involved, there was no need felt, and as the subsequent books of the Pent, which are acknowledged in a literary way to be connected with Gen, in many of their parts expressly declare that Moses was their author (cf Exodus, IV), the Mosaic authorship of this book is as good as proved. This is not to deny that older sources and documents were used in the composition of the book, such as perhaps the genealogical tables or the events recorded in Gen 11, possibly, too, some referring to the history of the times before the Deluge and before Abraham. This is probable; but as all the parts of the book have been worked together into a literary unity (see under II and III above), and as such sources are not expressly mentioned, it is a hopeless task to try to describe these different sources in detail or even to separate them as independent documents, after the manner refuted under II and III above, as a theory and in its particulars. And for the age of Gen, we can refer to the fact here that the received names of all used for both genders, masculine and feminine, which is true also of the word *na\'ar* ("youth"), a peculiarity which is shared also by the other books of the Pent almost throughout.

(1) Possibility of later additions.—In itself it would be possible that from time to time some explanatory and interpreting additions could have been made to the original text, in case we find indications of a later period in some statements of the book. But that in this case such additions could not have been made by any unauthorized persons, but only officially, should, in the case of a book like Gen, be regarded as self-evident. But in our times this fact must be emphasized all the more, since in our days the most radical ideas obtain in reference to the way in which sacred books were used in former times. And then it must be said that we cannot prove as an absolute certainty that there is a single passage in Gen that originated in the post-Mosaic period.

(2) Rejection of the "prophecy-after-the-event" idea.—It is self-evident also that the fulfilment of a prophecy is not an evidence of a "prophecy after the event" (sequentium post eventum), altogether independently of the fact that in this case Gen 12–13, which is still in process of fulfilment, could not have been written down even today (cf on this matter, perhaps, Noah's prophecy [Gen 9]; or the prediction of the career of Israel [Gen 23–27]; or, we may mention, the case of Jer [Gen 49]). The last-mentioned case cannot in any way be interpreted as the product of a later time; of the curse of Levi in vs 5–8 as compared with the honor bestowed on this tribe already in the Mosaic period (cf Gen 19–29; 33–8–11), and in the time of the Judges (Jgs 17–7–13; 15 27). Zebed, too, according to 49 13 is regarded as being settled on the coast, which is not in agreement with historical reality (cf Josh 19–10–27).

In the same way, the accounts of the countries which declared that his tribe should be distributed among Israel, was not fulfilled in the time when the people entered Canaan (cf Josh 19 1 and 2 Ch 34 6). In 49 10 "Shiloh" cannot refer to the coming of the tabernacle to Shiloh (cf Josh 18 1); for Shiloh is, on the other hand, to be interpreted personally and Messianically. As long as Shiloh was of any importance (cf 1 S 1 ff), Judah was not in the possession of the scepter; but when this scepter did come into the hands of the author, all such expressions were since ceased to be of any significance (cf my book, *Die mesianische Erwartung der vorreligiosen Propheten*, 300 f).

(3) Special passages alleged to indicate a later date (Gen 12 6; 13 7; 22 2; 30 12; 23 2; 14 14).—In Gen 12 6; 13 7, it is claimed that it is presupposed that at the time of the author there were no longer any Canaanites in the country, so that these verses belong to a much later period than that of Moses. But on this supposition these verses would be altogether superfluous and therefore unintelligible additions. For that in the time of Abraham the Canaanites had not yet been expelled by Israel, was a self-evident matter for every Israelite. As a matter of fact the statements in both verses can easily be interpreted. Abraham leaves his native country to go into a strange land. When he comes to Canaan, he finds it inhabited by the Canaanites (cf 10 6; 15 9; 25 13). This could have made his faith to fail him. God, accordingly, repeats His promise at this very moment and declares so with greater exactness (cf ver 7 with ver 1), and Abraham shows that God can trust his faith (vs 7). The question whether the Canaanites no longer existed at the time of the event, is nothing at all to do with the meaning of these verses. The same is true of 13 7, on account of the presence of the Canaanites and of the Perizzites, which latter tribe had probably come in the meanwhile and is not yet mentioned in Gen 10, but is mentioned in
15 20, and which makes the separation of Abraham and Lot only all the more necessary.

That in Gen 22 2 the land of Moriah is mentioned is certain, but the critics to be a proof that this passage was written after the times of David and even of Solomon, because according to 2 Ch 3 1 the temple stood on Mt. Moriah; but as in this latter passage one particular mountain is called Moriah, but in Abraham's time a whole country was so called, it is scarcely possible that Gen 22 2 could have been written so late a period.

Usually, too, the list of 5 Edomite kings, who ruled before there was a king of Israel, according to 36 31, is not the proof that this passage was written after only the establishment of the kingdom in Israel, although the time down to the age of Saul would be entirely too long for only eight kings, as already in the Mosaic period there were kings in Edom (Nu 20 14). Then, too, we find in the days of Solomon a hereditary kingdom in Edom (1 K 11 14), while in Gen 36 31 ff we have to deal with an elective kingdom. Also it would be impossible to understand why this list of kings is carried down only so far and no farther, namely down to the time when there were kings in Israel. This statement can properly be interpreted only in the light of 17 6 16, where the promise is given to Abraham that kings should be found among his descendants (cf also 22 18); and in 19 35 where Abraham is explicitly brought into connection with kings in a number of ways (with the four kings of the East, whom he conquers; with the five kings of the Jordan valley, whom he assists; with the kings of Sodom, whom he destroys (vs 21 ff)). Accordingly, the statement in 36 31 is not merely a dry historical notice, but is a reference to the blessing of God, which is realized in Israel at a much later time than in the kindred tribe of Esau, and which puts the faith of Israel to a new test. As the death of the last Edomite king is not mentioned (cf 36 30 in contrast to the preceding passages and to 1 Ch 1 50 f), but as detailed family data are given, we are doubtless dealing here with living contemporaries of Moses, in whose time already the Edomites possessed a kingdom (Nu 20 14; cf 1 K 22 47), nor Edson-Geber (1 K 9 26; 2 Ch 8 17 f), among the places given in Gen 36 40 ff. In Moses' time, however, the last-mentioned place was only prairie (Nu 33 35 f).

Just as little is it an argument against the Mosaic times that Hebron is mentioned in Gen 13 18; 23 2, which city, according to Josh 14 15; 16 13, is called Kiriath-seba, a name which Gen also is acquainted with (cf 23 2), and which in its signification of "city of Arba" points to an originally proper name. Hebron is the older name, which was resumed at a later period, after it had in the meanwhile been supplanted by the Canaanitic name, just as the name of Salem, which occurs already in the Am Tab, for a period of time gave way to the name of Jebus, but was afterward resumed. That Hebron was an older name than it ever existed at a period earlier than the Arba mentioned in Josh 14 15; 15 13, and from whom its later name was derived, can be concluded from Nu 13 22.

Further, the mention of Dan in 14 14 does not necessarily favor the view that this chapter did not originate after Josh 19 47. Jgs 18 29, where Leshem or Laish is changed into Dan (2 S 24 6; cf vs 2 and 15), does make the existence of another Dan probable. Since in Gen 14 23 3 17 so many ancient names are mentioned, and the author is mostly informed to the conditions of the political complexion of the old nations of that time (vs 5-7), it would be incomprehensible if he should not have made use of the ancient names Laish and Leshem. However, if this Dan was really meant, we should at most have to deal with a revision, such as that pointed out above. Some other less important arguments against the origin of Gen from the Mosaic times we can here ignore. The most important argument for the Mosaic origin of this book is certainly to those mentioned under 1, will now be discussed.

VI. Significance.—In the history of the creation the most important feature for us is the fact that the world was created out of nothing (cf 1 1 and the word 'hoch'), and that the order of the creation, from the greater to the lesser, is in exactly the same order as is mentioned in the book.

In the history of the fall the most important argument for the Mosaic origin of this book antedates the absoluteness of God and His whole perfect control of the entire material world; further, the creation of man, as the crown of all creation, for which all things previously created were made, is here interpreted in the light of the promise of redemption even after the Fall (Gen 3 1-3; cf Col 3 9; Eph 4 24), as also the possibility of the incarnation of Jesus Christ, who also is the image of God (Col 1 15; 2 Cor 4 4). Thus, too, another all-important factor for understanding the purpose of the whole race, for thereby is made possible and can be understood the fact that all men have become subject to sin and all can be the recipients of grace (Rom 5 12 ff; 1 Cor 15 22 f). Also the idea of redemption is brought out strongly in the Book of Gen. Cf, in connection with the Fall, the pains that shall attend the birth of a child, the cursing of the land (3 15 ff), which finds its first victim in Abel, and the monotonous and emphatic repetition of the formula, "and he died," in Gen 5, characterizing the dismal fate of mankind, and which finds its expression in the rapid decrease of the length of life in the genealogies and in the ages of the patriarchs (Gen 5 3 5; 11 5 9; 25 10; 29 20; Ps 90 10) and in the irresistible and increasing power of death. By the side of this, sin once assumes its most horrible form (Gen 3, doubt, pride, fear, boldness of Eve and Adam), and is propagated and increased; and the murder and the despair of Cain (Gen 4 1 ff), which is still surmounted by the defiant blasphemy of Lamech (4 23 f); and in the same way, death, which is coming more and more rapidly (see above), is a proof for this, that sin is being more and more intimately interwoven with the human race. Cf, further, the corruption of the whole earth, which brings with it as a consequence the judgment of the Deluge (5 2 ff), after the period of grace extending over 120 years had fruitlessly passed by; the lack of all reverence on the part of Ham (9 25); the arrogance who in in connection with the building of the tower of Babel (11 1 f), the Sodomit sin in 16 16-19; 15 the daughters of Lot (19 30 ff). Still worse is it, that the elect also are not without blame. Cf, Abraham (see IV, 1, 2); then concerning Noah (9 21 ff). Lot's fearful drunkenness (19 32 f); Isaac's and Rebekah's preference for Esau or Jacob (25 28); Jacob's deceptions of various kinds, his preference for Joseph (37 3); the horrible deeds of Simon and Levi (34 25 ff; 49 5); Reuben's incest (35 22; 49 3 f); the cruelty of the brethren of Joseph toward him and his father (oh 37); finally, Joseph's pride and his reporting his brethren (37 25 f). In short,
wherever we look, we see in Gen already a proof for the truth of Rom 5:21, "All have sinned, and fall short of the glory of God."

By the side of this need of salvation there is to be found also the longing for salvation; cf. the name of Noah (6:29), and the word of blessing from the lips of Jacob (49:18); and further, the fact that Abraham Redemption reaches out after the promised heir in Gen 15-18, and his desire for the possession of the land (15:14; 23: 25 20 ff; 33 19 f); and esp. from 47: 27 on. And in harmony with these needs the Book of Lamentations panes, now find above all the saving and the promising grace of God. He does not cause the bodily death to follow immediately upon the Fall in Gen 3 (although the beginning of the spiritual death sets in at once with the separation of man from God); He provides for mankind by Himself making garments for them out of skins (3:21); even the expulsion from Paradise is not merely a punishment; God fears that man might die forever if he should eat from the tree (3:22 f). He sets aside between the human race and the seed of the serpent, so that at least the possibility of a moral contest yet exists; He strengthens the good in Cain (4:7); He removes the pious Enoch (6:24); He saves Noah and his family in a covenant with God (8:19 ff); He gives His promise to Abraham (12:1-3) and makes a covenant with him (chs 15, 17); He delivers Lot (19:13 ff); He is willing even to preserve Sodom at Abraham's prayer, if there are as many as 10 just men in the city (18:26); He bestows a blessing on Ishmael also (16:10 ff; 17:20; 21:13 ff), and permits Isaac to bless Esau (27:39 ff); but above all He is with Isaac, Jacob and Joseph. It is indeed true that the thought runs through Gen that not all men are capable of receiving His grace, and that not all are drawn to the Father. Cain's sacrifice is not acceptable before God, as was Abel's; the Canaanites with their advance in civilization (4:17 ff), to whom Lamech also is singled out, are different from Sodom (4:20-21 ff), who continues the line of the elect. Finally, the godly, too, permit themselves to be deceived (6:1 ff), and Noah stands alone in his piety. After that Ham is cursed in his youngest son, Canaan (9:25; cf. 10:10), but Shem's blessing is to such a degree that blessings are added to him, etc.; furthermore, the elimination from sacred history of Lot (19:29 ff); of Ishmael (25:12 ff); and of Esau (36:1 ff); of Sodom and Gomorrah (ch 19); then the choosing of Jacob (35:19-37:1), the preference of Ephraim over Manasseh (48:17 ff); the transmission of the Messianic promises to Judah (49:10; of my book, Messianische Erwartung, 360 ff), so that at the close of Gen we find already the hope a personal Messiah, expressed, in whom also the word (3:15) that was originally spoken to all mankind is to be entirely fulfilled, and in whom also the blessing given to Abraham shall find its significance and realization for the benefit of all mankind (22:18) and see above 22 and 36 further, in the history of Abraham this fact also becomes clear, that in the end this was all grace on the part of God, and faith on the part of man; and because both grace and faith are in Gen placed and emphasized at the beginning of the history of mankind, and before the giving of the law (Ex 19 ff), then this grace and faith cannot be abrogated through the latter or made ineffective. Not by works but by faith is man saved (cf Gal 3:2; Rom 4: Ho 11:8 ff; Jas 2:21 ff). But the guidance of individual history is not altogether lost, for the way in which He took with His elect, become clear and intelligible ultimately in the history of Joseph; and all and everything must in the end serve the good of those who are His.

**LITERATURE.**—Against the separation into documents we mention, of older works: Hafner, *Spezielle Einleitung in den Pent. Hengstenberg, Beiträge zur Einleitung, III.*, 1903; Kell, *Einleitung in das Alte Testament*, in *Gen; Ewald, Die Komposition der Gen.* Of later works: *Orr, Problem of the OT,* Ewald, Gen, Müller, *Recht und Bann der Quellenerscheinungen.* Against the evolutionary theory: *Orr, Problem of the OT,* Wenner. 1907, *BPP,* and 1882 on; *Brockmann, L. Gen; Mechmann, Entwicklung der alttestamentlichen Gottesidee in vorzeitlicher* (there also further lit). On modern archaeological research: *Ottes, Der Ort des OT,* Jeremias; Das OT im Lichte des alten Orients: Urrhart, Die neueren Entdeckungen und der Bibel (to be used with caution), *Strock, Commun. Einleitung in die Quellen der Bibel.* Further: *Klostermann, Stadte, Weihselmann: the Commentaries on Gen by Keil, Delitzsch, Dillmann, Lange, Strack, Humbert, Holzinger: the Introductions to the OT by Kuenen, Strock, Badlaunis, König, Cornill, Driver, the Theologien by Mardi, Smend, Buddo, Schulte, Oehler.* Finally compare *Stevens, Mithrische Studien, II: "Die hebräische Gen."*  

**WILHELM MÖLLER**

**GENNAEUS, ge-nä'-us, GENNUS, ge-nä'-us (Tevvalos, Gennados):** Father of Apollonius, one of the Syrian generals who troubled the Jews while Cyrus was rebuilding the temple. (Ezr 5:1, 2; cf. Macc 12:2). The description is added to distinguish the Apollonius here mentioned from several others of the same name. See APOLLONIUS. There is no need with Luther to take the name simply as an adj. "des edlen Apollonius." The name occurs elsewhere as a proper name.

**GENNESARET; ge-nä'-sə-ret, LAKE OF.** See Galilee, Sea of.

**GENNESARET, LAND OF, ge-nä'-sə-ret (מְנָעֵש הָגוֹרִים, ge-nä'-sə-ret [טָפָרָה, hêh gönewærè]: The first syllable of the name Genesaret is evidently the Heb gen, "garden," which the second may have implied a fertile area.

### 1. The Name

The name is a geographic name. Possibly, however, the name may represent the Heb ganzê maarâm, "principally gardens." It is applied to a district on the N.W. shore of the Sea of Galilee (Mt 14:34; Mk 6:53, now known as el-Gheweir, "little Ghôr.") It curves round from el-Mejdel in the S, to 'Ain et-Tineh, or Khân Miynkh, in the N., a distance of over 3 miles, with an average breadth from the sea to the foot of the mountains of about a mile. The soil is the best in the area of amazing fertility. In the S it is watered by the stream from Wâdy el-Hâmâm, the 2. Water that opens to the W. of el-Mejdel.

The middle portion is supplied from 'Ain el-Madjnouna. The 1913-1917 excavations. The western edge of the plain, round which a wall has been built, is raised to the level of the water; and from the perennial stream, Wâdy er-Ruhabi, which drives a mill before starting on its work of irrigation. Farther N, Wâdy el-A'âmâm brings down much water in the rainy season. The water from 'Ain et-Tâhgha was brought round the promontory at 'Ain et-Tineh by a conduit cut in the rock. It was used to drive certain mills, and also to refresh the neighboring vineyards and olive groves. The fountain called "Capharnaum" by Jos (Rf, III, 3, 8). This writer extols the productiveness of the plain. He says the "soil is so fruitful that all sorts of trees can grow upon it." The walnut, the palm, the olive, and the fig, which usually require some demand for water, flourish here.

### 3. Fertility

diverse conditions flourish together here. "One may call this place the ambition of nature; ... it is a happy contentment of the seasons, as if each of them claimed this country; for it not only nourishes different sorts of fruits in all its fullness, but also preserves them a great while." He says that it supplies grapes and figs through ten months of the year, and other fruits as they ripen together throughout the year (ib). The fruits of Genesaret had...
such high repute among the rabbis that they were not allowed in the time of the feasts, lest any might be tempted to come merely for their entertainment (Neubauer, *Géog. du Talm.*, 45 f.).

Centuries of neglect made a sad change in the plain. It was largely overgrown with thorn-bushes, and it yielded one of the finest crops of thistles in the country. Cultivation was confined to the S.W. part; and the rest furnished grazing ground for a tribe of nomads. Recently the German Catholics made extensive purchases, including the village of el-Mejdel. Considerable portions have also passed into the hands of Jews. The land is almost entirely cleared, and it rewards the toil of the husbandman with all its ancient generosity.

W. EWING

**GENTILES**, jen'ti-lès (יוֹן, goy, pl. דִּיהָנָה, ḳoyim; ἔθνος, ἐθνὸς, “people,” “nation”): Goy (or Goi) is rendered “Gentiles” in AV in some 30 passages, but stranger enjoyed the same status, and often still, “nation,” which latter is the usual rendering in RV, but it is commonly used for a non-Israelite people, and thus corresponds to the meaning of “Gentiles.” It occurs, however, in passages referring to the Israelites, as in Gen (50 29; 35 20); Deut (33 29; Josh 3 17; 4 1; 10 13; 2 Sam 23; 1 Sa 4 1; Zeph 2 9), but the word ἕθνος (ἡνίοχος) is the term commonly used for the people of God. In the NT ἔθνος is the word corresponding to goy in the OT and is rendered “Gentiles” by both VSS, while Ἰουδαίοι (יְדַעָא) is the word which corresponds to ἔθνων. AV also renders Ἰουδαίοι, Ἰουδαίας, “Gentiles” in six passages (Jam 7 15; Rom 2 9, 10; 9 1; 1 Cor 10 32; 12 13), but RV renders “Greeks.”

The Gentiles were far less sharply differentiated from the Israelites in OT than in NT times. Under OT regulations they were simply non-Israelites, not from the stock of Abraham, but they were neither hated or despised for that reason, and were to be treated almost on a plane of equality, except certain tribes in Canaan with regard to whom there were special regulations of non-intercourse. The Gentiles had the right of asylum in the cities of refuge, the same as the Israelites (Nu 35 15). They might even possess Israelitish slaves (Lev 25 47), and a gentle servant must not be defrauded of his wage (Dt 24 15). They could inherit in Israel even as late as the time of the Exile (Ezck 22 23). They were allowed to offer sacrifices in the temple at Jerusalem, as is distinctly affirmed by Jos (BJ II, xvii, 2–4; Ant, XI, vili, 5, XIII, viii, 2; XII, 1; XV, v, 3; Cap, II, 5), and it is implied in the legal text (Lev 22 25). Prayers and sacrifices were to be offered for gentile rulers (Jer 29 7; Bar 1 10, 11; Eze 6 10; 1 Mac 7 33; Jos, BJ II, 1, xi, 4). Gifts might be received from them (2 Mac 6 19; Jos, Ant, XIII, iii, 47; Cap, II, 5).

But as we approach the Christian era the attitude of the Jews toward the Gentiles changes, until we find, in NT times, the most extreme aversion, scorn and hatred. They were regarded as unclean, with whom it was unlawful to have any friendly intercourse. They were the enemies of God and His people, to whom the knowledge of God was denied unless they became proselytes, and even then they could not, as in ancient times, be admitted to full fellowship. Jews were forbidden to counsel them, and if they asked about Divine things they were driven out. Children born of mixed marriages were bastards. That is what caused the Jews to be so hated by Greeks and Romans, as we have abundant evidence in the writings of Cicero, Seneca and Tacitus. Something of this is reflected in the XVI (Jn 19 19; Acts 10 28; 11 3).

If we inquire what the reason of this change was we shall find it in the conditions of the exiled Jews, who suffered the bitterest treatment at the hands of their gentile overlords, and were humiliated and establishment in Judea, were in constant conflict with neighboring tribes and esp. with the Greco-Roman and Seleucid empires.

**GENTILES, COURT OF THE.** See Temple.

**GENTILES, ISLES OF THE.** See ISLES OF THE GENTILES.

**GENTILENESS,** jen'ti-leness (יוֹיתְנָה, ḳoyitānāh; ἱπποκείμενον, chrestólopon), —“gentleness,” “Thy gentleness hath made me great,” RVm “or condescension”; also Ps 18 35, where the word is ἁμαρτία, “humility,” “gentleness,” or “condescension.” In the NT ἁμαρτία (“fairness,” “moderation,” “in Acts 24 4 trt “clemency”) is in 2 Cor 10 1 trt “gentleness,” “the meekness and gentleness of Christ” (2 Mac 2 22 “favour,” “RV “forgiveness”); ἐρμοσίσθαι, “kindness,” “usefulness,” is in 1 Thess 4 10 “kindness.” is the word 10 “kind” (to the unthankful and evil, Lk 6 35), and ἐρμοσίσθαι seems to carry it in a similar idea of active kindness.

Gentile occurs in the OT only in RV of Jer 11 19, “I was like a gentle lamb” (קֵּבֶשׁ). In the NT it is the τὸ ἀγαθόν, “mild,” “gentle” (1 Thess 2 7; 2 Tim 2 24), and of εὐπρεπίς, “fitting,” “proper,” etc (1 Tim 3 3 RV; Tit 3 2; Jas 3 17; 1 Pet 2 19), also, with art., Phil 4 5 (AV “moderation,” RV “forgiveness”). In 2 Mac 16 12 Omias is said (AV) to be “gentle (προδόσος) in condition,” RV “in manner.”

W. L. WALKER

**GENUBATH, gē-nū'beth (גֶּנְבָּת, ḥnūḇāth), “theft”:” Son of Hadad, the fugitive Edomite prince, born and brought up at the court of Egypt; whither Hadad had fled when David conquered Edom (1 K 11 20). His mother was a sister of Tahpenes, queen of the Pharaoh who ruled Egypt at that time, and who belonged to the notoriously weak and unsuccessful 21st dynasty.

**GEOGRAPHY,** jē-o-law'ra-fi. See PALESTINE; TABLE OF NATIONS; WORLD.

**GEOLOGY,** jē-o-lō'ji. OF PALESTINE: The geography of Pal cannot be discussed intelligently without taking into consideration the surrounding regions. The accompanying map shows, with considerable freedom, the chief features of the topographical strata of Syria, Pal and Sinai, with parts of Asia Minor, Arabia and Egypt. (Data for this map were obtained from the “Geological Map of Egypt” (1:1,000,000) and from the “Carte géol.-paleontologique de l’Europe” (1:1,500,000). It will be noted that Crystalline, or Archæan, rocks (A) occupy extensive areas in Asia Minor, and that they are found in the S. in Sinai, Western Arabia, and Eastern and Southern Egypt. Relatively
small areas of Paleozoic rocks (P) adjoin the Crystalline rocks in Sinai and Arabia and E. of Caesarea in Asia Minor. A notable area of Paleozoic occurs S.E. of the Dead Sea. This is also adjacent to Crystalline rocks, which could not be indicated on the map on account of their slight superficial extent. Bordering either the Crystalline or the Paleozoic rocks in Egypt, Sinai and Arabia are large areas of Nubian Sandstone (N). The Nubian Sandstone in turn is generally bounded by Upper Cretaceous limestone (C), and the last by Tertiary formations, the Oligocene (O). The Oligocene (O) and Recent deposits (R) and also the Eruptive rocks (E) sustain no constant relations to any particular ones of the other formations. The Quaternary follows the great rivers and the seacoast. The Eruptive rocks are abundant there, and in the N. that the Cretaceous are most widely spread in Pal

and Southern Syria, and the Tertiary in Northern Syria and Egypt. We may believe that the Crystalline areas of the N. and S. have been land since the end of the Archaean age, and that what are now Syria, Pal and most of Egypt remained sea for a long time afterward. The Paleozoic areas were lifted above the sea and added to the northern and southern land areas during or at the end of the Palaeo-

era. The regions in which we find Nubian Sandstone or Upper Cretaceous limestone became land by the end of the Mesozoic era. Finally the Tertiary areas were lifted out of the sea. During the Quaternary period the Nile and the Euphrates have added large areas to the land surface. The Crystalline rocks consist mainly of granite and crystalline schists, frequently interrupted with dykes of porphyry, diorite and other equivalents. It will be seen by the map that the Crystalline rocks are nowhere adjacent to the Mediterranean, but that they touch the Nile at Agusdn, where the river in pouring over these rocks makes the First Cataract, or rather did before the construction of the great dam. Granite quarried at Agusdn could be loaded on boats and conveyed to any city on the shores of the Mediterranean, and it is the granite of Agusdn of which are composed not only many of the monuments of Egypt, but also the pillars which adorned many temples in Syria and Pal. The Paleozoic rocks of Sinai and Arabia are of Carboniferous age, but do not include any beds of coal. Several formations which are well developed in the British Islands, are not found in Pal, but a small Triassic area is found near the Gulf of Alexandria, where Jurassic and Jurassic strata are found in the region of Hermon and in Lebanon and Anti-Lebanon. The small scale of the accompanying map makes it impossible to represent accurately the extent of these rocks.

This name was given by Russegger, who in the middle of the 19th cent. followed and studied this formation from the Súdán to Syria. 4. Nubian Wherever the Nubian Sandstone is found in contact with the Upper Cretaceous limestone it underlies the latter conformably. In Lebanon, Anti-Lebanon and Hermon (but not farther S.) it is conformably underlain by Jurassic limestone. It follows, therefore, that its upper strata (the only ones found in the N.) must be of Lower or Middle Cretaceous. However, the Jurassic limestone is entirely absent. In Western Sinai the Nubian Sandstone rests conformably on Carboniferous limestone, and by the Dead Sea on Cambrian limestone, while at Petra and at many other places it rests upon red sandstone. While the consideration of the age of the Nubian Sandstone presents no difficulty in Lebanon, Anti-Lebanon and Hermon, it is a very different matter in Western Sinai, and by the Dead Sea. Sandstone is generally supposed to be formed more rapidly than most other rocks. It is, therefore, rather stag-
gering to try to conceive of even the 2,000 ft. of sandstone at the S.E. end of the Dead Sea as having been in process of formation from the Cambrian to the Cretaceous. The Nubian Sandstone is commonly brown or reddish, but in places shows great variety of color. The temples and tombs of Petra were all carved in this rock. It is in places very friable, and in others compact and hard. The sands of the Arabian deserts have been in the main derived from it, being carried by the prevailing west winds. Where it is covered by a sheet of eruptive rock (barak), it is protected from erosion, with the result that the sand and thin layer of detritus has been transformed into a sandy desert (Hogarth, Penetration of Arabia). It frequently includes strata of clay and shale and thin seams of coal or lignite, and must have been deposited in seas which were at the time relatively shallow. In the south, this rock is generally limestone and is a source of lime. The Limestone soils formed from it are fertile, and the mountain sides have been terraced by the patient labor of centuries.

A notable Tertiary fossil is the Nummulite, which occurs in abundance along the coast, and is noted for its use in the making of Gizeh and in other places. Relatively small masses of Tertiary strata (not shown on the map) are found on the coast at the mouths of the principal streams of Lebanon, showing that while the mass of Lebanon had risen from the sea by the beginning of the Tertiary, the elevation was not complete. The principal river courses had, however, already been formed, and the streams were already carrying into the sea the scourings of the rocks of early Lebanon, which were being laid down to form these Tertiary strata. These consist mainly of the superficial deposits of the Nile, the Euphrates and other large streams. At various points along the coast of Syria and Pal are extensive sand dunes. Frequently under
the loose sand, or exposed, is found a sandstone which instead of being entirely siliceous, like most sandstones, is partly calcareous, containing from 15 to 25 per cent of calcium-carbonate. This is probably underlain by the influence of the atmosphere, and not formed under the sea, like most stratified rocks. It is easily worked and is much used for building.

It may be gathered from the foregoing statements that the rocks of Pal are mainly Cretaceous. The Jurassic limestone, which in Lebanon 8. Palestine and Anti-Lebanon underlies the Nubian Sandstone, is absent in Pal, but, at least in Eastern Pal, as in Lebanon, we find the Upper Cretaceous limestone to be underlaid by the Nubian Sandstone. A striking feature of the geology of Pal is the Jordan valley fault. At some time, probably at the beginning of the Tertiary period, when Lebanon, Anti-Lebanon, and the Judean hills were being lifted out of the sea, the earth’s crust was rent at least several hundred miles along a line nearly N. and S., or more exactly from a little W. of S. to a little E. of N. This line runs through the Gulf of ‘Akaba, the Wadi ‘Araba, the Dead Sea, the Sea of Tiberias, the ‘Hâlekh, and the valley between Hermon and Anti-Lebanon on the one hand and Lebanon on the other. The resulting disturbance of the strata is most evident in the region of the Dead Sea. There is no evidence that the two walls of the fissure separated from one another, but the E. wall slipped up and the W. wall down for perhaps 2,000 ft, so that on the E. shore of the Dead Sea and in the valleys entering the Jordan, Dead Sea, there is no evidence of the Nubian Sandstone exposed, underlying the Upper Cretaceous limestone, while on the W. side, even down to the level of the Dead Sea, 1,290 ft below the Mediterranean, the Nubian Sandstone is nowhere visible, although it may be presumed to exist there also below the upper limestone. (See the accompanying ideal section, after Lartet, through Judaea, the Dead Sea and Moab.) The great fault and the subsidiary faults which accompany it occasioned the outcrops of igneous rock, which are abundant along the line of the fault. The numerous hot springs (e.g. Tiberias, Wâdi-Yarmûk, Wâdi-Zarqa-Mâ’in [Callirrhoe], Wâdi-ul-Hass) may be due to subterranean streams of water coming in contact with the deeply buried and still heated masses of igneous rock.

ALFRED ÉLY DAY

GEON, gé.ôn. See GIEON (ApoC).

GEPHRYUN, ge-frûn (Géphrou, Gephurouín). In 2 Mace 12 13, referring to the capture by Judas of a stronghold E. of Jordan, RV reads, “And he also fell upon a certain city Gephryun, ... it was named Caesip.” There appears to be some confusion in the text. There is no evidence to indicate the relation between the two names. AV renders, “He went also about to make a bridge.” The name of the city in Jos (And. XII, viii, 5) is EPHRON (q.v.).

GERA, gê-ra (Nâ’s) gê-râ’, “grain”): A family name of the tribe of Benjamin, hence not necessarily a separate individual in (3) and (4) below:

(1) A son of Benjamin (Gen 46 21).
(2) According to 1 Ch 8 3.5.7, son of Bela and grandson of Benjamin. The name is repeated (ver 5) in the list of Bela’s sons.
(3) Father, or ancestor, of the judge Elud (Jgs 13 15).
(4) Father, or ancestor, of Shime, the Benjaminite, who cursed David when he fled from Absalom (2 S 16 5; 19 16.18; 1 K 2 8).

GERAH, gê-ra’ (774; gérâ‘, “grain” or “kernel”): A weight, the 20th part of a shekel (Ex 30 13; Lev 27 25; Nu 3 47; 18 16; Ezk 45 12). See WEIGHTS AND MEASURES.

GERAR, gê-râ‘r (774) gê-râ‘, “circle,” “region”): A town in the Philistine S. of Gaza (Gen 10 19), where both Abraham and Isaac sojourned for a time, and where they came into contact with Abimelech, king of G. (Gen 20 and 26, passion). The place has not been fully identified, but the site is probably in one of the Wady Sherî‘a, at a place called Um Jârrâr, near the coast S.W. of Gaza and 9 miles from it (SWP, III, 389-90). The site answers fairly well to the statements of Eusebius and Jerome, Onom, that it was a city of Eleuthera (Rom 9 15), and it is actually 30 Eng. miles, but distances were not very accurately determined in early times. G. was known in the first 5 cents. AD, when it was the seat of a bishopric, and its bishop, Marcian, attended the Council of Chalcodôn 411 AD. It was also the seat of a monastery.

The statements in Gen indicate that G. belonged to the Philis, and we are led to infer that Abimelech was king of that people, but it is quite certain that they did not possess it, and that G. was the result of Abraham, in fact only a short time before the Exodus. It is probable, however, that the writer of Gen would refer to the country as it was known in his day. The town certainly existed in the Philis period, for it is mentioned in the Ps. as the town of G. Jerâr in Arab. means “jars,” and it is doubtful whether it represents the Heb Grâ‘. Jerâr means usually “steep declivity,” or “precipice,” and at the place mentioned many fragments of pottery were found, but this does not necessarily indicate the site of an ancient town. The site of G. is discussed in Thomson’s LB, I, 196–99 (ed. 1882); Robinson’s BR, II, 43–44; PEFS, 1871, 84; 1875, 102–64; 1858, 38.

H. P. L.

GERASA, ger-ä’-sa, GERASENES, ger-ä-së-nës (Ta’pra, Gerasa; Ta’pra-nên, Gerasâënën): (1) The town itself is not named in 1. Country Scripture, and is referred to only in the Decapolis, where it is called Gerasenes (Mk 5 1; Lk 8 26.37; see WH, App., 11). This describes the district in which Christ met and healed the demoniac from the tombs, where also took place the destruction of the swine. It was on the eastern shore of the Sea of Galilee, and must have been a locality where the steep edges of the Bashan plateau drop close upon the brink of the lake. This condition is fulfilled only by the district immediately S. of Wady Semakh, N. of Kal al-dab-Hun, where the slopes descend swiftly into the sea, and animals, once started on the downward run, could not avoid plunging into the depths. Many ancient tombs are to be seen in the face of the hills. Gerasa itself is probably represented by the ruins of Kurseh on the S. side of Wady Semakh, just where it opens on the seashore. The ruins of the town are not considerable; but there are remains of a strong wall which must have surrounded the place. Traces of ancient buildings in the vicinity show that there must have been a fairly numerous population in the district.

(2) The great and splendid city in the Decapolis is first mentioned as taken after a siege by Alexander Jannaeus, 85 BC (BJ, I, iv, 8). Jos names it as marking the eastern limit of Peraea (BJ, II, iii, 3). He calls the inhabitants Syrians, when, at the
beginning of the Jewish revolt, the district round Gerasa was laid waste. The Syrians made reprisals, and took many prisoners. With these, 2. History however, the Gerasenes dealt mercifully, letting such as wished go free, and escorting them to the border (BJ, II, xvi, 1, 5).

Lucius Annius, at the instance of Vespasian, sacked and burned the city, with much slaughter (BJ, IV, ix, 1). From this disaster it appears soon to have recovered, and a period of its greatest prosperity lay, probably, in the 2d and 3d cents. of our era. It became the seat of a bishopric, and one of its bishops attended the Council of Chalcedon. Reland (Pat., II, 800) notes certain extant coins of Gerasa, from which it is clear that in the 2d cent. it was a center of the worship of Artemis. It was besieged by Baldwin II, in 1121 AD. Mention is made of the strength of the site and the mighty masonry of its walls. William of Tyre calls the city Jarrahs, and places it 18 miles E. of Jordan (Hist., xii, 16). The distance is about 19 miles from the river. It was conquered by the Moslems in the time of Omar (Guy le Strange, Pat. under the Moslems, 462). The sultan of Damascus is said to have fortified it; but there is nothing to show that the Moslems occupied it for any length of time.

Modern Jerash lies on both banks of Wady Jarash, about 6 miles from its confluence with Wady ez-Zerka (the Jabbok). It is about 30 miles from Amman (Philadelphia), and 23 from Pella (Philadelphia). The ruins are wide and impressive, and are better preserved than any others on the E. of Jordan. They include several splendid temples, theaters, basilicas, palace and baths, with hippodrome and naumachia. The triumphal arch to the S. of the city is almost entire. Two paved streets with double tiers of columns cut through the city at right angles, and four massive pedestals still marking the point of intersection. An excellent account of the ruins is given in Thomson’s J.B., III, 558 ff.

There is nothing above ground of older date than the 2d and 3d cents. of our era; but there is no reason to doubt that the Gr. city of Gerasa stood on the same site. The presence of a copious spring of sweet water makes it probable that the site has been occupied from olden time; but no trace remains of any ancient city. Some would identify the place with Raboth-aimid, which see.

The site is now occupied by a colony of Circassians, and there is reason to fear that, unless something is done to preserve them, many valuable remains of antiquity will perish.

W. Ewing

GERGESINES, gör'ge-sênz, gör'ge-sênz': A false reading of "Gadarines" retained in AV of Mt 8 28. See GADARA.

GERIZIM, ger'iz-im, gê-ri'zîm, MOUNT ( viêm, har grizim): Named in the directions for the reading of the law (Dt 11, 29), and 1. Scriptural in the account of that great ceremony References (Dt 27 12; Josh 8 33 f). Mt. Ebal and Gerizim stood over against each other, and on their sides the peoples were placed, half upon one and half upon the other, while in the vale which separates the mountains stood the ark, with the Levites. Those who stood on Gerizim responded to the blessings, those on Mt. Ebal to the cursings, as these were spoken “with a loud voice” by the Levites. From a spur of Mt. Gerizim Joshua spoke his tasting paradigm to the men of Shechem (Jgs 9 7). The name appears no more in canonical Scripture. In consequence of the dispute which arose over the marriage of Manasseh, who belonged to the high-priestly family, with a daughter of Sannballat the Horonite (Neh 13 28), a temple was built on Gerizim as a rival to that in Jerus (c 432 BC). This was the beginning of the schism which lasts to the present day (Ant, XI, viii, 2, 4). See SAMARITANS. The temple was destroyed by John Hyrcanus c 110 BC (Ant, XIII, ix, 1; BJ, I, ii, 6).

Mt. Gerizim, the modern Jebel el-Tûr, stands on the S., Mt. Ebal on the N., of the narrow pass which cuts through the mountain range.

2. Descrip- opening a way from the sea to the Jor- dan. In the thread of this pass to the W., on the S. of the vale, and close to the foot of Gerizim, lies the town of Nablîtis, the ancient Shechem. Here copious fountains rise, filling the valley with beauty and fruitfulness. The sides of the mountain are steep and rocky on E. and N.; on the W. the ascent is more gradual, and here, by means of a system of terraces carried almost to the summit, it is cultivated with great care and success. Its height is 2,849 ft. above the level of the sea, 228 ft. lower than its northern companion.

Abraham came through the pass and camped near Gerizim at the oak of Moreh (Gen 12 6). According to Sam tradition it was on this mountain that he prepared to sacrifice Isaac, and at Salem, not far from Gerizim.

3. Samar- trad- distant, he met Melchisedek (Gen 14 17 ff). The scene of Jacob’s dream is placed at Khirbet Louzeh on the summit (Gen 28 11 f). In a little hollow W. of the ridge, the Samaritans annually celebrate the Passover in accordance with the directions of the Pent. This is done in the open air, their temple having long since disappeared.

The most important remains on the mountain today are the temple built, in 533 AD, to protect the church which had been erected in 475 AD. Near the center of the plateau is a bare piece of rock, on which, tradition says, the altar stood in the Sam temple. A cup-like hollow in it may have been used for libations. In the western wall of el-Kal’ah, Justinian’s castle, there are 12 stones under which, it is said, are the stones which Israel took from the bed of the Jordan (Josh 4 20).

Mount Gerizim with Shechem.

Gerizim was certainly “this mountain” pointed to by the woman of Samaria in her conversation with Jesus (Jn 4 20 f); the cliffs of the mountain almost overhanging the Well of Jacob.

For the reason why Gerizim was chosen for the blessing and Ebal for the cursing we are left to conjecture. The directions were fixed by one looking
to the E., not, as with us, looking to the N. For one standing in the valley, therefore, Gerizim was on the right hand, "the side of good fortune" (Driver, Deuteronomy on 11:28).

Onom places Ebal and Gerizim much nearer the Jordan. His alignment was doubtless to meet the difficulty raised by the long distance from Ai to Shechem. But their nearness to the "oaks of Moreh" (Dt 11:30) points to this locality, and this is confirmed by Jos, who speaks of Shechem, the metropolis of the Samaritans, "a city situated at Mt. Gerizim" (Ant, XI, viii, 6).

Andronicus, appointed governor of Gerizim by Antiochus Epiphanes, is mentioned in 2 Macc 5:23 (AV "Garizim").

GERON, γέρων (Tepov, Gerōn): Not much seems to be gained by translating with RVm "Geron, an Athenian," for "an old man of Athens" in 2 Macc 6:1.

GERENIANS, ge-re'n-i-ans (του των Γερηνίων, hēs o των Gereniōn): The name indicates the southern limit of the territory assigned by Antiochus Epiphanes to the governor of Judaea, Maccabaeus when he "left Hegenodeum governor from Ptolemais even unto the Gereniants." (2 Macc 13:24, AV "Gerrenians"). It is not easy to say exactly who the G. were. They were wrongly associated by Grotius with the town Geruah, and are with more probability connected with the ancient city of Gerar, S.E. of Gaza. One MS reads Gerarenōn, which could easily be corrupted into Gerrenōn, and would place the government of Hegenodeum between Ptolemais and Gerara.

J. HUTCHISON

GERSHOM, gër'shōm (ברֲעָם, gershōm, from gārash, "to cast out"; explained, however, in Ex 2:22 and 15:2 as from gār, "for he said, I have been a sojourner in a foreign land"): (1) Firstborn son of Moses and Zipporah. The only details of his life contained in the Pent are the account of his circumcision (Ex 4:25), and his remaining under the care of Jethro, while Moses was in Egypt leading the Exodus. His descendants were among the tribes of Levi (1 Ch 23:14). Of them apparently was the Jonathan who officiated as priest of the idolatrous sanctuary at Dan, and whose descendants held the office until the captivity. The MT inserts a spurious 2, in the margin, as a name of the sons of Gershon (גֵּרֶשׁ), making it to be read גְּרֶשׁוֹן, Manasseh, for the purpose, according to tradition, of disguising the name out of respect for the revered Lawgiver. Another descendant described as a "son" was Shebuel, a ruler over the tribes of David.

(2) A son of Levi, so called in 1 Ch 6:16, 20.43.62.71 (Heb 1:2.5.28.47.60); 15:7; elsewhere Gershon (q.v.).

(3) A descendant of Phinehas, the head of a father's house, who journeyed with Eleazar from Babylon to Jerus in the reign of Artaxerxes (Ezr 8:2).

Ella Davis Isaacs

GERSHOM, gër'shôn, GERSHONITES, gër-shôn-ites (תִּשְׁעַם, gershōn, written also gēršōn): Firstborn of the 3 sons of Levi (Ex 6:16; Nu 3:17; 1 Ch 6:1-18; 23:6). He had two sons, Libni and Shimei (Ex 6:17; Nu 3:18; 1 Ch 6:17,20), and consequently two groups of descendants, enumerated in the census taken in the Wilderness of Sinai (Nu 3:21 ff) and that in the Plans of Moab (Nu 36:57). In the distribution of functions among the Levites, the Gershonites were charged with the carrying of the curtains, coverings, screens, hangings, cords and instruments of the tabernacle and the tent of meeting on the journeys in the wilderness, under the supervision of Ithamar the son of Aaron. Their function was thus more exalted than that of the Merarites, who carried the boards, and less so than that of the Kohathites, who carried the most holy utensils and symbols. The Gershonites were given two wagons with four oxen—half as many as the Merarites, according to their service (Nu 7:7). Thirteen cities were assigned to the Gershonites in Northern Phil by Eleazar and Joshua (Josh 21:6, 27-33; 1 Ch 6:62-71; 76).

Among the Gershonites who achieved distinction in later Bib. times was the father of Asaph, the singer from the time of David to the days of the Second Temple (1 Ch 6:31-47; 25:1-7; 15:7-17; 18:5-7; 2 Ch 5:15; Ezr 2:41; 3:10; Neh 11:17; 12:35; 1 Ch 9:15). Other Gershonites named are the heads of the fathers' houses in the days of David in connection with the dividing of the Levites into courses (1 Ch 23:7-11); the superintendents of the treasuries of the house of the Lord of the same time (1 Ch 26:21-22; 29:8); and, finally, Gershonites are mentioned among those who cleansed the house of the Lord in the days of Hezekiah (2 Ch 29:12.13).

GERSON, גֵּרְשון (Tepow, Gersôn; 1 Esd 8:29): Called Gershom in Ezr 8:2.

GERUTH CHIMHAM, gër'ōoth kim'ham (גֵּרֶ Utf 6:27, gāruth kim'ham): If the reading gāruth is correct, a "lodging-place" or "khan" on the high road from Ptolemais to Gerizim may be meant (Jer 41:17). It may have been built by Chimham son of Barzillai, or it may have been named from him as owner of the land on which it stood. But probably with Jos we should read gāruth, "hurdles" or "sheep pens" (Ant, X, ix, 5).

GERZITES, gär'zits (1 S 27:8 AVim). See Gerazites.

GESHAN, gē'shan (גֵּשָּן, gēshān, "firm," "strong"): A descendant of Judah through Caleb (1 Ch 2:47). AV has "Gesham," but not in the original 1611 edition.

GESHEM, gē'shem (גרֵשֶם, gēshēm, gēshām; Gēsam, Gēsam, "rain storm"): An Arabian, probably chief of an Arabian tribe that had either settled in Southern Pal during the exile in Babylon, or had been settled in or near Samaria by Sargon (2 Kgs 18:19; 2:5). He was a confederate of Sanballat and Tobiah, and strenuously opposed the building of the wall under Nehemiah. He with the others mocked at the first efforts to build the wall, and afterward repeatedly sought to entice Nehemiah to the plains of Ono. The name also occurs in the form Gashmā, perhaps an Assyr form of the same name Geshem.

J. J. REEVE

GESHUR, gē'shūr (גֶּשַׁע, gē'shūr, "bridge"): An Aramaean kingdom (2 S 15:8) of no great size which lay probably to the S. of Maacah, and formed with it the western boundary of the land of Bashan (Dt 3:14; Josh 12:5; 13:11). The territory of these two probably corresponded roughly with modern Jaulan. It may not have reached quite to the Jordan on the W.; in which case the Geushurites lit. dwelt "in the midst" of Israel (Josh 13:13), since they were not expatriated by the half-tribe of Manassah, in whose territory they retained their independence. David married Maacah, daughter of Talmai, king of Geshur, who became the mother of Absalom and Tamar (2 S 3). To Talmai Absalom fled for safety after the murder of Amnon (2 S 13:17), and thence Joab brought him back to Jerus (2 S 23). The Geushurites and Aram are said to have taken the
cities of Jair—i.e. Havvoth-jair—which lay in the land of Gilead (1 Ch 2 23). It is possible that "Geshurites" should be read, with Vulg, Syr, etc., instead of "Ashurites" in 2 S 2 9. The only difficulty about this name was that it did not appear in an independent kingdom, and there is nothing to show how it was brought under the sway of the son of Saul. In the catalogue of land still to be possessed in Josb 13 2, AV reads "Geshuri," RV 'the Geshurites,' referring evidently to a district bordering on the Philist. Both AV and RV render the same word by "Geshurites" in 1 S 27 8, where apparently the same territory is indicated as invaded by David. In neither passage is the text above suspicion; in 1 S 27 8 LXX B omits the name. No satisfactory explanation has been suggested.

W. EWING

GESHURITES, gesh-u'rits, gē-shōō'rits (גְּשֻׁרִים, .Std. גֵּשַׁרִים). See preceding article.

GESTURE, je'stər, je'stər: The Oriental is rich in gestures by which feelings are expressed and force added to words. Of this we have abundant illustration in the Bible. Almost every available part of the body was employed in gesture. In salutations the whole body was bowed, sometimes to the ground (Gen 18 2; 19 1; 33 7; 42 6; 33 3, 7 t), falling on the face to the ground and bowing to the ground, 3 t (1 S 30 41; cf Gen 23 7; 2 S 9 8; 16 21; 1 K 2 14). It was common also to embrace and kiss (Ex 18 7, etc), weeping for joy. Esau "fell on [Jacob's] neck, and kissed him: and they wept" (Gen 33 4); cf Joseph and his brethren (45 14-15); David and Jonathan (1 S 20 41), and the father of the prodigal (Lk 15 20). We have the kiss also in the story of Judas with his Master (Mt 26 49). Bowing the knee was also in Egypt an act of homage to a superior (Gen 41 48); bowing the knee and bowing down were common in prayer and worship (1 K 19 18; 2 Ch 6 15; Exr 9 5; Isa 45 23); in prayer the head and whole body were also bowed (Gen 24 26; 2 K 5 18; 2 Ch 29 28 f). The rabbins decreed that in prayer "in bowing down, the back must be bent so low that every vertebra becomes conspicuous," and endless questions arose as to what it was lawful to do during prayer (Edersheim). We read also of prayer offered standing (1 S 1 26; 1 K 8 22; Mt 6 5; Mk 11 23), lifting up the hands to the sky (1 K 8 22; 2 Ch 7 12; Ezr 9 5; Neh 8 6; 1 Tim 2 8); "lifting up the hands" was synonymous with prayer (Ps 77 2; 141 2; Lam 2 19; 1 Tim 2 8); falling on the knees in pleading (1 K 1 13). Reverence for the aged was expressed by bowing up in their presence (Lev 19 32; "Thou shalt rise up before the hoary head"; cf Lam 5 12). The hand was also laid on the mouth in token of respect (Job 29 9); in token of blessing the right hand was placed on the head (Gen 48 14; cf 49 26; Prov 10 6). The hands were laid on the head of the animal to be sacrificed; on the sacrifice, and sin offering as denoting the transference of sin; on the burnt offering, perhaps as representing the offerer (Lev 1 4; 16 14). The hands were lifted up in blessing (Lev 22 22) in solemn swearing (Gen 14 22; Ex 6 8 r; Dt 32 40), in defiance and threatening (2 S 20 21); extended in pleading (Isa 65 2). Giving the hand or joining hands as a pledge of friendship and fidelity (2 K 10 15; Prov 11 21) was the sign of the widespread custom of "kissing hands", signifying the clenching of a bargain or agreement (Prov 6 1 RV); as a solemn pledge the hand was placed under the hand of the person to whom it was given (Gen 24 2; 47 29); plucking the hand out of the bosom was "shaking hands" (Ps 74 21); shaking hands, of rejoicing (2 K 11 12; Ps 47 1; 98 8; Isa 55 12), also of ridicule, contempt and rejoicing over one (Job 27 23; Lam 2 15; Nah 3 19). We read of "beekoning with the hand" (Lk 5 7; Jn 13 24), preliminary to speaking (Acts 12 17; 15 16; 19 33; 21 40; 26 1, he 'stretched forth his hand'); drooping of the hands indicated failure, weakness or distress (He 12 12; cf Isa 35 3; Ecles 25 23); washing the hands (publicly) was a declaration of innocence, "of freedom from complicity" (Dt 21 6-7; Mt 27 24).

Mohammedans Praying in the Mosque at Damascus.

The hand lifted up was a sign of arrogance or pride (Ps 83 3); of exaltation, or recovery from trouble, etc (Jgs 8 28; Ps 27 6; 110 7; Zee 1 21); to cover the head was a symbol of grief or mourning (2 S 16 30; Est 6 12; Jer 14 3), also putting the hand on the head (2 S 13 19; Jer 2 37), or ashes, dust upon the head (Jeh 7 6; 1 S 4 12; 2 S 13 19; Est 4 1); wagging (or shaking) the head expressed contempt or malicious enjoyment (Job 16 4; Ps 64 8; Jer 18 16; Lam 2 15; with "hissing," cf Mt 27 39; Mk 15 29; cf Ps 22 7; 44 14; 109 25; Jer 48 27).

Uncovering the feet was a sign of grief (2 S 15 30; Isa 20 24); lifting up the head against one was a symbol of opposition (Ps 41 9; Jn 13 18); shaking the dust from the feet, of freeing from responsibility and of complete rejection (Mt 10 44; Acts 13 51); and at Corinth Paul "shook out his garments," Acts 18 6; strong joyous feeling (as elsewhere) expression in dancing (Jgs 11 34; 21 21; 1 S 18 6; Jer 31 43), before Jeh (Ex 15 20; 2 S 6 16).

Shooting out the lip was an expression of contempt (Ps 32 7); to incline the ear signified attention (Ps 46 10); rending the garments expressed the sense of horror (as in the presence of disaster, blasphemy, etc) (Nu 14 6; Jesh 7 6; 1 S 4 12; 2 S 1 2; 13 19; 15 32; Mt 26 65; Acts 14 14); the smile indicated favor and gave confidence (Job 29 24); lifting up the eyelids was a sign of pride (Prov 30 13); Isaiah speaks also of the "outstretched necks and wanton eyes" of the haughty daughters of Zion, "walking and running as they go, and making a tinkling with their feet" (Isa 3 16). The perverse man "winketh with his eyes . . . speak-
eth with his feet . . . maketh signs with his fingers” (Prov 6 13).

It is interesting to note the gestures ascribed in the Gospels to Jesus. The expression of His eyes is often referred to; we read how He “thrust up his eyes on his disciples” before pronouncing the Beatitudes, indicating a loving regard for them (Lk 6 20); how He “looked upon” the young ruler and “loved him,” and, with another expressive “look” (round about in the crowd), “Heard words”—shall they that have richly enter into the kingdom of God? (Mk 10 21 23); how He “looked up to heaven” before He blessed and brake the loaves (Mt 14 19; Mk 6 41; Lk 9 16); also before healing (Mk 7 34); how He “looked round” on His adversaries in the synagogue (Lk 6 10), “with anger, being grieved at the hardening of their heart” (Mk 3 5); how He “turned and looked upon Peter” so that he remembered his boasting and fall, and went out and wept bitterly (Lk 22 61); we read also how He took a little child into His arms and held him up as an example to His disciples (Mk 9 36), and how He “took [little children] in his arms, and blessed them, laying his hands upon them” (Mk 10 16); how He “stooped down, and with his finger wrote on the ground,” when a woman accused of adultery was brought to Him, then “lifted himself up” and spake, again “stooped down, and with his finger wrote on the ground,” till the woman’s accusers had departed one by one, condemned and ashamed, when He again “lifted himself up” and sent the woman away (Jn 8 6 6); how on His way to the tomb of Lazarus, He was agitated, AV and RV “was troubled,” m “troubled himself,” Meyer has “shuddered.” Some tr “shook himself” (Jn 11 33). See further, Attitudes.

W. L. WALKER

GETHER, gethér (גֵּתֵר, gethēr): In Gen 10 23 named as one of the 4 sons of Aram. In 1 Ch 1 17 mentioned simply among the sons of Shem.

GETHSEMANE, geth-sem'ā-nē (Γηθσαμάνεω, Gēthsemænæ, Gethsemane) for other spellings and accents see Thayer, s.v.; probably from the Aram. גֶּטֶּשֶׁמָן, get śemān, “oil press”: Mentioned (Mt 26 36; Mk 14 32) as a place (חַדרון, ḥādrōn), m “enclosed piece of ground,” to which Jesus and the disciples retired after the last supper; in Jn 18 1 it is described as a “garden” (κήπος, kēpos), while Lk (24 40) simply says “place” (ῥόος, ῥόος). From Jn 18 1 it is evident that it was across the Kidron, and from Lk 22 39, that it was on the Mount of Olives. Very possibly (Lk 21 37; 22 39) it was a spot where Jesus habitually lodged when visiting Jerusalem. The owner—whom conjecture suggests as Mary the mother of Mark—must have given Jesus and His disciples special right of entry to the spot.

Tradition, dating from the 4th cent., has fixed on a place some 50 yds. E. of the bridge across the Kidron as the site. In this walled-in enclosure once of greater extent, now primly laid out with garden beds, by the owners—the Franciscans—eight old olive trees supposed to date from the time of Our Lord. They are certainly old, they appeared venerable to the traveler Maundrell more than two centuries ago, but that they go back to the time claimed is impossible, for Jos states (BJ VI, 1, 5) that Titus cut down all the trees in the neighborhood of Jerusalem at the time of the siege. Some 100 yds. farther N. is the “Grotto of the Agony," a cave or cistern supposed to be the spot "about a stone's cast" to which Our Lord retired (Lk 22 41). The Greeks have a rural garden in the neighborhood, and a little higher up the hill is a large Russian church. The traditional site may be somewhere near the correct one, though one would think too near the public road for retirement, but the corners of the hill slopes must have so much changed their forms in the troublous times of the first and second centuries, and the loose stone walls of such enclosures are of so temporary a character, that it is impossible that the site is exact. Sentiment, repelled by the artificiality of the modern garden, tempers the visitor to look for a more suitable and less artificial spot farther up the valley. There is today a secluded olive grove with a ruined modern olive press amid the trees a half-mile or so farther up the Kidron valley, which must far more resemble the original Gethsemane than the orthodox site.

E. W. G. MASTERMAN
GEUEL, gō'ēl, gō-ô'ēl (גֹּאֵל, gō’ēl, "majesty of God"): The spy from the tribe of Gad (Nu 13:15), sent by Moses to spy out the land of Canaan.

GEZER, gē'zêr (גֶּזֶר, gezer): A city of great military importance in ancient times, the site of which has recently been thoroughly explored. The excavations at this spot are the most thorough and extensive of any in Pal, and have not only done much to confirm the history of the place, as known from Bib. and other sources, but have also thrown a flood of light upon the general history, civilization and religion of Pal in pre-Israelite and Israelitish times.

The long-lost site of Gezer was discovered by M. Clermont-Ganneau in 1873, and his suggestion that the modern name for the place, Tell Gezel, apparently once the governor of the city; in one of them occurred the expression "the boundary of Gezer." The natural features and the position of Tell Gezer abundantly explain the extreme importance of Gezer in ancient times. The burial remains crown a narrow hill, running from N.W. to S.E., about 1,700 ft. long by 300 to 500 ft. broad. The approach is steep on every side, and in early times, before the accumulation around the sides of the rubbish of some millenniums, must have been much more so. The hill stands, like an outpost, projecting into the great plain, and is connected with the low hills behind it, part of the Shepherlah, with but a narrow neck. At the foot of the hill runs a great high road from Egypt to Syria; to the N. lies the Vale of Ajalon, across which runs the modern carriage road to Jerus, and up which ran the great high road, by the Beth-horon, to the plateau N. of Jerus; to the S. lies the Vale of Sorek, where stood Beth-sahmeesh, and along which went a great highway from the country of the Philis to the hill country of Judah. Today the Jerus-Jaffa railway, after sweeping some miles away in the plain round the whole western and southern sides of the site, passes along this open vale to plunge into the narrow defile—the Wady Isma'in, which it follows to Jerus. From the summit of the Tell, a vast expanse of country is visible between the long blue line of the Mediterranean to the W., and the abrupt and lofty mountains of Judah to the E. That it has been all through history the scene of military contest is fully understood when its strategic position is appreciated; no military leader even today, if holding the highlands of Pal against invasion, could afford to neglect such an outpost.

Although the excavation of the site shows that it was occupied by a high civilization and a considerable population at an extremely early period, the first historical mention is of Gezer in the list of the Palestinian cities captured by Tahmuthus III (XVIIIth Dynasty, about 1500 B.C.). From this time it was probably under Egypt governors (the Egypt remains at all periods are considerable), but from the Am. Tab, a century or so later, we learn that Egypt influence was then on the wane. Three of these military tablets are dated from and are written in the name of the governor Wapahi; he was then hard pressed by the Khabiri, and he appealed for help in vain to Egypt. In other letters belonging to this series, there are references to this city. In one a certain freebooter named Lapaya makes excuses that he had broken into the city. He "has been slandered. Is it an offense that he has entered Gazi and levied the people?" (no. CCXL, Petrie's tr.)

In the well-known "Song of Triumph" of Meren-pah, who is considered by many to be the Pharaoh of the Exodus, occurs the expression "Gezer is taken." (In connection with this it is interesting to notice that an ivory pectoral with the cartouche of Meren-pah was unearthed at Gezer.)

In the time of Joshua's invasion a certain "king of Gezer" named Horam (Hô'ram, hû'rôn, but in LXX Ἀδαν, Aidon, or Ἄδαι, El'dâm) came to the assistance of Lachish against the Israelites, but was slain (Josh 10:33). Gezer was taken, but the Canaanites were not driven out, but remained in servitude (Josh 16:10; Jgs 1:29). The city became one of the towns on the southern border of Ephraim (Josh 16:3), but was assigned to the Kohath clan of the Levites (21:21). In 2 S 5:25 (AV "Gazer") we read that David chased the Philis after their defeat in the valley of Rephaim "from Geba until thou come to Gezer," showing that this was on the frontier of the Phili territory; and in 1 Ch 20:4 it states, "There arose war at Gezer with the Philis; then Sibbecai the Hushathite slew Sippai, of the sons of the giant, and they were subdued." One of corresponding account in 2 S 21:18 the scene of this event is said to be Gob, which is probably a copyist's error—גֹּב for גָּזָר. According to Jos (Ant, VIII, vi, 1), at the commencement of Solomon's reign, Gezer was in the line of conquest by the Philis, which may explain 1 K 9:16, where it is stated that a certain Pharaoh, whose daughter Solomon married, captured and burnt Gezer and gave the site to his daughter. Solomon rebuilt it (ver 17). There are no further references to Gezer during the later Jewish monarchy, but there are several during the Maccabean period. Judas pursued Gorgias to "Gazara and into the plains of Idumaea and Azotis and Jamnia" (1 Macc 4:15); Baccchides, after his defeat by Jonathan, "fortified also the city of Beth-sura, and Gazara, and the town of the Philis, and put garrisons on them and provision of victuals" (1 Macc 9:52 AV); a little later Simon "camped against Gazara and besieged it round about; he made also an engine of war, and set it by the city and besieged a certain tower, and took it" (1 Macc 13:43 AV), after which he purified it (vs 47.48). From Jos (Ant, XIII, viii, 2) we gather that Antiochus had taken Gezer from the Jews.

The governor, Alkius, who made the bilingual inscriptions, may have come in about this time or a little later; the rock inscriptions, of which half a dozen are now known, give no information regarding their date.

In the period of the Crusades this site, under the
name "Mount Gisart," was a crisscrossing fort and gave its name to a family. Here King Baldwin IV gained a victory over Saladin in 1177, and in 1191 the latter monarch camped here while conducting some fruitless negotiations with King Richard Coeur de Lion (1160-1189). The crossing here between the governor of Jerus and certain turbulent Bedouins. The history of Gezer, as known, is thus one of battles and sieges extending over at least 3,000 years; from the archaeological remains we may infer that its history was similar for at least 1,000 years earlier.

In 1904 the Pal Exploration Fund of England obtained a "permit" for the excavation of Tell Gezer. The whole site was the private property of certain Europeans, whose agent, living much of the time on the Tell excavations itself, was himself deeply interested in the excavations, so that unusually favorable conditions obtained for the work. Mr. (now Professor) R. A. Stewart Macalister, M.A., was sent out, and for 3 years (1904-7) he instituted an examination of the hidden remains in the mound, after a manner, till then, unexamined in Pal exploration. His ambition was to turn over every cubic foot of soil down to the original rock, so that nothing of importance might be overlooked. As at the expiration of the original "permit" much remained unexplored, application was made to the authorities for a second one, and, at the end of 1907, Mr. Macalister embarked on a further 2 years of digging. Altogether he worked for the greater part of 5 years, except for necessary interruptions of the work due to unfavorable weather. Some two-thirds of the total accumulated débris on the mound was excavated, and besides this, many hundreds of tombs, domestic and cassetarian remains in the neighborhood were thoroughly explored. It was found that the original bare rock surface of the hill was crowned with buried remains, in some parts 20 and 30 ft. deep, made up of the débris of all the cities which had occupied it, and the Gezer of the earliest era, and the greatest fort, being built on a neighboring site. The earliest inhabitants were Troglydites living in the many caves which riddled the hill surface; they were apparently a non-Semitic race, and there was some evidence that they were buried by cremation, an occurrence which, or a similar one, soon after—the earliest Semites—inclosed the hilltop with high earth rampart faced with rough stones—the earliest "walls" going back at least before 3000 BC. At an early period—probably about 3000 BC—a race with a relatively high civilization fortified the whole hilltop with a powerful and remarkably well-built wall, 14 ft. thick, with narrow towers of short projection at intervals of 90 ft. At a point on the S. side of this was unearthed a very remarkable house, brick gatehouse, 3 by 9 m. (all the other walls and buildings are of stone), with towers on each side still standing to the height of 16 ft., but evidently once much higher. This gate showed a strong Egyptian influence at work long before the first historic reference (XVIIIth Dynasty), for both sides were paved by slabs of stone, to which it belonged had been ruined at an early date, the former indeed, after its destruction, was overlaid by the buildings of a city, which from its dateable objects—scarabs, etc.—must have belonged to the time of Amenoph I, i.e. about 1900 BC.

The later wall, built, we may conclude, soon after the ruin of the former, and therefore about 1500 BC, was also a powerful construction and must have existed considerably over a thousand years, down, indeed, till 100 BC at least, when Gezer disappears from history as a fortified site. These walls enclosed a larger area than either of the previous ones; they show signs of destruction and repairs, and Mr. Macalister is of the opinion that some of the extensive repairs in one place a gap of 100 ft. and the 28 inserted towers are the work of Solomon (1 K 9 17). This wall must have existed in use through all we know of Gezer from Bible sources. When, from the ruined remains, we reconstruct in imagination these mighty ramparts, we need not wonder that the Hebrews, fresh from long wanderings in the wilderness, found it easy task to capture cities so fortified as this (Nu 13 28; Dt 1 28).

The foundations of a powerful building, which were found inserted in a gap in the southern wall, turned out conclusively to be the palace of Simon Macabaeus—who captured the city (1 Macc 13 43)—a graffito being found upon one of its stones running thus:

**Πάμφρας** Συμώνου κατεστάθη (?) π(ρ)(κκ) αβαλαον
Pamphra(s) Simous kapersast(e) 1 yr(κκ) basilikon

which seems to mean, "Pamphras, may he bring down [fire] on the palace of Simon."

Within the city walls the foundations of some seven or eight cities of various successive periods were found, —in one case upon a gap of 150 ft. The city's best days appear to have been shortly before the time of Joshua; the next, perhaps, at the time of the Judges. With the period to which we should probably assign the arrival of the Hebrews, there is a great increase in the population, the hitherto inviolate environs of the "temple" being encroached upon by private dwellings: an interesting commentary on Josh 16 10.

The great "High Place" which was uncovered is one of unique interest, and its discovery has thrown a flood of light upon the religion of the early Canaanites, that religion—"the worship of Baal and Asherah"—which was the great rival of the purer religion of Israel. This Ba'al temple, or bāmāh, consisted of a row of 8 maggebbḥōḥ or rude stone pillars ranging in height from 5 ft. 5 in. to 10 ft. 9 in. (see High Place; Pillar), together with a curious trough which may have been a socket for the 'Ashērāh (see Asheran[1]), or some kind of altar. The area around these pillars had a kind of rough floor of consolidated earth under which were found a number of large jars containing infant bones, considered to be the remains of infant sacrifice. In close proximity to this "temple" was a double cave, the construction of which strongly suggested that it had been arranged for the giving of oracles. This high place had been used for very many centuries; the maggebbḥōḥ were not all of one period but had gradually been increased from one to seven, and an eighth of a more definitely sculptured form—as a simulacrum priapī—had been added some time.
later. In the accumulated rubbish around these pillars were found enormous numbers of small stone phallic images, together with pottery plaques of Ashtaroth, made with rude exaggeration of the sexual organs (see Baal; Ashteroth).

Another monument of great interest—and high antiquity—was the great rock-cut tunnel. It is about 23 ft. high, and 13 ft. wide, and descends by 80 steps, 94 ft. through the solid rock, to a cave in which there is a spring. It is very similar to the great tunnel known as “Warren’s tunnel and shaft” which was clearly constructed by the early Jebusites to reach from within the city’s walls to the fountain of Gihon (see Siloam; Zion). This Gezer tunnel must date at least to 2000 BC; it is evident from the nature of the accumulated débris which blocked its mouth that it was actually abandoned about 1400 BC. Its antiquity is confirmed by the fact that it was evidently excavated with flint knives.

At a much later period in history, in that of the Maccabees, the water supply of the city, in time of siege, at any rate, was largely dependent on an enormous open cistern which Mr. Macalister cleared of earth and found capable of containing 2,000,000 gallons of water. Among the smaller “finds” which throw light upon the Bible history may be mentioned two much broken, cuneiform tablets, both referring to land contracts, which, from the names of the eponyms, can be dated to 651 and 649 BC respectively. They are therefore placed to the time of the last, and one of the greatest, of the Assyrian monarchs, Ashurbanipal, the “noble Osmani” of Ezr 4 10, and they show that he was not only a great conqueror, but that in Palestine he had an organized government and that legal civil business was transacted in the language of Assyria.

The illumination of OT history which the excavations of Gezer have afforded can here be only hinted at, but references to it will occur in many of the articles in other parts of this Encyclopaedia.

LITERATURE.—In Bible Side-Lights from the Mound of Gezer Professor R. A. S. Macalister has described in a popular form with illustrations some of his most remarkable discoveries; while in the Memoirs of the Excavations at Gezer (1912), published by the Palestine Exploration Fund, Professor Macalister deals with the subject exhaustively.

E. W. G. MASTERMAN

GEZIRITES, gezîr-îts. See GIBEZITES.

GHOST, ghost (גֵּשׁ, nephesh; מַעֵפָה, psuchâ): “Ghost,” the middle-Eng. word for “breath,” “spirit,” “soul,” appears in AV as the tr of nephesh (“breath,” “the life of the soul,” animal soul or spirit, the vital principle, hence “life”), in two places of the OT, viz. Job 12 20, “the giving up of the ghost” (so RV), and Jer 16 9, “She hath given up the ghost” (RSV, “to go out,” “to expire” (Gibeah), is also several times so tr (Gen 26 8; 39 29; 49 33; Job 3 11; 10 18; 13 19; 14 10; Lam 1 19). In Apc (Tob 14 11) psuchô is tr in the same way as nephesh in the OT, and in 2 Mace 3 31, en, nephesh, is rendered “give up the ghost,” RV “quite at the last gasp.”

In the NT “to give up the ghost” is the tr of ἐκπνέω, “to breathe out” (Mark 16 39; Luke 23 46; so RV); of ἐγκρατεῖν, “to breathe out,” “expire” (Acts 5 10; 12 23); in Mt 27 50, ἀποπνέοντος τῶν θανάτων, and in John 19 30, παρεσκόντος τῶν θανάτων, are rendered respectively, “yielded” and “gave up the ghost,” RV “yielded up his spirit,” “gave up his spirit.”

“The Holy Ghost” is also frequent in AV; in RV it is invariably changed to “Holy Spirit,” in ERV sometimes only, chiefly in the Gospels. See Holy Spirit; Spirit. W. L. WALKER

GHOST, HOLY. See Holy Spirit.

GIBAH, gib’a (גִּבָּה, gibbâh): An unidentified place on the route followed by Abner in his flight, pursued by Joab (2 Sam 2 24). LXX renders Γαῖα, corresponding to the Heb gib, “valley.” The form gibâh may be due to corruption of the text.

GIANTS, jî’ânts: The word appears in AV as the tr of the Heb words רפאים, nēphlīm (Gen 6 4; Numbers 13 33); רפאים, rōphā’îm (Deut 1 21; 3 11; Jos 12 4; etc); רפאים, rōphâh (1 Chron 20 4; 6; 8); רפאים, rōphâh (2 Kings 2 16–18; 22); in one instance of רפאים, gibbôr, lit. “mighty one” (Job 16 14).

In the first two cases RV changes “giants” into the Heb words “Nephilim,” nēphlīm, and “Rephaim,” rōphā’îm, respectively (see these words). The “Nephilim” of Gen 6 4 are not to be confused with the “mighty men” subsequently described as the offspring of the unlawful marriages of “the sons of God” and “the daughters of men.” It is held that they overspread the earth prior to these unhallowed unions. That the word, whatever its etymology, bears the sense of men of immense stature is evident from the later passages, Numbers 13 33. The same is true of the “Rephaim,” as shown by the instance of Og (Deut 3 11; Jos 12 4). There is no doubt about the meaning of the word in the case of the giants mentioned in 2 Kings 2 21 and 1 Chronicles 20. See also ANTEDILUVIANS.

JAMES OHR

GIANTS, VALLEY OF THE. See Rephaim, Valley of.

GIBBAR, gib’ër (גִּבָּר, gibbâr, “hero”): In Ezr 2 20 the “children of Gibbar” are mentioned among those who returned with Zerubbabel. The passage (Neh 7 25) has “children of Gibcon.”

GIBBEOTHON, gib’ê-thon (גִּיבֶּהֶון, gibbêthôn): A city in the territory of Dan in the plain named with Eltekeh and Baalaath (Josh 19 44), and assigned to the Kohathite Levites (21 23). Later we find it in the hands of the Philistines; and it was while besieging the city that Nadab was slain by Baasha (1 Kings 15 27). After 25 years Omri, the general of Baasha, was here made king of the army when news reached them of Zimri’s regicide (1 Kings 16 15 ff). It may possibly be identified with Kibbiah, which lies about 16 miles S.E. of Jaffa; but no certain identification is possible. W. EWING

GIBEA, gib’ê-a (גִּיבֶּא, gibbê‘a, “hill”): A grandson of Caleb (1 Chronicles 2 49). His father was Sheba, whose mother was Maacah, Caleb’s concubine (ver 48).
GIBEAH, gib’-bə (גיבּיה, gibh’ath, “hill”): The Heb word denotes generally an eminence or hill, in distinction from har, which is used for mountain, or mountain range. It occurs, however, in two instances, as a place-name. Under GEBHA (q.v.) we have seen that Geba, Gibeah, and Gibeon are liable to be confused. This arises from their resemblance in form and meaning.

(1) An unidentified city in the territory of Judah (Josh 15:57). It is named in the group containing Carmel, Ziph and Kain; it is therefore probably to be sought to the E. of Hebron, and may be one of the two villages mentioned by Onom (a.v. “Gib-bathān”), Gabaa and Gabatha, in the E. of the Deroma. It is probably identical with Gibeon mentioned in 2 Ch 13:2.

(2) A city described as belonging to Benjamin (Josh 18:28; Jgs 19:14), Gibeon of Benjamin (1 S 13:215; 14:16), Gibeon of the children of Benjamin (2 S 23:29), Gibeon of Saul (1 S 11:4; Isa 10:29), and possibly, after Gibeon of God (1 S 10:5 m), see Gibeath, 4. The narrative in which it first appears is one of extraordinary and tragic interest, casting priceless light on the conditions prevailing in those days when “there was no king in Israel” (Jgs 19: ff). A Levite sojourning on the farther side of Mt. Ephraim was penniless and in need of hospitality. He was received by his conscience, who returned to her father’s house in Beth-lehem-judah. Thither he went to persuade her to return. Hospitably entertained by her father, he tarried till the morning of the fifth day. The evening was nigh when they came over against Jebus—Jerusalem—but, rejecting his servant’s suggestion that they should lodge in this “city of a stranger”—i.e. the Jebusite—the Levite pressed on, and when they were near to Gibeah the sun set. They entered the city and sat down in the street. The laws of hospitality today do not compel the entertainment of strangers who arrive after sunset. But it may have been through disregard of all law that they were left unaccompanied. An old man from Mt. Ephraim took pity on them, invited them to his house, and made himself responsible for their necessities. Then follows the horrible story of outrage upon the Levite’s concubine; the way in which he made known his wrongs to Israel; and the terrible revenge exacted by the Israelites, who would not give up to justice the miscreants of Gibeah.

Gibeon was the home of Saul, the first king of Israel, and thither he returned after his election at Mizpah (1 S 10:26). From Gibeon he summoned Israel to assemble for the relief of Jabesh-gilead, which was threatened by Nahash the Ammonite (1 S 11:4 ff). In the wars of Saul with the Philis, Gibeon seems to have played a conspicuous part (1 S 13:15). Here were exposed the bodies of the seven sons of Saul, slain by David’s orders, to appease the Gibeonites, furnishing the occasion for Rizpah’s pathetic vigil (2 S 21:1 ff). Gibeath is mentioned in the description of the Assyrian advance on jerus (Isa 10:29).

The site now generally accepted as that of Gibeath is on Tell el-Ful, an artificial mound about 4 miles N. of Jerus, a short distance E. of the high road to Shechem. A little way N. of Telleil-el-Ful, the high road bifurcates, one branch turning eastward to Jericho, the other going down to Gibeath (which should be read instead of “Gibeath” in Jgs 20:31); the other continuing northward to Bethel. Not far from the parting of the ways, on the road to Jeru lies er-Râm, corresponding to Ramah (Jgs 19:13). At Gibeath he pitched his tent, where he remained during the night on his advance against the city from the N. Telleil-el-Ful quite satisfactorily suits all the data here indicated.

The words in Jgs 30:33 rendered by AV “the meadows of Gibeath,” RV “Maraeh-gibeath,”—simply transliterating—and RVm “the meadow of Gibeath” (or Gibeon), by a slight emendation of the text, read “from the west of Gibeath,” which is certainly correct.

W. EWING

GIBEATH, gib’-bath (גבעת, gibb’ath): This is the status constructus of the foregoing (Gibeath). It is found in several compound place-names.

(1) Gibeath-har-araloth (גבעת-הר-ארלאות, gibb’ath ha’-a’raloth). EV correctly, “hill of the foreskins”; but the margins suggest the proper name. Here the Israelites were circumcised after the passage of the Jordan (Josh 5:3). The place was therefore between that river and Jericho.

(2) Gibeath Phinehas (גבעת פינחס, gibb’ath pîn’has), the burial place of Eleazar the son of Aaron in Mt. Ephraim (Josh 24:33 AV “a hill that pertained to Phinehas,” RV “the hill of Phinehas,” RVm “Gibeath of Phinehas”). Consider whether it identify it with ‘Awertah in the plain of Makkhe, not far from Nabla, where “the Samaritans show the tombs of Phinehas and Eleazar, Abishua and Ithamar” (Tend. Seth, 41 f). The tomb of Eleazar is 18 ft. long, plastered all over and heavily shaded by a splendid terebinth.” Guérin places it at Jibna, 3 miles N. of Koryat el-Anab (Judde, III, 37 f; Samaric, 106 ff). There is no certainty.

(3) Gibeath hammorch (גבעת-המרך, gibb’ath ha-mar’îk), a hill on the N. side of the valley from the camp of Gideon, beside which lay the Midianites (Josh 7:1, EV “the hill of Moreh”; the Hebrew is lit. “hill of the teacher”). It is probably identical with Jetel Dukuy, which rises on the N. of the Vale of Jezered. Mid. Judges, 2068 (or 2078), mistakenly calls the mountain Nabth Dukait. This is, of course, the name of the “prophet” whose shrines crown the hill. See Moreh.

(4) Gibeath ha-Elholm (גבעת-האולום, gibb’ath ha-el-hol’m), the place where Saul, after leaving Samuel, met the company of prophets, and prophesied with them (1 S 10:5.10). It is defined as the place “where is the garrison [or pillar] of the Philis.” This may be intended to distinguish it from Gibeath (2), with which it is often identified. In this case it may be the location of Jabesh-gilead, about 10 miles N. of Jerus. See also Tabor.

(5) Gibeath ha-Hachilah (1 S 23:19; 26:1) is identical with Hachilah (q.v.).

(6) Gibeath Ammah (2 S 2:24 is identical with Ammah (q.v.).

(7) Gibeath Garab (Jer 31:39) is identical with Garab (q.v.). W. EWING

GIBEATH (Josh 18:28). See Gibeath (2).

GIBEATHITE, gib’-bath-it. See SHEMAAH.

GIBEON, gib’-on (גבעון, gibb’on): One of the royal cities of the Hivites (Josh 9:7). It was a greater city than Ai; and its inhabitants were reputed mighty men (10:2). It fell within the territory allotted to Benjamin (18:25), and was one of the cities given to the Levites (21:17).

By a stratagem the Gibeonites secured for themselves and their allies in Chephirah, Beeroth and Kirjath-jezreel immunity from attack.

1. The Gibeonites of Jericho and Ai, a company disguised as ambassadors from a far country, their garments and shoes worn, and their provisions scanty, as if they had just come from a distant journey, went to Joshua at Gilgal, and persuaded him and the princes of Israel to make a covenant with them. Three days later the deception was discovered and
the wrath of the congregation of Israel arose. In virtue of the covenant their lives were secured; but for their duplicity Joshua cursed them, and condemned them to be bondmen, "hewers of wood and drawers of water for the house of God" ( Josh. 23:23), "for the congregation and for the altar of the Lord" (ver 27 AV). This points to their employment in the sanctuary; and possibly may shed some light on the massacre of the Gibeonites by Saul (2 S. 21:1 f). The rest of the Canaanites resisted the defection of the Hivites which so greatly weakened the forces for defence, and, headed by Adoni-zedek of Jerusalem, they assembled to wreak vengeance on Gibeon. The threatened city appealed to Joshua, who made a swift night march, fell suddenly upon the confederates, routed them, and "chased them by the way of the ascent of Beth-horon, and smote them to Azekah, and unto Makkedah" (Josh. 10:11 f).

A three years' famine in the days of David was attributed to God's anger at the unexpiated crime of Saul in slaying the Gibeonites. He did this "in his zeal for . . . Israel and Judah," who may have fretted at the inconvenience of having the Gibeonites among them. The latter believed that Saul's desire was to utterly destroy them. When David tried to arrange matters with them they stood upon their ancient rights, claiming life for life. They would take no blood money: they demanded blood from the family of the slayer of their people. This demand David could not resist, and handed over to them seven sons of Saul (2 S. 21:1 f).

The army of Ishobethheth under Abner, and that of David under Joab, met at the pool of Gibeon. An attempt to settle the quarrel, by attaching twelve men of each side, failed, as each man slew his fellow, and the 24 perished side by side. A "sore battle" ensued in which Abner was beaten; he was pursued by the fleet-footed Asahel, brother of Joab, whom he slew. See HELKATH-HAZZERIM.

Possibly we should read "Gibeah" instead of "Geba" in 2 S. 5:25, as in the || passage, 1 Ch. 14:16 (HDB, s.v.) From Baal-perazim David was to make a circuit and fall upon the Philistines who were encamped in the plain of Rephaim W. of Jerusalem. Perhaps, however, we should read "Gibeah" in both places. Cheyne (EBB, s.v.) thinks the hill town of Baal-perazim may be intended.

When, after the death of Absalom and the suppression of his faction, Bichri accompanied David, there was danger lest Bichri might have opportunity to strengthen his position; so David dispatched Abishai and the troops that were with him to attack Bichri at once. Joab went with this expedition. Obviously he could never be content with a second place. The force of Amasa was met at "the great stone of Gibeon near thence." There Joab treacherously slew that unsuspecting general, and, himself assuming command, stampeded the rebellion with his accustomed thoroughness (2 S. 20:4 ff). The "great stone" appears to have been well known, and may have possessed some religious character.

Gideon was the son of an ancient sanctuary, called in 1 K. 3:4 "the great high place." Here, according to 2 Ch. 1:3, was the tabernacle made in the wilderness—but see the Sanctuary. 1 K. 3:4. It was the scene of Gideon's great sacrifice after which he slept in the sanctuary and dreamed his famous dream (1 K. 3:4 ff; 9:2; 2 Ch. 1:3.13, etc.).

By the "great waters that are in Gibeon" Johann overtook Ismael the son of Nathaniel, and freed the captives he had found among the children of Chis, and among those who returned with Zerubbabel.
prised while at work by a visit from the Lord in the form of an angel. However this scene (6:11 ff) and its miraculous incidents may be interpreted, there can be no question of the divinity of Gideon's call or that the voice which spoke to him was that of God himself. Neither the result arising over the death of his brothers at Tabor (8:18) nor the patriotic impulses dwelling within him can account for his assumption of leadership. Nor did he become leader at the demand of the people. He evidently had scarcely thought of himself as his country's deliverer. The call not only came to him as a surprise, but found him distrustful both of himself (6:15) and of his people (ver.13). It found him too without inclination for the task, and only his conviction that the command of God persuaded him to assume leadership. This gives the note of accuracy to the essential facts of the story. Gideon's demand for a sign (ver.17) being answered, the food offered the messenger having been consumed by fire at the touch of his staff, Gideon acknowledged the Divine commission of his visitor, and at the place of visitation built an altar to Jehovah (vs.19 ff).

The call and first commission of Gideon are closely joined. He is at once commanded to destroy the altar of Baal at Ophrah and build an altar to Jehovah at the gate of the city (6:24). This was completed by his father at the gate of Ephraim (6:27). The morning revealed his work and visited upon him the wrath of the people of Ophrah. They demand of Joash that he put his son to death. The answer of Joash is an ironical but valid defence of Gideon. Why should the people plead for Baal? A god should be able to plead his own cause (vs.28 ff). This defence gained for Gideon the name Jerubbabal, i.e. yareb bô ha-ba'al, "Let Baal plead," 6:32 AV.

The time intervening between this home scene and the actual commission against the Midianites cannot definitely be named. It is probable that it took months for Gideon even to rally the people of his own clan. The fact is that all the subsequent events of the story are shown to be a double narrative in which there are apparent but not vital differences. Without ignoring this fact it is still possible to get a connected account of what actually transpired.

When the allied invaders were in camp on the plain of Jezreel, we find Gideon, having recruited the Abiezrites and sent messengers to 5. Gideon's the various tribes of Israel (6:34 f.), Army pitching his camp near the Midianites. The location of the various camps of Gideon is difficult, as is the method of the recruiting of the tribes. For instance, 6:35 seems to be in direct contradiction to 7:23, and both are considered of doubtful origin. There was evidently, however, a preliminary encampment at the place of rallying. While waiting here, Gideon further tested his commission by the dry and wet fleece (6:37 ff) and, convinced of God's purpose to save Israel by his leadership, he moves his camp to the S.E. edge of the plain of Jezreel nearby the spring of Harod. From this point of vantage he could look down on the tents of Midian. The account of the reduction of his large army from 32,000 to 300 (7:2 ff) is generally accepted as belonging to a later tradition. Neither of the tests, however, is unnatural, and the first was not unusual. According to the account, Gideon at the Lord's command first excused all the fearful. This left him with 10,000 men. This number was reduced to 300 by a test of their method of drinking. This test can easily be seen to evidence the eagerness and courage of men for battle (3:11 ff).

Having thus reduced the army and having the assurance that the Lord would deliver to him and his little band the forces of Midian, Gideon, with a servant, went by night to the edge of the camp of his enemy, and there heard the telling and interpretation of a dream which greatly encouraged him and led him to strike an immediate blow (7:9 ff). Again we find a conflict of statement between 7:20 and 7:22, but the conflict is as to detail only. Dividing his men into three equal bands, Gideon arranges that with trumpets, and lights concealed in pitchers, and with the cry, "The sword of Jehovah and of Gideon!, they shall descend and charge the Midianites simultaneously from three sides. This stratagem for concealing his numbers and for terrifying the enemy succeeds, and the Midianites and their allies flee in disorder toward the Jordan (7:18 ff). The rout and the victory were followed by the declaration of the fact that in the darkness the enemy turned their swords against one another. Admitting that we have two narratives (cf. 7:24; 8:3 with 4 f. ff) and that there is some difference between them in the details of the attack and the progress of the conflict, there is no need for confusion in the main line of events. One part of the fleeing enemy evidently crossed the Jordan at Succoth, being led by Zebah and Zalmunna. The superior force followed them toward Beth-barah, where the enemy first attacked, asking them to intercept the Midianites, should they attempt to escape by the fords in their territory. This they did, defeating the 7. Death of enemy at Beth-barah and slaying the Zeb and Zalmunna, prince of Zeb and Zeb ("the Raven" and "the Wolf"). As proof of their victory and valor they brought the heads of these princes to Gideon. The Midianites, having discounted their bravery by not calling them earlier into the fight. But Gideon was a master of diplomacy, as well as of strategy, and won the friendship of Eshron by magnifying their accomplishment in comparison to his own. He now proposes to 8. The Zebah and Zalmunna, present after having been Zebah and Zalmunna, the desert hordes broken in Canaan and a forty years' peace came to Israel. But the two kings of Midian must now meet their fate as defeated warriors. They had lost their forces and their homes. However, the brothers of Gideon perished. So Gideon commands his young son Jether to slay them as though they were not worthy of death at a warrior's hand (8:20). The youth fearing the task, Gideon himself put them to death (8:21).
The people clamored to make Gideon king. He refused, being moved possibly by a desire to maintain the theocracy. To this end he
9. Gideon's asks only the jewelry taken as spoil Ephed in the battles (2 24 ff), and with it makes an ephod, probably an image of
Jeh, and places it in a house of the Lord at Ophrah.
By this act it was later thought that Gideon contributed to a future idolatry of Israel. The narrative properly closes with 8 28. The remaining verses containing the account of Gideon's family and death (8 30 ff) and Death the record of events immediately subsequent to Gideon's death (8 33 ff) come from other sources than the original narrators.

C. E. SCHENK

GIDEONI, gid-é-on' (גִּידֶון, gid'ön): The father of Abidan who was prince of Benjamin, mentioned only in connection with the son (Nu 1 11; 2 22; 7 60,65; 10 24).

GIDOM, gid'om (גִּדֵום, gid'ôm): The limit eastward, from Gibeah toward the wilderness, of the pursuit of Benjamin by Israel (Jgs 20 45). No name suggesting this has yet been recovered. It is not mentioned elsewhere.

GIER-EAGLE, jé'-er-é' (Gier-Eagle, נֶבֶל הֶרֶגֶל, nebel heregel, נֶבֶל הַרְגֶל, nebel hargel): The name applied to one of the commonest of the vultures, and not an eagle at all. The word is derived from a Heb root, meaning "to love," and was applied to the birds because mated pairs seldom separated. These were smaller birds and inferior to the largest members of the family. They nested on a solid base, lived in pairs, and not only flocked over carrion as larger species permitted, but also ate the vilest offal of all sorts, for which reason they were protected by a death penalty by one of the Pharaohs.

GIFT, gift (תּוֹם, mattanâh, תּוֹם, mattanâh, מִנְהָד, minâhâd; סִפְיָו, srîyô, ṣîryâ, ṣîrê; נָחָד, nakhâd; חוּר, hôr, hûr, hôr, ḫôr, ḫûr, charisma): In Gen 25 6; Ex 28 38; Nu 18 6.7,22; Eak 20 26, etc, mattânâh, "a gift," is so rendered; minâhâd, an offering or present, used esp. of the "meat offerings," is trd "gift" (2 S 8 26 AV; 2 Ch 26 8), in which passages "tribute" is meant; RV "offering," as RV 32, 22; Ps 40 12. A few other words occur singly, e.g. ṣôkhar, "a reward" (Ps 72 10); masârêh, "lifting up" (Est 2 18); nåhâyân is trd "gifts" (Nu 8 19; RVm "Heb nôathânim, given"); nôdâhân, nåihân, "impart gifts" (Eak 16 33); mînânâh, "a thing lifted up" (2 S 15 42); shôbâz âh means "a bribe" (Rom 3 8); Dt 16 19; 2 Ch 17 9; Prov 6 35; 17 8; 23 1, 22 12); in each instance ARV has "bribe" except Prov 6 35, gifts; trâmâh, "a present" (Prov 29 4), may also mean a bribe. AV "he that receiveth gifts," RV "he that expecteth gifts," m "imposthume, Job a man of offerings."

In the NT dôrôm, "a present," "gift" (from didômi, "to give"); is trd "gift" (Mt 2 11; 5 23.24 bce, Mt 7 11 AV; He 6 1; Rev 11 10, etc, referring chiefly to gifts or offerings to God); dôrema, "a free gift" (Jn 4 10; Acts 2 38; Rom 5 15.17; 2 Cor 9 15; He 6 4, etc, referring to the gifts of God); dôrôm, a "free gift" (Rom 5 16; Jas 1 17, ERV "boon"); dôrôm, "a gift" (Jas 1 17, RVm "give"); is trd "free gift", RVm "giving"; charisma, "grace," "favor," a benefit or good conferred, is also used of Divine gifts and favors, esp. of the supernatural gifts imparted by the Holy Spirit (charismata) enumerated in Acts 2 4, etc. The word was in use in Jewish thought before the Christian era, and was known in the Hellenistic East in the LXX (Ecclus 10 25; 31 11), and in the Christian era in the N.T. (Ac 13 36; 1 Cor 1 7). In the NT "gift" is substituted in the text of Gen 33 11 for blessing, m "Heb blessing; "boasteth himself of his gifts falsely" (Prov 25 14) for "boasteth himself of a false gift," m "Heb in a gift of falsehood; "a parting gift" for presents" (Mic 1 14); "Given to God" for "a gift" (Jas 1 11).

W. L. WALKER

GIFT OF TONGUES. See Tongues, Gift of.

GIFTS OF HEALING. See Healing.

GIFTS, SPIRITUAL. See Spiritual Gifts.

GIHON, gi'hôn (גִּיהוֹן, gi'ôn; ꦎgnore, Gîôn): One of the four rivers of Eden (Gen 2 13). It is said to compass the whole land of Cush (Ethiopia), probably a province E. of the Tigris. The Gihon is thought by Sayce to be the Kerkha, coming down from Luristan through the province known in the cuneiform texts as Kases, probably the Cush of the Bible. See Eden. Used fig. of wisdom in Sir 24 27, "as Gihon [AV Geon] in the days of vintage."

GIHON (גִּיהוֹן, gi'ôn, גִּיהֹן, gi'ôn [in 1 K], from root הָגִּי, "to burst forth"): (1) See preceding article. (2) The Nile in Jer 2 18 LXX (Γῆν, Gîôn); in Heb גִּיהוֹן, shîlîr (see Shihor).

(3) A spring in Jerus, evidently sacred, and, for that reason, selected as the scene of Solomon's coronation (1 K 1 38). It is without doubt the spring known to the Moslems as 'Ain Umm ed deraj ("the spring of the steps") and to the Christians as 'Ain Sûlit Miriam ("the spring of the lady Mary"), or commonly as the Virgin's Fountain. It is the one true spring of Jerus, the original source of attraction to the site of the early settlers; it is sit-
uated in the Kidron valley on the E. side of “Ophel,” and due S. of the temple area. See Jerusalem. The site in the present day is brackish and impregnated with sewage. The spring is intermittent in character, “bursting up” at intervals: this feature may account for the name Gihon and for its sacred characters. In NT times it was, as it is today, credited with healing virtues. See Bernese. Its position is clearly defined in the OT. Manasseh “built an outer wall to the city of David, on the W. side of Gihon, in the valley” (= Nahal, i.e. the Kidron; 2 Ch 33 14). From Gihon Hezekiah made his aqueduct (2 Ch 32 30), now the Siloam tunnel. See Siloam.

The Virgin’s Fount.

The spring is approached by a steep descent down 30 steps, the water rising deep underground; the condition is due to the vast accumulation of rubbish—the result of the many destructions of the city—which now fills the valley bed. Originally the water ran down the open valley. The water rises from a long deep crack in the rock, partly under the lowest of the steps and to a lesser extent in the mouth of a small cave, 11½ ft. long by 5 ft. wide, into which all the water pours. The village women of Siloam obtain the water at the mouth of the cave, but when the supply is scanty they actually go under the lowest steps—where there is a kind of chamber—and fill their vessels there. At the farther end of this cave is the opening leading into the aqueduct down which the water flows to emerge after many windings at the pool of Siloam. The first part of this aqueduct is older than the time of Hezekiah and led originally to the perpendicular shaft, connected with “Warren’s tunnel” described elsewhere (see Siloam; Zion).

The prominent position of importance which Gihon held in the eyes of the earlier inhabitants of Jerusalem is shown by the extraordinary number of passages, rock cuttings, walls and aqueducts which exist all about the spring. Wakes have been made at different periods to bank up the waters and direct them into the channels provided for them. Of aqueducts, besides the “Siloam aqueduct,” two others have been formed. One running from the source at a considerable lower level than that of Hezekiah was followed by the present writer (see PEFS, 1902, 35–38) for 176 ft. It was very winding, following apparently the W. side of the Kidron valley. It was a well-cemented channel, about 1½ ft. wide and on an average of 4½ ft. high, roofed in with well-cut stones. There are no certain indications of age, but in the writer’s opinion it is a much later construction than Hezekiah’s aqueduct, though the rock-cut part near the source may be older. It was discovered by the Siloam jelahin, because, through a fault in the dam, all the water of the “Virgin’s Fount” was disappearing down this channel. A third aqueduct has recently been discovered running off at a higher level than the other two. It is a channel deep cut in the rock with curious trough-like stones along its floor. It appears to be made for water, but the branch of it which Hezekiah used, was directed toward its end. The pottery, which is early Hebrew, shows that it is very ancient. The whole accumulated débris around the source is full of pre-Israelite and early Israelite debris. See W. E. G. Masterman.

GILALAI, gil’al-a’i, gi-là’âl (גְּלָלָי, gidalay): A musician in the procession at the dedication of the wall, son of a priest (Neh 12 36).

GILBOA, gil-bô’a, MOUNT (גִּילְ חוֹא, har ha-gil’boa, “Mount of the Gibboa”): Unless we should read “Gibboa” for “Gilead” in 176 (see below, 2) this mountain is mentioned in Scripture only in connection with the last conflict of Saul with the Philistines and his disastrous defeat (1 S 28 4; 31 1, 5; 2 S 1 6, 21; 21 12; 1 Ch 10 18). If Zer’in be identical with Jezreel—a point upon which Professor R. A. S. Macalister has recently cast some doubt—Saul must have occupied the slopes on the N.W. side of the mountain, near “the fountain which is in Jezreel” (1 S 29 1). The Philistines attacked from the plain, and the battle went some miles inland to the south of Israel, who broke and fled; and in the flight Jonathan, Abinadab and Malchishua, sons of Saul, were slain. Rather than be taken by his lifelong foe, Saul fell upon his sword and died (1 S 31 1 ff).

The modern name of the mountain is Jebel Fek’a. It rises on the eastern edge of the plain of Esdraelon, and, running from Zer’in to the S.E., it then sweeps southward to join the Samaritan uplands. It presents an imposing appearance from the plain, but the highest point, Sheikh Durkan, is not more than 1,006 ft. above sea level. In the higher reaches the range is rugged and barren; but vegetation is plentiful on the lower slopes, esp. to the W. The Kishon takes its rise on the mountain. Under the northern cliffs rises Alin Jal‘âd, possibly identical with Haror, Welly of, which see. In Jal‘ân, a village on the western declivity, there is perhaps an echo of the old name. W. Ewing.

GILEAD, gil’e-ad (גִּילָאָד, ha-gil’ád, “the Gilead”): The name is explained in Gen 31 41.51, as derived from Gibel, “gentleness,” agreeing in meaning with the Aram. γφφαρςάβδα (Pharshabdu). The Arab. jil‘ad means “rough,” “rugged.”

(1) A city named in Hos 6 8; 12 11, possibly to be identified with Gilead near to Miraph (Jgs 10 17). If this is correct, the ancient city may be represented by the modern Ji‘âd, a ruin about 5 miles N. of es-Salâ,

(2) A mountain named in Jgs 7 3. Gideon, ordered to reduce the number of men who were with him, commanded all who were “fearful and trembling” to “return and depart from Mt. Gilead.” R.Vm reads “return and go round about from Mt. Gilead.” Gideon and his army lay to the S. of the plain of Jezreel on the lower slopes of Gilead. It has been suggested (Studer, Comm., ad loc.) that, as the Midianites lay between the men of the northern tribes and their homes, they were told to cross the Jordan, make a détour through Gilead, and thus avoid the enemy. Possibly, however, we should read Gilboa for Gilead; or part of the mountain may have borne the name of Gilead. The last suggestion is favored by the presence of a strong spring under the northern declivity of Gilboa, nearly 2 miles from its base, possibly to be identified with the Well of Harod. In the modern name, ‘Ain Jal‘âd, there may be an echo of the ancient Gilead.
(3) The name is applied generally to the mountain mass lying between the Yarmuk on the N., and the Jordan on the S. The name of it is Jezin.

1. The Land being the boundary on the W., while of Gilead on the E. it marched with the desert.

Mount Gilead—lft. “Mount of the Gilead”—may refer to some particular height which we have no means of identifying (Gen 31:23). The name Jelab Jâdlâd is still, indeed, applied to a mountain S. of Nahr ez-Zerbâk and N. of es-Salta; but this does not meet the necessity of the passage as it stands. The same expression in Dt 3:12 obviously stands for the whole country. This is probably true also in Cant 4:1. The name Gilead is sometimes used to denote the whole country E. of the Jordan (Gen 37:25; Josh 22:9; 2 S 2:9, etc.). Again, along with Bashan, it indicates the land E. of Jordan, as distinguished from the ancient Bashan.

2. Bashan Moab plateau (Dt 3:10; Josh 13:11; 2 K 10:33). In the N. Gilead bordered upon Geshur and Maacah (Josh 13:11,13); and here the natural boundary would be formed by the deep gorge of the Yarimsh and Wady esh-Skellâth. In pre-Israelite times the Jabbok (Nahr ez-Zerbâk), which cuts the country in two, divided the kingdom of Sihon from that of Og (Dt 3:16; Josh 12:2). The frontiers between the tribes of Reuben, Gad, and Manasseh (19:13) are not clearly indicated with any certainty. Probably they varied at different times (cf. Josh 13:21 f.; 1 Ch 5:8.9.11.16). It greatly increases the difficulty that so many of the cities named are still unidentified. But in any case it is clear that the bulk of Gilead fell to Gad, so that Gilead might stand for Gad (Jgs 6:17). Havytt-Jair (which see), “the villages of Jair,” lay in Gilead (Jgs 10:4). The modern division of the country follows the natural features. From the Yarmuk to the Zerbâk of Ajlun; and from the Zerbâk to the Arnon is el-Belkâ.

The geological formation is the same as that of Western Pal, but the underlying sandstone, which does not appear W. of the Jordan, forms the base slopes of the chain of Moab and Gilead, and is traceable as far as the Jabbok. It is covered in part by the more recent white marls which form the curious peaks of the foothills immediately above the Jordan valley; but rises above the level of the Jabbok and in Jelab Jâdlâd, rising on an average 1,500 ft. above the sandstone and forming the bed of the copious springs. It also dips toward the Jordan valley, and the water from the surface of the plateau, sinking down to the surface of its formation, bursts out of the hill slopes on the W. in perennial brooks. It was from the ruggedness of this hard limestone that Gilead obtained its name. Above this again the white chalk of the desert plateau, the same as that found in Samaria and Lower Galilee, with bands of flint or chert in contorted layers, or strewn in pebbles on the surface. Where this formation is deep the country is bare and arid, supplied by cisterns and deep wells. Thus the plateau becomes desert, while the hill slopes abound in streams and springs; and for this reason Western Gilead is a fertile country, and Eastern Gilead is a wilderness (Conder, DB, s.v.).

The uplands of Gilead may be described as the crumbling of the edge of the great eastern plateau, and as such are ploughed. The average height of the range is about 4,000 ft. above the Jordan valley, or 3,000 ft. above the Mediterranean. The greatest height is toward the S., where it culminates in Jbel Dshâ (3,597 ft.), to the N. of es-Salt. This mountain commands a most splendid view. To the S. is the hollow (an old lake bottom) of el-Bukhâr, fully 1,500 ft. lower. In the N. we have Jbel Hakart (3,408 ft.), W. of Reimâm. Almost as high (3,430 ft.) is Jbel Kofafah, about 12 miles to the N. E. A striking point (2,785 ft.) fully 2 miles N.W. of Ajlun, is crowned by Kâl’ât er-Rabad, whence again a view of extraordinary extent is gained.

The Yarmuk and the Zerbâk—see JABBOK—are the main streams, but almost every valley has a stream as the volcanic locus in the N. and in and the S., the soil of Gilead amply repays the labor of the husbandman. Of flowers the most plentiful are the phlox, the cistus and the narcissus. Hawthorn, mastic and arbous abounds, while many a glen and slope is shady with shaggy oak woods, and, in the higher reaches, with pines. The streams are fringed with oleander. The monotony of the stony plateau is broken by clumps of the hardy broom that grows in the lower ground are found the tamarisk and the lotus, with a many waving cane-brake. The scenery is more beautiful and picturesque than that of any other district of Pal. The soil is not now cultivate to its greatest capacity; it is waste pasture for many flocks and herds (Cant 6:5).

The Ishmaelites from Gilead (Gen 37:23) were carrying “spicery and balm and myrrh.” From old time Gilead was famed for its Balm (q.v.). The Bâl, or “myrrh” in the above passage, was probably the gum produced by the Clusus ladaniferus, a flower which still abounds in Gilead.

After the conquest, as we have seen, Gilead passed mainly into the hands of Gad. An Ammonite district of Gad was the back of the Arnon, with Calebites and Geshurites as inhabitants (2 Ch 13:19). Solomon had two commissariat districts in Gilead (1 K 4:13 f.19). Before Ramoth-gilead, which he sought to win back from the Syrians who had wrenched it from him, Ahab received his death wound (22:1 f.). The Syrians asserted their supremacy in Gilead (2 K 10:32 f) where Moab and Israel had contended with varying fortune (M.S.). At length Tigris-pelser overran the country and transported many of the inhabitants (2 K 16:29). This seems to have led to a reconquest of the land by heathenism, and return to Gilead was promised to Israel (Ze 10:10).

At a later time the Jewish residents in Gilead were exposed to danger from their heathen neighbors. On their behalf Judas Maccabaeus invaded the country and met with striking success (1 Mac 6:9 f). Alexander Jannaeus, who subdued Gilead, was forced to yield it again to the king of Arabia (Ant, XIII, xiv, 2; BJ, I, iv, 3). During the Roman period, esp. in the 2d and 3d cents. A.D., the land enjoyed great prosperity. Then were built such cities as Gadera and Gerasa, which are still imposing, even the one passed by the Moslem armies was the signal for its decay. Attempts were made to recover it for Christianity by Baldwin I (1118 AD) and Baldwin II (1121 AD); and the Crusaders left their mark in such strong-
holds as Kallat nr-Behad, and the castle at es-Salt. With the resurrection of Muslim supremacy a curtain falls over the history of the district; and only in comparatively recent times has it again become known to travelers. The surveys directed by the Pal Exploration Fund, in so far as they have been carried out, are invaluable. N. of the Jabbeck are many villages, and a fair amount of cultivation. Es Salt is the only village of any importance in the S. It is famous for its raisins. Its spacious uplands, its wooded and well-watered valleys have been for centuries the pasture-land of the nomads.

LITERATURE.—Useful information will be found in *Heritage of the Jordan: Gilead*, Land of Gilead: Thomson, LB; and esp. in Conder, *Heb and Moab*, and in *Memories of the Survey of Eastern Pal.*

W. Ewini

**Gilead (גילה, gilā), Gilgal (גילה, Gilgal):**

(1) A son of Machir, grandson of Manasseh (Nu 26:29,30).

(2) The father of Jephthah (Jgs 11:1,2).

(3) A Godite, the son of Michael (1 Ch 5:14).

**Gilead, BalM of.** See **BalM of Gilead.**

**Gilead, Mount.** See **Gilead (2).**

**Gileadites, gil’ê-ad-îs:**

(1) A branch of the tribe of Manasseh (Nu 26:29).

(2) Natives of the district of Gilead (Jgs 10:3; 11:1, etc.).

**Giglal, gig’îl, Gîlal, Gîlal, Gílal, Gîlô:** The art. is always with the name except in Josh 5:9. There are three places to which the name is attached:

(1) The first camp of Israel after crossing the Jordan (Josh 4:19; 5:9-10; 6:10; 14:6; 16:7; Dt 11:30). According to Josh 15:7 it lay to the N. of the valley of Achor, which formed the border between Judah and Benjamin. Here 12 memorial stones taken from the bed of the river were set up by Joshua, after the miraculous crossing of the Jordan; and here (Josh 5:5ff) the people were circumcised preparatory to their possession of the land, when it is said in Josh, with a play upon the word, "The day have I rolled away the reproach of Egypt from off you." Whereupon the Passover was celebrated (ver 10) and the manna ceased (ver 12). To Gilgal the ark returned every day after having compassed the city of Jericho during its siege (6:11). Hither the Gibeonites came to make their treaty (9:3ff), and again (10:6) to ask aid against the Amorites. Gilgal was still the headquarters of the Israelites after the battle with the Amorites (ver 15); again after Joshua's extensive victorious campaign in the hill country of Judæa extending to Kadesh-barnea and Gaza (10:15ff); and still later upon his return from the great battle at the Waters of Merom (14:6). At the conclusion of the conquest (18:1), the headquarters were transferred to Shiloh on the summit of the mountain ridge to the W.

Gilgal reappears frequently in subsequent history. Samuel (1 S 7:10) made it one of the three places where he annually held circuit court, the other places being Bethel and Mizpah. The LXX text adds that these were holy places. The place continued of especial request for sacrifices (10:8; 13:6,9,10; 15:21), while it was here that Samuel hewed Agag to pieces before the Lord (15:33), and that Saul was both crowned (11:14,15) and rejected as king. It was at Gilgal, also (2 S 12:15), that the people assembled to welcome David as he returned from his exile beyond Jordan during Abialem's rebellion. The early prophets refer to Gilgal as a center of idolatry in their day (Hos 4:15; 5:15; 12:11; Am 4:4; 5:5). Micah (6:5) represents Gilead as at the other end of the Dead Sea from Shittim.

In 1874 Conder recognized the name Gilgal as surviving in *Birket Jiylak*, a pool beside a tamarisk tree 3 miles E. of old Jericho. The pool measures 100 ft. by 84, and is surrounded with a wall of roughly hewn stones. N. of the pool Bliss discovered lines of masonry 300 yds. long, representing probably the foundations of an ancient monastery. S. of the pool there are numerous mounds scattered over an area of one-third of a sq. mile, the largest being 50 ft. in diameter, and 10 ft. in height. On excavation some pottery and glass were found. These ruins are probably those of early Christian occupation, and according to Conder there is nothing against their marking the original site. Up to the Middle Ages the 12 stones of Joshua were referred to by tradition.

(2) According to 2 K 2:1; 4:38, Elisha for a time made his headquarters at Gilgal, a place in the mountains not far from Bethel identified by Conder as Jiylak, sitting on a high bank of the Wady el-Jib. It is lower than Bethel, but the phrase in 2 K 2:2, "they went down to Beth-el," may refer to their initial descent into the wady. It could not have been said that they went down from Gilgal to Bethel in the Jordan valley. It seems to be referred to in Neh 12:29 as Beth-gilgal.

(3) Gilgal of the nations: In Josh 12:23 Gilgal is mentioned as a royal city associated with Dor, evidently upon the maritime plain. Dor is identified with *Tamarus*, while Conder identifies this Gilgal with *Jiylak*, 30 miles S. of Dor and 4 miles N. of Anti-patris. *George Frederick Wright*

**Gihon, gîhôn (גיהם, gîhôn, gîhôn):** A town in the hill country of Judah mentioned along with Jattis, Socoh, Debir, Eshtemoa, etc (Josh 15:51). Athithophel came from here (2 S 16:12) and is called the Gilonite (2 S 23:34). Driver infers from this last that the original form was Gilon, not Gihon. Probably the ruins *K. Feb*, in the hills 3 miles N.W. of *Halbuth*, mark the site (FRP, II, 315, Sh XXI).

**Gilonite, gîhôn-ît.** See preceding article.

**Gimele, gîmel’ (גִּמֵֽל, gîmel’, Gimel):** The 3d letter of the Heb alphabet, and used as such to designate the 3d part of Ps 119; transliterated in this Encyclopaedia with the dagess as g, and without as gh (aspirated g). It came also to be used for the number three (3), and with the dieresis for 3,000. For name, etc, see **Alphabet.**

**Gimzo, gim’zo (גימז, gimzo; Διμζω, Ganzo):** A town of Judah on the border of the Phili plain, captured by the Philis in the days of Ahaz (2 Ch 28:18). It is the modern *Jinsa*, a small mud village about 33 miles S.E. of Ludd (Lydda), on the old mule road from there to Jerus (Robinson, *BR*, II, 248-49; *SW P*, II, 297).

**Gin, jîn (גין, mākēsh, jîn, pāk):** A noise of hair or wire for snaring wild birds alive. There are over half a dozen traps and net devices indicated by different terms in the Bible. The gin was of horse-hair for small birds alive. There is it mentioned in Am 3:5: "Can a bird fall in a snare upon the earth, where no gin is set for him? Shall he snare one in the ground, when there is none at all?" Job working in mental and physical discomfort on the ash heap included all methods mentioned in one outburst:
"For he is cast into a net by his own feet, And he walketh upon the toils. A gin shall take him by the heel, And a snare shall lay hold on him. A noose is hid for him in the ground, And a trap for him in the way" (Job 18:8 ff).

GINATH, gî'nâth (גִּנֹ֖את, ginâth): Father of Töbi, the unsuccessful rival of Omri (1 K 16 21, 22).

GINNETHOI, gî'né-thô (AV Ginnetho), GINNETHON, ginêt-thôn (גִּנְנֵתָו, ginnetôw, and גִּנְנֵתָו, ginnetôw): The head of a priestly family. Ginnethoi (Ginnetho) is found in Neh 12 4, and Ginnethon in 10 6; 12 16.

GIRDLE, gîrdl'. See Armor; Dress.

GIRGASITE, gîr'gà-sît (גִּרְגָּשִׁי, girgâshi; גִּרְגָּסִי, girgassî; גַּרְגָּסִי, Gergessâ; also punctuated [?]): Gergase (Gen 10 16 AV); A son of (the land of) Canaan (Gen 10 16), and accordingly enumerated along with the Canaanite in the list of tribes or nationalities inhabiting that country (Gen 15 21; Dt 7 1; Josh 3 10; 24 11; Neh 9 8). It has been supposed that the name was survived in that of "the Gergasene (Gerasenes)" (AV, Dt 32 20; Lk 10 13), Mt 8 28, on the E. side of the Sea of Galilee; Jos (Ant, I, vi, 2), however, states that nothing was known about it. The inscriptions of the Egypt king, Rameses II, mention the Qarqish who sent help to the Hittites in their war with Egypt; but Qarqish was more probably in Asia Minor than in Syria. Finch (The OT in the Light of the Historical Records, 324) would identify the Girgasites with the Kirkishati of an Assyrian tablet; the latter people, however, seem to have lived in the E. of the region and it may be that, as in the case of the Hittites, a colony of the Qarqish, from Asia Minor, was established in Pal. A. H. Sayce.

GIRL, gîrl: Twice in the OT as the rendering of נְפָרָי (nâfarî), wîlsâh (Joel 3 13; Zec 8 5), in both cases in association with boys. Same word rendered "damsel" in Gen 34 4. See Daughter; Maid, Maiden.

GIRZITES, gîr'zît's. See Girzites.

GISHPA, gîsh'pa (AV Gispa; נַפָּשָׁ, gîshpâ): An officer of the Nethinim (Neh 11 21). A companion, seen to have lived in the E of the region and it may be that, as in the case of the Hittites, a colony of the Qarqish, from Asia Minor, was established in Pal. A. H. Sayce.

GITAH-HEPHER, git-â'hé-fîr (גִּתָּה הֶפֶר, gitâh hêpher): AV (Josh 19 13) for Gath-hepher. Gitah is correctly Gath with hê (히) locale, meaning "toward Gath."

GITTAIM, git'a-im (גִּתַּיָּם, gitaiyam): The town to which the Beerothites fled, and where they lived as gärâm, or protected strangers (2 S 4 3). The place need not have been beyond the boundaries of Benjamin, so it may be identical with Gittaim of Neh 11 33, which was occupied by Benjaminites after the exile. It is named with Hazor and Ramah; but so far the site has not been discovered.

GITTITES, git'tîts (גִּתִּים, gîttîm, pl. of gittî): The inhabitants of Gath. They are mentioned along with the inhabitants of the other chief Philistines in Josh 13 3. It would seem that numbers of them emigrated to Judah, for we find 600 of them acting as a bodyguard to David with Ittai at their head (2 S 15 18 ff; 18 2). Obed-edom, to whom David intrusted the ark when he was frustrated in bringing it into the city of David, was a Gittite (2 S 6 11; 1 Chr 13 13). The Gittites seem to have been remarkable for their great stature (2 S 21 19; 1 Ch 20 5 ff).

GITTITH, gî'tîth. See Music; Psalms.

GIVE (נָתוּנָה, nàthân, נָתָה, yàthâh, נָתָה, sâm; םִּיתּ, sidômî): "Give" is a very common word in the OT. It is most frequently the tr of nàthân, "to give" (Gen 1 28; 3 6; Ex 2 9; Dt 5 20, etc., over 800 instances); nàthân is also tr. of "to give up" (Dt 23 14; Isa 43 6; Hos 11 8); of yàthâh, "to give" (Gen 30 1; 1 Ch 16 28 AV). In Ps 55 22 we have the perfect with suffix, "Cast thy burden upon Jeh," in "what he hath given thee"; elsewhere it is the imperative "Give" (AV in Gen, "Go to"); sâm, "to put", "place" (Nu 6 26; Prov 8 29); rûm, "to lift up," "exalt" (2 Ch 30 24 bis; 35 7.8.9, "to give to"); shâbêh, "to cause to turn back" (Lev 25 51.52; 2 K 17 3, "to give again"); various other words in single instances (tôdômî, 

In the NT, the common word is didômî, "to give" (Mt 4 9; Jn 1 12; Rev 1 1; 21 6, etc); we have also apodidômî, "to give away (from one's self)" (Mt 12 36; Lk 16 2; Acts 4 33; 19 40; Rev 22 12); prodidômî, "to give into the hands of" (2 Th 3 5); eidoimô, "to give up or besides" (Mt 7 9.10; Jn 13 26); mealadidômî, "to give a share" (Rom 12 8); paradidômî, "to give over to" (Rom 1 28; 1 Cor 13 5; Gal 2 20, etc); predidômî, "to give forth or for (from)" (Rom 10 5); metadidômî, "to give to appointment" (1 Pet 3 7); dôrêkamî, "to give as a gift" (Mk 15 45, RV "granted"; 2 Pet 1 3.4 AV; marturêô, "to give testimony or witness" (1 Jn 5 10); pariephêrô, "to bring forward therewith" (2 Pet 1 5); othôrôô, "to hold (in)" (1 Tim 3 13; Tit 3 8); kalâthêrô, "to bear against or down" (Acts 26 10); charismôzai, "to grant as a favor" (Lk 7 21; Acts 27 24; Rom 8 32; Gal 3 18; Phil 2 9; Philem ver 22 AV). A few other words mostly occurring singly are tê'dômî, "to give.

Of the many changes in RV, the following are among the most important: for "Thou hast also given me the necks of mine enemies," "Thou hast also made mine enemies turn their backs unto me" (2 S 22 41); Ps 18 40 for "He that layeth his hand upon his sword and his bow against unto him" (Job 40 19), ARV has "He only that made him giveth him his sword," ERVm "furnished"; for "hasten after another god" (Ps 16 4), ARV has "give gifts for" (ERVm); for "give" (Ps 43 3) for "give myself unto wine" (Eccl 2 3), "cheer my flesh with wine"; for "giveth his life" (Jn 10 11), "layeth down"; "given" is supplied (Acts 19 2), where we read instead of "We have not so much as heard whether there be any Holy Ghost" "We did not so much as hear whether the Holy Spirit was given," in "there is a Holy Spirit"; for "Christ shall give thee light" (Eph 5 14), "Christ shall shine upon thee"; for "give in charge" (1 Tim 5 8), "command"; for "not given to wine" (1 Tim 3 5; 2 Tim 1 7), "no brawler," "no quarellers over wine"; for "she that liveth in pleasure" (1 Tim 5 6), "giveth herself to"; for "All scripture is given by inspiration of God" (2 Tim 3 16), "Every scripture inspired of God"; for "given to filthy lucre" (Tit 1 7), "greedy of"; in He 2 16, ARV has "For verily not to angels doth he give help," m for "For verily not of angels doth he take hold, but he taketh hold," etc (cf Isa 44 9; 1 Pet 4 10; 2 Pet 2 4). In the Gr ERVm, "not of angels doth he take hold" (2 Pet 2 10), "Eden (of taking hold of to lift up or help); in 13 15 for "giving thanks to his name," RV reads make confession to his name; for giving all diligence" (2 Pet 1 5), "adding."
The prominence of "give" in the Bible reminds us that God is the great Giver (Jas 1:5), and of the words of the Lord Jesus, "It is more blessed to give than to receive" (Acts 20:35), "Freely ye received, freely give" (Mt 10:8).

W. L. Walker

GIZONITE, gi'zon-It: This gentile name in 1 Cb 11:34, "Hashem the Gizonite," is probably an error for "Guneite" (cf Nu 26:48), and the passage should be corrected, after 2 S 23:32, into "Jashen the Guneite.

GIZRITES, gi'zri'tes (גִּיזְרִי, gēzērī [Kethib]; AV Gezrites): Inhabitants of Gezer (q.v.). Kērē reads יֵזִיר, gēzērī; Girzites (1 S 27:8).

GLAD TIDINGS, tī'dingz (εὐαγγέλιον, euaggelíon): "Glad-tidings" occurs in AV in the tr of the vb. euaggélizeō, "to tell good news" (Lk 1:19; 8:1; Acts 13:32; Rom 10:15); in each instance, except the last, RV trn "good tidings." The vb. is also very frequently trn in AV "to preach the gospel," the original meaning of which word (god-spell) is "good news or tidings" (Mt 11:5; Lk 4:18; 7:22; 9:6; 20:1); in the first two passages RV substitutes "good tidings," m. "the gospel"; in the last two instances "the gospel" is retained, AV has "the gospel," viz. that of God's reconciliation of the world to Himself in Christ; RV in some passages substitutes "good tidings," or gives this in the margin; but "glad tidings" stands only in Rom 10:15.

W. L. Walker

GLASS, glas (גָּלַס, ḫākhāb); Glass, kyōs; kalos): Glass is of great antiquity. The story of its discovery by accident, as related by Pliny

1. History (NH, xxxvi.65), is apocryphal, but it was natural for the Greeks and Romans to ascribe it to the Phoenicians, since they were the producers of the article as known to them. The Egypt monuments have revealed to us the manufacture in a time so remote that it must have preceded that of the Phenicians. A representation of glass-blowing on monuments of the Old Empire, as formerly supposed, is now regarded as doubtful, but undoubted examples of glazed pottery of that age exist. A fragment of blue glass has been found inscribed with the name of Antef III, of the Xth Dynasty, dating from 2000 or more BC (Davis, Ancient Egypt, 324). The oldest dated bottle, or vase, is one bearing the name of Thothmes III, 1500 or more BC, and numerous examples occur of later date. The close connection between Egypt and Syria from the time of Thothmes on must have made glass known in the latter country, and the Phenicians, so apt in all lines of trade and manufacture, naturally seized on glass-making as a most profitable art and they became very proficient in it. The earliest glass was not very transparent, since they did not know how to free the materials used from impurities. It had a greenish or purplish tinge, and a large part of the examples we have of Phoenician glass exhibit this. But we have many examples of blue, red and yellow varieties which were purposely colored, and others quite opaque and of a whitish color, resembling porcelain (Perrot and Chipiez, Art in Ancient Phoenicia and Its Dependencies). But both they and the Egyptians made excellent transparent glass also, and decorated it with brilliant coloring on the surface (ib; Beni Hasan, Archaeol. Survey of Egypt, Pt IV). Layard (Nineveh and Babylon) mentions a vase of transparent glass bearing the name of Sargon (522-505 BC), and glass was early known to the Babylonians.

Phoenicia was the great center, and the quantities found in tombs of Syria and Pal to go confirm the statement that this was one of the great industries of this people, to which some ancient authors testify (Strabo, Geog.; Pliny, NH). Jos refers to the sand of the Beha as that from which glass was made (BJ, II, x). It seems to have been esp. adapted for the purpose, but there are other places on the coast where plenty of suitable sand could be obtained. The potash required was obtained by burning certain marine and other plants, and saltpetre, or nitre, was also employed. The manufacture began centuries BC on this coast, and in the 12th cent. AD a factory is mentioned as still being worked at Tyre, and the manufacture was later carried on at Hebron, even down to recent times (Perrot and Chipiez).

Both the Egyptians and Phenicians gained such proficiency in making transparent and colored glass that they imitated precious stones with such skill as to deceive the unawary. Necklaces are found composed of a mixture of real brilliants and glass imitators. Cut glass was manufactured in Egypt as early as the XVIIIth Dynasty, and diamonds were used for the art. Glass composed of different colors in the same piece was made by placing layers of glass wire, of different colors, one above the other and then fusing them so that they became united in a solid mass without intermingling. Colored designs on the surface were produced by treating the patterns, while the glass was still warm and plastic, deep enough to receive the threads of colored glass which were imbedded in them. The whole was heated again sufficiently to fuse the threads and attach them to the body. The surface was then made even by polishing. By this process vessels and ornaments of very beautiful design were produced. Many of the specimens, as found, are covered by an exquisitely iridescent which is due wholly to the decomposition of the surface by chemical action, from being buried for centuries in the soil which thus acts upon it. This is often lost in handling by the scaling off of the outer surface.

Glass, in the strict sense, is rarely mentioned in Scripture, but it was certainly known to the He-
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Glass, sea of (θάλασσα σαλίνη, thalassa hulain; Rev 4 6; 15 2): In the vision of heaven in these two apocalyptic passages a “glassy sea” is seen before the throne of God. The pure transparency of the sea is indicated in the Hebrew by the former reference “crystal”; and the fiery element that may symbolize the energy of the Divine holiness is suggested in the latter passage by the trait, “mingled with fire.” On the margin of this sea—on the inner side—stood the victorious saints, with harps, singing the song of Moses and of the Lamb (15 2–4). The imagery here points to a relation with the triumphal song in Ex 15, after the deliverance from Pharaoh at the Red Sea. It is not easy to define the symbolism precisely. The sea, reflecting in its crystaline depths the purity and holiness of the Divine character and administration, speaks at the same time of difficulties surmounted, victory obtained and safety assured, the after-glow of the Divine judgments which this result has been secured still illuminating the glassy expanse that has been crossed. James Orr

Gleaning, glean ing (עֵקֵב, qēb, הָעַקֶב, 'akeb): The custom of allowing the poor to follow the reapers in the fields and glean the fields, or “to pluck the handfuls,” is strikingly illustrated in the story of Ruth (Ruth 2 2–23). This custom had back of it one of the early agricultural laws of the Hebrews (Lev 19 9; 23 22;Dt 24 19–21). Breaking this law was a punishable offense. The generosity of the master of the field determined the value of the gleanings, as the story of Ruth well illustrates (Ruth 2 16). A reaper could easily impose upon the master by leaving too much for the gleaners, who might be his own children. The old Levitical law no longer holds in the land, but the custom of allowing the poor to glean in the grain fields and vineyards is still practised by generous landlords in Syria. The writer has seen the reapers, even when they exercised considerable care, drop from their hands frequent spears of wheat. When the reapers have been hirelings they have carelessly left bunches of wheat standing behind rocks or near the boundary walls. The owner usually sends one of his boy or girl helpers to glean these. If he is of a generous disposition, he allows some needy woman to follow after the reapers and benefit by their carelessness. It is the custom in some districts, after the main crop of grapes has been gathered, to remove the watchmen and allow free access to the vineyards for gleaning the last grapes.

Gideon touched the local pride of the men of Ephraim when he declared that the glory of their conquest surpassed his, as the gleanings of their vineyards did the whole crop of Abiezzer (Jgs 8 2). Gleaned is used of a captured enemy in Jgs 20 45.

Figurative: Israel, because of her wickedness, will be utterly destroyed, even to a thorough gleaning and destruction of those who first escape (Jer 6 9). The same picture of complete annihilation is given in Jer 49 9.10. James A. Patch

Glede, glede (גָּלֶד, gāled; γάλας, galas): A member of the hawk species. It is given among the list of abominations in Dt 14 15, but not in the Lev list (Lev 11 14). The kite is substituted. The Arabs might have called one of the buzzards the glede. In England, where specimens of most of these birds appear in migration, the glede is synonymous with the kite, and was given the name from glede, to emphasize a gliding motion in flight. See illustration, p. 1235.

Glistering, glistering (גָּלֶד, gāled, "dye" [spec. "ebizium"]; "fair colors": στιλβωτικα, stilbonia); “Glistering stones” (1 Ch 29 2) is better

Brews, and occurs in Job 28 17 (trn “crystal” in AV). Bottles, cups and other vessels in glass must have been in use to some extent. The wine cup of Prov 23 31 and the bottle for tears mentioned in Ps 66 6 were most likely of glass. Tear bottles are found in great quantities in the tombs throughout the land and were undoubtedly connected with funeral rites, the mourners collecting their tears and placing them in these bottles to be buried with the dead. As mourners were hired for the purpose, the number of these bottles would indicate the extent to which the deceased was honored. These were, of course, small, some quite diminutive (see illustration), as also were the vials or pots to contain the ointment for the eyebrows and eyelashes, used to heighten the beauty of the women, which was probably a custom among the Hebrews as well as their neighbors. Rings, bracelets and anklets of glass are very common and were doubtless worn by the Hebrew women (see Isa 3 18). In the NT the Gr ἰαλοὶ occurs in Rev 21 18–21, and the adj. derived from it (ιαλοῖν) in 4 6 and 15 2. In the other passages, where in AV “glass” occurs, the reference is to “looking-glass,” or mirror, which was not made of glass, but of bronze, and polished so as to reflect the light similar to glass. The Heb word for this is מַרְדָּח, mara'kh (Lev 9 22), or מִרְדָּח, marah (Ex 39 8), and the Gr ἦρατορος, έκρατορος (1 Cor 13 12; Jas 1 23; cf Wind 7 26; Sir 12 11).

The composition of the Phoen glass varies considerably. The analysis shows that, besides the ordinary constituents of silica, lime, lead, potash or soda, other elements are found, some being used for the purpose of coloring, such as manganese to give the purplish or violet hue, cobalt for blue, copper for red, etc. The articles illustrated above are of ordinary transparent glass with an iridescent surface, caused by decomposition, as mentioned above, indicated by the scaly appearance. Nos. 1, 4 and

Mirror of Polished Bronze.
than the 'inlaid' of RV; for some kind of colored, brilliant stone seems meant' (HDB, II, 182); cf. Isa 54 11 RVm. The term is employed in Mk 9 3 to denote the white, lustrous appearance of Christ's garments at the transfiguration. It occurs nowhere else in the NT. For once the Divine effulgence shone through the veil of the humiliation (cf. Jn 1 14).

GLITTER, glit’er, GLITTERING, glit’er-ing (כַּכָּה, bāraḵ, "lightning"): The word is used in sense of "glittering" in the OT with "sword," "spear" (Dt 32 41; Job 20 25; Ezk 21 10; Nah 3 8; Hab 3 11). In Ezk 21 10 RV changes "glitter" to "as lightning," and in Dt 32 41 RVm gives, "the lightning of my sword." In Job 39 23, where the word is different (kāḇabḵ), RV has "flashing."

GLORIFY, glôr’i-fi: The Eng. word is the equivalent of a number of Heb and Gr words whose essential significance is discussed more fully under the word GLORY (q.v.). The word "glorious" in the phrases "make or render glorious" is used most frequently as a tr. of vb’s. in the original, rather than of genuine adj’s. In dealing with the vb. it will be sufficient to indicate the following most important uses.

(1) Men may glorify God, that is, give to Him the worship and reverence which are His due (Isa 24 15; 25 3; Ps 22 23; Dan 5 23; Sir 43 30; Mt 5 16, and generally in the Synoptic Gospels and in some other passages of the NT).

(2) God, Yahweh (Jehovah), glorifies His people, His house, and in the NT, His Son, manifesting His approval of them and His interest in them, by His interposition on their behalf (Isa 55 5; Jer 30 19; Wisd 18 8; Sir 45 3; Jn 7 39, and often in the Fourth Gospel).

(3) By a usage which is practically confined to the OT, Jeh glorifies Himself, that is, secures the recognition of His honor and majesty, by His direction of the course of history, or by His interposition in history, either the history of His own people or of the world at large (Lev 10 3; Isa 26 15; Ezek 28 22; Hag 1 8). Walter R. Betteridge

GLORIOUS, glôr’i-us: The adj. "glorious" is used in the majority of cases as the tr. of one of the nouns which are fully discussed in the article GLORY, and the general meaning is the same, for the glorious objects or persons have the quality which is described by the word "glory." That is, they are honorable, dignified, powerful, distinguished, splendid, beautiful or radiant. It is worthy of note that in many passages in the NT where AV has "glorious," RV has the noun "glory." So among others in Rom 8 21, AV has "glorious liberty." RV "liberty of the glory of the sons of God." The obsolete sense of the word "glorious" is, the word the glory in the sense of "boastful," "vain-glorious," "vagarious," "eager for glory," as it is used in Wycliffe, Tindale and Bacon, and once or twice in Shakespeare, as in Cymbeline, I, 7, in the first speech of Imogen, "Most miserable is the desire that's glorious," and in Gower's Prologue to Pentalc, 1, 9, "The purchase of it is to make men glorious" occurs at least once in the apocryphal books, 4 Macc 16 4, AV, "but also lifted up with the glorious words of lewd persons." Walter R. Betteridge

GLORY, glô’ri (subs.): I. Method of Treatment. II. General Use of the Term. III. The Uses of Kāḇāhḵ. A. Material Wealth. B. Human Dignity and Majesty. C. "Majesty": the Self. D. Self-Manifestation of God (Jehovah). E. Supranational Ideal. F. Its Ethical Content. IV. In Apoc and NT. A. In the Apoc: (1) As Applied to External Things. (2) As Applied to God. B. In the NT: (1) As Applied to Men. (2) As Applied to the Messiah. (3) As Applied to the Saints. (4) As Applied to the Messianic Kingdom. C. Its Ethical Significance.

Literature

I. Method of Treatment. In this art. we deal, first, with a group of words, ἀρετή, "glory" in the EV, and in which the ideas of size, rarity, beauty and adornment are prominent, the emphasis being laid in the first instance in each case upon some external physical characteristic which attracts the attention, and makes the object described by the word significant or prominent.

These are ἀδερθή (ἀδερθή, especially connected with the Assyry root ἀσαρθή, meaning "wide," "great": ἀδερθή, ἀδερθάργη, ἀδερθάρω, perhaps with root-meaning of "brightness": ἀδερθή, ἀδερθάργη, with essentially the same meaning of "brightness," "light": ἀδερθάργη, Ps 89 44, tr. "glory" in AV, in RV rendered "brightness"; τῶν ἀσαρτῶν, an Aram. root meaning "rare": τῶν ἀσαρτῶν, with the root-meaning of "beauty"; and finally ἀδερθή (ἀδερθή, perhaps on the basis of the Assyry ἀσαρθή, meaning "desire," "desirable.

Secondly, this art. will discuss the most common and characteristic word for "glory" in the OT, the Heb kāḇāhḵ (קַבְּחָה) including the special phrase "the glory of God" or "the glory of Jehovah." In dealing with the OT usage, attention will also be called to the original Heb of the Book of Eccles or Wisdom of Jesus the Son of Sira. The word will be used in the concluding paragraphs in which the use of the word glory as a vb. will briefly be discussed. It will be possible within the limits of this art. to give only the main outlines of the sub-
ject as illustrated by a few of the most significant references. The lexicons and the commentaries must be consulted for the details.

II. General Use of the Terms

1. As Applied to External Things—In the first group, as has already been stated, the ideas of beauty, majesty and splendor are prominent. And these qualities are predicated first of all, of things. David determines to make the temple which Solomon is to build "a house of fame and of glory" (1 Ch 22:5). Then, and more commonly, glory belongs to men, and esp. to men of prominence, like kings. This glory may consist in wealth, power or honor, or even in the inherent majesty and dignity of character of his possessor. The reference is most frequently, however, to the external manifestations. Physical power is suggested in Dt 33:17, where "glory" of AV is replaced by "majesty" in RV. The king's glory consists in the multitude of his people (Prov 14:28). The glory and the pomp of the rebellious people shall descend into Sheol (Isa 5:14). Here the reference is clearly to those external things upon which the people depend for the possession of which is the ground of their confidence.

But chiefly glory is the possession and characteristic of Jeh, and is given by Him to His people or to anything which is connected with Him. In Isa 60:7 the Lord promises to glorify the house of His glory, and the meaning is clearly that He will impart to His house something of the beauty and majesty which belong to Him. Glory is one of the attributes which are indicative of Jeh (1 Ch 29:11); and Isaiah, in one of his earliest utterances, uses the word "glory" to describe Jeh's self-manifestation in judgment to bring to naught the pride and power of men (Isa 2:19.21). The use of the word in Ps 78:61 is not quite certain. The most natural interpretation would perhaps be to refer it to the ark as the symbol of the presence of Jeh, but in view of the word "strength," it is perhaps better to interpret glory as meaning power, and to suppose that the Psalmist means that Jeh allowed His power to be temporarily obscured, and Himself to be seemingly humiliated on account of the sin of His people.

2. As Applied to Jehovah—The use and significance of "kabhôd" in the OT and in Sir: The fundamental idea of this root seems to be "weight," "heaviness," and hence in its primary use it conveys the idea of some external, physical manifestation of dignity, preeminence or majesty. At least three senses may be distinguished: (1) It defines the wealth or other material possessions which give honor or distinction to a person; (2) the majesty, dignity, splendor or honor of a person; (3) most importantly of all, it describes the form in which Jehovah (Yahweh) reveals Himself, or is the sign and manifestation of His presence.

In Gen 31:1 (in "wealth") it describes the flocks and herds which Jacob has acquired; in Ps 45:6, "as the parallelism indicates, it refers to the wealth of the sinner; and Wealth in Isa 10:3 it said that in the day of desolation the heartless plunderers of the poor shall not know where to leave their ill-gotten gain. This idea is also probably to be found in Hag 2:7, where the parallelism seems to indicate that the glory with which Jeh will fill the house is the treasure which He will bring into it. See also Sir 9:11, where the glory of the sinner which is not to be envied is probably his wealth.

In Gen 45:13, Joseph bids his brethren tell their father of his glory in Egypt; according to Ex 28:40, the priestly garments are intended for the glorification of their wearers; in Is 4:11, the loss of the ark means, for Israel, the loss of her possession of the majesty and power of Jehovah, his majesty and preeminence over, her neighbors; in Isa 22:23 it is said that Elisha is to be a throne of glory, i.e. the source and manifestation of the splendor and dignity of his father's house; in Zech 14:10, the complaint that God has stripped him of his glory must be taken to refer to his dignity and honor. Reference may also be made to the numerous passages in which the glory of Israel and other nations is described in terms of dignity, majesty or distinction; so we hear of the glory of Ephraim (Hos 9:11), of Moab (Isa 16:14), of Kedar (Isa 21:10). This use is quite common in Sir. Sir 3:10 states that the glory of man comes from the honor of his father; the possessor of wisdom shall inherit glory (4:13; 37:26); note also 4:21 with its reference to "a shame that is glory and grace," and 49:5 where the forfeited independence of Judah is described by the terms "power" and "glory.

Closely related to this use of "kabhôd" to describe the majesty of men is the group of passages in which the phrase "my glory" in parallelism with nephes (םינפ), "soul," "Soul": the "self," or some similar expression, Self means the man himself in his most characteristic nature; according to the blessing of Jacob (Gen 49:6) we read, "unto their assembly, my glory, be not thou united." Other passages are Ps 4:2; 7:5; 16:9; 30:12; 57:8; 108:1 and perhaps Job 29:20. Some recent interpreters, partly because of the LXV rendering in Gen 49:6 (אָנָהּ הקַבֵּר בְּנֵי, "my liver," and partly because of the Assyr. root, kôbîhtu, meaning "temper" or "heart" (see Delitzsch, Assyrisches Handwörterbuch, 317a), would read in all these passages kabhôd, lit. "liver," as in Lam 2:11, and interpret the figure as referring to the emotions as the expression of the self. The arguments in favor of the change are not without weight. Of course on either interpretation the language is highly figurative. It hardly seems necessary to change the reading, esp. as the LXX renders the passages in the Ps's and in Job by doza, the ordinary Gr rendering for kabhôd, and it does not seem improbable that in poetry the word kabhôd might be used to describe the man himself, indicating that man as a being of majesty and glorious, possibly because as in Ps 8:1, he is thought of as having been crowned by his Creator with glory and honor.

Before leaving this use of kabhôd it is necessary to call attention to the fact that in a few cases it is used to describe things, perhaps because these things are thought of as practically personified. The "glory of the forest" (Isa 10:18) is clearly a personification, referring to the majestic force of the Assyrians. We may probably assume a personification also in the case of the glory of Lebanon in Isa 35:2; 60:13, and of the nature of God in Ezek 11:21, makes it probable that personification is intended in ver 15.

But unquestionably the most important use of the word kabhôd is its employment in the following gen. God or Jeh, or absolutely, to describe the method or the circumstances of the self-manifestation of God. In discussing this subject we shall make it as clear as possible the use of the term as connected with actual or anticipated manifestations of the Deity, and then with its use to describe the characteristic features of the ideal state of the future, or, otherwise stated, the Messianic kingdom.

(1) Ex 23:18 ff.—The significance of the phrase in its earliest occurrence is by no means clear. Notwithstanding the uncertainly as to the exact docu-
mentary connection of the famous passage in Ex 33:18 ff, it seems quite certain that we may claim that this is the historical reference, and that the OT contains to the glory of Jeh. "And he [Moses] said, Show me, I pray thee, thy glory. And he [Jeh] said, Thou canst not see my face; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by, then will I take away my hand, and thou shalt see my back; but my face shall not be seen." The passage in its present form bears unmistakable evidences of the editorial hand, due perhaps, as Brunstsch (Handkommentar zu Ex 34) suggests, to a desire to transform the primitive, concrete, physical theophany into a revelation of the ethical glory of God, but in its basis it belongs to J and is therefore the earliest literary reference to the glory of God in the OT. The glory of Jeh is clearly a physical manifestation, a form with hands and rear parts, of which Moses is permitted to catch only a passing glimpse, but the implication is clear that he actually does see Jeh with his physical eyes.

It seems not improbable that in its original form it was related to the story of the glory, i.e., the form of Jeh, and thus that we are to find in this narrative the source for the passage of Nu 12:8. (In Ex 34:6 Moses beheld (or perhaps better rendering the sense as a frequentative), beholds the form of Jeh (see also the description, Ex 33:19-23). The mention of the cloud (Ex 34:5) as the accompaniment of the manifestation of the glory, and of the cloud being outlined in cloud and flame, and that Jeh was originally thought of as manifesting Himself in connection with meteorological or more probably volcanic phenomena.

The glory of Jeh is here regarded as something visible, something, a part of which at least, isiah sees. The glory as such has no ethical significance except as it is the method of manifestation of one who is undoubtedly an ethical being. The phraseology of theokeophany, in Ex 34:6, the skirt with the skirts without, the glory which fills the whole earth refer to the phenomena of fire and smoke. Some think that the smoke is that which rose from the burning of incense, and would fill the temple in connection with the sacrificial observances. But horror of these observances, this interpretation is very questionable. A more probable interpretation connects the clouds and gloom with the phenomena of a great storm, and even possibly of an earthquake, for it seems highly plausible that the call of Isaiah in the year of the death of King Uzziah coincided with the great earthquake in the days of Uzziah referred to in Zec 14:8. (It seems at least probable that the references to the darkness and light in Zec 14:6 ff may have their origin in the phenomena attendant upon this earthquake. It is probable that the earthquake by which the prophecy of Amos is dated (Am 1:1) is also some historic earthquake.) The clouds and fire attendant upon the form or earth said to become visible by which the glory of Jeh is made known to the youthful prophet, and this glory partly, reveals and passes away, is the presence of Jeh which, through, and in part by means of, these phenomena, Isaiah is made so vividly conscious.

This conception of Isaiah that the glory of Jeh fills the earth is closely related to the thought that "the heavens declare the glory of God; and the firmament sheweth his handiwork," the difference being that in the psalm Jeh's glory is manifested in the ordinary mind rather than in the extraordinary phenomena. Parallel thoughts may be found in Ps 8:1; 17:5; 21:6; 29:11; 115:3. In Ps 29:1-2:5:9, as in Isaiah, the glory of Jeh is revealed in the extraordinary physical phenomena which the psalm describes. Glory here is a purely external, meteorological thing and is the manifestation of the presence of Jeh. It is not a matter of interpretation that the psalm is regarded, as it usually is, as a description of a thunderstorm, or whether with von Gall and others it is taken as a description of the phenomena which accompany the inauguration of the Messianic kingdom (see Joel 2:28 f). Nevertheless the psalm is, as it is generally said, in the account of the dedication of Solomon's temple (1 K 8:10 f; 2 Ch 5:14). The cloud which filled the house of Jeh, preventing the priests from ministering, is identified with the glory of Jeh which filled the house. It is noteworthy that in 2 Ch 7:1-3 the glory of Jeh which fills the house manifests itself in the form of the cloud of smoke from the sacrifices which were consumed by the fire coming down from heaven.

(5) Ezekiel's vision. Perhaps the most elaborate description of the glory of Jeh to be found in the OT is that given by Ezekiel in the various accounts of his visions. It is not easy to interpret his conception, but it seems clear that he does not identify the glory with a cloud, but sees it as being like a man upon the throne (ver 26). The same idea is indicated in 9:3 which states that "the glory of the God of Israel was gone up from the cherub, wherupon it was." that is, the glory is something peculiar to Jeh, and is not quite identical with the phenomena which accompany it. This is true of all his visions. The glory of Jeh manifests itself with all the accompaniments which he describes with such richness of imagery, but the accompaniments are not the glory. For other descriptions of the glory of Jeh in Ezekiel, see 3:12:23; 8:4; 10:4.18:8; 11:22.

Very similar to this conception of Ezekiel is that given in those passages of the Pentateuch which are usually assigned to the P. When the children of Israel murmured at the barren wilderness, the Lord punished them with a lack of food, the glory of Jeh appeared in the cloud as they "looked toward the wilderness" (Ex 16:7:10; cf Ex 24:16 f). And just as in Ezek, the glory is distinguished from its attendant circumstances; for after the completion of the Tent of Meeting, the cloud covers the tent, and the glory of Jeh fills the tabernacle (Ex 40:34; see also Lev 9:23; Nu 14:21; 16:19-42; 20:6). The same thought is suggested in the references in Sir 17:13; 46:3.

(6) Messianic ideal.—These passages just cited stand on the border between the historical and the ideal descriptions of the glory of Jeh, for whatever may be one's views as to the historical worth of P's account of the Exodus and the wilderness sojourn, all must agree in seeing in it really the program or constitution for the ideal state of the future. And in this state the distinguishing characteristic is to be the manifest presence of Jeh in His sanctuary, and this manifestation is the view of Ezekiel, for whom the essential action in the establishment of the new community is the return of the glory of Jeh to the house of Jeh (Ezek 43:24.5; 44:4). The same thought is very clearly in Is 40:4, which may suggest the basis of a slight rearrangement and regrouping of the original, 'And Jeh will create over ...' Mt. Zion.
. . . a cloud and smoke by day, and the shining of a flaming fire by night; for over everything the glory of the Lord shall be spread abroad: and it shall serve as a shelter from the heat, and a refuge and a covert from the storm and the rain.' This has the advantage that it furnishes an intelligible and characteristic conclusion to the description of the Messianic age which the chapter contains.

Isa. 11 10, reading with RVm, "and his resting-place shall be glory," has the same thought, for it is clearly the glory of Jeh that is manifested in the resting-place of the root of Jesse, and this resting-place can be identified with Zion (cf. Ps 84 2) and the OT discussion of kâbÂ°bÂ°h, so that the root of Jesse is the hope of Israel, and the thought is Jeh, even though the words may be Gr.

(1) As applied to external things.—It will be perhaps a little more convenient to deal with the usage of the Apoc separately, following essentially the order in which the OT discussion of kâbÂ°bÂ°h, and bearing in mind that the usage of doza in the OT is under the OT. The use of the word "glory" to describe the honor, reputation and splendor which may be ascribed to God is perhaps the commonest. Ezek. 1 13 refers to the glory of Josiah, while in Wisd. 10 14 the perpetual glory given by Wisd. to Joseph must be interpreted in the same way. In 2 Macc. 5 16 20 glory refers to the beautification and adornment of the temple in a sense like that of Isa 80 10. Jth 15 9 "glory" is the tr. of the Gr kurtama, and indicates that Judith is the pride of Israel.

(2) As applied to men.—But the most significant use of doza in the Apoc is that in which it refers to the sight and splendor which are regarded as the accompaniments of God. The reference may be to the historic manifestation of God in glory, as in Ex 14 22 Ezk 8 19, or to the manifestation of God in Israel, which is to be the especial characteristic of the Messianic kingdom, as in 1 Enoch 5 3, where the praise of the Lord, "because his goodness and his glory are forever in Israel," are based on the fact that Jeh is about to establish the Messianic kingdom among the people who have bound themselves to obey His law. In several passages in 2 Esd the tr. of doza is not to the Messianic kingdom in the historical sense, but rather to that kingdom of God which the saints are to inherit after death. This is clearly the thought in 2 Esd. 2 36 and in 7 52; also in 8 51 where the context shows clearly that the reference is to the Paradise, which is the heritage of all those who are like Ezra in their devotion to Jeh (cf. Isa 11 50).

But most frequently in the Apoc, in a sense which approximates that of the NT, the word "glory" refers to the blaze of light and splendor which is the essential expression of the holy majesty of Jeh. The prayer of Manasseh refers to the unapproachable majesty of the glory of Jeh; while 2 Esd 8 30, trusting in Jeh's glory is equivalent to trusting in Jeh Himself; and in 16 53 the oath "before God and his glory" is simply before the Lord God Himself. The same thought is expressed in Tob. 19 13; 14; Wisd. 7 25; 25 3. In the Three, vs. 31 the glory of Jeh refers to His self-manifestation in His heavenly kingdom, and this is undoubtedly the significance of the frequently recurring doxologies, "Thine is the glory forever."

(1) As applied to men.—In the NT, much the same variety of usage is to be noted as in the OT and the Apoc, and it is not easy to trace the exact relationship and order of the various meanings. The classical use of the word in the sense of "opinion," "judgment," "view," occurs in Hel. 17 5 (18) on the authority of Thayer.

It is perhaps as convenient to follow generally the order adopted in the preceding discussion. In some places the word refers to the manifestations and insignia of rank and power, as in the familiar phrase, "Solomon in all his glory" (Mt 2 29), or the glory of the kings, as in 1 Enoch 51 11, or the glory of the kings and nations of the earth which shall be brought into the heavenly city (Rev 21 24. 26). Doza also defines the praise, honor and dignity of men. This is the meaning in Jn 5 41 44, where Christ speaks of the relationship between Jeh and Himself in that He receives not glory from men, while they receive glory one of another (cf. also Jn 7 18).

In Eph. 3 13, Paul declares that his tribulations for those to whom he is writing are a glory or distinction to them, while in 1 Thess. 2 20 he declares that the Thessalonian Christians are his glory and joy.

(2) As applied to God.—Closely related to this usage is the employment of the word to ascribe honor
and praise to God; see Lk 17:18, where only the stranger returned to give glory to God; or Jn 9:24, where the man who had been born blind is bidden to give glory to God; or the phrase "to the glory of God" in Rom 15:7, where the meaning is to secure the honor and praise of God always. Similarly is the use in the frequently recurring doxologies such as, "Glory to God in the highest," "to him," that is, to God, "be glory," etc.

While the foregoing meanings are frequently illustrated in the NT, it is undoubtedly true that the characteristic use of the word doxa in the NT is in the sense of brightness, brilliance, splendor; and first of all, in the literal sense, referring to the brightness of the heavenly bodies, as in 1 Cor 15:40, or to the supernatural brightness which overcame Saul of Tarsus on the road to Damascus (Acts 22:11).

(3) **As applied to the saints.**—But the most common use of the word is to describe the brilliance which is the characteristic of all persons who share in the heavenly glory. Moses, Elijah and Jesus Himself have this glory on the Mt. of Transfiguration (Lk 9:31). It was the same glory which gave the angel who came out of heaven power to lighten the earth (Rev 1:16), and also which the shepherd mentioned above came and appeared unto them (Lk 2:9). Paul refers to this glory, when he speaks of the face of Moses as it appeared after God had spoken with him (2 Cor 3:7). And as in the case of Moses, so here, the source of this glory is God Himself, who is the God of glory (Acts 7:2, and frequently).

(4) **As applied to the Messianic kingdom.**—It is also used to describe the ideal Messianic kingdom of the future. It is applied to Christ to describe His royal majesty when He comes to set up His kingdom. So James and John ask to sit, one on His right hand and one on His left in His glory (Mk 10:37). Christ is to appear in glory with the angels (Mt 16:27 and often), for His condition in the coming age as it was before the incarnation is a condition of glory (Lk 24:26; Jn 17:5-22). But not merely the Messiah, but all His followers shall share in the glory of the Messianic kingdom. This use is so common that it is scarcely necessary to illustrate or reference. The glory is to be revealed to all Christians in the future (Rom 8:17; 21; 9:23; cf also 1 Cor 2:7; 2 Cor 4:17).

In all these cases it has a distinctly ethical significance, for the term is used to describe the essential nature, the perfection of the holy and holy, and is used by others because they are made partakers of the Divine nature. So Paul refers to "the glory of the incorruptible God" (Rom 1:23; cf also Eph 1:17, and often). And the essential nature of Christ comes to be described in the same way. He has glory as of the only begotten of the Father (Jn 1:14); he shows His glory in the performance of miracles (Jn 2:11); and like the Father, He is the Lord of glory (1 Cor 2:8).

As a vb. in the OT the most common significance of the word "glory," is to make one's boast in or of anything, usually of the pious glorifying in Yahweh (Jeh), but occasionally with some other reference, as in Jer 9:23 of man glorying in his riches, might or wisdom. In all these cases it represents the Heb hith-ki'd. In Ex 8:9 this phrase, "Have the people, say, glory me," is the tr. of the Heb hith-ki'd. And means to take the honor or distinction as regards me. In 2 K 14:10 it translates the Heb hik-kabbeh, "honor thyself," i.e. be satisfied with the home which you have already attained.

In the apocryphal books it means either "glory thyself" in the tr. of the vb. doxa, as in Sir 3:10, where the original Heb has hik-kabbeh, or "to exult," "boast over," as in Jth 9:7, where it represents the Gr glaurōma; or "to boast," "to take pride in," where it represents, as it does equally in the NT, the Gr kauchēma (Sir 17:9; 24:1; 38:25; 39:8; 45:4, in the second and fourth of which cases it represents the Heb kauchēma). In the NT the vb. is used 3 t in Jas, and several times in the Eph. of Paul, and everywhere is used to translate the vb. kauchēma, or, in two cases in Jas, the same vb. is compounded with the preposition kaló, In all these cases the meaning is "to take pride in," "to congratulate oneself," upon anything.

In this connection attention may be called to the use of the noun "glory," one's twice rendered "to glory," where the meaning is either the occasion or ground of glorying, or sometimes the act of glorying. The original has kauchēma or kauchēsē, This usage occurs in Jas 4:16; He 3:6, and several times in the Eph. of Paul.

**Literature.**—In addition to the commentaries and works on biblical and theological topics (cf. D. Bruce, ICC on the Pse. Scribner, N.Y., 1906, esp. the note in 1, 66, 67; and Nades. Bib. Theology of the Old Testament, Leipzig, 1882-83, may be mentioned esp. the chief works on the subject are von Gall, Die Herrlichkeit Gottes, Halle, 1906, and Deshag. Der Herrlichkeit Gottes im Hebräischen, Leipzig, 1908. The discussions by Gr. Gray and J. M. Robinson are also valuable, and the also brief but significant article by Zecca in the Standard Bible Dict., Funk & Wagnalls, N.Y., 1906.

**Walter R. Betteridge**

**GLOWING, glo'ing, SAND (Jas 3:15). See MIRAGE.**

**GLUTTON, glut'n, GLUTONOUS, glut'n-us** (καυχόμενος, καφυας, φραγκός): "Glutton" (from glut, to swallow greedily) is the tr. of καυχόμενος from καυχάμαι, to be ashamed, to be prouder, proud, to be haughty. It is usually a doublet for glut, the use in 2:20, "this son . . . is a glutton and a drunkard," the word might mean a squanderer or prodigal; RV has "a riotous living." In Prov 23:21, "For the drunkard and the glutton shall come to poverty" (following καυχάμαι, "be haughty, be proud," RV "gluttonous eaters of flesh"); "glutton" in the usual sense is included; "a man gluttonous" ("a gluttonous man"); (RV) (phi'gas, an eater,"a glutton") was a term applied to Christ in His freedom from asceticism (Mt 11:19; Lk 7:34).

RV has "idle gluttons" (in Gr, 'bellies') for "slow bellies" (Tit 1:12); "gluttonous" "gluttons," for "riotous" (Prov 23:20; 28:7)

**W. L. Walker**

**GNASH, nash (ןָה, Ḥānār; Ṣḇryyās, brugnos):** "Gnash" is used of grinding or striking together the teeth in rage, pain or misery of disappointment. In the OT it is the tr. of Ḥānār, a mimetic word, and represents for the most part rage, anger, hatred (Job 16:9; "He gnasheth upon me with his teeth," RV "he gashed upon me"); Ps 35:16; 37:12; 112 10, grief; Lam 2:16; contempt or derision); brugnos); "gnash the teeth in rage, LXX for Ḥānār (Acts 7:54, of Stephen, "They gashed on him with their teeth"). The several instances of brugnos, "gnashing," in the Gospels seem to express disappointment rather than anger (Mt 8:12; "Here shall be weeping and gnashing of teeth," RV "the weeping and the gnashing of teeth"; 13:42-50; 22:13; 24:51; 25:30; Lk 13:28—"a vivid representation of the misery of disappointed expectations; cf. Eclesius 30:10, "test thou shalt gnash thy teeth in the end"; 31:1, "the teeth shall gnash in the teeth"; tiz'ah (Mt 9:18), which means "to give out a creaking, grating sound," "to screak," is used in the NT (in the above instance) only to mean "to grate or gnash with the teeth," indicating the effect of a paroxysm, RV "grindeth his teeth."
GNATIAE (Gnatia, Gnatia, Gnatia), nat. in E.V., only in Mt 23:24, Κάνων, κάνονος. In Ex 8:16, for "lice," one of the plagues of Egypt, Κανών, κανών, or κανανον, κανανον, in RVm "sand flies" or "beetles" (Genesis: "gnats"). For Κανων κανων [Isa 51:6], E.V. "in like manner," LXX σατωρ τατα, λαος τατου, Vulg. sicul hase, RVm has "like gnats," since περεκανων, elsewhere "thus," may here be taken to be a sign of the form κανων, κανων, which occurs in Ex 8: In the NT passage, the difference in meaning between RVm and E.V. should be noted.

"Strain at a gnat, and swallow a camel!" is changed to "strain out the gnats and swallow the camel," the reference being to the inconsistency of the Jewish religious leaders in taking extraordinary pains in some things, as in the preparation of food, while leaving weighty matters unattended to.

In Isa 51:6, the suggestion of RVm, "They that dwell therein shall die like gnats," seems a decided improvement on the "shall die in like manner" of E.V., esp. as to the "thus" (see supra), is a repetition of κανων, whose meaning is practically the same, "in like manner" being the rendering in E.V. of Κανων κανων.

As to the creatures, κανων, of the Egypt plague, there is little difference between "lice" in E.V. and the others suggested, except as we may be influenced by the LXX rendering, Κανωνον, which may mean "gnats" or "mosquitoes." See Flea, Lice.

ALFRED ELY DAY

Gnosticism, don't-'tis-sa'm:

I. General Definition

1. Sources of Gnosticism

a. Alexandrian Philosophy

b. Zoroastrianism

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Y. Literature

Gnosticism—except perhaps in 1 Tim 6:20, where St. Paul warns Timothy against "the gnatas, which is falsely so called"—is not directly alluded to in the NT. Nevertheless its leaven was actually working, as will immediately be seen, and constituted a most serious peril in the apostolic church. "That strange, obscure movement, partly intellectual, partly fanatical . . . . In the 2d cent. spread with the swiftness of a fire over the church from Syria to Gaul" (Law, The Tests of Life, 26). It is therefore of high importance to gain a right conception of the nature of this potent anti-Christian influence. This is not easy. The difficulty in dealing with Gnosticism is that it was not a homogeneous system of either religion or philosophy, but embraced many widely divergent systems, and the opinions drawn from a great variety of sources.

"The infinitely varied shapes assumed by the systems render it almost impossible to classify them, or even to give an account of their leading ideas, which shall not be open to objection. We might, as well as try to classify the products of a tropical jungle, or the shapes and hues of the sunset clouds, which change under our view as we look at them" (Orr, The Progress of Doxygia, 55).

I. General Definition.—On the general definition of Gnosticism a few authorities may be cited.

"Gnosticism," says Dr. Gwatkin, "may be provisionally described as a number of schools of philosophy, oriental in general character, but taking in the idea of a redemption through Christ, and further modified in different sects by a third element, which may be Judaism, Hellenism, or Christianity . . . . The Gnostics took over only the idea of a redemption through Christ, not the full Christian doctrine, for they made it rather a redemption of the philosophers from matter, than a redemption of mankind from sin" (Early Church History to AD 313, II, 20).

Dr. Orr writes, "Gnosticism may be described generally as the fantastic product of the blending of certain Christian ideas—particularly that of redemption through Christ—with speculations and imaginings derived from a medley of sources (Gr, Jewish, Fasch; philosophies, religions, theosophies, mysteries) in a period when the human mind was in a kind of ferment, and when opinions of every sort were jumbled together in an unimaginable welter. It involves, as the name denotes, a claim to knowledge, knowledge of a kind of which the ordinary believer was incapable, and in the period of our session of which 'salvation' in the full sense consisted. This knowledge of which the Gnostic boasted, related to the subjects ordinarily treated of in religious philosophy; Gnosticism was a species of religious philosophy" (The Early Church, 71).

Neander has described Gnosticism as "the first notable attempt to introduce into Christianity the existing elements of mental culture, and to render it more complete on the hitherto rather neglected side of theoretical knowledge; it was an attempt of the mind of the ancient world in its yearning after knowledge, and in its dissatisfaction with the present, to bring within its grasp and to appropriate the treasures of this kind which Christianity presented!" (Neander, Intro, 190).

Gnosticism accordingly comprehends in itself many previously existing tendencies; it is an amalgam into which quite a number of different elements have been fused. A heretical system of thought, at once subtle, speculative and elaborate, it endeavored to introduce into Christianity a so-called higher knowledge, which was grounded partly on the philosophic creed in which Greeks and Romans had taken refuge consequent on the gradual decay and breaking up of their own religions, partly as will be shown, on the philosophies of Plato and of Philo, and still more on the philosophies and theosophies and religions of the East, especially those of Persia and of India.

"For a long time the pagan beliefs had ceased to be taken seriously by thoughtful men and had been displaced by various creeds derived from philosophic speculation. These in themselves were abstract and unsatisfying, but had been partly vitalized by union with the theosophies and theopoesies, the attempt was made on the part of this philosophic religion to effect an alliance with Christianity. A section of the church was dissatisfied with the simplicity of the gospel, and sought to advance to
something higher by adopting the current specula-
tionism; books of the NT are all occupied,
more or less, with this mister the more
dangerous as it threatened the church from
within" (Professor E. Scott, The Apologetic of
the NT, 14).

Gnosticism, though usually regarded as a heresy,
was not really such: it was not the perverting of
Christian truth; it came, rather, from outside.
Having worked its way into the Christian church,
it was then heretical. "Although it became a cor-
rupting influence within the church, it was an alien
by the touch of its philosophy. And in the
pace of Judaism, it enjoyed immunity from this
plague; but as soon as it broke through these narrow
bounds, it found itself in a world where the decaying
religions and philosophies of the West were in acute
fermentation under the influence of a new and
powerful leaven from the East; while the infusion
of Christianity itself into this fermenting mass only added
to the bewildering multiplicity of gnostic sects and systems it brought forth" (Law, The Tests of Life, 26).

II. Sources of Gnosticism.—Mansel (in his work on
The Gnostic Heresies, 32) sums up the principal
sources of Gnosticism in these three, Platonism, the
Pers religion, and the Buddhism of India. To Pla-
tonism, the source of all philosophies and tending to
develop itself into a Christian church, Gnosticism has turned
the Gop opposition between spirit and matter, and
the sharp Zoroastrian dualism, which, where the
Gr mind conceived of a higher and a lower world,
saw instead two hostile worlds standing in contrast.
and the dualism from which it is derived—gnosis, "knowledge." Gnosticism puts knowledge in the place which can only rightly be occupied by Christian faith. To the
Gnostic the great question was not the intensely
practical one, "What must I do to be saved from
sin?" but "What is the origin of evil?" "How is the
primitive order of the universe to be restored?" In
the knowledge of these and of similar questions,
and in the answers given to these questions, there
was redemption, as the Gnostic understood it.

"These little gnostic sects and gnostics all lived in the
conviction that they possessed a secret and mysterious
knowledge, in no way accessible to those outside, which
was not to be divulged or propagated save by the
initiated, and anxiously guarded as a secret. This
knowledge of theirs was not on revelation or even
mystic inquiry and proof, but on revelation. It was derived
directly from the times of primitive Christianity, from
the Saviour Himself and His disciples and friends, with
whom they claimed to be connected by a secret tradition,
or else from later prophets, of whom messianic boasters
It was laid down in wonderful mystic writings, which
were in the possession of the various circles.

In short, Gnosticism in all its various sects, its
form and its character, falls under the category of mystic
religions, which were so characteristic of the decadent life
of decadent antiquity. In Gnosticism, as in the other
mystic religions, we find the same contrast of the initiated
and the uninitiated, the same inner organization, the
same kind of petty sectarianism and mystery-mongering.
All alike boast a mystic revelation and a deeply veiled
apostolism" (Bekker, op. cit., 150).

The questions, therefore, with which Gnosticism
concerned itself were those of the relation of the finite
and the infinite, the origin of the world
Chief

Points in

and of evil, the cause, meaning, purpose
Pose and destiny of all things, the reason
of Gnosticism of the difference in the capacities and
in the lot in life of spiritual men and the
method of salvation. The following may be regarded
as the chief points in the characteristics of the
gnostic systems: (1) a claim on the part of
the initiated to a special knowledge of the truth, a
which is now imprisoned in the flesh. The wise
man, therefore, will break the thread of the flesh, and
will rise to reach the inner vision of God. It will be seen how much of
this teaching was assimilated by the various gnostic
sects.

The Zoroastrian or Pers system was based on the
assumption that there existed two original and inde-
pendent powers of good and evil, of
light and darkness, Ormuzd (Ahrura-
Mazda), the wise Lord, and Ahriman
(Angua-Mainyu), the wicked spirit.
These powers were born into the world when
the Good Spirit, supreme in his own domain. The earth, which was
created by Ormuzd, became the battlefield of the
two powers. Ahriman led away the first man and
woman from their allegiance to Ormuzd, and so all
evil results to mankind. "In oriental (Pers) dualism," says Professor Bou-
set, "it is within this material world that the good
and the evil powers are at war, and this world
beneath the stars is by no means conceived as entirely
subject to evil. Gnosticism has combined the two
and its dualism, which, where the
Gr mind conceived of a higher and a lower world,
saw instead two hostile worlds standing in contrast.
and the combination of these two dualisms arose the
teaching of Gnosticism with its thoroughly going
pessimism and its fundamental asceticism" ("Gno-

III. Nature of Gnosticism.—"Gnosticism," says
Dr. Oultin, "is Christianity perverted by learning
and speculation" (Early Church History, 73).
The intellectual pride of the Gnostics refined away
the gospel into a philosophy. The clue to the
understanding of the Gnostics is to grapple with
the problem of the meaning of the words for which it is derived—gnosis, "knowledge." Gnosticism puts knowledge in the place which can only rightly be occupied by Christian faith. To the
Gnostic the great question was not the intensely
practical one, "What must I do to be saved from
sin?" but "What is the origin of evil?" "How is the
primitive order of the universe to be restored?" In

Philosophy, to expound the OT in terms of
Plato's thought and to discover
allegorical meanings where none were intended.
In Philo's teaching there is a sharp line drawn be-
tween God and the material world: with him God
cannot exert any action upon the world of matter,
except through intermediate agency, the Jewish
angels and the heathen demons. Philo has much
to say in regard to the Logos. His utterances on this
subject may be compared with what is said
of the attributes of "Wisdom" in ch 8 of the Book of
Proverbs, and also with the Logos or "Word" of
the Gospel of John. With Philo, the Logos is the
power of God, or the Divine reason endowed with
energy, and embracing within itself all subordinate
potencies. The Logos is impersonal in its relations
to God; and herein is one huge difference between
Philo's conception and that in the gospel. Philo
thinks that the Logos is the only firstborn of God,
the chief of the angels, the vicerey of God, and
representative of God. See Logos.

According to Philo the creation of the universe
was a gradual moulding out of matter; hence arises
evil. He also teaches the preexistence of the soul,
tendency to regard knowledge as superior to faith, and as the special possession of the more enlightened, for ordinary Christians did not possess this secret and higher doctrine. (2) The essential separation of matter and spirit, the former of these being essential to the latter. This arises directly from the soul of all evil has arisen. (3) An attempt at the solution of the problems of creation and of the origin of evil by the conception of a Demiurge, i.e. a Creator or Artificer of the world as distinct from the Supreme Deity, and also by introducing explanations concerning between God and the visible universe. It should be observed that this conception merely concealed the difficulties of the problem, and did not solve them. (4) A denial of the true humanity of Christ, a doctrine Christology, which丧ked upon the earthly life of Christ and esp. on His sufferings on the cross as unreal. (5) The denial of the personality of the Supreme God, and the denial also of the free will of man. (6) The teaching, on the one hand, of asceticism, as the means of attaining to spiritual communion with God, and, on the other hand, of an indifference which led directly to licentiousness. (7) A syncretistic tendency which combined certain more or less misunderstood Christian doctrines, various elements from the Jewish and other sources. (8) The Scriptures of the OT were ascribed to the Demiurge or inferior Creator of the world, who was the God of the Jews, but not the true God. Some of these characteristic ideas are more clearly in view, and some of them in others of the gnostic systems. The relation of these ideas to Christian facts and doctrines is dealt with more particularly below.

IV. Gnosticism in the Christian Church.—

1. Colossians—

In Col a great deal is said regarding a false teaching, an insidious theosophical doctrine, the teachers of which taught that ordinary Christians in Colosse from the gospel, and were disseminating its speculations, which led to the worship of Christ, to esoteric exclusiveness wholly opposed to the universalism of the gospel, and to the introduction into Christian freedom, and derogatory to the human soul, and made it as it were by the Holy Ghost. These texts are identical with the theosophical conceptions of the generation succeeding that of the apostles; and at the root of the teaching is the same error which the gnostic mind had no way of meeting, viz. that there could be no connection between the highest spiritual agency, that is God, and gross corporeal matter.

From this theoretical basis arose another error—that as sin is inherent in the material substance of the body, therefore the only way by which perfection can be reached is to punish the body by asceticism, so that through the infliction of pain and the mortification of the flesh the region of pure spirit may be reached, and thus man may be exalted and become like God. This ascetic tendency is wonderfully widespread; it reappears century after century, and shows itself in many forms of religion, not only in Christianity, but in the Hindu religions, in Buddhism and elsewhere. In the Epistle to the Colossians, accordingly, there are definite references to ascetic practices which were indulged in by the false teachers at Colosse. The very terms which they employed have been preserved "Touch not," "Take not," "Handle not." It was in this way that these teachers had "at their own hand" invented a worship of the nature of an abstract ideal, which endeavored to attain the deliverance of the soul by the neglection of the body. At any rate, a certain number of them showed these tendencies still more boldly when Paul wrote his First Epistle to Tim (see below), for he describes the false teachers of Colosse as "carnal" and "struggling with all sin and meats," and "to them the Lord is nothing." These ascetic practices were taught by various gnostic systems, the Encratites, the followers of Saturnus, and others.

These tendencies in the Colossian church St. Paul set himself to correct in his epistle. The method which he adopts is not so much to demolish error, as to establish the contrary truth, setting before the Colossians the person and work of Christ, Christ the true GOD in whom these errors not merely some or even much of the fulness of God, but all the fulness of the Godhead bodily. Christ, the God of providence, is over all things, in whom man and all creatures and all events "consist" and have their being; Christ, the one whom we have reconciled unto God through the blood of the cross. In view of truths like these, Colossian error and all other forms of Gnosticism crumble into decay and vanish. See COLOSSIANS, EPISTLE TO THE.

The Epistle to the Col is the first of the Pauline Epistles in which distinctly gnostic teaching is found in its attack upon the Christian faith. But from incidental notices in epistles of Paul written at an earlier period, it can be seen how congenial to the soil of which it sprang. See Gnosticism.

2. 1 Cor. 2:10-12—

"Knowledge and knowledge" at Corinth was the soil into which gnostic teaching was about to fall. For even in Corinth when Paul wrote his First Epistle to the church, there had been a claim on the part of some that they possessed "knowledge," as if others were destitute of it, a claim which the apostle refuses to admit, and meets with stern resistance. They thought themselves "wise," they were given to disputing, they professed that they "all had knowledge" (13 2); but this knowledge did not edify them, did not build them up, it only puffed them up (8 1); it did not make them sympathetic or tender-hearted toward the weak (8 7-11).

In 1 Tim. 6:20 Paul speaks of the "knowledge [the gnōsis] which is falsely so called; which some professing have erred concerning the faith. In other places in that epistle Paul speaks of the "knowledge of God" as exactly those of Gnosticism. In 1 Cor. 2:9-10 the apostle speaks of "fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith." Philo had given a great impetus to an allegorizing interpretation of the OT. His writings were well known and were popular in many of the Jewish schools. These fanciful interpretations would hinder the growth of the Christian church; and this allegorizing of Scripture is made to tend to which which are evidently ascetic practices which were regarded by their votaries as most meritorious. To abstain from marriage and from various kinds of food was regarded as contrary to the gnostic teaching was unnatural, as contrary to the constitution of the world, as that has been arranged by a holy and wise Creator, and it is also subversive of Christian liberty. Nothing can be esteemed common or unclean without throwing a reproach upon the Creator. Antinomian development.—But another and contrary result also followed from the principles of the sinfulness of man, and of redemption as deliverance from the flesh, viz. that there was an easier way of relief, by teaching the soul of man to think of himself as divided into two parts, as a separate entity which has nothing in common. Let the soul go its own way on the wings of spiritual thought, while the body may indulge its earthly desires. For, so it was held, as body and soul are entirely distinct in their nature, the spiritual cannot be defiled by anything, however carnal and gross, that the body can do. This was the antinomian development of Gnosticism. Many traces of this are to be found in Pastoral Epistles and in 2 Pet. and Jude. The Gnostic Christian of Colosse Paul warns Timothy, were "lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed-

Gnosticism

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up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof" (2 Tim 3:3-4). Such, too, is the testimony borne regarding them by Ignatius (Law, The Tests of Life, 30): "They give no heed to love, care not for what is right; in their midst is satanism; they are not idolaters, nor do they practice the works of pagans; neither for those who are in bonds, nor for those who are released from bonds, neither for the hungry nor the thirsty." Such persons professed that God knew, but by their works they denied Him; they were abominations; "for they are not good, before God, and they are wicked, and without God, and reprobate" (Tit 1:16). They enticed others into sins of impurity (2 Tim 3:5-6). They allure others through the lusts of the flesh; and the means by which they succeeded in doing this was that they spoke great swelling words of vanity, and the end was that in their destroying others they themselves also were surely destroyed (2 Pet 2:12-18). They were ungodly men, turning the grace of God into lasciviousness and denying our only Master and Lord, Jesus Christ; they gave themselves up to the sins of the flesh, and ran riotously after error in hope of a gain in money; they were sensual men, not having the Spirit (Jude vs 4.8.11.19). The entire Ep. of Jude is directed against this antinomian and licentious development of the Gnostic teaching. It is a description of an unholy life (see below on Book of Rev).

In the First Epistle of John there is a distinct polemical purpose. There is no book of the NT which is more purposeful in its attack of error. There is the "spirit of error" (1 Jn 4:6), opposing the Spirit of truth. "Many false prophets are gone out into the world; but the love of the Father is proved by this, that we abide in his Son and he in us; (2 Jn ver 11); the great sign, which the apostle writes, and from which he seeks to defend the church, was Gnosticism, as is proved by what is said again and again in the epistle of the characteristics of this insidious and deadly teaching.

1 John

(1) Gnostic claims. The gnostic claim to knowledge throws light upon many passages in this epistle. St. John refers to his opponents' using such phrases as "I know God," "I abide in Christ," etc. (1 Jn 5:13). There were some who did not love their brethren on earth, who did not walk in Christ's footsteps. Most of these are those who have no destitute of love. The apostle therefore describes these lofty claims as false, because those who made them possessed not true love nor knowledge.

In contrast to these gnostic claims—for those who made them were not other than the early Gnostics—St. John shows how the Christ of history is the Christ of experience. He is not the great long-expected one who is from the beginning, and who they know the Father. "We know him that is true, and we abide in him that is true, even in Jesus Christ. This is the true God and eternal life." (1 Jn 5:20). This knowledge of God and communion with Him are attained, not by gnostic speculations, but by the obedience of faith, the outcome of which is brotherly love and a life in which the Christian walks even as Christ did (2 Jn 6). And thus all obedience and brotherly love are the test of the profession which any man may make that he knows God. Every one that doeth righteousness is begotten of him" (2 Jn 20); "Whosoever doeth not righteousness is not of God; neither he that loveth not his brother" (1 Jn 4:20).

(2) Its loveless nature. Gnosticism was distinguished by an unethical, loveless intellectualism. It was a denial of the fact that the gnostic was against which this epistle is directed. The apostle describes the very knowledge which it is that life untouched by love, and which led men, while they professed to love God, nevertheless to remain destitute of love to their fellow men. If they really loved God, they would love their brethren, and that love is the test of the knowledge which is from God. If one doeth righteousness he is of God; if he doeth not righteousness, he is not of God. (1 Jn 3:10). The Epistle of John as Docetism is; but evidences are manifest that the apostle had it clearly before him. "Little children," he writes, "let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous;" (3 Jn 8).

(3) Its antinomian side. The antinomian side of Gnosticism is dealt with so directly and so vigorously in the First Epistle of John as Docetism is; but evidences are manifest that the apostle had it clearly before him. "Little children," he writes, "let no man lead you astray; he that doeth righteousness is righteous, even as he is righteous;" (3 Jn 8).

As time advanced, and the later books of the NT were written, Gnosticism assumed more of its distinctive peculiarities. "Those who had knowledge" regarded themselves as "above disciples" (Acts 20:34). The use of their phrases was "to know the depths" (Rev 24:36). This is a peculiar phraseology, characteristic of the books of the Apocalypse. (Mansi, The Gnostic Heresies, 105). The claim of the Ophites was that they alone knew the "depths." "Yes," is the apostle's reply to claims of this kind, "as the depths, bowels of God's house." (1 Jn 1:5). This is a just description of a teaching which ascribed the origin and the working of evil to God. It is in the light of gnostic teaching of this sort that the meaning can be seen in the words of the bearer of the name, "And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all" (1 Jn 1:5).

The Nicolaitans. In the Epistles to the Seven Churches in the Apocalypse there are other references to Gnosticism. Who the Nicolaitans were (2.6.15) is not absolutely certain; but it is not unlikely that they were so called because of their having assumed the name of "Nicolaius, a prographs of Antioch" (Acts 6:5). The first step to the reception of gnosticism into the Christian church on an equal footing with the Jews may have been the appointment of Nicolaius as one of the first deacons, for the facts that he was a native of Antioch and a proselyte, show that he had been a heathen by birth. And it is not improbable to think that a person appointed to office in the church at so very early a period, even before the conversion of the apostle Paul. The Nicolaitans therefore may have distorted in an antinomian sense the doctrine taught by Nicolaius, who in his Doceticism, proclaimed the liberty of the gospel, as his fellow-deacon, Stephen, did (Acts 7:7). But the liberty claimed by the Nicolaitans was liberty to sin. They are mentioned in the Epistle to Ephesus, and their deeds are characterized as deeds which...
Christ hates (Rev 2 6). Their name occurs again in the Epistle to Pergamum, and there also their doctrine is described as a doctrine which the Lord hates (ver 15). Their teaching is one of licentiousness—eating anything accursed and committing fornication (ver 14). Again in the Epistle to Thyatira, the Gnostics are spoken of as practising the same evil courses, and as holding a doctrine of "the depths of Satan" (vs 20.21.24 AV) as described in the Epistle to Philadelphia were also evidently Gnostics. They are described as being "of the synagogue of Satan" (3 9).

"In the language of St. Jude, as in that of St. Peter, which is closely imitated, we may clearly discern a reference to the gnostic sect of the Nicolaitans mentioned by name in Rev. The comparison in all these passages, of the error condemned with that of Balas, is decisive as to the identity of the persons intended. The other characteristics noted by St. Peter are also repeated by St. Jude—their denial of the Lord, their prodigal lives, their contempt of government, and evil speaking of dignitaries of the church that they know not, their pollution of the feasts of charity, their great swilling words. The antinomian, no less than the ascetic side of Gnosticism, seems by this time to have fully manifested itself" (Man- sel, The Gnostic Heresies, 71).

V. The Christian Antithesis.—The principal points of contrast between Gnosticism and Christian teaching in regard to leading doctrines will now be approximately set forth as briefly as possible.

According to the Gnostics, God is thought of as the ultimate, nameless, unknowable Being, of whom they speak as the " Abyss." He is 1. God and the world. The Divine nature appears to play no part; or does it come to exist at all? What is the source of its imperfections and evils?

How did the world originate?—The Gnostic answer is that the plērōma or fulness of the Deity (see Fowlers) could flow out in no other way than in emanations or eons or angels, all of which are necessarily imperfect, the highest of these emanations or eons or angels being more spiritual than the grade immediately below it. Of these eons there is a gradation so numerous, that at length the lowest of all is almost wholly corporeal, the spiritual element having been gradually diminished or eliminated, until at last the world of man and of matter is reached, the abode of evil. In this way the gods is not the God and the world of mankind. The highest eons approximate closely to the Divine nature, so spiritual are they and so nearly free from matter. These form the highest hierarchy of angels, and these as well as many other grades of angels and hosts are to be worshipped.

In opposition to this view, Christian faith worships God as the free self-sufficient Creator, infinitely good and wise and powerful and holy, the Author of all things, and affirms creation as an incomprehensible fact revealed to faith, and which rises above the grasp of the understanding. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (He 11 3 AV).

The doctrine of evil follows directly from the above account of the relation of God to the world. 2. Evil. According to Gnosticism the manifestation of God is possible only through its self-revelation in His part, as in His essence God is the unfathomable Abyss. Through this Divine self-limitation are evolved, first, the Divine powers or attributes, which previously were hidden in the Abyss of His being. These Divine powers (the plērōma) are time after time the principles of all further developments of life. Life continues to be unfolded in such a way that its successive grades sink farther and farther from the purity of God, the life is feebler the nearer they come to matter, with which, at length, they blend. Such, according to Gnosticism, is the origin of evil.

Whenever men are aware of knowing evil to have come from their own free will, which has chosen to forsake its absolute dependence upon God; whenever they go beyond this and seek for another origin of evil, then one of two results follows. They either limit the holiness of God, and find the cause of evil hid in the Abyss; or, they limit the power of God by granting the existence of an eternal evil power beyond the control of God—which is Pantheism; or they limit the power of God by granting the existence of an eternal evil power beyond the control of God—which is Dualism. In an attempt at self-excision, attributing all of evil to the human will, which has chosen to forsake God's abiding self-subsistent nature, which is to make it absolute as God Himself is. As absolute self-subsistence can be affirmed of none but God, the eternally self-subsistent evil of Dualism cannot possibly be, because it is not good. Here is the self-contradiction on which Gnosticism was wrecked.

(1) The Christian doctrine of sin.—Directly contrary to this is the Christian doctrine, according to which evil is the refusal of the creature-will to lean absolutely and utterly on God, upon His care and love and upholding grace. Sin is that which ought not to be; it has no right to exist at all; it is defiance of God; it is moral transgression of man's nature cannot be exaggerated. If it could, it would dethrone God. It has defied His righteousness and wisdom and holiness and even His grace. Sin therefore is dealt with by God in two ways, either by direct punishment or by redemption. In the latter provision is made for its removal by its being borne by the Lamb of God who taketh away the sin of the world.

The gnostic idea of the origin of evil follows at once from, and is more or less directly involved in, their dualistic interpretation of nature. The question "What is sin?" is no mere academic or philosophical discussion, in which one opinion may be as good as another. "Everything in Christianity is connected either directly or indirectly with the great facts of Sin and Redemption; and the plan of Redemption, which is the essence of Christianity, cannot be rightly understood until the doctrine of Sin be adequately recognized and established. Here, certainly, if anywhere, God's power and efficacy appear " (Julius Müller, quoted in Dr. Orr's Sin as a Problem of Today, 6).

(2) Sin and the moral law.—The universality of sin, its persistence, its gravity, its power to destroy life and to deprave those facts which can hardly be exaggerated. To view sin aright, it is impossible to leave out of sight its relation to moral law, to God, and to His kingdom. Sin is the transgression of moral law; it is transgression also against a holy God, of whose character and will moral law is a transcript or reflection. "Sin is transgression against God, the substitution of the creature-will for the will of the Creator; revolt of the creature-will from God" (Sin as a Problem of Today, 7). It is the resolve of the will to make itself independent of God and to renounce His authority. Sin is self-will, false independence, freedom which ends in bondage and misery.

But in Gnosticism sin is something quite different; it is not the act and the disposition of the human will in rebellion against God; it is only a physical fact or quality inherent in the body and in matter everywhere. Redemption therefore does not consist in the work of Christ for us on the cross, and the applying of the benefits of that work by the Holy Spirit of God in the renewal of the moral nature of man. Redemption is simply each man's efforts to secure emancipation from the flesh—from physical evil.
The Christology of the Gnostics accordingly assumed one of two types. "One class of early Gnostics separated the spiritual being Christ from the man Jesus, they supposed the Christ entered Jesus at the time of His baptism, and left Him at the moment of His crucifixion. Thus the Christ was neither born as a man nor suffered as a man. In this way they obviated the difficulty, insuperable to the gnostic mind, of conceiving the connection between the highest spiritual agency and gross corporeal matter, which was involved in the Catholic doctrine of the Incarnation and Passion, and which Gnostics of another type more especially set aside by the doctrine of Doceticism, i.e. by assuming that the human body of Our Lord was only a phantom body, and not real flesh and blood. Irenaeus represents the former class as teaching that Jesus was the receptacle of the Christ, and that the Christ 'descended upon Him from heaven in the form of a dove, and after He had declared to mankind the nameless Father, entered again into the πλωρώμα imperceptibly and invisibly.' Here no names are given. But in another passage he speaks of the same person, without however naming the πλωρώμα, to Corinthus." (Lightfoot, Col., 264).

How strenuously this doctrine was combated in apostolic circles has already been shown in speaking of St. John's First Epistle.

The necessity of the doctrine of Gnostic theory in an ascetic morality which passed over by sure steps into antinomian license has likewise been fully illustrated in the foregoing, and need not be further enlarged on. The whole has its root in a false intellectivism, to which the gospel in its inculcation of humility, faith and dependence upon God's Spirit for guidance into truth is, in its utmost principle, opposed.

VI. Harnack's View of Gnosticism.

Harnack's view of Gnosticism differs from that now given in laying the chief emphasis on its Judaic-Hellenistic side. He describes well how, when Christianity appeared, 'an extensive spiritualizing or allegorizing of the OT had already taken place. This spiritualizing was the result of a philosophic view of religion, and this philosophic view was the outcome of a lasting influence of Grecian philosophy, and of the Grecian spirit generally, upon Judaism. In consequence of this view, all facts and sayings of the OT in which one could interpret the allegorizings. Nothing was what it seemed, but was only the symbol of something invisible. The history of the OT was here sublimated to a history of the emancipation of reason from passion' (History of Dogma, I, 225).

This allegorical interpretation disclosed to the mature mind a wealth of relations, of hints and of intuitions from the OT, which to the uninitiated was only a dry record of fact. This view of the OT gave its readers a strange interest, which proceeded to transfer their ancient Jewish hopes into the world of Greek philosophy, and to result into a metaphysic. When these thinkers entered the Christian church, Christian hopes and terms were added to the already existing Judaic-Gr-Alexandrian compound, and such was Gnosticism. It is also the Hellenizing of Christianity. The Gnostics are therefore those Christians, who, in a swift advance, attempted to capture Christianity for Hellenic culture, and Hellenic culture for Christianity, and who gave up the OT in order to facilitate the conclusion of the covenant between the two powers and make it possible to assert the absoluteness of Christianity' (p. 227).

Harnack indeed grants that there were other elements in Gnosticism, but he strongly asserts that the Gr element was the predominating one. In this he seems to us to be in error. Laying the chief emphasis on Hellenism, he fails to give the due and preponderating place to eastern dualism. As Neander wisely remarks, 'Gnosticism is the chief element in Gnosticism. This eastern source is also acknowledged by Harnack, but only as if it were subsidiary to Hellenism. As he regards it, 'Gnosticism was an acute Hellenizing of Christianity' (p. 296).

In regard to the fundamental philosophic doctrines of Gnosticism, the indefinable nature of the Divine primateal Being, the sinfulness of matter, the fulness of God in aeons, the Demiurge, etc. Harnack again elsewhere prophetically adds, 'All these are ideas for which we find the way prepared in the philosophy of the time, anticipated by Philo, and represented in neo-Platonism as the great final result of Gr philosophy' (p. 233).

VII. Influence and Development of Gnosticism.

Gnosticism is peculiarly the heresy of the 2nd cent., and in itself a proof of the extent to which a knowledge of the Christian faith had, at that early period, penetrated in literary and philosophical circles. Though it is true that Christianity at first influenced chiefly the higher circles, yet we may be permitted to state that these persons that the various gnostic heresies arose.

Gnosticism was a product which did not spring up spontaneously. The consequences of the mechanists and slaves and women and children whom most, like Celsus, suppose to have formed the bulk of the Christian communities, but could only have taken, its rise in minds of a more cultured and speculative cast. This indeed, was its claim—to be a religion of 'gnosis' or knowledge, for the highly trained or <i>ältere Welt</i> could only exist at all, therefore, as the result of a Christian ferment which had entered these speculative circles, and was there powerfully at work. Baur rightly appreciates the situation, when he says: 'Gnosticism gives the clear and most proof that Christianity had the most important factors in the history of the time, and it shows up what a mighty power of attraction the new Christian principles possessed for the intellectual life then to be found either in the pagan or in the Jewish world.' Above all, the system by which the impression produced on the heathen mind by the great Christian idea of redemption. 'When the gnostic systems,' says Neander, 'detected the movement which was produced in the kingdom of the Demiurge by the appearance of man as the very might principle which had entered the precincts of this lower world, they give us to understand how powerfully was the impression which the comparative spirit of Christ and His influence on humanity, had left on the mind of the founders of these systems, making all earlier institutions seem to them as nothing in comparison with Christianity.' We must beware, therefore, of underestimating either the extent or the intellectual ferment set up by the gospel in the heart of heathenism' (Orr, Neglected Factors, etc., 196).
The earliest of the Gnostics known to us by name is Cerinthus, the antagonist of the apostle John. It seems to be beyond reasonable doubt that these two encountered thus: His each other at Epheusus. Irenaeus Teaching relates on the authority of those who heard the story from Polycarp how the apostle and Cerinthus met in the public baths in that city. When St. John discovered that Cerinthus was in the same building with him, he instantly left, exclaiming that he could not remain while Cerinthus, the enemy of God and of man, was there. From the accounts which have been preserved of this interview, it can be gathered that he taught that the world was created not by the Supreme God, but by an inferior power, and that he also taught a docetic theory of the Incarnation. Caius of Rome, a disciple of Irenaeus, records that he encountered John on this occasion, and, being asked by his host, "What do ye think of Cerinthus?" he replied, "Irenaeus, the testimony of Irenaeus, that it was written to oppose that form of Gnosticism which was taught by Cerinthus, and, before him, by the Nicomantians. The nature of that heresy may be stated in the words of Irenaeus, 'Cerinthus, he says, 'in Asia, taught that the world was not made by the Supreme God, but by some power altogether separate and distinct from that Sovereign Power which is over the universe, and one ignorant of the God who is over all things. He taught, moreover, that Jesus was not born of a virgin (for this seemed to him to be impossible), but was the son of Joseph and Mary, born after the manner of other men; though preeminent above other men in justice and prudence and wisdom: and that after His baptism the Christ, in the form of a dove, descended upon Him from this Sovereign Power which is over all things: and that He then announced the unknown Father and wrought miracles; but that, at the end, the Christ departed again from Jesus, and that Jesus suffered and was raised from the dead, and continued in His ascension, as a spiritual being' (Manvel, The Gnostic Heresies, 74).

Such a passage as Jn 19 34.35 seems to refer to docetic Gnosticism, and to be a personal protest against it. After describing the piercing of Christ's side by the soldier's spear and how 'there came out blood and water,' the apostle adds, 'And he that hath seen hath borne witness, and his testimony is true: and he knoweth that he saith true, that ye also may believe. There are many other passages which seem to be directed against the Gnosticism, e.g. Doccetism, e.g. 'The Word became flesh, and dwelt among us (and we beheld his glory)!' (1 14); 'Jesus therefore, being wearied with his journey, sat thus by the well!' (4 6); 'Reach hither thy right hand, and receive, and hither thy hand, and put it into my side: and be not faithless, but believing' (20 27).

Cerinthus seems to have taught that the religion of Christ was identical with unlimited Mosaicism, including even circumcision and the earthly kingdom of the future. The Cerinthian theory, however, was held under various forms by its adherents, so that even if the theory that the God of the OT was, at the best, a subordinate angel of unlimited power, wisdom and goodness, and that the creation of the world was very imperfect. Others went so far as to identify the God of the OT with Satan. The ethical standards of these Gnostics, therefore, went even beyond the lengths of libertinism.

Generally, the forms under which Gnosticism appeared varied greatly in different periods. Some went farther than others from the Christian faith. Some communities, such as the Encratites, laid the greatest stress on the necessity for asceticism; other communities were wholly docetic; the Carpathocarians taught that God is identical with communion of Plato. One of these teachers, Epiphanes, was honored as a god, and this sect crowned the image of Jesus along with those of Pythagoras, Plato and Aristotle. Further, there were imitators of all varieties: magicians, alchemists, witches, adepts, deceivers and hypocrites, 'who appeared using mighty words with a host of unintelligible formulae and taking up with scandalous ceremonies in order to rob men of their money' (Harnack, op. cit., 230), and even for vile purposes.

(1) The Ophites.—Gnosticism, before reaching its full development, is chiefly represented by the ophite sects or systems. These were so named from the word ophis, 'serpent,' to which they paid honor as a symbol of intelligence. They held that the Creator of the world was an ignorant and imperfect being, Taldaboth, the Son of Chaos; and that it was a meritorious act when the serpent peradventure Adam and Eve to disobey him. There were several of the ophite sects, such as the Cainites, who reversed all the standards of moral judgment, choosing as their heroes the persons whom the Bible condemned, such as Cain, the men of Sodom, Esau and Enoch.

(2) Valentinus.—By the time of Justin Martyr (c 150 AD), Gnosticism had become divided into a variety of sects and schools, Valentinians, Basilides, Saturninians and Marcionites. In the Valentinian system, Christ and the Holy Spirit were two and not one. The Valentinians granted that ordinary Christians were better than the heathen, and that they might look forward to a kind of salvation; even now ordinary Christians occupied a middle position, better than the poor (or 'psychic' but inferior to the 'pneumatic' or 'spiritual,' as the Gnostics termed themselves.

(3) Basilides. —The Basilideans take their name from Basilides of Alexandria, a man of powerful intellect. He and his son Isidore taught this system, which was afterward considerably modified for the purpose of popular apprehension. The world is continuously evolved from a panspermia or 'seed of the world,' in which all things were originally potential. It is contained by two great Archons, who yet subserve the designs of the Supreme. There are no aeons, but the highest light 'descends through the successive spheres till it rests on Jesus of Nazareth. The process is complete when the Divine element ('hominis') is all drawn out and restored to God; oblivion then falls on lower intelligences. Many fine sayings are attributed to Basilides, e.g. 'I will say anything rather than doubt the goodness of Providence' (Orr, The Early Church, 76).

(4) Saturninus.—The Saturninians were so called from Saturninus, said to be a disciple of Menander, who in turn is said to have been a disciple of Simon Magus. The system of Saturninus is marked both by a strong dualism and by a gluttony asceticism. He is also reported to have been one of the founders of the Encratite heresy, which condemned marriage. Tatian, Justin Martyr's disciple, became a member of this gnostic sect, holding, it is alleged, the usual theory of aeons and that there was a Demiurge, who was not the Supreme God.

(5) Marcion. —Marcion, a native of Pontus, taught in Rome c 140–55 AD. His system differs much from ordinary gnostic theories, except that he absolutely distinguished between the God of the OT, who is regarded as merely just, harsh, viler, and the God of the NT, who is wholly love. He also held to the usual gnostic dualism and
doceism. Marcion's system has been described as an overstrained Paulinism, as he lays the stress on faith, not on knowledge. Marcion was the author of a book called the Anathemas, which contrasted the OT with the NT. He also drew up a canonic list of books, which he designated, viz., Lk in a mutilated state, and ten Epistles of Paul. Marcion was a rigorous ascetic. In the Lord's Supper he allowed only water to be used instead of wine. The Marcionites refused baptism to married persons. This sect or "church" endured for several centuries.

"All the gnostic systems had one feature in common, viz., that they regarded the OT and the NT as revelations of two different Gods, the God of the Jewish religion, who was identified with the Demiurge, or Maker of the world. But under this common assumption there was room for two very opposite estimates of the older revelation and of the God whom it reveals. Some of the gnostic sects regarded the Demiurge as being altogether alien from and opposed to the Supreme God; others considered him merely as a subordinate inferior but holy God, hostile to the Supreme God, and acting before the coming of the perfect revelation, as his unconscious organ" (Manuel, The Gnostic Heresies, 45).

"There can be no doubt that the gnostic propaganda was seriously hindered by the inability to organize and discipline churches, which is characteristic of all philosophic systems of religion" (Harnack, History of Dogma, I, 252). "From about 210 they ceased to be a factor of the historical development, though the church of Constantine and Theodosius was alone really able to bear the true and counteract the pseudognostic systems and to prevent their spreading as far as they did" (Ib, 251).

In contrast to Gnosticism the Christian church held fast to these great facts, that Jesus Christ is the Son of God, preexistent before the Creation, the Incarnation, and manifest in the flesh, he wrought miracles for us and for our salvation; that He rose from the dead; that the OT is a true revelation of the one supreme and holy God, the Creator of all things. Dualism, the eternity of matter and its inherent evil, as well as the inferior and mythologized Deity were accordingly rejected as contrary to the Christian faith. During the period of the prevalence of Gnosticism there took place the earlier developments of Christian theology. On Theology and the influences of Gnosticism on Theology are an important impetus to the formation of a NT canon of Scripture, and to the shaping of the earliest creed. See Apostles' Creed.

In the revulsion from Gnosticism and Doceism it should not be forgotten that there is truth to be found even amid the errors of these systems. Doceism was an overstatement of a great truth, an overstatement so large as to destroy the human nature of Christ. The mythology of the divine nature, ends by depriving it of every attribute which can make God the object of any religious feeling or the source of any moral obligation" (The Gnostic Heresies, 11).

"The author and object of good, and truth and moral law, but the mind is occupied with the ascetical relation between God and the world, as absolute and relative, cause and effect, principle and consequence, and God becomes identical with the world. It is easily seen how teaching of this sort strikes at the root of all religion and morality. The personality of God, the personality and free will of man, the existence of moral evil, the incarnation of our Lord Jesus Christ, the redemption which He accomplished for the world, His resurrection, the whole significance of His Person and His work—all is denied. This is the spirit and the meaning of Gnosticism."

Dr. Gwatkin sums up the matter thus: "Gnosticism undermined Christian monothelitism by its distinction of the Creator from the Supreme, Christian morals by its opposition of the philosopher to the unlearned, Christian practice by its separation of knowledge from action; and it cut away the very basis of the gospel whenever it explained away its history. In no case did it have on one side—the reality of evil in the world, the function of knowledge in religion, the difference between the letter and the spirit; but fragments of truth are not enough for a gospel, which is false if all truth is not summed up in Christ. Therefore there could be

VIII. Modern Gnosticism.—Gnosticism in its ancient form has passed away, but it is interesting to observe how its spirit reappears from time to time in modern days. Gnosticism, as already seen, is not one aspect of thought alone, but many. And in one form or another it is seen again and again. For example, the modern denial of the virgin birth of Christ by our Lord's (see the Gnosticism, when the Holy Ghost descended upon Him from heaven.

Phases of gnosticism teaching are reproduced in modern pantheistic philosophies and other forms of religious doctrine, which hold that there has been no objective atonement and no resurrection of Christ from the dead. "Basilides with his powerful speculative grasp and all-embracing evolutionary process might be termed the Hegel of the movement; Valentines with his role of fantasy and triple fall and redemption was its Schelling; Marcion with his severe practical bent, his doctrine of faith, and his antitheses of the just God and the good, might without straining be termed its Ritschl" (Orr, The Progress of Dogma, 58). "Fichte said, There were no external realities at all, they were the mere objectivity of the subject or creations of the inward idea"; after Fichte came Schelling, and Schelling said, 'Then this creating eye is God's own eye; of a more perfect revelation, as his unconscious organ' (Manuel, The Gnostic Heresies, 45)."
no peace between the gnostic illuminati and the Christian churches" (Early Church History, 11, 68).

LITERATURE.—Ulhorn, The Conflict of Christianity with Heathendom; Neander, Church History, Antiqui-

ty; Reuss, History of Christian Theology in the Apostolic Age; Lightfoot, Notes on Epistles of St. Paul, Col.


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GO (יָני, ālākh, יָד, yādāh, נָדָב, bô, נְדָב, yōdād; ādān, āḏān, ēḏān, ēḏān, אַדָּאָנָא, ādānā, ēḏānā, ēḏānā, ērōchomā, ērōchomā, ērōchomā, ērōchomā, ērōchomā, pērēnoman, pērēnoman, pērēnoman). "Go" ("went," etc) occurs very frequently in the Eng. Bible, and is the tr of a great many different Heb and Gr terms. As the word implies movement of all kinds, physical and mental, it has naturally many applications.

1. in the OT ālākh and yādāh are among the commonest meanings, word "to go" in its original sense of "to walk," but also in the most varied senses, according to the verbal conjugations, etc., the prep. attached, and also the words in connection with which the terms stand; ālākh and yādāh are often used figuratively (tr of "to walk," etc) for to live, to pursue a way of life, e.g. "to walk ever in his ways" (Dt 19 9; cf Ps 16 2; 69 30; 1 K 2 31; 3 3, etc); to die (the departed Heb went "without being desired!" (2 Ch 21 20); bô, properly "to go in," "to enter" (e.g. Gen 7 9), is very common, and yōdād, "to go or come out," also occurs frequently; yōdād has frequently the meaning "to go forth," e.g. Gen 3 7 (He sent a raven, and it went forth). Other frequent words are yārdēth, "to go down" (Gen 11 7, etc); ālāh, "to go or come up" (Gen 2 6, etc; Isa 15 5, "go up, AV") used also figuratively, e.g. "to rise up or excel," "Thou excellest all them" (Prov 31 29), "to come up on the heart," to be remembered, "The former things shall not be remembered, nor come into mind" (Isa 66 17; Jer 3 16); āḇābar, "to go or pass over," "to cross" (Gen 41 46, etc), also used figuratively "to pass away," e.g. "as chaff blown away" (Isa 29 5), "passeth by transgression" (Mic 7 18); shāḇā, "to go again" (Gen 43 2, etc); sēḏāḵ and sār, "to go aside," occur several times with the meaning of wrongdoing (e.g. Nu 5 12; Dt 28 14, RV "turn aside, etc.") (Ex 34 4, AV "take away") as an act of mercy, the children of Israel that they go forward" (ver 19 "removed"; Nu 2 24, etc; āḏāz (Aram.), "to go away or about" (Ezr 4 23; Dan 11, 2 etc). Many other words occur only once or twice, e.g. āraḥ, "to travel" (Job 34 8); āḇbar, "to go straight or right" (Prov 4 14; 9 6, RV "walk"); dōrākh, "to tread" (Isa 69 8); dōḏāh, "to go softly" (Ps 42 4; Isa 38 15, RV "as in solemn procession"); rāḏḥal, "to stir," "to move," "I taught Ephraim to go" (Hos 11 3, RV "to walk").

The obsolescent word "go" (to derived from Tindaile) is the tr of ālākhāh in Gen 11 3; 11; 38 10; Ex 1 10, "come on," RV "come"; of bō (2 K 5 5 RV, "go now"); nē (Jgs 7 3; Is 5 5; Jer 18 11, omitted in RV).

In the NT ānabainē is "to go up" (Mt 3 16; 5 1, etc); erchomai, "to go on" (Mt 12 9, etc); aperchomai, "to go off or away" (Mt 22 22; 24 4, etc); perephōma, "to go or return" (2 Th 2 8; 1 K 28 32); hupagō, "to go away" (Mt 5 41; 8 32, etc). We have also other combinations with different shades of meaning, e.g. kubāperhānā, "to go over or beyond" (1 Thess 4 6); eisērēchomai, "to go into" (Mt 7 13; 15 11, etc); properthomai, "to go before" (Lk 1 76; Acts 7 40), and other forms; ādān (aphomen), "Let us go" (Mt 26 46; Jn 14 31, etc); ādā is rendered "go to" (Jas 4 13; 5 1), RV "come." "Go about to! AV is the tr of ūzēbih, "to seek," in Jn 7 19, "Why go ye about to kill me?" RV "Why seek ye me, and would ye kill me, as ye would to try," "attempt" (Acts 24 6, RV "assayed"); and of peirōdomai (26 21, RV "assayed"), of epichreō to "lay hands on" (Acts 9 29), which remains in ERV unchanged, ARV "seeking," to let go is the tr of apōllō, "to loose off" or "away" (Lk 4 4, etc), "to go astray," of plēndō (Mt 16 12, etc).

Various other words occurring singly are trs by forms of "go," e.g. phēros, "to bear on," AV "Let us go unto perfection" (He 6 1, see below); epipōs, "to go in upon," "Let not the sun go down upon your wrath" (Dph 4 20).

Among the many changes in RV are the following:

For "go" Ex 4 26, "alone"; Lev 9 7, "draw near"; Nu 3 31, "set forth"; 16 46, "carry in"; Is 11 15; 27 4, "march"; Mt 11 4; Jn 8 11, "Go your way"; Lk 17 7, "Come straightway"; 18 25, "enter in"; 21 36, "come." "Go" is substituted for "pass" (Ex 12 13, "come," "pass") (18 24, "be put") (Lev 6 12, "enter") (Job 38 33, "come") (Ecc 2 22, "come") (Ecc 8 11, "should be cast") (Mt 5 10, "If I go up," "I will come up") (Ex 33 10, "I will make myself known for" "go about even now") (Dt 31 21, ARV, "frame this day:" for "go well") (Jgs 20 29, "are" for "go") for "suffer us to go" (Mt 8 31, "send us") (a different text); for "not to think of men above that which is written" (1 Cor 4 6), "Who go beyond the things which are written"; for "that no man go beyond" (1 Thess 4 6), "transgress," "move over," "go" or "Let us go and unto perfection" (Heb 6 1), ARV, "and press," ARV "Let us press on unto perfection."

GOAID, god (יוֹדָּאָד, dōḏhānām, bō, nē, malahdā, kōtōrōn, kōtōron). The goad used by the Syrian farmer is usually a straight branch of oak or other strong wood from which the bark has been stripped, and which has at one end a pointed spike and at the other a flat, chisel-shaped iron. The pointed end is to prod the oxen while plowing. The flattened iron at the other end is to scrape off the earth which clogs the ploughshare. The ancient goad was probably similar to this instrument. It could be used for the kick against the goat" (Acts 26 14). It was as useless for Saul to keep on in the wrong way as for a frantox to attempt to leave the furrow. He would surely be brought back with a prick of the goad.

JAMES A. PATCH

GOA, go'ā (יוֹדָּא, go'āv; AV GOATH, go'āth; LXX reads δικτητόν lóthōn, ex dikteōn lithōn). A place named in describing the boundaries of Jerus as restored in the "days to come" (Jer 31 30). If Gareb is the R, then, more likely, the one identified with the N.W. hill, which is called by Jos "the camp of the Assyrians" (BJ, V, vii, 3, xii, 2). See Jerusalem.

GOAT, go'. The common generic word for "goat" is ἰρ, ἱρ (of Arab. ḥir, ḥir, "she-goat; ḥir, atz, used often for "she-goat" (Gen 1 Names 15 9; Nu 15 27), also with ḥrēt, ḥrēt, "kid," as δικτητόν ἤρ, ἤρ, "kid of the goats" (Gen 38 17), also with τζω, τζω, "she-goat, as sp. "she-goat," τζω "she-goat," "kid of the goats" or "she-goat" or τζω simply "kids," as in 1 K 20 27, "The children of Israel encamped before...
there are only a few domestic breeds of goats, and these are often cross-bred with sheep. The best-known are the Persian, which is used for milk, and the Angora, which is used for wool. The milk of the goat is richer in protein than that of the cow, and is therefore better for infants. The meat of the goat is also of high quality, and is used in many parts of the world as a source of protein.

The goat is often associated with the figure of the goat, who is a symbol of fertility and abundance in many cultures. The goat is also a symbol of intelligence and resourcefulness, and is frequently used in stories and legends as a source of wisdom.

The goat is a hardy animal, able to live in a wide range of climates and environments. It is well-adapted to living in mountainous regions, and is often able to graze in areas where other animals cannot. The goat is also able to live in areas with limited water supplies, as it can drink salty water and is able to store water in its udder for periods of time.

The goat is an important source of food, especially in many parts of the world where other foods are scarce. The meat of the goat is used in many different dishes, and is often considered to be a delicacy. The milk of the goat is also used in many different ways, including in the production of cheese and yogurt.

The goat is also used for its skin, which is used to make leather. The skin of the goat is also used to make gloves, shoes, and other products. The goat is also used for its hair, which is used to make wool. The hair of the goat is also used to make rugs and other products.

The goat is an important animal in many cultures, and is often associated with spiritual and symbolic meanings. In many cultures, the goat is seen as a symbol of fertility and abundance, and is often used in rituals and ceremonies. The goat is also seen as a symbol of intelligence and resourcefulness, and is often used as a source of wisdom.
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sleeping (I S 19:13-16). Goat's hair cloth is admirably suited to stand the hard usage of a frequently shifting encampment. The children of Israel appreciated its utility, even for the tabernacle, where there was the modern critical eye it would have looked out of place, matched against scarlet and fine linen (Ex 25:4; 36:29). The fact that goats' hair was used is good indication of the comparative crudeness of the tabernacle, when contrasted with present-day furnishings. See also HAIR; WEAVING.

JAMES A. PATCH

GOB, go' b (גָּב, ṣabbath, yahweh; šabbath, yahweh; theo's, theo's):

I. INTRODUCTION TO THE GENERAL IDEA

1. The Idea in Experience and in Thought
2. Definition of the Idea
3. The Knowledge of God
4. Ethnic Ideas of God
   (1) Animism
   (2) Fetishism
   (3) Idolatry
   (4) Polytheism
   (5) Henotheism
   (6) Pantheism
   (7) Deism
   (8) Semitic Monolatry
   (9) Monotheism

II. THE IDEA OF GOD IN THE OT

1. The Course of Its Development
   (1) The Face or Countenance of God
   (2) The Voice and Word of God
   (3) The Glory of God
   (4) The Angel of God
   (5) The Spirit of God
   (6) The Name of God
   (7) Occasional Forms

2. The Names of God
   (1) Generic
   (2) Attributive
   (3) Jehovah

3. Pre-prophetic Conceptions of God
   (1) Jeh the Son of God in Islam
   (2) His Early Worship
   (3) Polytheistic Tendencies
   (4) Disintegration
   (5) Disappearance of God in War
   (6) His Relation to Nature

5. Most Distinctive Characteristics of Jeh
   (a) Personal
   (b) Law and Judgment

6. The Idea of God in Post-exilic Judaism
   (1) Divine Attributes
   (2) Surviving Limitations

7. Theological Constitution
   (1) Transcendence
   (2) Holiness
   (3) Universality
   (4) Unity
   (5) Creator and Lord
   (6) Compassion and Love

III. THE IDEA OF GOD IN THE NT

1. Dependence on the OT
2. Gentile Influence
3. Absence of Theistic Proofs
4. Fathers of God
   (1) In the Teaching of Jesus Christ
   (a) His Relation to Himself
   (b) Believers
   (c) To All Men
   (d) In Apostolic Teaching
   (e) Father of Jesus Christ
   (f) Their Relation

6. Moral Attributes
   (1) Personality
   (2) Love
   (3) Righteousness and Holiness
   (4) The Divine Attributes

7. Metaphysical Attributes

8. The Unity of God
   (1) The Divinity of Christ
   (2) The Holy Three-in-One
   (3) The Church's Problem

LITERATURE

1. Introduction to the General Idea.—Religion gives the idea of God, theology constructs and organizes its content, and philosophy establishes its form. Religion, or religious consciousness, is the innermost spiritual experience of man, in which he is confronted with the idea of God, or with the sense of a real power which is greater than himself. Religion is as universal as man, and every religion involves some idea of God. Of the various philosophical ideas of God, each has its counterpart and antecedent in some actual religion. Pantheism is the philosophy of the religious consciousness of India. Deism had prevaled for centuries as an actual attitude of men to God, in China, in Judaism and in Islam, before it found expression as a rational theory in the philosophy of the 18th cent. Theism is but the attempt to define in general terms the Christian conception of God, and of His relation to the world. If Pluralism claims a place among the systems of philosophy, it can appeal to the religious consciousness of that large portion of mankind that has hitherto adhered to Polytheism. But all religions do not issue in speculative reconstructions of their content. It is true in a sense that all religion is an unconscious philosophy, because it is the reaction of the whole mind, including the intellect, upon the world of its experience, and that, therefore, every idea of God involves some kind of an explanation of the world. But conscious reflection upon their own content emerges only in a few of the more highly developed religions. Brahmanism, Buddhism, Judaism, Islam and Christianity are the only religions that have produced great systems of thought, exhibiting their content in a speculative and rational form. The religions of Greece and
Rome were unable to survive the reflective period. They produced no theology which could ally itself to a philosophy, and Gr philosophy was from the beginning to a great extent the denial and supersession of Gr religion.

Bib. lit. nearly all represents the spontaneous experience of religion, and contains comparatively little reflection upon that experience. In the OT it is only in Second Isa, in the Wisdom literature and in a few Ps that the human mind may be seen turning back upon itself to ask the meaning of its practical beliefs and behavios! (Thus nothing appears of the nature of a philosophy of Theism or of religion, no theology, no organic definition and no ideal reconstruction of the idea of God. It never occurred to any OT writer to offer a proof of the existence of God, or that anyone should need it. Their concern was to bring men to a right relation with God, and they propounded right views of God only in so far as it was necessary for their practical purpose. Even the fool who “hath said in his heart, There is no God” (Ps 14:1; 53:1), and the wicked nations “that forget God” (Ps 78:20), were no theorists, ideal atheists, but wicked and corrupt men, who, in conduct and life, neglect or reject the presence of God.

The NT contains more theology, more reflection upon the inward content of the idea of God, and upon its cosmic significance; but here also, no system appears, no coherent and rounded-off doctrine, still less any philosophical construction of the idea on the basis of experience as a whole. The task of exhibiting the Bib. idea of God is here therefore, not that of setting together a number of texts, or of writing the history of a theology, but rather of interpreting the central factor in the life of the Heb and Christian communities.

Logically and historically the Bib. idea stands related to a number of other ideas. Attempts have been made to find a definition of so general a nature as to comprehend them all. The older theologians such as the Idea of God was assumed the Christian standpoint, and put into their definitions the conclusions of Christian doctrine and philosophy. Thus Melanchthon: “God is a spiritual essence, intelligent, eternal, true, good, pure, just, merciful, most free and most powerful and wise.” Thomas more briefly defines God as “the absolute personality.” These definitions take no account of the existence of lower religions and ideas of God, nor do they convey much of the concreteness and nearness of God revealed in the OT. A similar recent definition, put forward, however, avowedly of the Christian conception, is that of Professor W. N. Clarke: “God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all.” (Outline of Christian Theology, 65). The rise of comparative religion has shown that “while all religions involve a conscious relation to a being called God, the Divine Being is in different religions conceived in the most different ways; as one and as many, as natural and as spiritual, as like to and manifested in almost every object in the heavens above or earth beneath, in mountains and trees, in animals and men; or, on the contrary, as being incapable of being represented by any finite image whatsoever; and, again, as the God of a family, of a nation, of a race, of humanity;” (C. Caird, Evolution of Religion, 1, 62). Attempts have therefore been made to find a new kind of definition, such as would include under one category all the ideas of God possessed by the human race. A typical instance of this kind of definition is that of Professor W. Adams Brown: “A god in the religious sense is an unseen being, real or supposed, to whom an individual or a social group is united by voluntary ties of reverence and service” (Christian Theology in Outline, 30). Many similar definitions are given: “A supersensible being or beings” (Lotze, A. M. Fairbairn); “a higher power” (Allan Menzies); “spiritual beings” (E. B. Taylor); “a power not ourselves making for righteousness” (Matthew Arnold).

This class of definition suffers from a twofold defect. It says too much to include the ideas of the lower religions, and too little to suggest those of the higher. It is not all gods that are “unseen” or “supersensible,” or “making for righteousness,” but all these ideas are not other beings than gods, and they do not connote that which is essential in the higher ideas of God. Dr. E. Caird, looking for a definition in a germinative principle of the genesis of religion, defines God “as the unity which is presupposed in the difference of the self and not-self, and within which they act and re-act on each other” (op. cit., i, 40, 64). This principle admittedly finds its full realization only in the highest religion, and it may be doubted whether it does justice to the transcendent personality and the love of God in Christ. In the lower religions it appears only in fragmentary forms, and it can only be detected in them at all after it has been revealed in the absolute religion. Although this definition may be neither adequate nor its method realistic, it can only be one true idea and definition of God, and yet that all other ideas are more or less true elements of it and approximations to it. The Bib. idea does not stand alone like an island in mid-ocean, but is rather the light of life which radiates out in other religions with varying degrees of purity.

It is not the purpose of this article to deal with the problem of the philosophy of religion, but to give an account of the idea of God as it is developed, and within a limited area of thought. The absence of a final definition will present no practical difficulty, because the denotation of the term God is clear enough; it includes everything that is or has been an object of worship; it is its connotation that remains a problem for speculation.

A third class of definition demands some attention, because it raises a new question, that of the knowledge or truth which any idea of God may be said to represent. For Herbert Spencer’s definition of God may be taken as representative: God is the unknown and unknowable cause of the universe, “an inscrutable power manifested through all things” (First Principles, V, 31). This means that there can be no definition of the idea of God, because we can have no idea of Him, no knowledge “in the strict sense of knowing.” For the present purpose it might suffice for an answer that idea of God actually exist; that they can be defined and are more definable, because fuller and more complex, the higher they rise in the scale of religions; that they can be gathered from the folklore and traditions of the lower races, and from the sacred books and creeds of the higher religions. But Spencer’s view means that, in so far as the ideas are definable, they are not true. The more we define, the more fictitious becomes our subject-matter. While nothing is more certain than that God exists, His being is to human thought utterly mysterious and inscrutable. The variety of ideas might seem to support this view. But variety of ideas has been held of every subject that is known, as witness the progress of science. The variety proves nothing.

And the complete abstraction of thought from existence cannot be maintained. Spencer himself does not succeed in doing it. He says a great many things about the “unknowable” which implies an extensive knowledge of Him. The traditional
4. Ethnic

(1) Animism is the name of a theory which comprehends the oldest (and perhaps the earliest) forms of religion, and also the principle of all religion, as the belief in the ubiquity of souls, or the spirit, which "are held to affect or control the events of the material world, to exercise and to hinder their course and behavior, and it holds that they hold intercourse with men, and receive pleasure or displeasure from human actions, the belief in the existence of gods nad demons, and it might almost be said, inevitably, sooner or later, to active reverence."

(2) Fetishism is sometimes used in a general sense for "the view that the fruits of the earth and things in general are divine, or animated by powerful spirits" (J. G. Frazer, Adonis, Attis, Osiris, 254); or it may be used in a more restricted sense of the belief that "spirits take up their abode, either temporarily or permanently, in some object...and this object, as endowed with higher power, is then worshipped" (F. Tiele, "The History of Religion," 9).

5. Ideology is a term of still more definite significance. It means that the object is at least selected, as being the permanent habituation or symbol of the deity; and, generally, it is marked by some degree of human workmanship, designed to enable it to be more adequately to represent the deity. It is not to be supposed that men ever worship mere "stocks and stones." but they address their worship to objects, whether fetishes or idols, as being the abodes or images of the deity. It is a natural and common idea that the spirit has a form similar to the visible object in which it dwells. Paul reports that the heathen were not more accurate or correct in the heavenliness when he said, "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man" (Col. 2:18).

6. Polytheism. The belief in many gods, and the worship of them, is an attitude of soul compatible with Animism, Ideology, or Fetishism, may be independent of them all. The term Polytheism is more usual, however, to designate the worship of a finite number of well-defined deities, whether regarded as pure disembodied spirits, or as residing in the greater objects of Nature, such as planets or mountains, or as symbolized by images "graven by art and device of man." In ancient Greece or modern India the great gods are well defined, named and venerable, and it is clearly understood that, though they may be symbolized by images, they dwell apart in a spiritual realm above the rest of the world.

7. Monotheism. There is, however, a tendency, both in individuals and in communities, even where many gods are believed to exist, to set one god above the others, and to confine worship in the gods alone. "The monothestic tendency exists among all peoples, after they have reached a certain level of culture. There is a difference in the degree in which this tendency is emphasized, but whether we turn to Babylonia, Egypt, India, China, we find it everywhere" (Jastrow, The Study of Religion, 76). This attitude of mind has been called Henotheism or Monolatry — the worship of one God confined to the existence of many. This tendency may be governed by metaphysical, or by ethical, or by sentimental reasons, or by personal attachment to one political or moral rule.

8. Pantheism. Where the former principle predominates, Polytheism merges into Pantheism, as is the case in India, where Brahma is not only the supreme, but the only God. In that case the gods are but different manifestations of his manifestation. But, in India, the vanquished gods have had a very complete revenge upon their vanquisher, for Brahma has become so abstract and remote that worship is mainly given to the other gods, who are forms of him. Monolatry has been described as a less thorough application of it, may take the opposite line toward Shiva, and may produce similar results. The Supreme Being, who is the ultimate reality and power of the universe, may be conceived in so vague and abstract a manner, he may be so regarded, that it becomes a practical necessity to interpose between him and man, to produce similar results as objects of worship. In ancient Greece, Necessity, in China, Tien or Heaven, were the Supreme Beings; but in a more simple and fewer gods were worshipped. The angels of Zoroastrianism, Judaism and Mohammedism all venerate the same Supreme Being, an immediate and personal, but not a universal, concept. This tendency, Pantheism, where, though they have had considerable vogue as philosophical theories, have proved unstable and impossible as a form of worship, if they have invariably reverted to some kind of polytheism and idolatry, which seems to indicate that they are false processes of the historic tendency.

9. Monotheism, ethical and personal: One further principle may combine with Monolatry to produce a stable Monotheism, that is the conception of God as the judge in moral relations, the cause of all things, but whose nature and works are not the objects of worship. In this conception of God, man becomes to be venerated as supreme and unique. The heathen conception, by other beings called gods, are the ultimate, but they survive for us; while their power is based of all the attributes of deity when they are to be seen by inferior or opposed to the God who rules in conscience. Not only are they not worshipped, but their worship by others comes to be regarded as immoral and useless. The ethical factor of the monotheistic conception of God determines it from diverging into Pantheism or Deism and thus reverting into a personal and individual God necessarily involves His personality, His transcendence as distinct from the world and above it, and also His intimate and personal relation with man. If He is not venerated and the angel host. A thoroughly moralized conception of God emerges first in the OT where it is the prevailing type of thought.

II. The Idea of God in the OT—Any attempt to write the whole history of the idea of God in the OT would require a preliminary study of 1. Course of the development in the literary and historical character of the documents, which lies beyond the scope of this article and the province of the New Testament study. There are no systematic statement of the doctrine of God, or even a series of statements that need only to be collected into a consistent conception. The OT is the record of a rich and varied life, extending over more than a thousand years, and the ideas that ruled and inspired that life must be largely inferred from the deeds and institutions in which it was realized; nor was it stationary or all at one level. Nothing is more obvious than that revelation in the OT has been progressive, and that the idea of God it conveys has undergone a development. Certain well-marked stages of the development can be easily recognized, without entering upon any detailed criticism. There can be no serious question that the age of the Exoduses, the Chaldean and the personal reality of Moses, witnessed an important new departure in Heb religion. The most ancient traditions declare (perhaps not unanonymously) that God was then first known to Israel under the personal name of Jehovah (Yahweh). In this demand for personal reason, or by personal attachment to one political or moral rule.

10. Pantheism. Where the former principle predominates, Polytheism merges into Pantheism, as is the case in India, where Brahma is not only the supreme, but the only God. In that case the gods are but different manifestations of his manifestation. But, in India, the vanquished gods have had a very complete revenge upon their vanquisher, for Brahma has become so abstract and remote that worship is mainly given to the other gods, who are forms of him. Monolatry has been described as a less thorough application of it, may take the opposite line toward Shiva, and may produce similar results. The Supreme Being, who is the ultimate reality and power of the universe, may be conceived in so vague and abstract a manner, he may be so regarded, that it becomes a practical necessity to interpose between him and man, to produce similar results as objects of worship. In ancient Greece, Necessity, in China, Tien or Heaven, were the Supreme Beings; but in a more simple and fewer gods were worshipped. The angels of Zoroastrianism, Judaism and Mohammedism all venerate the same Supreme Being, an immediate and personal, but not a universal, concept. This tendency, Pantheism, where, though they have had considerable vogue as philosophical theories, have proved unstable and impossible as a form of worship, if they have invariably reverted to some kind of polytheism and idolatry, which seems to indicate that they are false processes of the historic tendency.

II. The Idea of God in the OT—Any attempt to write the whole history of the idea of God in the OT would require a preliminary study of 1. Course of the development in the literary and historical character of the documents, which lies beyond the scope of this article and the province of the New Testament study. There are no systematic statement of the doctrine of God, or even a series of statements that need only to be collected into a consistent conception. The OT is the record of a rich and varied life, extending over more than a thousand years, and the ideas that ruled and inspired that life must be largely inferred from the deeds and institutions in which it was realized; nor was it stationary or all at one level. Nothing is more obvious than that revelation in the OT has been progressive, and that the idea of God it conveys has undergone a development. Certain well-marked stages of the development can be easily recognized, without entering upon any detailed criticism. There can be no serious question that the age of the Exoduses, the Chaldean and the personal reality of Moses, witnessed an important new departure in Heb religion. The most ancient traditions declare (perhaps not unanonymously) that God was then first known to Israel under the personal name of Jehovah (Yahweh). In this demand for personal reason, or by personal attachment to one political or moral rule.
their king, who ruled over their destinies in their new heritage. But the settlement of Jeh in Canaan, like that of His people, was challenged by the native gods and their peoples. In the 9th cent. we see the war against Jeh carried into His own camp, and Baal-worship attempting to set itself up within Israel. His prophets therefore assert the sole right of Jeh to the worship of His people, and the great prophets of the 8th cent. base their attacks on His moral transcendent. Thus they at once reveal new depths of His moral nature, and set His uniqueness and supremacy on higher grounds. During the exile and afterward, Israel’s outlook broadens by contact with the great world; it draws out the logical implications of ethical monotheism into a theology at once more universalistic and abstract. Three fairly well-defined periods thus emerge, corresponding to three stages in the development of the OT idea of God: the pre-prophetic period governed by the Mosaic conception, the prophetic period during which ethical monotheism is firmly established, and the post-exilic period with the rise of abstract monotheism. But even in taking these large and obvious divisions, it is necessary to bear in mind the philosopher’s maxim, that “things are not cut off with a hatchet.” The most characteristic ideas of each period may be described within their period; but it should not be assumed that they are altogether free from interaction; and, in particular, it should not be supposed that ideas, and the life they represent, did not exist before they emerged in the clear witness of history. Mosaism had undoubtedly its antecedents in the life of Israel; but any attempt to define them by the native a very morass of conjectures and hypotheses, archaeological, critical and philosophical; and any results that are thus obtained are contributions to comparative religion rather than to theology.

Religious experience must always have had an inward and subjective aspect, but it is a long and difficult process to translate the objective language of ordinary life for the uses of subjective experience. “Men look outward before they look inward.” Hence we find that men express their consciousness of God in the earliest periods in language borrowed from the visible and objective world. It does not strike them that God is in a secret way, because they speak of Him in the language of the senses, which alone was available for them. On the other hand, thought is never entirely independent of language, and the degree in which men use sensing-language may give of spiritual facts varies with different persons.

(1) The face or countenance (pānām) of God is a natural expression for His presence. The place where God is seen is called Peniel, the face of God (Gen 32:30). The face of Jeh is His people’s blessing (Nu 6:25). With His face (RV “presence”) He brought Israel out of Egypt, and His face (RV “presence”) goes with them to Canaan (Ex 33:14). To be alienated from God is to be hid from His face (Gen 4:14), or God hides His face (Dt 31:17,18; 32:20). In contrast with this idea is said elsewhere that man cannot see the face of God and live (Ex 33:20; of Dt 5:24; Jgs 6:22; 13:22). In these later passages, “face” stands for the entire being of God, as distinguished from what man may know of Him. This phrase and its cognates emphasize also that fear of God, which shrinks from His majesty even while approaching Him, which enters into all worship.

(2) The voice (šāq) and word (dāḇāq) of God are forms under which His communion with man is communicated from the earliest days to the latest. The idea ranges from that of inarticulate utterance (1 K 19:12) to the declaration of the entire law of conduct (Dt 5:22-24), to the message of the prophet (Isa 2:1; Jer 1:2) and the personalization of the whole counsel and action of God (Ps 106:19; 147:18,19; Hos 6:5; Isa. 40:8).

(3) The glory (kāḇḇāḏōṯ) of God is both a peculiar physical phenomenon and the manifestation of God in His works and providence. In certain passages in Ex (ascribed to the PC), the glory is a bright light, “like devouring fire” (24:17); it fills and consecrates the tabernacle (29:43; 40:34,35) and it is reflected as beams of light in the face of Moses (34:29). In Ex, it is a frequent term for the prophet’s presence. It is, however, rare in a physical sense, as of a rainbow (1:28; 10:4; 43:2). In another place, it is identified with all the manifested goodness of God, and is accompanied with the proclamation of His name (Ex 33:17-23). Two passages in Isa seem to combine under this term the idea of a physical manifestation with that of God’s effective presence in the world (3:8; 6:3). God’s presence in creation and history is often expressed in the Ps as His glory (19:1; 57:5.11; 63:2; 97:6). Many scholars hold that the idea forms the core of the earliest form, and that the physical meaning is quite late. It would, however, be contrary to all analogy, if such phenomena as rainbow and lightning had not first impressed the primitive mind as manifestations of God.

(4) The angel (mālāḵū) of God or of Jeh is a frequent mode of God’s manifestation of Himself in human form, and for occasionable purposes. It is a primitive conception, and its exact relation to God, or its likeness to the angel, is more difficult to determine. In some passages, it is assumed that God and His angel are the same being, and the names are used synonymously (as in Gen 16:7ff; 22:15,16; Ex 3:2,4; Jgs 2:4.5); in other passages they are distinguished, and a duum comes into varying degrees of differentiation (Gen 18; 24:10; Ex 23:21; 33:23; Jgs 13:8,9). But everywhere, it fully represents God as speaking or acting for the time being; and it is to be distinguished from the subordinate and intermediate beings of later theology. Its identification with the Messiah and the Logos is only true in the sense that these later terms are more definite expressions of the idea of revelation, which the angel represented for primitive thought.

(5) The spirit (rāḇḥ) of God in the earlier period is a form of His activity, as it moves warrior and prophet to act and to speak (Jgs 6:34; 13:25; 1 S 10:10), and it is in the prophetic period that it becomes the organ of the communication of God’s thoughts to men. See Holy Spirit.

(6) The name (šēm) of God is the most comprehensive and frequent expression in the OT for His self-manifestation, for His person as it may be known to men. The name is something visible or audible which represents God to men, and which, therefore, may be said to do His deeds, and to stand in His place, in relation to men. God reveals Himself by making known or proclaiming His name (Ex 6:3; 33:19; 34:6). His self-manifestation and authority from His name (Ex 3:13,15; 1 S 17:45). To worship God is to call upon His name (Gen 12:8; 13:4; 21:33; 26:25; 1 K 18:24-26), to fear it (Dt 5:28), to praise it (2 S 22:50; Ps 7:17; 84:6), to glorify it (Ps 86:9). It is wicked to take God’s name in vain (Ex 20:7,9) to profane and blaspheme it (Lev 8:21; 24:16). God’s dwelling-place is the place where He chooses to “cause His name to dwell” (2 S 7:8; 1 K 8:2; 5:35; 8:16-19; 18:32; Dc 12:11-13). God’s name defends Himself (Ps 20:1; 20:27). His name’s sake He will not forsake them (1 S 12:22), and if they perish, His name cannot remain (Josh 7:9). God is known by different names, as express-
ing various forms of His self-manifestation (Gen 16:13; 17:1; Ex 3:6; 34:6). The name even confers its revelation-status upon the angel (Ex 2:20-23). All God's names are, therefore, significant for the revelation of His being.

(7) Occasional forms.—In addition to these more or less fixed forms, God also appears in a variety of exceptional or occasional forms. In Nu 12:6-8, it is said that Moses, unlike others, used to see the form (‘mĕnāk) of Jeh. Fire, smoke and cloud are frequent forms or symbols of God's presence (e.g. Gen 15:17; Ex 3:2-4; 19:18; 24:17), and notably (‘הָיָה, 'ehyeh, "I am, that I may be") and its pillar of fire by night" (Ex 13:21). According to other names, the cloud rested upon the tabernacle (Ex 40:34), and in it God appeared upon the ark (Lev 16:2). Extraordinary occurrences or miracles are, in the early period, frequent signs of the power of God (Ex 7:11; 1 K 17:11).

The questions of the objectivity of any or all of these forms, and of their relation to the whole Divine essence raise large problems. OT thought had advanced to the point of identifying God with the phenomena, but we should not read into its figurative language the metaphysical distinctions of a Gr-Christian theology.

All the names of God were originally significant of His character, but the derivatives, and therefore the original meanings, of several have been lost, and new meanings have been found for them.

3. The Names of God

(1) Generic names.—One of the oldest and most widely distributed terms for Deity known to the human race is 'El, with its derivations 'Ĕlīm, 'Ĕlōhīm and 'Ĕloah. Like theos, Deus and God, it is a generic term, including every member of the class deity. It may even denote a position of honor and authority among men. Moses was 'Ĕlōhīm to Pharaoh (Ex 7:1) and to Aaron (Ex 4:16; cf Jgs 5:4; 1 S 2:25; Ex 21:5-6; 22:7f; Ps 58:11; 82:1). It is, therefore, a general term expressing majesty and authority, and it only came to be used as a proper name for Israel's God in the later period of abstract monotheism when the old proper name Jehovah was held to be too sacred to be uttered. The meaning of the root 'Ĕl, and the exact relation to it, and to one another, of 'Ĕlōhīm and 'Ĕloah, lie in complete obscurity. By far the most frequent form used by OT writers is the pl. 'Ĕlōhīm, but they use it regularly with sing. vbs. and it is singular in use. Several exegetical speculations have been offered of this usage of a pl. term to denote a sing. idea—that it expresses the fulness and manifoldness of the Divine nature, or that it is a pl. of majesty used in the manner of royal persons, or even that it is an early imitation of the Trinitarian; other cognate expressions are found in Gen 1:26; 3:22; 1 K 22:19f; Isa 6:8. These theories are, perhaps, too ingenuous to have occurred to the early Heb mind, and a more likely explanation is, that they are survivals in language of a polytheistic stage of thought. In the OT they signify only the general notion of Deity.

(2) Attributive names.—To distinguish the God of Israel as supreme from others of the class 'Ĕlōhīm, certain qualifying appellations are often added. 'El 'Ĕlōyān designates the God of Israel as the highest, the most exalted, among the 'Ĕlōhīm (Gen 14:18-20); so do Jehovah (Ps 7:17) and 'Ĕlōyān alone, often in Ps and in Isa 14:14. 'Ĕl Shaddāy, or Shaddāy alone, is a similar term which describes the strength of some tradition is tr. "God Almighty"; but its derivation and meaning are quite unknown. According to Ex 6:3 it was the usual name for God in patriarchal times, but other traditions in the Pent seem to have no knowledge of this.

Another way of designating God was by His relation to His worshippers, as God of Abraham, Isaac and Jacob (Gen 24:12; 26:24); "God of the Canaanites," of the Hebrews (Ex 3:18), and of Israel (Gen 33:20).

Other names used to express the power and majesty of God are čât, "Rock" (Dt 32:18; Isa 30:20); 'dškr (str dr 'dškr), "the Strong One" (Gen 49:24; Isa 1:24; Ps 132:2); melēk, "King"; 'dšōhn, "lord," and 'dšōhnyāy, "my lord" (Ex 23:17; Isa 10:16:33; Gen 18:27; Isa 6:1). Also bu'āl, "proprietor" or "master," may be inferred as a designation once in use, since it appears in such Heb terms as Je무ルbbaal and Ish-baal. The last three names describe God as a Master to whom man stands in the relation of a servant, and they tended to fall into disuse as the necessity arose to differentiate the worship of Jehovah from that of surrounding nations.

A term of uncertain meaning is Yāhweh or 'Ĕlōhīm čôb'dāth, "Jehv" or "God of hosts." In Heb usage "host" might mean an army of men, or the stars and the angels—which, apart or in conjunction, made up the host of heaven. God of Hosts in early times meant the war god who led the armies of Israel (1 S 4:4; 2 S 7:8). In 1 S 17:45 this title stands in parallelism with "the God of the armies of Israel." It is the title of the God of Hosts in Ex 15:14. In the Prophets, where the term has become a regular appellation, it stands in relation to every form of the power and majesty, physical and moral, of God (e.g. Isa 2:12; 6:1-5; 10:20-33). It stands in parallelism with Isaiah's peculiar title, the Holy One of Israel (Isa 5:16:24). It has, therefore, been thought that it refers to the host of heaven. In the Prophets it is practically a proper name. Its original meaning may well have been forgotten or dropped, but its new special significance was "attached to the word 'hosts." The general meaning of the whole term is well expressed by the LXXX tr, kários pantocratór, "Lord Omnipotent."

(3) Jehovah (Yāhweh).—This is the personal proper name par excellence of Israel's God, even as Chemosh was that of the god of Moab, and Dagon that of the god of the Phils. The original meaning and derivation of the word are unknown. The variety of modern theories about its etymology, particularly, several derivations are possible, but that the meanings attached to any one of them have been imported and imposed upon the word. They add nothing to our knowledge. The Hebrews themselves connected the word with the verb "to be," and Ex 3:14 Jehovah is explained as equivalent to 'ēyeḥ, which is a short form of 'ēyeḥ 'âšer 'ēyeḥ, tr2 in RV "I am that I am." This has been supposed to mean "self-existence," and to represent God as the Absolute. Such an idea, however, would be a metaphysical abstraction, not only impossible to the time at which the name originated, but alien to the Heb mind at any time. And the imperfect 'ēyeḥ is more accurately tr2 I will be, a Sem idiom, and it is "all that is necessary as the occasion will arise," a familiar OT idea (cf Isa 7:4; Ps 23).

This name was in use from the earliest historical times till after the exile. It is found in the most ancient lit. According to Ex 3:15f, and esp. 6:2-3, it was first introduced by Moses, and was the medium of a new revelation of the God of the fathers to the children of Israel. But in parts of Gen it is represented as being in use from the earliest times. Theories that derive it from Egypt or Assyria, or that trace it etymologically with Jove or Zeus, are supported by no evidence. We have to be content either to say that Jehovah was the tribal God of Israel from time immemorial, or
to accept a theory that is practically identical with that of Ezekiel, it was adopted through Moses from the Midianite tribe into which he married. The Kenites, the tribe of Midianites related to Moses, dwelt in the neighborhood of Sinai, and attached themselves to Israel (Jgs 1 6; 4 11). A few passages suggest that Sinai was the original home of Jeh (Jgs 6 4-5; Dt 33 2). But there is no direct evidence bearing upon the origin of the worship of Jeh: to us He is known only as the God of Israel.

(i) Jeh alone was the God of Israel.—Jeh's theology consists essentially of the doctrine of Jeh and its implications. The teachers and leaders of the people at all times worshiped and enjoined the worship of Jeh alone. Conceptions "It stands out as a prominent and of Jeh incontestable fact, that down to the reign of Ahab . . . no prominent man in Israel, with the doubtful exception of Solomon, known by name and held up for condemnation, worshipped any other god but Yahveh. In every national and individual crisis, in all times of danger and of war, it was Yahveh and Yahveh alone who was invoked to give victory and deliverance" (Montefiore, Hübbert Lectures, 21). This is more evident in what is, without doubt, very early lit., even in later writings (e.g. Jgs 6 6; Dt 33 2; Am 3 2). The isolation of the desert was more favorable to the integrity of Jeh's sole worship than the neighborhood of powerful peoples who worshipped many other gods. Yet that early religion of Jeh can be called monotheistic only in the light of the end it realized, for in the course of its development it had to overcome many limitations.

(a) The early worship of Jeh did not exclude belief in the existence of other gods. As other nations believed in the gods of Jeh (1 S 4 2; 2 K 17 27), so Israel did not doubt the reality of other gods (Jgs 11 24; Nu 21 29; Mic 4 5). This limitation involved two others: Jeh is the God of Israel only; with them alone He makes a COVENANT (q.v.) (Gen 16 18; Ex 6 4; 2 K 17 34-35), and their worship only He seeks (Dt 4 32-37; 32 9; Am 3 2). Therefore He works, and can be worshipped only within a certain geographical area. He may have been associated with His original home and later nation in Canaan (Jgs 5 4; Dt 33 3; 1 K 18 19), but gradually His home and that of His people became identical (1 S 26 19; Hos 9 3; Isa 14 22-25). Even after the departure of the ten tribes, Canaan remains Israel's (2 K 14 24-25). The Canaanites are, therefore, more properly described as Monolatrist or Monotheists than as Monotheists. It is characteristic of the religion of Israel (in contrast with, e.g. thought) that it arrived at absolute Monolatry along the line of moral and religious experience, rather than by that of rational insight. Even while they shared the common Sem belief in the reality of other gods, Jeh alone had for them "the value of God."

(b) It is necessary to distinguish between the teaching of the religious leaders and the belief and practice of the people generally. The presence of a higher religion never wholly excludes superstitious practices. The use of Teraphim (Gen 31 30; 1 S 19 13-16; Hos 3 4), Ephod (Jgs 18 17-20; 1 S 23 9-10; 30 7), Urim and Thummim (1 S 28 6; 14 40, LXX), for the purposes of magic and divination, to obtain oracles from Jeh, was quite common in Israel. Necromancy was practised early and late (1 S 25 7 ff.; Isa 8 19; Dt 18 10, 11). Sorcery and witchcraft were not unknown, but were definitely condemned (Jgs 5 19; 1 S 28 3). The burial places of ancestors were held in great veneration (Gen 35 20; 50 13; Josh 24 30). But these facts do not prove that Jeh religion was animistic and polytheistic, any more than similar phenomena in Christian lands would justify such an inference about Christianity.

(c) Yet the worship of Jeh maintained and developed its monotheistic principle only by overcoming several hostile tendencies. The Baal-worship of the Canaanites and the cults of other neighboring tribes proved a strong attraction to the mass of Israelites (Jgs 2 13; 3 7; 8 33; 10 10; 1 S 8 8; 12 10; 1 K 11 5-33; Hos 2 5-17; Ex 20, 20 5; 22 20; 34 16.17). Under the conditions of life in Canaan, the sole worship of Jeh was in danger of modification by three tendencies, coordination, assimilation and disintegration.

(iii) When the people had settled down in peaceful relations with their neighbors, and began to have commercial and diplomatic transactions with them, it was inevitable that they should render their neighbor's gods some degree of reverence and worship. Courtesy and friendship demanded as much (cf. 2 K 5 18). When Solomon had contracted many foreign alliances by marriage, he was also bound to admit foreign worship into Israel (1 K 11 5). But Ahab was the first king who tried to set up the worship of Baal, side by side with that of Jeh, as the national religion (1 K 18 19). Elijah's stand and Jehu's revolution gave its death blow to Baal-worship and vindicated the monotheistic principle of Jeh's allegiance. The prophet was defending the old religion and Ahab was the innovator; but the conflict and its issue brought the monotheistic principle to a new and higher level. The supreme, relentless and inalienable authority of Jeh was a natural monopoly into a conscious and moral adherence to Jeh alone (1 K 18 21.39).

(ii) But to repudiate the name of Baal was not necessarily to be rid of the influence of Baal-worship. The ideas of the heathen religions survived in a more subtle way in the worship of Jeh Himself. The change from the nomadic life of the desert to the agricultural conditions of Canaan involved some change in religion. Canaan, the God of flocks and wars, had to be recognized as the God of the vintage and the harvest. That this development occurred is manifest in the character of the great religious festivals. "Three times thou shalt keep a feast unto me in the year. The feast of unleavened bread shalt thou keep in the beginning of spring in the year. Thou shalt bring the first-fruit of thy labors, which thou sowest in the field: and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field" (Ex 23 16). The second and the third, obviously, and the first probably, were agri-cultural festivals, which could have no meaning in the desert.

Israel and Jeh together took possession of Canaan. To doubt that would be to admit the claims of the Baal-worship; but to assert it also involved some danger, because it was to assert certain similarities between Jeh and the Baalim. When those similarities were embodied in the national festivals, they loomed very large in the eyes and minds of the mass of the people (W. R. Smith, Prophets of Israel, 49-57). The danger was that Israel should regard Jeh, like the Baals of the country, as a Nature-god, and, by local necessity, a national god, who gave His people the produce of the land and protected them from their enemies, and in return received from them such gifts and sacrifices as corresponded to His nature. From the appearance in Israel, and among Jeh worshippers, of such names as Jeru-baal, Esh-baal (son of Saul) and Beeliah (son of David, 1 Ch 14 7), it has been inferred that Jeh was called Baal, and there is ample evidence that this was the case of the Canaanite Baalim. The bulls raised by Jeroboam (1 K 12 26 ff.) were symbols of Jeh, and in Judah the Canaan-
ite worship was imitated down to the time of Asa (1 K 14 22-24; 15 12.13). Against this tendency above all, the great prophets of the 8th cent. contended. Israel worshipped Jeh as if he were one of the Baalim, and Hosea calls it Baal-worship (Hos 2 3; Am 2 8; Isa 1 10-13). Jeh was conceived as one of the Baalim or Masters of the land, he became, like them, subject to disintegration into a number of local deities. This was probably the gravenom of Jeroboam's sin in the eyes of the "Deuteronomist" historian. In setting up separate sanctuaries, he divided the worship, and, in effect, the godhead of Jeh. The localization and naturalization of Jeh, as well as His assimilation to the Baalim, all went together, so that we read that even in Judah the number of gods was according to its cities (2 K 20; 11 13). The vindication of Jeh's moral supremacy and spiritual unity demanded, among other things, the unification of His worship in Jerusalem (2 K 23). As one respect the religion of Jeh successfully resisted the influence of the heathen cults. At no time was Jeh associated with a goddess. Although the corrupt sensual practices that formed a large part of heathen worship also entered into Israel's worship, Jeh's mention as such is certainly regarded as exceptional (Jgs 11 30-40). Perhaps it is rightly regarded as a unique "survival." Then the story of the sacrifice of Isaac, while reminiscent of an older practice, represents a more advanced view. Jeh's sacrifice, though not demanded, is not abhorrent to Jeh (Gen 22). A further stage is represented where Ahas' sacrifice of his son is condemned as an "abomination of the nations" (2 K 16 3). The belief's centering in Jeh that they are condemned by the prophets as a late and foreign innovation which Jeh had not commanded (Jer 7 31; Ezek 16 20). Other cases, such as the execution of the chiefs of Shittim (Nu 25 4), and of Saul's son "before Jeh" (2 S 21 9), and the Babel ban, by which whole communities were devoted to destruction (Jgs 21 10; 1 S 15), while they show a very inadequate idea of the sacredness of human life, are not sacrifices, nor were they demanded by Jeh's worship. They were condemned by the prophets as a violation of the law, and as such have no moral right. Jeh's religion had not yet abolished.(2) The nature and character of Jeh are manifested in His activities. The OT makes no statements about the essence of God; we are left to infer it from his action in Nature and history and from His dealing with men.

(a) In this period, His activity is predominantly national. As Israel's Deliverer from Egypt, "Jeh is a man of war" (Ex 15 3). An ancient account of Israel's journey to Canaan is called the "book of the Wars of Jeh" (Nu 21 14). By conquest in war He gave His people their land (Jgs 5; 2 S 5 24; Deut 33 27). He is, therefore, more concerned with men and nations, with the moral, than with the physical world.

(b) Even His activity in Nature is first connected with His martial character. Earth, stars and rivers come to His battle (Jgs 5 20-21). The forces of Nature do oblige of Israel's Deliverer from Egypt, "Jeh is a mighty man of war" (Ex 14 15). The moral power shines in the sun and moon to stand while He delivers up the Amorites (Josh 10 12). Later, He employs the forces of Nature to chastise His people for infidelity and sin (2 S 24 15; 1 K 17 1). Amos declares that His moral rule extends to other nations and that it determines their destinies. In harmony with this idea, great catastrophes like the Deluge (Gen 7) and the overthrow of the Cities of the Plain (Gen 19) are ascribed to His moral will. In the same pragmatic manner the oldest creation narrative describes His creating man to rule over the world as He needed (Gen 2), but as yet the idea of a universal cause had not emerged, because the idea of a universe had not been formed. He acts as one of great, but limited, power and knowledge (Gen 11 5-8; 18 20). The more universal conception of Gen 1 belongs to the same stratum of thought as Second Isa. At every stage of the OT the metaphysical perfections of Jeh follow as an inference from His ethical preeminence.

(3) The most distinctive characteristic of Jeh, which finally renders His teaching and His religion absolutely unique, was the moral factor. In saying that Jeh was a moral God, it is meant that He acted by free choice, in conformity with ends which He set to Himself, and which He also imposed upon His worshippers as the law of conduct.

(a) The most essential condition of a moral nature is found in His vivid personality, which at every stage of His self-revelation shines forth with an intensity that might be called aggressive. Divine personality is never expressly defined or named in the OT; but nowhere in the history of religion are they more clearly asserted. The modes of their expression are, however, qualified by anthropomorphisms, by limitations, moral and physical. Jeh as Judge (Ex 20 5; Deut 5 9; 6 15), His wrath and anger (Ex 32 10-12; Deut 7 4) and His inviolable holiness (Ex 19 21-22; 1 S 6 19; 2 S 6 7) appear sometimes to be irrational and immoral; but they are the assertion of His individuality, in so far as He distinguishes Himself from all else, in the moral language of the time, and are the conditions of His having any moral nature whatever. Likewise, He dwells in the tabernacle and moves from it (Jgs 6 5); men may see Him in visible form (Ex 24 10; Num 12 8): He is always represented as having organs like those of the human body, arms, hands, feet, mouth, eyes and ears. By such sensuous and figural language, Jehovah teaches us, "It is possible for a personal God to make Himself known to men.

(b) The content of Jeh's moral nature as revealed in the OT developed with the growth of moral ideas. Though His activity is most predominantly martial, it is most probably, in its savage customs connected with tribal unity, which the higher morality of Jeh's religion had not yet abolished. The moral law stands in the OT, developed with the growth of moral ideas. Though His activity is most predominantly martial, it is most probably, in its savage customs connected with tribal unity, which the higher morality of Jeh's religion had not yet abolished. The moral law stands in the OT, developed with the growth of moral ideas. Though His activity is most predominantly martial, it is most probably, in its savage customs connected with tribal unity, which the higher morality of Jeh's religion had not yet abolished.
life to the religious idea, he may have taught them too that murder and theft, adultery and false witness, were abhorred and forbidden by their God' (Montefiore, Hibbert Lectures, 397). The moral teaching of the OT effected the transition from the national and collective to the individual and personal relation with Jeh. The most fundamental defect of Jeh's morality was that its application was confined within Israel itself and did little to determine the relation of the Israelites to people of other nations; and this limitation was bound up with Monotheism, the idea that Jeh was God of Israel alone. The consequence of this national conception of Jeh was that there was no religious and moral bond regulating the conduct of the Hebrews with men of other nations. Conduct which between fellow-Hebrews was offensive in Jeh's eyes was inoffensive when practised by a Hebrew toward one who was not a Hebrew (Dt 23 19f). . . . In the latter case they were governed purely by considerations of expediency. This ethical limitation is the real explanation of the 'spoilings of the Egyptians' (Ex 11 23) (G. Buchanan Gray, The Divine Directive of Israel, 46, 48). The first line of advance under the teaching of the prophets was to expand and deepen the moral demands of Jeh. So they removed at once the ethical and the theological limitations of the earlier view. But they were conscious that they were only developing elements already latent in the character and law of Jeh. Two conditions called forth and determined the message of the 8th-cent. prophets—the degradation of morality and religion at home and the external threats of invasion. Jeh and Judah of God in 5. The Idea the growing danger to Israel and Judah from the all-victorious Assyrian. With the Prophetic Period one voice the prophets declare and condemn the moral and social iniquity of Israel and Judah (Hos 4 1; Am 4 1; Isa 1 21-23). The worship of Jeh had been assimilated to the heathen religions around (Am 2 8; Hos 3 1; Isa 30 22). A time of prosperity had produced luxury, license and an easy security, depending upon the external bonds and ceremonies of religion. In the threatening attitude of Assyria, the prophets see the complement of Israel's unfaithfulness and sin, this the cause and that the instruments of Jeh's anger (Isa 10 5-6). (1) Righteousness.—These circumstances forced into the forefront of Jeh's thought of righteousness of Jeh. It was an original attribute that had appeared even in His most martial acts (Jgs 5 4; 1 S 12 7). But the prophet's interpretation of Israel's history revealed its content on a larger scale. Jeh was not like the gods of the heathen, bound to the purposes and fortunes of His people. Their relation was not a natural bond, but a covenant of grace which He freely bestowed upon them, and He demanded as its condition, loyalty to Himself and obedience to His law. Impending calamities were not, as the naturalistic conception implied, due to the inpen- tence of Jeh against the Assyrs gods (Isa 31 1), but the judgment of God, whereby He applied impartially to the conduct of His people a standard of righteousness, which He both had in Himself and declared in the growing upon them. The prophets did not at first so much transform the idea of righteousness, as assert its application as between the people and Jeh. But in doing that they also rejected the external views of its realization. It consists not merely in the unloaehorfulness of their own best instincts, but to do justly, and to love kindness, and to walk humbly with thy God?" (Mic 6 8). And it tends to become of universal application. Jeh will deal as a righteous judge with all nations, including Israel, and Israel as the covenant people bears the greater respon-sibility (Am 1 3). And a righteous judge that metes out even justice to all nations will deal similarly with individuals. The ministry of the prophets produced a vivid consciousness of the personal and individual relation of men to God. The prophets themselves were not members of any class, no worker or school or profession, but men impelled by an inner and individual call of God, often against their inclination, to proclaim an unpopular message (Am 7 14:5; Is 6; Jer 1 6-9; Ezek 3 14). Jeremiah and Ezekiel in terms announced the old idea of collective responsibility (Jer 31 29 f; Ezek 18). Thus in the prophets' application of the idea of righteousness to their time, two of the limitations adherring to the idea of God, at least in popular religion hitherto, were transcended. Jeh's rule is no longer limited to Israel, nor concerned only with the nation as a collective whole, but He deals impartially with every individual and nation alike. Other limitations also disappear. His anger and wrath, that once appeared irrational and unjust, now become the intensity of His righteousness. Nor is it merely forensic and retributive righteousness. It is rather a moral end, a chief good, which He may realize by loving-kindness and mercy and forgiveness however much as by His law and terror. Jeh thought knew no opposition between God's righteousness and His goodness, between justice and mercy. The covenant of righteousness is like the relation of husband to wife, of father to child, of loving-kindness and everlasting love (Hos 11 1; 11 4; Isa 1 18; 30 18; Mic 7 18; Isa 43 4; 54 8; Jer 31 3 f; 34; 9 24). The stirring events which showed Jeh's independence of Israel revealed the fulness of grace that was always latent in His relation to His people (Gen 33 15; 2 S 20 3). It was enshrined in the Decalogue (Ex 20 6), and proclaimed with incomparable grandeur in what may be the most ancient Mosaic tradition: "Jeh, Jeh, a God gracious, slow to anger and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin" (Ex 34 6 7). (2) The holiness of Jeh in the Prophets came to have a meaning distinct from His righteousness. As an idea more distinctly religious and exclusively applied to God, it was subject to greater changes of meaning with the development and de-gradation of religion. It was applied to anything withdrawn from common use to the service of religion—utensils, places, seasons, names. Originally it was so far from the moral meaning it now has that it was used of the "sacred" prostitutes who ministered to the licentiousness of Canaanitish worship (De 23 18). Whether or not the root-idea of the word was "separateness," there is no doubt that it is applied to Jeh in the OT to express his separateness from men and his sublimity above them. It was not always a moral quality in Jeh; for He might be unapproachable because of His mere power and terror (1 S 5 20; Isa 8 13). But in the Prophets, and esp. in Isa, it acquires a distinctly moral meaning. In his vision, Isaiah hears Jeh proclaimed as "holy, holy, holy," and he is filled with the sense of his own sin and of that of Israel (Isa 6; cf 1 4; Am 2 7). But even here the term conveys more than moral perfection. Jeh is already "the high and lofty One that inhabiteth eternity, whose name is Holy" (Isa 67 15). It expresses the full Divinity of Jeh in His uniqueness and self-existence (Am 5 1 2; 1 S 26 10). It is a concept that no longer seem to stand in antithesis to righteousness, as expressing those qualities of God, metaphysical and moral, by which He is distinguished and separated from men, while righteousness involves those moral activities and relations which man may share with God. But in the Prophets, God's entire being
is moral and His whole activity is righteous. The meanings of the terms, though not identical, coincide. Great holiness is realized in righteousness; "God the Holy One is sanctified in righteousness" (Isa 5 16). So Isaiah's peculiar phrase, "the Holy One of Israel," brings God in His most exalted being into a relation of knowledge and moral reciprocity with Israel.

3. The moralizing of righteousness and holiness universalized Deity.—From Amos downward Jeh's moral rule, and therefore His absolute power, were recognized as extending over all the nations surrounding Israel, and the great-world-power of Assyria is but the rod of His anger and the instrument of His righteousness (Am 1–5; Isa 10 5; 13 5 f; 19 1 f). Idolatrous and polytheistic worship of all kinds are condemned. The full inference of Monotheism was only a gradual process, even with the prophets. It is not clear that the 8th-cent. prophets all denied the existence of other gods, though Isaiah's term for them, "ellilim" ("things of nought," "no-gods"), points in that direction. At least the monotheistic process had set in. And Jeh's becoming the center of historical movements to the merely from Israel's point of view. The issue of the judgment upon the two great powers of Egypt and Assyria was to be their conversion to the religion of Jeh (Isa 19 24–25; cf 2 2–4= Mic 1–4). Yet from this time onward the idea that all nations should find their share in Jeh through Israel (Zec 8 23). The nations from the ends of the earth shall come to Jeh and declare that their fathers' gods were 'lies, even vanity and things wherein there is no profit' (Jer 44 19). It is stated categorically that "Jeh he is God in heaven above and upon the earth beneath; there is none else" (De 4 39).

4. The unity of God was the leading idea of Josiah's reformation. Jerus was cleansed of every accretion of Baal-worship and of other heathen religions that had established themselves by the side of the worship of Jeh (2 K 23 4–8.10–14). The semi-heathenism is in many local shrines, which tended to disintegrate His unity, was swept away (2 K 23 8.9). The reform was extended to the Northern Kingdom (2 K 23 15–20), so that Jerus should be the sole habitation of Jeh on earth, and there alone and should be the symbol of unity to the whole Heb race.

But the monotheistic doctrine is first fully and consciously stated in Second Isa. There is no God but Jeh: other gods are merely graven images, and the only permission of worshipping the work of their own hands (Isa 42 8; 44 8–20). Jeh manifests His deity in His absolute sovereignty of the world, both of Nature and history. The prophet had seen the rise and fall of Assyria, the coming of Cyrus, the deportation and return of Judah's exiles, as incidents in the training of Israel for her world-mission to be "a light of the Gentiles" and Jeh's "salvation unto the end of the earth" (42 1–7; 49 1–6). Israel's world-mission, and the control over historical movements to the grand final purpose of universal salvation (45 23), is the philosophy of history complementary to the doctrine of God's unity and universal sovereignty.

5. Creator and Lord.—A further inference is that He is Creator and Lord of the physical universe. Israel's call and mission is from Jeh who "created the heavens, and stretched them forth; he thatspread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk thereon" (42 5). Creation and control over the universe and the moral order are inseparably linked. All the essential factors of Monotheism are here at last exhibited, not in abstract metaphysical terms, but as practical motives of religious life. His coun-

6. Idea of God in the Godhead. Jeh is God of all the earth, and God—oligarchy all other beings stand at an infinite distance from Him (Ps 18 31; 24 1 f; 115 3 f). The generic name God is frequently applied to Him, and the tendency appears to avoid the peculiar and proper name Jeh (see esp. Pss 73–89; Job; Ecol).

(1) New conditions.—Nothing essentially new appears, but the teaching of the prophets is developed under new influences. And what then was a new world of ideas was enforced by the teaching of the many. The teaching of the prophets had been enforced by the experiences of the exile. Israel had been punished for her sins of idolatry, and the faithful among the exiles had learned that Jeh's rule extended over many lands and nations. The foreign influences had been more favorable to Monotheism.

The gods of Canaan and even of Assyria and Babylon had been overthrown, and their peoples had given place to the Persians, who, in the religion of Zarathushtra, had advanced nearer to a pure Monotheism than any earlier race had done; for although they posited two principles of being, the Good and the Evil, they worshipped only Ahura-Mazda, the Good. When Persia gave way to Greece, the more cultured Greeks, the Greek who had ideas to discern and separate, and who established schools at Antioch or Alexandria, was a pure Monotheist.

(2) Divine attributes.—Although we do not yet find anything like a dogmatic account of God's attributes, the larger outlook upon the universe and the moral order have produced more comprehensive and far-reaching ideas of God's being and activity. (a) Faith rests upon His eternity and unchangeableness (Ps
God

90 1:2; 102 27). His omniscience and omnipresence are expressed with every possible fulness (Ps 139; Job 26 6). His mighty power is expressed in the confidence of piety, and the rebuke of blasphemy (Ps 74 12-17; 104 et passim; Job 36; 37 et passim; Ecclus 16 17 f.). (b) His most exalted and comprehensive attribute is His holiness, by it He swears as by Himself (Ps 69 55); He expresses His majesty (Ps 99 5.9) and His supreme power (Ps 60 6 f.). (c) His righteousness marks all His acts in relation to Israel and the nations around (Ps 119 137-144; 129 4). (d) That both holiness and righteousness were con- ceived as moral excellences is reflected in the profound sense of sin which the pious knew (Ps 51 4) and revealed in the moral demands associated with them; truth, honesty and fidelity are the qualities of those who shall dwell in God's holy hill (Ps 15); purity, diligence, kindness, honesty, humility and wisdom are the marks of the righteous man (Prov 10-11). (e) In Job and Prov wisdom stands forth as the pre-eminent quality of the ideal man, combining in itself all moral and intellectual excellences, and wisdom comes from God (Prov 2 6); it is a quality of His nature (Prov 8 22) and a mode of His activity (Prov 3 19; Ps 104 24). In the Hellenistic circles of Alexandria, wisdom was transformed into a philosophical conception, which is at once the principle of God's self-revelation and of our creative activity. Philo identifies it with His master-conception, the Logos. "Both Logos and Wisdom mean for Him the reason and mind of God, His image upon the universe, His agent of creation and providence, the creator through which He communicates Himself to man and the world, and His law imposed upon both the moral and physical universe" (Mansfield Essays, 296). In Book of Wids it is represented as proceeding from God, "a breath of the power of God, and a clear effulgence of the glory of the Almighty . . . an unspotted mirror of the working of God, and an image of his goodness" (7 25-26). In man, it is the author of knowledge, virtue and piety, and in the world it has been the guide and arbiter of its destiny from the beginning (chs 10-12). (f) But in the more purely Heb lit. of this period, the moral attribute of God that comes into greatest prominence is His benevolence. Goodness and mercy, faithfulness and loving-kindness, righteousness and redemption are His willing gifts to Israel. "Like as a father pitieth his children, so Jeh pitieth them that fear him" (Ps 103 13; 146 8; 103 8; Ecclus 2 11). To say that God is loving and like a father goes far on the way to the doctrine that He is Love and Father, but not the whole way; for as yet His mercy and grace are manifested only in individual acts, and they are not the natural and necessary outflow of His nature. All these ideas of God meant less for the Jewish than for the Christian mind, because they were yet held subject to several limitations.

(3) Survival of limitations.—(a) We have evidence of a changed attitude toward anthropomorphisms. God no longer walks on earth, or works under human limitation. Where His eyes or ears or face or hands are spoken of, they are clearly figurative expressions. His activities are universal and invisible, and He dwells on high forevermore. Yet anthropomorphic limitations are not wholly overcome. The idea that God is not to be spoken literally, implies a defect of His power (Ps 44 23).

(b) In the metaphysical attributes, the chief limitation was the idea that God's dwelling-place on earth was on Mt. Zion in Jers. He was no longer confined to "the sin of Pal; His voice ascends in heaven (Ps 114; 103 19), and His glory above the heavens (113 4); but

"In Judah is God known: His name is great in Israel. In Salem also is his tabernacle, And his dwelling-place in Zion." (Ps 76 1.5; 110 2; cf. Ecclus 24 8 f.).

That these are no figures of speech is manifested in the yearning of the pious for the temple, and their despair in separation from it (Ps 42, 43; cf. 122).

(c) This involved a moral limitation, the sense of God's favoritism toward Israel, which sometimes developed into an easy self-righteousness that had no moral basis. God's action was determined by His favor toward Israel, and His loving acts were confined within the bounds of a narrow nationalism. Other nations are wicked and sinners, adversaries and oppressors, upon whom He is called to execute savage vengeance (Ps 109; 137 7-9). Yet Israel did not wholly forget that it was the servant of Jeh to proclaim His name among the nations (Ps 96 2.3; 117). Jeh is good to all, and His tender mercies are over all His works (Ps 145 9; cf. Ecclus 18 15; cf. Ps 104 14; Ecc 14 16, and the Book of Jonah, which is a rebuke to Jewish particularism.

(d) God's holiness in the hands of the priests tended to become a material and formal quality, which fulfilled itself in established ceremonial, and His righteousness in the hands of the Pharisees to become an external law whose demands were satisfied by a mechanical obedience of works. This external conception of righteousness reacted upon the conception of God's government of the world. From the earliest times the Heb mind had associated suffering with the punishment of sin, and blessedness with the reward of virtue. In the post-exilic age the relation came to be thought of as one of strict correspondence between righteousness and reward and between sin and punishment. Righteousness, both in man and God, was not so much a moral state as a measurable sum of acts, in the one case, of obedience, and in the other, of reward or retribution. Conversely, every calamity and evil that befell men came to be regarded as the direct and equivalent penalty of a sin they had committed. The Book of Job is a somewhat inconclusive protest against this prevalent view. These were the tendencies that ultimately matured into the narrow externality of the scribes and Pharisees of Our Lord's time, which had substituted for the personal knowledge and service of God a system of mechanical acts of worship and conduct.

(4) Tendencies to abstractness.—Behind these defective ideas of God's attributes stood a more radical defect of the whole religious conception. The purification of the religion of Israel from Polytheism and idolatry, the affirmation of the unity of God and of His spirituality, required His complete separation from the manifoldness of visible existence. It was the only way, until the more adequate idea of a personal or spiritual unity, that embraced the manifold in itself, was developed. But it was an unstable conception, which tended on the one hand to empty the unity of all reality, and on the other to replace it by a number of entities which was not a unity. Both tendencies appear in post-exilic Judaism.

(a) The first effect of distinguishing too sharply between God and all created being was to set Him above and apart from all the world. A tendency had already appeared in Ezk, whose visions were rather symbols of God's presence than actual experiences of God. In Dnl even the visions appear only in dreams. The growth of the Canon of sacred lit. as the final record of the laws which the case of the scribal in its professional interpreters, signified that God need not, and would not, speak face to face with man again; and the stricter organiza-
tion of the priesthood and its sacrificial acts in Jesus fulfilled. He shut men generally out from access to God, and to true worship to a mechanical performance. A symptom of this fact was the disuse of the personal name Jehovah and the substitution for it of more general and abstract terms like God and Lord.

(b) Not only an exaggerated awe, but also an element of skepticism, entered into the disuse of the proper name, a sense of the inadequacy of any name. In the Wisdom literature, God's incomprehensibility and remoteness appear for the first time as a convention formed by Him and a difficulty to find Him (Job 15:18-21; 23:3,8,9; Prov 30:2-4). Even the doctrine of immortality developed with the sense of God's present remoteness and the hope of His future nearness (Ps 17:15; Job 19:25). But the rationalistic Deism, Men's religious experiences apprehended God more intimately than their theology professed.

(c) By a "happy inconsistency" (Montefiore) the name and remembrance both in nature (Ps 104; Wisd 8:1; 10:12) and in the inner experience (Prov 15:3; 1 Ch 28:9; 29:17,18). Yet that transcendence was the dominating thought is manifest, most of all, in the formulation of a number of mediating conceptions, which, while they connected God with the world, also revealed the gulf that separated them.

(5) Logos, memra (mem'ra) and angels.—This process of abstraction had gone farthest in Alexandria, where Jewish thought had so far assimilated Platonist philosophy, that Philo and Wisd conceive God as pure being who could not Himself come into any contact with the material and created world. His action and revelation are therefore mediated by His Powers, His Logos and His Wisdom, which, as personified or hypostatized attributes, become His vicegerents on earth. But in Pale, too, many mediating agencies grew up between God and man. The memra, or word of God, was not unlike Philo's Logos. The deified law partly corresponded to Alexandrian Wisdom. The Messiah had already appeared in the Prophets, and now in some circles He was expected as the child of Jehovah to his special favor to Israel. The most important and significant innovation in this connection was the doctrine of angels. It was not entirely new, and Bab and Pers influences may have contributed to its development; but its chief causative factors lay in the Alexandrian growth of thegnikecome intermediaries of revelation (Zec 1:9; 12:9,19; 3:1 ff.), the instruments of God's help (Dnl 3:28; 2 Macc 11:6), and of His punishment (Apopo Bar 21:23). The ancient gods of the nations became their patron angels (Dnl 10:13-21); but Israel's hatred of their gentle enemies often led to their transforming the latter's deities into demons. Incidentally a temporary solution of the problem of evil was thus found, by shifting all responsibility for evil from Jehovah to the demons. The unity and supremacy of God were maintained by the doubtful method of delegating His manifold, and esp. His contradictory, activities to subordinate and partially to hostile spirits, which involved a new Polytheism.

The problem of the One and the Many in ultimate reality cannot be solved by merely separating them. Heb Monotheism was unstable; it maintained its own truth even partially by affirming contradictions, and it contained in itself the demand for a further development. The few pluralistic phrases in the OT (as Gen 1:26; 23:22; 11:7; Isa 5:8, and 'Elōšîm) are not adumbrations of the Trinity, but only philological survivals. But the Messianic hope was an open confession of the incompleteness of the OT revelation of God.

III. The Idea of God in the NT.—The whole of the NT preacher testifies and proclaims upon the OT. Jesus Christ and His disciples inherited the

1. Depend-idea of God revealed in the OT, as it once on OT survived in the purer strata of Jewish religion. So much was it to them and their contemporaries a matter of course, that it never occurred to them to proclaim or enforce the idea of God. Nor did they consciously feel the need of amending or changing it. They sought to correct some fallacious deductions made by later Judaism, and, unconsciously, they dropped the crederer authority of the idea of the OT idea. But their point of departure was always the higher teaching of the prophets and Psalms, and their conscious endeavor in presenting God to men was to fulfill the Law and the Prophets (Mt 5:17). All the worshiping ideas concerning God evolved in the OT reappear in the NT. He is One, supreme, living, personal and spiritual, holy, righteous and merciful. His power and knowledge are all-sufficient, and He is not limited in place. Nor can it be said of Him, that distinctly new attributes are ascribed to God in the NT. Yet there is a difference. The conception and all its factors are placed in a new relation to man and the universe, whereby their meaning is transformed, enriched and enriched with the idea of particularism, with its tendency to Polytheism, disappears. God can no longer bear a proper name to associate Him with Israel, or to distinguish Him from other gods, for He is the God of all the earth, who is no respecter of persons or nations. Two new elements entered men's religious thought and gradually lifted its whole content to a new plane—Jesus Christ's experience and manifestation of the Divine Fatherhood, and the growing conviction of the church that Christ Himself was God and the full and final revelation of God.

Gr thought may also have influenced NT thought, but in a comparatively insignificant and subordinate way. Its content is not thought of as if it was that of Heb thought, and it did not influence the fountain head of NT ideas. It did not color the mind and teaching of Jesus Christ. It affected the form rather than matter of NT teaching. It appears in the clean-cut distinction between the thought of the God of the law and the God of the Spirit which emerges in Paul's Ep., and so it helped to define more accurately the divinity of God. God is the self-disclosure of himself in Christ, and the kindred idea of Christ as the image of God in Paul and He, owe something to the influence of the Platonic and Stoic goals. As this is the case, the idea of God, employed in the NT to define the religious significance of Christ and to manifest a deepening acquaintance to God, it modifies the idea of God itself, by introducing a distinction within the unity into its innermost meaning.

Philosophy never appears in the NT on its own account, but only as subservient to Christian experience. In the NT as in the OT, the existence of God is taken for granted as the universal basis of all life and thought. Only in three passages of the NT Paul's, addressed to heathen audiences, do we find anything approaching a natural theology, and these are concerned rather with defining the nature of God, than with proving His existence. When the people of Lystra would have worshipped Paul and Barnabas as heathen gods, the apostle protests that God is not like men, and bases His majesty upon His supernatural things (Acts 14:15). He urges the same argument at Athens, and appeals for its confirmation to the evidences of man's need of God which he had found in Athens itself (Acts 17:23-31). The same natural witness of the soul, face to face with the last great universe, is again in Rom made the ground of universal responsibility to God (1:18-21). No formal proof of God's existence is offered in the NT. Nor are the metaphorical attributes of God, His infinity,
omnipotence and omniscience, as defined in systematic theology, at all set forth in the NT. The ground for these deductions is provided in the religious experience that finds God in Christ all-sufficient.

The fundamental and central idea about God in NT teaching is His Fatherhood, and it determines all that follows. In some sense the idea was not unknown to heathen religions. Greeks and Romans acknowledged Father Zeus or Jupiter as the creator and preserver of Nature, and as standing in some special relation to men. In the OT the idea appears frequently, and his relation to men is clear. Not only is God the creator and preserver of Israel, but He deals with her as a father with his child. "Like as a father pitieth his children, so Jehovah pitieth them that fear Him" (Ps 103:13; cf. Dt 1:31; 32:6; Jer 3:19; 31:20; Isa 63:16; Hos 11:1; Mal 3:17). Even His chastisements are "as a man chasteneth his son" (Dt 8:5; Isa 64:8). The same idea is expressed under the figure of a mother's tender care (Isa 49:15; 66:13; Ps 27:10), and it is embedded in the covenant relation. But in the OT the idea does not occupy the central and determinative position it has in NT, and it is always limited to Israel.

(1) In the teaching of Jesus Christ—God is personified in the Father figure. This is his customary term for the Supreme Being, and it is noteworthy that Jesus' usage has never been quite naturalized. We still say "God" where Jesus would have said "the Father." He meant that the essential nature of God, and His relation to man, as expressed by the attitude and action of a father to his children; but God is Father in an infinitely higher and more perfect degree than any man. He is "good" and "perfect," the heavenly Father, in contrast with men, who, even as fathers, are evil (Mt 5:48; 7:11). What in them is an ideal imperfectly and intermittently realized, is in Him completely fulfilled. Christ thought not of the physical relation of origin and derivation, but of the personal relation of love and care which a father bestows upon his children. The former relation is indeed implied, for the Father is ever working in the world (Jn 5:17), and all things lie in His power (Lk 22:42). By His preserving power, the least as well as the greatest creature lives (Mt 6:26; 10:29). But the fact of His creative, preserving, and governing power, so much as the manner of it, that Christ emphasizes. He is absolutely good in all His actions and relations (Mt 7:11; Mk 10:18). To Him men and beasts turn for all they need, and in Him they find safety, rest and peace (Mt 6:26; 7:11). His goodness goes forth spontaneously and averts all living things, even upon the unjust and His enemies (Mt 5:45). He rewards the obedient (Mt 6:1; 7:21), forgives the disobedient (Mt 6:15), and restores the prodigal (Lk 15:11 ff.). "Fatherhood is love, original and undervived, anticipating and undeserved, forgiving and educating, communicating and drawing to his heart" (Beysschlag, W. Theol., 1:82). To the Father, therefore, should men pray for all good things (Mt 6:6), and He is the ideal of all perfection, to which they should seek to attain (Mt 5:48).

Such is the general character of God as expressed in His Fatherhood, but it is realized in different ways by those who stand to Him in different relations to Him.

(a) Jesus Christ knows the Father as no one else does, and is related to Him in a unique manner. The idea is central in His teaching, because the fact is fundamental in His experience. His first personal appearance in history He declares that He must be about His Father's business (Lk 2:49), and at the last He commends His spirit into His Father's hands. Throughout His life, His filial consciousness is perfect and unbroken. "I and the Father are one" (Jn 10:30). Christ, the Son of the Father, so the Father knows and acknowledges Him. At the opening of His ministry, and again at its climax in the transfiguration, the Father bears witness to His perfect sonship (Mt 4:11; 9:7). It was a relation of shared love and unwavering unalloyed and infinite. "The Father loveth the Son, and hath given all things into his hand" (Jn 3:35; 5:20).

The Father sent the Son into the world, and intrusted Him with his message and power and purpose (Mt 11:27). By the Father's own hand He was given to Him, to receive His word (Jn 6:37.44.45; 17:6.8). He does the works and speaks the words of the Father who sent Him (Jn 6:36; 8:18.29; 14:24).

(b) His dependence upon the Father, and His trust in Him are equally complete (Jn 11:41; 12:27; 17:5). In this perfect union of Christ with God, unclouded by sin, unbroken by infidelity, God first became for a human life on earth all that He could and would become. Christ's filial consciousness was in fact and experience the full and final revelation of God. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Mt 11:27).

Not only can we see in Christ what perfect filial consciousness is, but He tells us that by His ideal of Fatherhood He is so completely reflected that we may know the perfect Father also. "He that hath seen me hath seen the Father" (Jn 14:9; cf. 8:19). Nay, it is more than a reflection: so completely is the mind and will of God expressed by the Father, the Filial, and the Fatherhood, that they interpenetrate, and the words and works of the Father shine out through Christ. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me" (Jn 14:10.11).

As the Father, so is the Son, for men to honor or to hate (5:23; 15:23).

In the last day, when He comes to execute the judgment which the Father has intrusted to Him, He shall come in the glory of the Father (Mt 16:27; Mk 8:38; Lk 9:26). In all this Jesus is aware that His relation to the Father is unique. What in Him is original and realized, in others can only be an ideal to be gradually realized by His communication. "I and the Father are one," and this is the ideal of the Father, that they interpenetrate, and the words and works of the Father shine out through Christ. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me" (Jn 14:9; 11). He is, therefore, rightly called the "only begotten son" (3:16), and His contemporaries believed that He Made Himself equal to God (6:18).

(c) Through Christ, His disciples and hearers, too, may know God as their Father. He speaks of "your Father," "your heavenly Father." To them as individuals, it means a personal relation; He is "thy Father" (Mt 6:4,18). Their whole conduct should be determined by the consciousness of the Father's intimate presence (6:1.4). To do His will is the ideal of life (7:21; 12:50). More explicitly, it is to act as He does, to love and forgive as He loves and forgives (5:45); and, finally, to be perfect as He is perfect (5:48). Thus do men become sons of their Father who is in heaven. Their peace and safety lay in their knowledge of His constant and all-sufficient care (6:32.33). The ultimate goal of men's relation to Christ is that through Him they shall at last come to a realization that their Father is like His relation both to the Father and to them, wherein Father, Son, and believers form a social unity (Jn 14:21; 17:23; of ver 21).

(d) While God's fatherhood is thus realized and revealed, originally and fully in Christ, derivatively and partially in his hearers, it also has significance for all men. Every man is born a child of God and heir of His kingdom (Lk 18:16). During child-
all men are objects of His fatherly love and care (Mt 18 10), and it is not His will that one of them should perish (18 14). Even if they become His enemies, He still bestows His beneficence upon the evil and the unjust (Mt 5 44,45; Lk 6 35). They may break the law although the God may be broken, but His nature and attitude are not changed. He is the Father absolutely, and as Father He is perfect (Mt 5 48). The essential and universal Divine Fatherhood finds its eternal and continual object in the only begotten Son who is in the bosom of the Father. As a relation with men, it is qualified by their attitude to God; while some by faithlessness make it of no avail, others by obedience become in the reality of their experience sons of their Father in heaven. See CHILDREN OF GOD. (2) In the apostolic teaching, although the Fatherhood of God is not so prominently or so abundantly exhibited as it was by Jesus Christ, it lies at the root of the whole system of salvation there presented. Paul makes the Fatherhood by faith a universal, but the scholastic form of the parable of the Prodigal Son. John's one idea, that God is love, is but an abstract statement of His fatherhood. In complete accord with Christ's teaching, that only through Himself men know the Father and come to Him, the whole apostolic system of grace is mediated through Christ the Son of God, sent because "God so loved the world" (Jn 3 16), that through His death men might be reconciled to God (Rom 5 10; 3 8). He speaks of the Father in the fulness of His glory, and the very image of His substance (He 1 3). The central position assigned to Christ involves the central position of the Fatherhood.

As in the teaching of Jesus, so in that of the apostles, we distinguish three different relationships in which the fatherhood is realized in varying degrees: (a) Primarily He is the God and Father of Our Lord Jesus Christ (Rom 15 6; 2 Cor 1 3). As such He is the source of all life and blessing in the heavenly places in Christ (Eph 1 3). Through Christ we have access unto the Father (Eph 2 18). (b) He is, therefore, God our Father (Rom 1 7; 1 Cor 1 3). Believers are sons of God through faith in Christ Jesus (Ga 3 26). "As many are led by the Spirit of God, these are sons of God" (Rom 8 14). These receive the spirit of adoption whereby they cry, Abba, Father (Rom 8 15; Gal 4 6). The figure of adoption has sometimes been understood as implying the denial of man's natural sonship and God's essential Fatherhood, but that would be pressing the figure beyond Paul's purpose. (c) The apostles' teaching, like Christ's, is that man in sin cannot possess the filial consciousness or know God as Father; but God, in His attitude to man, is always and essentially Father. In the sense of creaturehood and dependence, man in any condition is a son of God (Acts 17 28). And to speak of any other natural sonship which is not also morally realized is meaningless. From God's standpoint, man even in his sin is a possible son, in the personal and moral sense; and the whole process and power of his awakening to the realization of his sonship issues from the fatherly love of God, who sent His Son to reconcile His anger. He is "the Father" absolutely, "one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ" (Eph 4 5,7).

After the Divine Fatherhood, the kingdom of God (Mk and Lk) or of heaven (Mt) is the next ruling conception in the teaching of Jesus. As the doctrine of the Fatherhood sets forth the individual relation of Christ, so the Kingdom, defined, as God's rule, sets forth their collective and social condition, as determined by the rule of the Father.

(1) The kingdom of God.—Christ adopted and transformed the OT idea of Jehovah's rule into an inner spiritual and in part, spiritual rule of Jesus, without, however, quite detaching it from the external and apocalyptic thought of His time. He adopts the Jewish idea in so far as it involves the enforcing of God's rule; and in the immediate future He anticipates such a reorganization of social conditions in the manifestation of God's reign over men and nature, as will ultimately amount to a regeneration of all things in accordance with the will of God (Mk 9 1; 13 30; Mt 16 28; 19 28). But He eliminated the particularism and favoritism toward the Jews, as well as the non-moral, easy optimism as to their destiny in the kingdom, which obtained in contemporary thought. The blessings of the kingdom are moral and spiritual in their nature, and the conditions of entrance are moral, not necessarily external (Ga 3 21 21 54; 23 37,38; Lk 13 29). They are humility, hunger and thirst after righteousness, and the love of mercy, purity and peace (Mt 5 5 10; Mt 13 13; cf Mt 20 26 28; 25 45; T 23; Lk 17 20 21). The king of such a kingdom is, therefore, righteous loving and grace-toward all men; He governs by the inner communion of spirit with spirit and by the loving coordination of the will of His subjects with his own will. (2) Is Jesus the King? (a) Generally in Mk and Lk, and sometimes in Mt, it is called the kingdom of God. In several parables, the Father takes the place of king, and it is the Father that gives the kingdom (Lk 12 32). God the Father is therefore the King, and we are entitled to argue from Jesus' teaching concerning the kingdom to His idea of God. The will of God is the law of the kingdom, and the ideal of the kingdom is, therefore, the character of God. (b) But in some passages Christ reveals the continual blessing of his kingdom. He approvingly Peter's confession of His Messiahship, which involves Kingship (Mt 16 16). He speaks of a state in the immediate future when men shall see "the son of man coming in His kingdom" (Mt 26 64). As God the Father is the King, He is also a spiritual king, who is, as many are (Mk 5 35; Lk 19 38). He accepts the title king from Pilate (Mt 27 11; Mk 16 2; Lk 23 3; Jn 18 37), and claims a kingdom which is not of this world (Jn 18 36). His disciples look to Him for the restoration of the kingdom (Acts 1 6). His kingdom, like that of God, is inner, moral and spiritual. (c) But there can be only one moral kingdom, and only one supreme authority in the spiritual realm. The coordination of the two kingdoms must be found in their relation to the Fatherhood. The two ideas are not necessarily independent. They may have been separate and even opposed as Christ found them, but He used them as two points of apprehension in the minds of His hearers, by which He communicated to them His one idea of God, as the Father who ruled a spiritual kingdom by love and righteousness, and ordered Nature and history to fulfil His purpose of grace. Men's prayer should be that the Father's kingdom may come (Mt 6 10). They enter the kingdom by faith, in which He in the Father's good pleasure to give them the kingdom (Lk 12 32). The Fatherhood is primary, but it carries with it authority, government, law and order, care and provision, to set up and organize a kingdom reflecting a Father's love and expressing His will.
And as Christ is the revealer and mediator of the Fatherhood, He also is the messenger and bearer of the kingdom. In His person, preaching and works, the kingdom is present to men (Mt 4:1723; 12:28), and as its King He claims men's allegiance and obedience. (Mt 11:28-29). His sonship constitutes His relation to the kingdom of God. As Son He obeys the Father, depends upon Him, represents Him to men, and is one with Him. And in virtue of this relation, He is the messenger of the kingdom and its prince, and at the same time He shares with the Father its authority and its kingship.

(3) Apostolic teaching.-In the apostolic writings, the emphasis upon the elements of kingdom, authority, law and righteousness is greater than in the gospels. The kingdom is related to God (Gal 5:21; Col 4:11; 1 Thes 2:12; 2 Thes 1:5), and to Christ (Col 1:13; 2 Tim 4:1182; 2 Pet 1:11), and to both together (Eph 5:5; cf. 1 Cor 15:24).

The phrase "the kingdom of the Son of his love" sums up the idea of the joint kingship, based upon the relation of Father and Son.

The nature and character of God are summed up in the twofold relation of Father and King in which He stands to men, and any abstract statements that may be made about the Father and the Son that may be ascribed to Him, are deductions from His royal Fatherhood.

(1) Personality.-That a father and king is a person needs not to be argued, and it is almost tautology to say that a person is a spirit. Christ relates directly the spirituality of God to His Fatherhood.

"The true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is Spirit" (Jn 4:23-24). Figures of speech with the same truth are the Johannine phrases, 'God is life' (1 Jn 5:20), and "God is light" (1 Jn 1:5).

(2) Love is the most characteristic attribute of Fatherhood.

It is the abstract term that most fully expresses the concrete character of God as Father. In John's theology, it is used to sum up all God's perfections in one general formula. God is love, and where no love is, there can be no knowledge of God and no realization of Him (1 Jn 4:8-16). With only one exception, the phrase "the love of God" appears in the teaching of Jesus and only as it is represented in the Fourth Gospel. There it expresses the bond of union and communion, issuing from God, that holds together the whole spiritual society, Christ and believers (Jn 15:10; 14:21). Christ's mission was the revelation of the nature of that love rather than of interpretation, and what in person and act He represents before men as the living Father, the apostles describe as almighty and universal love. They saw and realized this love first in the Son, and esp. in His sacrificial death. It is "the love of God, which is in Christ Jesus our Lord" (Rom 8:39). "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us!" (Rom 5:8; cf. Eph 2:4).

Love was fully made known in Christ's death (1 Jn 3:16). The whole process of the incarnation and death of Christ was also a sacrifice of God's and the one supreme manifestation of His nature as love (1 Jn 4:9-10; cf. Jn 3:16). The love of God is His fatherhood to Christ extended to men through Christ. By the Father's love bestowed upon us, we are called children of God (1 Jn 3:1). Love is not only an emotion of tenderness and benevolence which bestows on men the greatest gifts, but a relation to God which constitutes their entire law of life. It imposes upon men the highest moral demands, and communicates to them the moral energy by which alone they can be met. It is law and grace combined. The love of God is perfected only in those who keep the word of Jesus Christ the Righteous (1 Jn 2:5). "For this is the love of God, that we keep his commandments" (1 Jn 5:3). It is manifested esp. in brotherly love (1 Jn 4:20). It cannot dwell with worldliness (1 Jn 2:15) or callous selfishness (3:17). Man derives it from God as he is made the son of God, begotten of Him (4:7).

(3) Righteousness and holiness were familiar ideas to Jesus and His disciples, as elements in the Divine character. They were current in the thought of their time, and they stood foremost in the OT conception. They were therefore adopted in their essential in the NT, but they stand in a different context. They are coordinated with, and even subordinated to, the idea of love. As kingship stands to fatherhood, so righteousness and holiness stand to love.

(a) Once we find the phrase "Holy Father" spoken by Jesus (Jn 17:11; cf. 1 Pet 1:15,16). But generally the idea of holiness is associated with God in His activity through the Holy Spirit, which renew, enlightens, purifies and cleanses the lives of men. Righteousness of a moral, non-moral meaning disappears from the idea of holiness in the NT. The sense of separation remains only as separation from sin. So Christ as high priest is "holy, guileless, undefiled, separated from sinners" (He 9:14). Where His holiness is coupled with the fruit of the light (Eph 5:9; cf. 1 Tim 6:11; 2 Tim 2:22). It implies a rule or standard of conduct, which in effect is one with the life of love and holiness. It is brought home to men by the conviction of the Holy Spirit (Jn 16:8). In its essence it is the righteousness of God (Mt 6:33; cf. Jn 17:25). In Paul's theology, "the righteousness of God through faith in Jesus Christ unto all them that believe" (Rom 3:22) is the act of God, out of free grace, declaring and translating the standard righteousness, that he thereby may become righteous, even as "we love, because he first loved us" (1 Jn 4:19). The whole character of God, then, whether we call it love, holiness or righteousness, is revealed in His work of salvation, wherein He goes forth to men in love and mercy, that they may be made citizens of His kingdom, heirs of His righteousness, and participators in His love.

The abstract being of God and His metaphysical attributes are implied, but not defined, in the NT.

7. Meta- Attributes are not enunciated in terms, but physical science are postulated in the whole scheme of salvation which He is carrying to completion. He is Lord of heaven and earth (Mt 11:25). The forces of Nature are at His command (Mt 5:45; 6:30). He can answer every prayer and satisfy every need (Mt 7:7-12). All things are possible to Him (Mt 19:26; 14:36). He created all things (Eph 3:9).

All earthly powers are derived from Him (Rom 13:1).

By His power, He raised Christ from the dead and subjected to Him "all rule, and authority, and power, and dominion" in heaven and on earth (Eph 1:20,21; cf. Mt 28:18). Every power and condition of existence are subjected to the sway of His love unto His saints (Rom 8:38,39). Neither time nor place can limit Him: He is the eternal God (Rom 16:20).

His knowledge is as infinite as
His power. He knows what the Son and the angels know not (Mk 13 32). He knows the hearts of men (Lk 16 15) and all their needs (Mt 6 8.32). His knowledge is esp. manifested in His wisdom by which He works out His purpose of salvation, “the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord” (Eph 3 10.11). The teaching of the NT implies that all perfections of power, condition and being cohere in God, and are revealed in His love. They are not developed or established on metaphysical grounds, but they flow out of His perfect fatherhood. Earthly fathers do what good they can for their children, but the Heavenly Father does all things for the best for His children—“to them that love God all things work together for good”—because He is restricted by no limits of power, will or wisdom (Mt. 7 11; Rom 8 28).

It is both assumed through the NT and stated categorically that God is one (Mt 12 29; Rom 3 30; Eph 4 6). No truth had sunk more deeply into the Hebrew mind than the unity of God this time than the unity of God.

8. THE GOD OF NATURE.—It is obvious from what has been written, that Jesus Christ claimed a power, authority and position that they can only be adequately described by calling Him God; and the apostolic church both in worship and in doctrine accorded Him this honor. All that they knew of God as now fully and finally revealed was summed up in His person dwelt in the fulness of the Godhead bodily” (Col 2 9). If they did not call Him God, they recognized and named Him everything that God meant for them.

(2) The Holy Spirit.—Moreover, the Holy Spirit is a third person in the life of the Son. It is to the manner in which His presence is accorded a Divine person in the experience, thought and language of Christ and His disciples. In the Johannine account of Christ’s teaching, it is probable that the Holy Spirit is identified with the risen Lord Himself (Jn 14 16.17; ver 15), and Paul seems also to identify them in at least one passage: “the Lord is the Spirit” (2 Cor 3 17). But in other places the three names are ranged side by side as representing three distinct persons (Mt 28 19; 2 Cor 13 14; Eph 4 4–6).

(3) The church as the body of Christ problem.—But how does the unity of God cohere with the Divine status of the Son and the distinct subsistence of the Holy Spirit? Jesus Christ affirmed a unity between Himself and the Father (Jn 10 30), a unity, too, which might be realized in the mind of the Father, who is the Father, the Son and believers should form one society (17 21. 23), but He reveals no category which would conduce the unity of the Godhead in a manifestation of representation. The experience of the first Christians as a rule found Christ so entirely sufficient to all their religious needs, so filled with all the fulness of God, that the tremendous problem which had arisen for thought did not trouble them. Paul expresses his conception of the relation of Christ to God under the figure of the image. Christ “is the image of the invisible God, the firstborn of all creation” (Col 1 15; 2 Cor 4 4). Another writer employs a similar metaphor. Christ is “the effulgence of [God’s] glory, and the very image of His substance” (He 1 3). But these figures do not carry us beyond the fact, abundantly evident elsewhere, that Christ in all things represented God because He participated in His being. In the prologue to the Fourth Gospel, the doctrine of the Word is developed for the same purpose. The eternal Reason of God who was ever with Him, and of Him, issues forth as revealed thought, or spoken word, in the person of Jesus Christ, who therefore is the eternal Word of God incarnate. So far and no farther the NT goes. Jesus Christ is God re-vealed; we know nothing of God, but that which is manifest in Him. His love, holiness, righteousness and purpose of grace, ordering and guiding all things to realize the ends of His fatherly love, all this we know in and through Jesus Christ. The Holy Spirit takes of Christ’s and declares it to men (Jn 16 14). The problems of the coordination of the One with the Three, of personality with the plurality of consciousness, of the Infinite with the finite, and of the Eternal God with the Word made flesh, were left over for the church to solve. The Holy Spirit was given to the church to kindle the desire in it to the truth (Jn 16 13). “And lo, I am with you always, even unto the end of the world” (Mt 28 20).

See Jesus Christ; Holy Spirit; Trinity.


T. REES

GOD, CHILDREN OF. See Children of God.

GOD, IMAGE OF: In Gen 1 26.27, the truth is declared that God created man in His own image (qdm, after His likeness (dwmath). The two ideas denote the same reality to God. The like conception of man, tacit or avowed, underlies all revelation. It is given in Gen 9 6 as the ground of the prohibition of the shedding of man’s blood; is echoed in Ps 8; is reiterated frequently in the NT (1 Cor 11 7; Eph 4 24; Col 3 10; Isa 3 9). The nature of this image of God in man is discussed in other arts.—see esp. Anthropology. It lies in the nature of the case that the ‘image’ does not consist in a bodily form, since it can only reside in the representation in man’s mental and moral attributes as a self-conscious, rational, personal agent, capable of self-determination and obedience to moral law. This gives man his position of lordship in creation, and invests his being with the sanctity of personality. The image of God, defaced, but not entirely lost through sin, is restored in yet more perfect form in the redemption of Christ. See the full discussion in the writer's work, God’s Image in Man and Its Consequences; see also Dr. J. Laidlaw, "The Biblical Doctrine of Man."

JAMES ORR

IV. NT Names of God

1. God
2. Lord

Descriptive and Figurative Names

LITERATURE

1. Introduction.—To an extent beyond the appreciation of modern and western minds the people of Biblical times valued the name of the person. They always gave to it symbolical or character meaning.

While our modern names are almost exclusively designatory, and intended merely for identification, the Biblical name is descriptive, often prophetic. Religious significance nearly always inhered in the name, a part relating to the child to the Deity for discretion or consecration to the Deity, by joining the name of the Deity with the service which the child should render, or perhaps commemorating in a name the favor of God in the gracious gift of the child, e.g. Nathan ("gift of God"); Samuel ("heard of God"); Adonijah ("Jeh is my Lord"). It seems to us strange that at its birth, the life and character of a child should be forecast by its parents in a name; and this unique custom has been regarded by an unsympathetic criticism as evidence of the origin of the names and their constant narratives long subsequent to the completed life itself. Not a few names for example, as Abraham, Sarah, etc. But that this was different and that it was regarded as a matter of course, is proved by the name given to Our Lord at His birth; "Thou shalt call His name Jesus; for it is He that shall save His people." (Mt 1:21). It is not unlikely that the giving of a character name represented the parental confidence and fidelity in the training, resulting necessarily to giving to the child's life that very direction, which the name indicated. A child's name, therefore, because both the child and its recipient, and its rearing and education in character became often a necessary psychological and religious preparation or dissonance, was attached to the name. The OT writings contain many and varied instances of this. Sometimes contempt for certain repugnant men would be most expressively indicated by a change of name, e.g. the change of Es-haai, "man of Baal" to Jehovah (2 S 2:6) and the omission of Jeh from the name of the apostle king, Abas (2 K 15 38, etc). The name of the last "king of Judah was most expressively changed by Nehemiah, from Mattaniah to Zedekiah, to assure his fidelity to God, and it was by a man who made him king (2 K 24:17). See Names, Proper.

Since the Scriptures of the OT and NT are essentially for purposes of revelation, and since the Hebrews laid such store by names, we should confidently expect them to make the "Name the Divine name a name of the highest of the first importance. People Name" accustomed by long usage to signify character indications in their own names, necessarily would regard the names of the Deity of His service to be very to them the "name of Jeh," or "His name," as applied to the Deity in Biblical, is most interesting and suggestive, sometimes expressing comprehensively His revelation in Nature (Ps 8:1; cf 138:2); or marking the place of His worship, where men will call upon His name (Dt 12:5); or used as a synonym of His various attributes, e.g. faithfulness (Isa 48:9), grace (Ps 23:3), His honor (Ps 79:9), etc. "Accordingly, since the name of God denotes this "God Himself as He is revealed as He desires to be known by His creatures, when it is said that God will make a name for Himself by His mighty deeds, or that the new world of the future shall be unto Him a name, we can easily understand that the name of God may embody both the glowing, glorious God, and that the expressions for both are combined in the utmost variety of words, or used alternately." (Schultz, OT Theology, ET, I, 124-25; cf Ps 72:19; Isa 63:14; also Davidson, OT Theol, 37-38).

From the important place which the Divine name occupies in revelation, we would expect frequency of occurrence and diversity of form; and this is just that which we find to the be true. The many forms or varieties of the Subject of the name will be considered under (1) Absolute or Personal Names, (2) Attributive, or Qualifying Names, and (3) Names of God in the NT.

and in course of time attributive names tend to crystallize through frequent use and devotional regard into personal names; thus the attributive adj. kadôshô, "holy," becomes the personal, transcendental name for Deity in Job and Isa. For fuller details of each name reference may be made to separate articles.

2. Absolute or Personal Names.—The first form of the Divine name in the Bible is אֱלֹהִים, אֱלֹהִים, ordinarily transliterated "God" (Gen 1:1). This אֱלֹהִים, is the most frequently used name in "God," the OT, as its equivalent דָּוִד, דָּוִד, is in the NT, occurring in Gen alone approximately 2004. It is one of a group of kindred words, to which belong also גָּאוֹן, גָּאוֹן (1). Its form is pl., but the construction is uniformly singular, i.e. it governs a sing. vb. or adj., unless used of heathen divinities (Ps 96:5; 97:7). It is characteristic of Heb that extension, magnitude and dignity, as well as actual multiplicity, are expressed by the pl. It is therefore to be expected that plurality of form indicates primitive Sem polytheism. On the contrary, historic Heb is unqualified and uniformly monothestic.

a. The derivation is quite uncertain. Gesenius, Ewald and especially Kittel regard the ultimate source of the root אָלָה, "to be strong," from which are derived ṣāqî, "ram," and ṣâḥî, "terebinth"; it is then an expanded pl. form of ṣāqî; others trace it to ṣânî, "to be strong." The sing. form is found in the infrequent פָּנָה, פָּנָה, which occurs chiefly in poetic books; BDB inclines to the derivation from פָּנָה, פָּנָה, "to be strong," as the root of the three forms, אֱלֹהִים, אֱלֹהִים and אלֹהִים, although admitting that the whole question is involved in uncertainty (tor the same view see Ewald; while most Bab and Arabic suggest the connection with the prep. פָּנָה, פָּנָה, signifying God as the "goal" of man's life and aspiration. The origin must always lie in doubt, since the derivation is problematic, and the name, with its kindred words אֱלֹהִים and אלֹהִים, is common to Sem languages and religions and beyond the range of Heb records.

b. It is the reasonable conclusion that the meaning is "might" or "power"; that it is common to Sem language; that the form is pl. to express majesty or "all-mightiness," and that it is a generic, rather than a specific personal, name for Deity, as is indicated by its frequency in the OT. A few of the Deity (Jgs 6:8; Ps 82:1) or who are in His presence (1 S 28:13).

The sing. form of the preceding name פָּנָה, פָּנָה, אֱלֹהִים, is confined in its use almost exclusively to poetry, or to poetic expression, being 2. אֱלֹהִים, characteristic of the Book of Job, occurring oftener in that book than in any other parts of the OT. It is, in fact, found in Job oftener than the elsewhere more ordinary pl. אֱלֹהִים. For derivation and meaning see above under 1 (2). Of all the Aram. form פָּנָה, פָּנָה, אֱלֹהִים, found frequently in Ezr and Dn.

In the group of Sem languages, the most common word for Deity is אל,阿尔, represented by the Arab. אל. It is found throughout the OT, but oftener in Job and Ps than in all the other books. It is seldom in the historical books, and not at all in Lev. The same variety of derivations is attributed to it as to אלהים (q.v.), most probable of which is פָּנָה, פָּנָה, "to be strong." BDB interprets פָּנָה as meaning "to be in front," from which came אֵל, אֵל, the one in front of the flock, and אלהים, the prominent or "terebinth" deriving El from דָּוִד, דָּוִד, "to be strong." It occurs in many of the more ancient names; and, like אלהים, it is used of pagan gods. It is frequently combined...
with nouns or adjectives to express the Divine name with reference to particular attributes or phases of His being, as 'El 'Elgôn, 'El-Rô', etc. (see below under III, "Attributive Names").

An attributive name, which in prehistoric Heb. had already begun to pass over into a generic name of God, is יְהוָה, יְהוָה, יְאָדֹנִי, the 4. 'Adhôn, latter formed from the former, being 'Adhônay the const. pl., 'Adhôné, with the 1st pers. ending ay, which has been lengthened to 'ây and so retained as characteristic of the proper name and distinguishing it from the possessive 'ôy. AV does not distinguish, but renders both as possessive, "my Lord" (Jgs 6 15; 13 8), and as personal name (Ps 2 4); RV also, in Ps 16 2, is in doubt, giving "my Lord," possessive, in text and "the Lord" in m. 'Adhônay, as a name of Deity, emphasizes His sovereignty (Ps 2 4; Isa 7 7), and corresponds closely to Kûrîós of the NT. It is frequently combined with Jeh (Gen 15 8; Isa 7 7, etc) and with 'Elshâm (Ps 86 12). Its most significant service in MT is the use of its vowels to point the unpronounceable tetragramm. In combination, that the word 'Adhônay should be spoken instead of Yahweh. This combination of vowels and consonants gives the transliteration "Jehovah," adopted by ARV, while the other EV, since Coverdale, represents the combination by the capsular LXX. LXX represents by Kurios.

The name most distinctive of God as the God of Israel is Jehovah (יְהוָה), a combination of the tetragrammaton with the vowels of 'Adhônay, transliterated Yhôvah, but read by the Hebrews 'Adhônay). While both derivation and meaning are lost to us in the uncertainties of its antebiblical origin, the following inferences seem to be justified by the facts: (1) This name was common to religions other than Israel's, according to Friedr. Delitzsch, Hommel, Winckler, and Kuthe (EB, s.v.), having been found in Bab inscriptions. Ammonite, Arab, and Egyptian names appear also to contain it (cf Davidson, OT Theol., 52 f); but, while, like Elohim, it was common to primitive religions, it became Israel's distinctive name for the Deity.

(2) It was, therefore, not first made known at the call of Moses (Ex 3 13-16; 6 2-8), but, being already known, was at that time given a larger revelation and interpretation: One to be known to Israel henceforth under the name "Jehovah" and in its fuller significance, was the One sending Moses to deliver Israel; "when I shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said . . . . I WILL BE THAT I WILL BE . . . . say . . . . I WILL BE hath sent me" (Ex 3 13-14 m). The name is assumed as known in the narrative of Gen; it also occurs in pre-Mosaic names (Ex 6 20; 1 Ch 2 25; 7 8). (3) The derivation is from the archaic יְהוָה, hâwâh, "to be," better "to become," in Bib. Heb. hâyâh; this archaic use of w for y appears also in derivatives of the similar יְהוָה, hâyâh, "to live," e.g. hâsâh in Gen 3 19. It is evident from the interpretative passages (Ex 3 6) that the form is the fut. of the simple stem (Kâl) and not fut. of the causative (Hiph'il) stem in the sense "giver of life"—an idea not born out by any of the occurrences of the word. The fanciful theory that the word is a combination of the proper and perfect tenses of the vb., signifying "the One who will be, is, and was," is not to be taken seriously (Stier, etc, in Oehler's OT Theol., in loc.). (5) The meaning may with some confidence be inferred from Origen's transliteration, Ἰαυ, the form in Sam, Ἰαβ, the form as combined in OT names, and the evident signification in Ex 3 and other passages, to be that of the simple fut., יְהֹוָה, yahweh, "he will be." It does not express causation, nor existence in a metaphysical sense, but the covenant promise of the Divine presence, both at the immediate time and in the Messianic age of the future. And thus it became bound up with the Messianic hope, as in the phrase, "the Day of Jehovah," and consequently both it and the LXX tr Kûrîos were applied by the OT to titles of God (6) It is the personal name of God, as distinguished from such generic or essential names as 'El, 'Elshâm, Shadday, etc. Characteristic of the OT is its insistence on the possible knowledge of God as a person; and Jehovah is His name as a person. It is illogical, certainly, that the later Hebrews should have shrunk from its pronunciation, in view of the appropriateness of the name and of the OT insistence on the personality of God, who as a person has this name. ARV quite correctly adopts the transliteration "Jehovah" to emphasize its significance and purpose as a personal name of God revealed.

Five t in the "Song" of Moses (Dt 32 4 15.18. 30.31) the word יְהוָה, "Rock," is used as a title of God. It occurs also in the Ps. Isa and LXX. The passages of this kind are found also in proper names, Elazar, Zuriel, etc. Once in AV (Isa 44 8) it is tr' "God," but "Rock" in ARV and ARVm. The effort to interpret this title as indicating the amnistic origin of OT religion seems unnecessary and a pure product of the imagination. It is customary for both OT and NT writers to use descriptive names of God: "Rock," "fortress," "shield," "light," "bread," etc. and is in harmony with all the rich figurative sense of the Scriptures; the use of the article in many of the cases cited further corroborates the view that the word is intended to be a descriptive title, not the name of a Nature-deity. It presents the idea of God as stedfast: 'The appellation of God as cûr, "rock," "safe retreat," in Dt refers to this" (Oehler, OT Theol.). It often occurs, in a most striking figure, with the pers. suffix as "my rock," "their rock," to express confidence (Ps 28 1).

The name (יְהוָֹה, kôdosh, "holy") is found frequently in Isa and Pss, and occasionally in the prophets, of a Deity.

7. Kâdôsh, of Isa, being found 32 t in that book. "Holy One" It occurs often in the phrase יְהוָֹה יָשָׁרְת, kôdôsh yîsârêl, "Holy One of Israel." The derivation and meaning remain in doubt, but the customary and most probable derivation is from kâdôsh, "to be separate," which best explains its use both of man and of the Deity. When used of God it signifies: (1) His transcendence, His separateness above all other beings, His aloteness as compared to other gods; (2) His peculiar relation to His people Israel unto whom He separated Himself, as He did not unto other nations. In the former sense Insha was used of His sole deity (40 26); in the latter of His peculiar and unchanging covenant-relation to Israel (43 3; 48 17), strikingly expressed in the phrase "Holy One of Israel." Kâdôsh was rather attributive than personal, but became personal in the use of such absolute theists as Job and Isaiah. It expresses essential Deity, rather than personal revelation.

In the patriarchal lit., and in Job particularly, where it is put into the mouths of the patriarchs, it is sometimes in the

8. Shadday, compound יְהוָֹה שָׁדָֹי, El shadday, sometimes also "Almighty" times alone. While its root meaning also is uncertain, the suggested derivation from יְהוָֹה, shâdâhod, "to destroy," "to terrify,"
seems most probable, signifying the God who is manifested by the terribleness of His mighty acts.

"The Storm God," from נַעֲרָה, šādāh, "to pour out," has been suggested, but is improbable; and even more so the fanciful נ, she, and נ, day, meaning "who is sufficient." Its use in patriarchal days marks an advance over looser Sem conception and introduces the monotheistic idea of almightiness, and is in accord with the early consciousness of Deity in race or individual as a God of awe, or even terror. Its monotheistic character is in harmony with its use in the Abrahamic times, and is further corroborated by its use in LXX and NT, ἡγεσίον, σεβασμός, "all-powerful."

III. Attributive, or Qualifying Names.—It is often difficult to distinguish between the personal and the attributive names of God, the two divisions necessarily shading into each other. Some of the preceding are really attributive, made personal by usage. The following are the most prominent descriptive or attributive names.

This name (נַעֲרָ, 'abhr), is used in the LXX as ἡμέρα, "to be strong," from which is derived the word נַעֲרָ, 'ebhr, "mighty," used of the strongest wing of the eagle (Isa 40 31), fig. of God in Dt 32 11. It occurs in Jacob's blessing (Gen 49 24), in a prayer for the sanctuary (Ps 132 2, 6), and in Isa (1 24; 49 26; 60 16), to express the assurance of the Divine strength in behalf of the oppressed in Israel (Isa 1 24), or in behalf of Israel against his oppressors; it is interesting to note that this name was first used by Jacob himself.

The name נְאַ, נְאַ, 'El, is combined with a number of descriptive adjectives to represent God in His various attributes; and these by usage have become names or titles of God. For example, the remarkable phrase 'E- 'Elohe-Israel (Gen 33 20), see separate art.

This name (נַעֲ, 'elyon, "highest") is a derivative of נַעֲ, 'alah, "to go up." It is used of persons or things to indicate their elevation or exaltation: of Israel, favored "Most High" above other nations (Dt 32 19), of the abode of "the upper pool" (Isa 7 3), etc. This indicates that its meaning when applied to God is the "Exalted One," who is lifted far above all gods and men. It occurs alone (Dt 32 8; Ps 18 18), or in combination with other names of God, most frequently with El (Gen 14 18; Ps 78 55), but also with Jehovah (Ps 77 17; 97 9), or with Elohim (Ps 56 2 AV; 78 36). Its early use (Gen 14 18?) points to a high conception of Deity, an unquestioned monotholism in the beginnings of Heb history.

The ancient Hebrews were in constant struggle for their land and liberties, a struggle most intense and patriotic in the heroic days of Saul and David, and in which there was developed a band of men whose great deeds entitled them to the honorable title "mighty men" of valor (נַע, gibborim). These were the knights of David's Round Table. In like manner the Hebrews thought of God as fighting for him, and easily then this title was applied to God as the Mighty Man of war, occurring in David's psalm of the Ark's Triumphant Entry (Ps 24 8), in the alleegory of the Messiah-King (45 8), either alone or combined with El (Isa 9 5; Jer 32 18), and sometimes with Jehovah (Isa 45 18). When Hagar was fleeing from Sarah's persecutions, Jehovah spoke to her in the wilderness of Shur, words of promise and cheer. Whereupon she "called the name of Jehovah that His servant spoke unto her, Thine own God be aGod: for He has not forsaken thee" (Gen 16 13 m. In the text the word נְאַ, נְאַ, div of râ'dh, "to see," is tr'd "that seeth," lit, "of sight." This is the only occurrence of this title in the OT.

One of the covenant attributes of God, His righteousness, is spoken of so often that it passes from adj. to substantive attribute to "The Righteous One." This name is also used of men (as "Riteo") and nations (as "Righteous Nations," or "the Righteous one") and properly should be taken as a proper noun—the name of the Messiah-King.

Frequently in the Pent., oftenest in the 3 VSS of the Commandments (Ex 20 5; 34 14; Dt 5 9), it is used of Jehovah. The name נְאַ כַּהָ ("Jealous Jehovah") is explained from the verb נְאַ כַּהָ, "to be straight" or, "right," signifies fidelity to a standard, and is used of God's fidelity to His own nature and to His covenant-promise (Isa 41 10; 42 6; cf Hos 2 10); it occurs alone (Ps 34 17), with El (Dt 32 4), with Elohim (Ex 19 15; Ps 7 9; 116 5), but most frequently with Jehovah (Ps 129 4, etc). In Ex 9 27 Pharaoh's people, in acknowledging his sin against Jehovah, calls Him Jehovah Righteous." using the article. The suggestive combination, "Jealous our Righteousness," is found in the Heb. It is used of men (as "Jealous of the Branch") (Jer 23 6) and properly should be taken as a proper noun—the name of the Messiah-King.

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most frequent is the name “God” (Θεός, Θεός) occurring over 1,000 t, and corresponding to El, Elohim, etc., of the OT. It may, as with the Hebrew, be a contraction for a title or appellation of heathen gods; but in its true sense it expresses essential Deity, and as expressive of such it is applied to Christ as to the Father (Jn 20:28; Rom 9:5).

Five t “Lord” is a tr of bê’dê, despôû (Lk 2 29; Acts 4 24; 2 Pet 2 1 AV; Jude ver 4; Rev 6 10 AV). In each case there is evident emphasis on sovereignty and “Lord” correspondence to the ’Adônîn of the OT. The most common Gr word for “God” in the NT is Kôneô, Kôrus, representing both Jeh and ’Adônîn of the OT, and occurring upwards of 600 t. Its use for Jeh was in the spirit of both the Heb scribes, who pointed the consonants of the covenant name with the vowels of Adhonaí, the title of dominion, and of the LXX, which rendered this combination as Kôrus. Consequently quotations from the OT in which Jeh occurs are rendered by Kôrus. It is applied to Christ equally with the Father and the Spirit, showing that the Missianic hopes conveyed by the name in the OT were fulfilled in Jesus Christ; and that in Him the long hoped-for appearance of Jeh was realized. As in the OT, so in the NT various attributes, descriptive or fig. names are found, often corresponding to those in the OT.

3. Descrip- are: The “Highest” or “Most High” tive and (bê’rôn, hûpsíôstas), found in this sense (Acts 1 32; 3; above); Figurative only in Lk (1 32; 35; 24 14, etc), and Names equivalent to Eloyn (see III, 3; above); in the Lord’s Prayer, and elsewhere (Mt 6 9; 11 25; Jn 17 25; 2 Cor 12 18); “King” (1 Tim 1 17); “King of kings” (1 Tim 6 15); “King of kings,” “Lord of lords” (Rev 17 14); “Potentate” (1 Tim 6 15); “Master” (kurîos, Eph 6 9; 2 Pet 2 1; Rev 20 10); “Shepherd,” “Bishop” (1 Pet 2 25).

EDWARD MACK

GOD, SON of
See Sons of God (OT); Sons of God (NT).

GOD, THE FATHER. See Father, God the.

GOD, THE UNKNOWN. See Unknown.

GODDESS, godôs (γôôs, ’êlohim, ãôã, theôa). There is no separate word for “goddess” in the OT. In the only instance in which the word occurs in EV (1 K 11 538), the gender is determined by the noun—“Ashestoreth, the god [goddess] of the Sidonians.” In the NT the term is applied to Diana of Ephesus (Acts 19 27 35-37).

GODHEAD, god’head: The word “Godhead” is a simple doublt of the less frequently occurring “Godhood.” Both forms stand side by side in the Ancren Riwle (about 1226 AD), and both have survived until today, though not in equally common use. They are representative of a large class of abstract subs., formed with the suffix -head or -hod, most of which formerly occurred in both forms almost indifferently, though the majority of them survive only, or very preponderatingly (except in Scottish speech), in the form -hod. The two suffixes appear in Middle Eng. as -hode and -had, and presuppose in the Anglo-Saxon which lies behind them a fem. hêtô (which is not actually known) by the side of the masc. héad. The Anglo-Saxon word “was originally a distinct sub-, meaning ‘person’ or ‘substance’ of a rank” (Bradley, in A New Eng. Dict. on a Historical Basis, s.v. “-hood”), but its use as a suffix early superseded its separate employment. At first -hode appears to have been appropriated to adj., -hod to substs.; but, this distinction breaking down and the forms coming into indiscriminate use, -hode grew obsolete, and remains in common use only in one or two special forms, such as “Godhead,” “maidenhead” (Bradley, as cited, s.v. “-head”).

The general designation of the throne in -head has been followed by a fading consciousness, in the case of the few surviving instances in this form, of the qualitative sense inherent in the suffix. The words accordingly show a tendency to become simple denominatives. Thus “6: Godhead” is frequently employed merely as a somewhat strong synonym of “God,” although usually with more or less emphasis upon that in God which makes Him God. One of its established usages is to denote the Divine essence as such, in distinction from the three “hypostases” or “persons” which share its common possession in the doctrine of the Trinity. This usage is old: Bradley (op. cit.) is able to adduce instances from the 16th cent. In this usage the word has long held the rank of a technical term, e.g., “The Three Divine Articles of the Church of England, 1571, Art. I: “And in the unitie of this Godhead, there be three persons” (of the Irish Articles of 1615, and the Westminster Confession, II, 3); Westminster Shorter Catechism “The Father, Son, and Holy Ghost are persons in the Godhead.” Pursuant to the fading of the qualitative sense of the word, there has arisen a tendency, when the qualitative consciousness is vivid, to revive the obsolete “Godhood,” to take its place; and this tendency naturally shows itself esp. when the contrast with humanity is expressed. Carlyle, for example (French Revolution, III, Book vi, ch iv, §1), speaking of the posthumous reaction against Marat, writes: “Shorter godhead had no divine man”; and Phillips Brooks (Sermons, XIII, 237) speaks of Christ bridging the gulf between the Godhead and the manhood.” “Godhead” seems, indeed, always to have had a tendency to appear in such contexts, as if the qualitative consciousness were more acute in it than in “Godhead.” Thus it seems formerly to have suggested itself as an inevitably to designate the Divine nature of Christ, as “Godhead” did to designate the common Divine essence of the Trinity. Bradley cites instances from 1563 down.

The fundamental meaning of “Godhead” is, nevertheless, no less than that of “Godhood,” the state, dignity, condition, quality, of a god, or, as monotheists would say, of God. As manhood is that which makes a man a man, and childhood that which makes a child a child, so Godhead is that which makes God, God. When we ascribe Godhead to a being, therefore, we affirm that all that enters into the idea of God belongs to Him. “Godhead” is thus the Sanskrit equivalent of the Lat “Divinity,” or, as it is now becoming more usual to say, “Deity.” Like these terms it is rendered concrete by prefixing the article to it. As “the Divinity,” “the Deity,” so also “the Godhead” is only another way of saying “God,” except that when we say “the Divinity,” “the Deity,” “the Godhead,” “the God,” or “God’s,” we mean more abstractly and more qualitatively, that is with more emphasis, or at least with a more lively consciousness, of the constitutive qualities which make God the kind of being we call “God.”

The word “Godhead” does not occur in the AV (Acts 17 29; Rom 1 20; Col 2 9), and oddly enough it translates in these 3 passages, 3 different, though
closely related, Gr. words, ὁ θεός (ὁ θεόν), theos (θεόν), theōs (θεός), thea (θεά), thea (θεά).

To θεός means "that which is Divine," concretely, "a god" (though the term is never used to indicate a heathen god). Among the Greeks it was in constant use in the sense of "the Divine Being," and particularly as a general term to designate the Deity apart from reference to a particular god. It is used by Paul (Acts 17 29) in addressing the heathens to indicate which is inserted into a context in which it is flanked by the simple term "God" (ho theos, s theos) on both sides. It is obviously deliberately chosen in order to throw up into emphasis the qualitative idea of God; and this emphasis is still further heightened by the direct use of the term "God," it is brought with the term "man," "Being, then, the offspring of God, we ought not to think that it is to gold or silver or stone graven by art and device of man that the Godhead is like." In an effort to bring out this qualitative emphasis, RV suggests that we might substitute for "the Godhead" here the periphrastic rendering, "that which is Divine." But this seems both clumsy and ineffective for its purpose. From the philological standpoint, "the Godhead" is a very awkward term for it is differing as it does from the simple "God" precisely by its qualitative emphasis. It may be doubted, however, whether in the partial loss by "Godhead" of its qualitative force in its current usage, one of its synonyms, "the Divinity," that the twist of the "Deity," as the Rhetorica Lat. version (or of the "Deity," the Deity, would not better convey Paul's emphasis to modern readers.

Neither of these terms, "Divinity," "Deity," occurs anywhere in AV, and "Deity" does not occur at all in the RV, but the RV rendering (the Rhetorica Lat. version) substitutes "Divinity" for "Godhead" in Rom 1 20. Of the two, "Divinity" was originally of the broader connotation; in the days of heathendom it was applicable to all grades of Divine beings. "Deity" was introduced by the Christian Fathers for the express purpose of providing a stronger word by means of which the uniqueness of the Christians' God should be emphasized. Perhaps "Divinity" retains even in its Eng. usage something of its traditional weaker connotation, although, of course, in a monosyllabic consciousness the two terms coalesce in meaning. There exists a tendency to insist, therefore, on the "Deity" of Christ, rather than his mere "Divinity" in the feeling that "Divinity" might lend itself too little to "that Christ possessed but a secondary or reduced grade of Divine quality. In Acts 17 20 Paul is not discriminating between grades of Divinity, but is preaching monotheism. In this context, then, to theon does not lump together "all that is called God or is worshipped," and declare that all that is in any sense Divine should be esteemed beyond the power of material things worthy to represent. Paul has the idea of God at his height before his mind, and having quickened his hearers' sense by his elevated description of Him, he demands of them whether this Deity can be fitly represented by any art of man working in dead stuff. He uses the term to theon, rather than to theos, not merely in courteous adoption of his hearers' own language, but because of its qualitative emphasis. On the whole, the best Eng. tr. of it would probably be "the Deity." "The Godhead" has ceased to be sufficiently qualitative: "the Godhood" is not sufficiently current; "the Divine" is not sufficiently personal enough; "Divinity" is perhaps too strongly "Deity" without the article loses too much of its personal reference to compensate for the gain in qualitative: "the Deity" alone seems fairly to reproduce the apostle's thought.

The Gr. term in Rom 1 20 is theōtēs, which, again, as a term of quality, is considerably rendered by "Godhead." What Paul says here is that "the everlasting power and Godhead" of God "are clearly perceived by means of His works." By "Godhead" by "the Apostles of the Deity," the Godhead by which the realities of the Christians' God are constituted what we mean by "God." By coupling the word with "power," Paul no doubt intimates that his mind is resting esp. upon those qualities which enter most intimately into and constitute the exaltation of God; but we must beware of limiting the connotation of the Godhead by the current attributes are glorious. The context shows that the thought of the apostle was moving on much the same lines as in Acts 17 29; here, too, the contrast which determines the emphasis is with "corruptible man," and along with him, with the lower creatures in general (ver 23). How could man think of the Godhead under such simulit— the Godhead, so clearly manifested in its glory by its works! The substitution for "Godhead" here of its synonym "Divinity" by RV is doubtless due in part to a desire to give distinctive renderings to distinct terms, and in part to a wish to emphasize, more strongly than "Godhead" in its modern usage emphasizes, the qualitative implication which is so strong in the Rhetorica Lat. version: the Sun is not altogether fictitious. "Divinity," in its contrast with "Deity," may have a certain weakness of connotation clinging to it, which would unsuit it to represent theōtēs here. It is quite true that the "Divinity" of Paul's special term for the persons of the Trinity was in sequence to attempt which were being made to ascribe to the Son and the Spirit a reduced "Divinity" and it was the need the Lat. Fathers felt in the same interest which led them to coin "Deity" as a more accurate rendering, as they say, of theōtēs. Meanwhile theōtēs and "Divinity" had done service in the two languages, the former as practically, and the latter as absolutely, the only term in use to express the idea that Christ possessed a unique and classical Gr. "Deity" non-existent in classical Lat. To represent theōtēs uniformly by "Divinity," if any reduced connotation at all clings to "Divinity," would therefore be to represent it often very inadequately. And that is the case in the present passage. What Paul says is clearly made known by God's works, is His everlasting power and all the other everlasting attributes which form His Godhead and constitute His glory.

H. in His Godhead Col 2 9. Here Paul declares that "all the fulness of the Godhead" dwells in Christ, "bodily." The phrase "fulness of the Godhead" is an emphatic one. It means everything without exception which goes to make up the Godhead, the totality of all that enters into the conception of Godhood. All this, says Paul, "dwells in Christ "bodily," that is after such a fashion as to be manifested in connection with a bodily organism. This is the distinction of Christ: In the Father and in the Spirit the whole personality of the Godhead dwells also, but not "bodily"; in them it is not manifested in connection with a bodily life. It is the incarnation which Paul has in mind; and he tells us that in the incarnate Son, the fulness of the Godhead dwells. The term "bodily," the Godhead here is the strongest and the most unambiguously decisive which the language affords.
GODLESS, god-lish: This word is not found in the text of AV. It is found, however, in Apoc (2 Macc 7:34, ‘O godless [RV ‘unholy’] man’). RV substitutes the word ‘godless’ for the word ‘hypocrite’ in the following passages: Job 8:13; 13:10; 15:34; 17:8; 20:5; 27:8; 34:30; 36:13; Prov 11:9; Isa 33:14. RV does not seem to be consistent in carrying out the idea of ‘godless’ for ‘hypocrite’; for in Isa 9:17; 10:6; Ps 35:16 this same Heb word ḫânēph is tr4 ‘profane.’ The principal idea lying at the root of the word is that of pollution and profanity; a condition of not merely being without God but assuming an attitude of open and bold opposition toward God. The godless man is not merely the atheistic, unbelieving or even irreligious, but the openly impious, wicked and profane man. Indeed it can hardly be rightly claimed that the idea of hypocrisy is involved in the meaning of the word for ‘the godless’ man is not the one who professes one thing and lives another, but the one who openly avows not only his disbelief in, but his open opposition to, God. Doubtless the idea of pollution and defilement is also to be included in the definition of this word; see Jer 3:9; Nu 35:33; Dn 11:31.

WILLIAM EVANS

GODLINESS, god-ill-nes. GODLY, god-li (elev-βας, eusebēs, eusebēs); In the OT the word rendered ‘godly’ in Ps 4:3; 32:6 (τεκνίτ, ἡσυχία) is lit. ‘kind;’ then ‘pious’ (RV renders it in the former passage, ‘one that he favor-eth.’). Sometimes in both the OT and the NT a paraphrase is employed, of God’s, according to God (e.g. ‘godly sorrow’ 2 Cor 7:10). Godliness, as denoting character and conduct determined by the principle of love or fear of God in the heart, is the summing up of genuine religion. There can be no true religion without it: only a dead (‘frigid’; ‘dead’; ‘cold’) heart is to be found as a favorite one in the Pastoral Epistles. The incarnation is ‘the mystery of godliness’ (1 Tim 3:16).

JAMES ORR
hawk, was one of the earliest of all. The cat, the bull, etc., were worshipped at times. The phallic symbols of Egypt were specially directed against these wretched deities (Nu 33 4; Ex 12 12). Jeh took vengeance on all the gods of Egypt. These terrible events showed that "Jeh is greater than all gods." (18 11). He redeemed His people from the nations and its gods (2 S 7 23). Jeremiah predicted the time when Jeh should destroy the gods of Egypt (Jer 45 12 f.; 46 25).

Of the deities of the Amorites (Jgs 6 10) no names are given, but they probably were the same as the gods of the Canaanites.

(5) The gods of the Canaanites were Nature-gods, and their worship was that of the productive and chiefly reproductive powers of Nature. Their service was perhaps the most immoral and degrading of all. The high places and altars of the different Baals, Ash'toreths, etc., were numerous throughout Canaan. These deities were always represented by images and Moses makes frequent reference to them with warnings against this seductive worship (Dt 7 25; 12 33.30.31; 13 7; 20 18; 29 18; 32 7). See also IDOLATRY; BAAL; ASHTORETH; ASHERAH, etc.

(6) Gods of the Philis: The champion, Goliath, cursed by his gods (1 S 17 40). Perhaps it would be better rendered "god." Saul's and his son's armor was put into the house of their gods (1 Ch 10 10). See also DAGAN; BAALZE'BUB.

(7) The two golden calves erected by Jeroboam at Bethel and Dan to keep the people from going to Jerusalem to worship are called gods (1 K 12 23; 2 Ch 13 8 f.). See CALF; GOLDEN.

(8) The gods of Damascus: Ben-hadad was accustomed to worship in the house of the god Rimmon (2 K 15 12). Yet other names are mentioned, but from 2 Ch 28 25 it is clear that there were many gods in Syria. See RIMMON.

Solomon's many wives worshipped their own gods, and he provided the means for their worship. Chief among these were Chemosh of Moab and Molech of Ammon (1 K 11 24.5). See CHEMOSH; MOLCHEH.

(10) The mixed peoples transplanted into Samaria by Sargon had their various gods and mingled their service with that of Jeh, after being taught by a priest in Damascus, these gods were Succoth-benoth, Nergal, Ashima, Nibhas, Tartak, Adrammelech (2 K 17 29.30.31.33). See separate articles.

(11) Of the gods of Seir, which were brought to Jerusalem by Amaziah, the names are not given (2 Ch 25 14).

(12) Of the gods of the nations conquered by Sennacherib and his fathers, viz. Hamoth, Arpad, Sepharvaim, Hena, Ivvah (2 K 18 32–35; 19 13). Also those conquered by Sennacherib's fathers, Gozan, Haran, Rezeph, Eden or Telassar (2 K 19 12; Isa 36 18.19.20; 2 Ch 32 13 f.).

(13) Gods of Moab are mentioned in Ruth 1 15; 1 K 11 1.7. Possibly Ruth 1 15 should be tr'ed "god." See CHEMOSH.

(14) Gods of Babylon: The graven images of her gods referred to in Isa 21 9; 42 17; Bel and Nebo mentioned in Isa 46 1; other gods of silver and gold (Exr 1 7; Dn 4 5.9.18; 6 41.14.23).

(15) Ninevah's gods were merely referred to in Nah 3 5. Nineveh was the seductive whipping in the house of Nisroch his god when slain by his sons (2 K 19 37).

(16) The coastslands or borders and peninsulas of the Aegean Sea had numerous idol gods, shrines, etc., and Isaiah challenges them to prove that they are gods (Isa 41 22 f.).

Jeh was "greater than all gods" (Ex 15 11; 18 11); "God of gods and Lord of lords" (Dt 10 14, 17); "The Mighty One" (Josh 22 22); "to be feared above all gods" (1 Ch 16 25; 2 Ch 16 29; 96 4); "King above all gods" (Ps 95 3; 4. The Su- 97 7.9; 86 8; 135 5; 136 2; 138 1; Jer 10 11; Zeph 2 11; Dn 2 18.47). Jehovah to Jeremiah advances so far toward a Other Gods pure and well-defined monotheism that he had no reproaches of all other gods as "not gods." They have no existence to him (Jer 2 11; 5 7; 16 20). A similar position is taken in Isa 41, 43, etc.

The laws of Moses give no uncertain sound concerning them. The Decalogue begins: "Thou shalt have no other gods before me."

6. Regulations concerning the gods of the other nations. Whatever may be the exact meaning of this, it is perfectly clear that Israel should have nothing to do with any gods of the God but Jeh (Ex 20 3; Dt 5 7).

Nations No images shall be made of them (Ex 20 4.23; 34 17; Lev 19 4; Dt 5 8). No mention shall be made of them (Ex 23 13; Josh 13 7). They shall not be worshipped but destroyed (Ex 23 24). They shall make no covenant with the people or their gods would be a snare to them (Ex 23 32; Dt 6 14; 7 4.25). A curse will follow any deviation from Jeh to them (Dt 11 29.32; 28 14 f.). These gods are an abomination to Jeh (Dt 12 31; 20 18; 29 17; 32 37; Ex 7 20; 1 K 11 5; 2 K 23 13). They are to be as foreign gods to Israel (1 S 7 3 f.; Josh 24 20.23; Jgs 10 16; 2 Ch 14 3; 33 15).

The constant tendency of Israel to go after other gods was first made manifest at Sinai (Ex 32 14.8.; 32 31; 34 15). Hosea says (11 2), Israel's "the more the prophets called them, the more they went from them."

Tendency to go away from the Lord. Other Gods thy father, and thy mother was a Hit- tite," referring doubtless to the idolatrous taint in the blood of Israel. The tendency manifested itself also at Baal-peor where Israel was led into the licentious rites of the Moabites (Nu 25 24). Moses saw the taint in the blood, foresaw the danger and repeatedly warned them (Dt 17 3; 18 20; 29 26; 30 17; 31 18). Perhaps the most striking passages in Dt are chs 13 12–26, 30, where Israel are pictured in this way. The gods were changed. Joshua also warns them (33 7), and the history of the period of the Judges is the story of their periodical defection from Jeh and the punishment resulting therefrom (Jgs 2 12.17.19; 6 8; 10 1 f. 1 S 15 13). Solomon's later aversion to the worship of other gods is doubtless due to his mother's influence. Balaam, Joshua, Elisha, and, Isaias, Jeremiah, etc., availed not to stop the tide of idolatry. The result was the destruction of the kingdom (2 K 17 7 f.; Jer 3 6–8; 1 Ch 5 25). The Southern Kingdom fared better. Other gods were countenanced by Rehoboam, Abijah, Athaliah, Jehoram, Ahaz, Amon, Manasseh, Jehoiakim, etc. Reform movements were attempted by Asa, Jehoash, Hezekiah and Josiah, but did not wholly avail. In the reign of Manasseh the nation plunged into the worship of all sorts of heathen gods, in places like Bethel, Rehoboam, Jerusalem, etc., availed not to stop the tide (2 Ch 34 25; Jer 11 13; 5 19; 2 K 22 17; Jer 1 16; 19 4; 7 6; 13 10; 16 11; 44 5.8). The nation was carried into exile because of its going
after other gods (2 K 22 17; Dt 29 25 f). The captivity had its desired effect. The Israel that returned and perpetuated the nation never again lapsed into the worship of other gods.

II. In the Apocrypha.—The Apoc reiterates much of the evidence of the OT. The conflict between Israel (2 Esd 1 f); the gods of the nations (Jhh 3 8; 8 15); the gods which their fathers worshipped (5 7 f); the sin of Israel (Ad Est 14 7). The Book of Wisdom refers to the 'creatures which they supposed to be gods' (12 27); 13 2; 3 10; 15 15). Mention is made of the gods of Babylon (Bar 1 12; 6 6--7; passion; Bel 1 27).

III. In the NT.—The expression "gods" occurs in six places in the NT: (1) Jesus, in reply to the Pharisees, who questioned His right to Himself as the Son of God, quoted Ps 82 6: "I said, Ye are gods." He argues from this that if God Himself called them gods to whom the word of God came, i.e. the judges who acted as representatives of God in a judicial capacity, could not He who had been sanctified and sent into the world justly call Himself the Son of God? It was an argumentum ad hominem (Jn 10 34--37). (2) When Paul and Barnabas preached the gospel in Lystra they haled a certain man, a cripple from birth. The Lycaonians, seeing the miracle, cried out in their own dialect, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury" (Acts 14 11 f). Their assumption of the apostles in the midst of the scene shows their familiarity with the Gr pantheon. (3) As Paul preached Jesus and the resurrection at Athens the people said he seemed to be a setter forth of strange gods. The conception of only one God, a set apart for the glory of the OT God (Acts 17 18).

(4) In 1 Cor 8 5f Paul speaks of "gods many, and lords many," but the context shows that he did not believe in the existence of any god but one; "We know that no idol is anything in the world." (5) While at Ephesus, Paul was said to have "persuaded and turned many away, speaking that they are no gods, that are made with hands" (Acts 19 26). (6) The Galatians had been "in bondage to them that by nature are no gods" (Gal 4 8). Included are the gods of Persia, from which the Galatians were external to the Acts 17 10, where Paul observed the city full of idols. Likewise in Rom 1 22 f.25 ff. Paul refers to the numerous gods of the heathen world. These were idols, birds, four-footed beasts and creeping things. The results of such neglecting God, are set forth in Acts 17 10. See also IDOLATRY; GOD, NAMES OF.

J. J. REEVE

GOD(S), STRANGE, strâne: The word "strange," as used in this connection in the OT, refers to the fact that the god or gods do not belong to Israel, but are the gods which are worshipped by other families or nations. In several cases a more exact tr would give us the "gods of the stranger" or foreigner. So in Gen 36 24; Josh 24 2; 13 16; Dtt 31 16; 82 12, etc. A few passages like Dtt 32 16; Ps 44 20; 81 9; Isa 43 12, the word is an adj, but the idea is the same: the gods are those which are worshipped by other peoples and hence are forbidden to Israel which is under an obligation to worship Yahwè alone (of 2 Esd 1 6).

In the NT the phrase occurs only once, in the account of Paul's experiences in Athens (Acts 17 15), when some of the "He among them that are far off, a setter forth of strange gods" (êkàs bássus, zênâ domôsê). Here the thought is clearly that by his preaching of Jesus he was revealing the stranger god, that is one who was strange or foreign to the Athenians and of whom they had no knowledge. Before. Like the Romans of this period the Athenians were doubtless interested in, and more or less favorable to, the numerous new cults which were coming to their attention; as a result of the constant intercourse with the Orient. See preceding article.

WALTER R. BETTERIDGE

GODSPEED, godsped (xêpôs, charôr): "Godspeed" occurs only in 2 Jn vs 10.11 AV as the tr of charôr, the inif. of charôs, and is rendered in RV "greeting." It means "rejoice," "be of good cheer," "be it well with thee"; charôr, charârê, charôs are common forms in RV "greeting," with a meaning of good-will and desire for the person's prosperity, tr in the Gospels, "Hail!" "All Hail!" (Mt 26 49; 27 29; 28 9, etc); charôr is the LXX for shâldôm (Isa 46 22; 67 21; cf. 2 Mac 10 1). "Godspeed" first appeared in the Wycliff version; Wykfl had "hell!" "Rhemus, "God save you."

In the passage cited Christians are forbidden thus to salute false teachers who might come to them. The instruction does not imply any breach of courtesy; it would not be right to wish to anyone success in advocating what was believed to be false and harmful. We should be sincere in our greetings; formal courtesy must yield to truth, still courteously, however, and in the spirit of love.

W. L. WALKER

GOEL, go'el (גֹּאֵל, "redeemer"): Goel is the participle of the Heb word ga'el ("to deliver," "to redeem") which aside from its common usage is frequently employed with Heb haemat, as "the redemption of the blood." It is the technical term applied to a person who as the nearest relative of another is placed under certain obligations to him. (1) If a Jew because of poverty had been obliged to sell himself to a wealthy stranger or sojourner, it became the duty of his relatives to redeem him. Cf Lev 25 47 ff and the art. JUBILEE. (2) The same duty fell upon the nearest kinsman, if his brother, being poor, had been forced to sell some of his property. Cf Lev 25 23; Ruth 4 4 ff, and the art. JUBILEE. (3) It also devolved upon the nearest relative to marry the childless widow of his brother (Ruth 3 13; Tob 3 17). (4) In Nu 5 5 ff a law is stated which demands that restitution be made to the nearest relative, and after that to the priest, if the injured party has died (Lev 6 1 f). (5) The law of blood-revenge (BlutRâche) made it the sacred duty of the nearest relative to avenge the blood of his kinsman. He was called the go'el ha-dâm (גֹּאֵל הַדָּם, "the avenger of blood."

This law was based upon the command given in Gen 9 5: "Whoso sheddeth man's blood, by man shall his blood be shed," and was carried out even if an animal had killed a man; in this case, however, the payment of a ransom was permitted (Ex 21 28 ff). A clear distinction was made between an accidental and a deliberate murder. In both cases the guilty person is called to give an account of his guilt before the altar of the sanctuary; if, however, the investigation revealed presumptuous manslaughter, he was taken from the altar to be put to death (Ex 21 12 f; 1 K 5 10; 28). In Nu 35 9 ff definite regulations as to the duties of the Goel are given. Six cities were to be appointed as "cities of refuge," three on each side of the Jordan. The congregation has judgment over the murderer. There must be more than one witness to convict a man. If he is found guilty, he is delivered to the Goel; if murder was committed by accident he is permitted to live within the border of the city of refuge; in case the manslayer leaves this city before the death of the high priest, the avenger of blood has a right to slay him. After the death of the high priest the murderer may return to his own city. Ransom cannot be given for the life of a murderer; no expiation can be made for a murder but by the blood of the murderer (Dt 19 4 ff; Josh 20; 2 S 14 16 ff). According to the Mosaic law the criminal that is guilty of murder cannot be held responsible for the crime of his father (Dt 24 16; 2 K 14 6), but see 2 S 21 1 f. The order in which the nearest relative was considered the Goel is given in Lev 25 48 f: first a brother, then an uncle, then an uncle's son, and after them any other near relative. This order was observed in
connection with (1) above, but probably also in the other cases except (4).

For the figurative use of Goel ("redeemer") see Ps 119 154; Prov 23 11; Job 19 25; Isa 41 14b. See also AVENGER; MURDERER; REFUGEE; CITIES OF.

Arthur L. Breslich

GOG, gōg (גֹּג, גָּגוֹ), Gēḡ (גֶּגֶּשׁ). (1) A son of Joel, and descendant of the tribe of Reuben (1 Ch 5 4).

(2) The prince of Rosh, Meshech and Tubal (Ezk 38 21; 39 1–16). His territory was known as the land of Magog, and he was the chief of those northern herders who were the first final onslaught upon Israel while enjoying the blessings of the Messianic age. He has been identified with Gigi, ruler of Salkhi, mentioned by Assurbanipal, but Professor Sayce thinks the Heb name corresponds more closely to Gyges, the Lydian king, the Gogu of the cuneiform inscriptions. According to Ezekiel’s account Gog’s army included in its numbers Persia, Cush, Put, Gomer or the Cimmerians, and Togarmah, from the extreme N. They are represented as a vast mixed horde from the far-off parts of the N., the limits of the horizon, completely unarmed and equipped for war. They were to come upon the mountains of Israel and cover the land like a cloud. Their purpose is plunder, for the people of Israel are rich and dwell in towns and villages without walls. In Ezekiel’s time the capital, by which the seers of Israel, shall be accompanied by a thorough and great convulsions in Nature. A panic shall seize the hosts of Gog, rain, hailstones, pestilence, fire and brimstone shall consume them. Their bodies shall be food for the birds; their weapons shall serve as firewood for seven years and their bones shall be buried E. of the Jordan in Hamon-gog and thus not defile the holy land. The fulfilment of this strange prophecy can never be literal. In general it seems to refer to the last and desperate attempts of a dying heathenism to overturn the true religion of Jeh, or make capital out of it, profiling by its great advantages.

(3) In Rev 20 7 Satan is let loose and goes to the four corners of the earth, Gog and Magog, to muster his hosts for the final struggle against God. In Ezek the invasion of Gog occurs during the Messianic age, while in Rev it occurs just at the close of the millennium. In Ezek Gog and Magog are gathered by Jeh for their destruction; in Rev they are gathered by Satan. In both cases the number is vast, the destruction is by supernatural means, and is complete and final. See Magog.

Theodore J. Reeve

GOIM, gōyīm (גוֹיִים, גֹּיוֹיִם): This word, rendered in AV “nations,” “heathen,” “Gentiles,” is commonly used simply “nations” in RV. In Gen 14 1 where AV has “Tidal, king of nations,” RV retains the text in the Heb “Goim” as a proper name. Some identify with Gutium. The Heb word is similarly retained in Josh 12 23.

GOING, gō’ing, GOINGS, gō’ings: Besides, occasionally, forms of the common words for “go” (see Go), for “going” and “goings,” the Heb has גָּוַי (gō’ay), גָּוָי (gō’ay), “step,” פַּרְשָׁנָא (bārshānā), גָּוָי (gō’ay). The word “goings” is sometimes used lit., as in Nu 33 52. “Going” for “their going forth” (Heb moṣād).

“Going up,” maṭā’el, is in many passages rendered in RV (as in Nu 34 4; 2 S 15 30 AV) as “ascent,” as in Josh 15 7; Jps 1 36; Neh 12 37 (ARV only). In Ezek 45 5, AR substitues “sgress” (way out of place of going forth). “The going out place of going forth” (Heb māskhāth) occurs frequently. The verbal forms bā’, mābbā’, also māl (Dnl 6 14), are used of the sun, set, “the going down of the sun.” Thus Josh 8 29 RV, AV “as soon as the sun was down.”

In the NT, RV substitutes “going out” for “gone out” (φανέρωμα) (Mt 25 8); “going up” for “ascending” (Lk 19 28); “going in” for “coming in” (Acts 9 28); “going about” for “wandering” (1 Tim 5 13); “seeking” for “going about” (Rom 10 18).

Metaphorically: “Goings” is used for a man’s ways or conduct (Ps 17 5, RV “steps”; 40 2; Prov 14 15, etc.). In Ps 17 5 “Hold up my goings in thy paths, that my footsteps slip not” becomes in RV “My steps have held fast to thy ways; my feet have not slipped.” Conversely, “The way he goes forth all his goings,” is in RV “He maketh level all his paths,” m “weighteth carefully”; conversely, in Ps 37 23, RV has “goings” for “steps”; in Jas 1 11 “goings” for ways. In the important prophetic passage, Mic 5 2, it is said of the Ruler from Bethel, “whose goings forth have been from old, from everlasting,” RV “are from old, from everlasting,” m “from ancient days.” Of God it is said in Hab 3 6 “His ways are everlasting,” RV “His goings were as of old, His ways are everlasting.”

W. L. Walker

GOLAN, gō’lan (גֹּלָן, גא’לון), GAULONITIS (Gaulonitis, Gaulonitiss): Golan was a city in the territory allotted to Manasseh in Bashan, the most w. part of the kingdom of Israel, situated about 10 miles E. of the Jordan (Dt 4 43; Josh 20 8); assigned with its “suburbs” to the Geshonite Levites (Josh 21 27; 1 Ch 6 71). It must have been a great and important city in its day; but the site cannot now be determined with any certainty. It was known to Jos (Ant, XIII, xv, 3). Near Golan Alexander was ambushed by Obodas, king of the Arabians; and his army, crowded together in a narrow and deep valley, was broken in pieces by the multitude of camels (2 M 1, iv, 4). This incident is located at Gadara in Ant, XIII, xiii, 5. Later, Golan was destroyed by Alexander. It had already given its name to a large district, Gaulonitis (B/III, iii, ii, 3; IV, 1, 1). It formed the eastern boundary of Galilee. It was part of the tetrarchy of Philip (Ant, XVII, viii, 1; XVIII, iv, 6). The city was known to Eusebius as a “large village,” giving its name to the surrounding country (Onom, s.v. Pahlw, Gaulon). This country must have corresponded roughly with the modern central-northern part of the N. It was of ancient name is preserved. The boundaries of the province today are Mt. Hermon on the N., Jordan and the Sea of Galilee on the W., Wady Yarmuk on the S., and Nahr ‘Allān on the E. This plateau, which in the N. is about 3,000 ft. high, slopes gradually southward to a height of about 1,000 ft. It is entirely volcanic, and there are many cone-like peaks of extinct volcanoes, esp. toward the N. It affords good pasturage, and has long been a favorite summer grazing-ground of the nomads of the N. (most of these, and of the region generally, will be found in Schumacher’s The Jaulan, and Across the Jordan.)

To him also we owe the excellent maps which carry us eastward to the province of el-Har‘ān.

Schumacher inclines to the belief that the ancient Golan may have been represented by a village fully 4 miles E. of Nahr ‘Allān, and 4 miles S.E. of Tseit. The extensive ruins probably date from early in
the Christian era. The buildings are of stone, many of them octagonal in plan, while their streets are wide and straight. The inhabitants number not more than 250. The surrounding soil is rich and well watered, bearing excellent crops. The present writer, after personal examination, corroborates Dr. Schumacher's description. Standing in the open country, it could be seen afar and it was easily accessible from all directions.

W. EWING

GOLD, gold (Σηλην, sēlēn; Ἑρά, chrusas): No metal has been more frequently mentioned in OT writings than gold and none has 1. Terms more terms applied to it. Among these terms the one most used is sēlēn. The word, however, is still the common name for gold throughout Pal, Syria and Egypt. With sēlēn frequently occur other words which, it is mean "pure" (Ex 25 11), "refined" (1 Ch 28 18), "finest" (1 K 10 18), "beaten" (1 K 10 17), "Ophir" (Ps 45 9).

Other terms occurring are: TE, ἐρυθρόν, "fine gold" (Job 28 17; Ps 19 10; 21 3; 119 127; Prov 4 18; Cant 4 11.5; Lam 4 2; Eccl 2 8; Ps 68 13; Prov 3 14; 8 10.19; 16; Zec 9 8; κέρατον, kēraton, "tusk." "carved out" (Job 28 16.19; 31 24; Prov 25 12; Lam 4 1; Dan 10 5). γραφή, ἑραττόν (1 K 6 20; 7 50; Job 28 15): , beget (in A V only: Job 22 24; RV "treasure").

Sources definitely mentioned in the OT are:

1. Havilah (Gen 2 11.12): Ophir (1 K 9 28; 10 11; 22 48; 1 Ch 29 4; 2 Ch 8 18; 9 10).
2. Sources: Job 22 24; 28 16; Ps 45 9; Isa 13 12; 19; 1 K 10 2.10; 2 Ch 9 1.9; Ps 72 15; Isa 60 6; Ezek 27 22; 38 13; Arab 2 (Ch 9 14). We are not justified in locating any of these places too definitely. They probably all refer to some region of Arabia.

The late origin of the geological formation of Pal and Syria precludes the possibility of gold being found in any quantities (see Metals), so that the large quantities of gold used by the children of Israel in constructing their holy places was not the product of mines in the country, but was from the spoil taken from the inhabitants of the land (Nu 31 52), or brought with them from Egypt (Ex 3 22). This gold was probably mined in Egypt or India (possibly Arabia), and brought by the great caravan routes through Arabia to Syria, or by sea in the ship built for Hiram (1 K 9 27; 2 Ch 9 21-22). There is no doubt about the Egypt sources. The old workings in the gold-bearing veins of the Egyptian desert and the ruins of the buildings connected with the mining and refining of the precious metal still remain. This region is being reworked with the prospect of its becoming a source of part of the world's supply. It might be inferred from the extensive spoils in gold taken from the Midianites (£100,000 HDB, s.v.) that their country (Northwestern Arabia) produced gold. It is more likely that the Midianites had, in turn, captured most of it from other weaker nations. The tradition that Northwestern Arabia is rich in gold still persists. Every year Moslem pilgrims, returning from Mecca by the Damascus route, bring with them specimens of what is supposed to be gold ore. They secure it from the Arabs at the stopping-places along the route. Samples analyzed by the writer have been iron pyrites only. No gold-bearing rock has yet appeared. Whether these specimens come from the mines mentioned by Burton (The Land of Midian Revisited) is a question.

Gold formed a part of every household treasure (Gen 13 2; 24 35; Dt 8 13; 17 17; Josh 22 8; 28 4.6). It was used (a) in the form of nuggets (Job 28 6 RVm), (b) in regularly or irregularly shaped slabs or bars (Nu 7 14.20.84.86; Josh 7 21.24; 2 K 5 5), and (c) in the form of dust (Job 28 9). A specimen of yellow dust, which the owner claimed to have taken from an ancient jar, unearthed in a ruin near Samaria, was brought to the writer's laboratory. On examination it was found to contain iron pyrites and metallic gold in finely divided state. It was probably part of an ancient household treasure. A common practice was to make gold into jewelry with the dual purpose of ornamentation and of treasuring it. This custom still prevails, esp. among the Moslems, who do not let out their money at interest. A poor woman will save her small coins until she has enough to buy gold jewelry. This she will wear or put away against the day of need (cf Gen 24 22.53). It was weight and not beauty which was noted in the jewels (Ex 3 22; 11 2; 12 35). Gold coinage was unknown in the early OT times.

1. The use of gold as the most convenient way of treasuring wealth is mentioned above. (2)

4. Uses (Nu 31 50), bracelets (Gen 24 22), chains (Gen 41 42), crescent (Jgs 8 26), crowns (2 S 12 30; 1 Ch 20 2), earrings (Ex 32 23.1; Nu 31 50; Jgs 8 24.26), rings (Gen 24 22; 41 42; Jas 2 2). (3) Making and decorating objects in connection with places of worship: In the description of the building of the ark of the covenant in the tabernacle in Ex 25 ff, we read of the lavish use of gold in overlaying wood and metals, and in shaping candlesticks, dishes, spoons, flagons, bowls, snuffers, curtain chasps, hooks, etc (one estimate of the value of the gold used is 200,000; see HDB). In 1 K 6 6 ff; 1 Ch 28 2; 2 Ch 1 ff are records of still more extensive use of gold in building the temple. (4) Idols were made of gold (Ex 20 23; 32 4; Dt 7 25; 29 17; 1 K 12 28; Ps 115 4; 155 15; Isa 30 22; Rev 18 20). (5) Gold was used for lavish display. Among the fabulous luxuries of Solomon's court was his gold drinking-vessals (1 K 10 21), a throne of ivory overlaid with gold (1 K 10 18), and golden chariot trimmings (1 Ch 28 18). Sacred treasure saved from votive offerings or portions dedicated from booty were principally gold (Ex 25 36; Nu 7 14.20.84.86; 31 50.52-54; Josh 6 19.24; 1 S 8 11.15; 2 S 8 11; 1 Ch 15 7.10.11; 22 14, 16; Mt 25 17). This treasure was the spoil most sought after when the Israelites attacked the Philistines (1 K 5 5). The contribution (1 K 15 15; 2 K 12 18; 14 12; 16 8; 16 14-16; 23 33.35), or taken as plunder (2 K 24 13; 25 15).

Gold is used to symbolize earthly riches (Job 3 15; 22 24; Isa 2 7; Mt 10 9; Acts 3 6; 20 33; Rev 18 12). Finer than gold, which, physically speaking, is considered non-perishable, typifies incorruptibility (Acts 17 29; 1 Pet 1 7.18; 3 3; Jas 5 3). Refining of gold is a figure for great purity or a test of steadfastness (Job 23 10; Prov 17 3; Isa 1 25; Mal 3 2; 1 Pet 1 7; Rev 3 18). Gold was the most valuable of metals. It stood for anything of great value (Prov 3 14; 8 10.19; 15 16. 22; 25 12), was most wisely used for worship-shipping (Ex 25 ff; Rev 1 12.13.20, etc), and the adornment of angels (Rev 16 5) or saints (Ps 45 13). The head was called golden as being the most precious part of the body (Cant 5 11; 2 Ch 24; of "the golden bowl," Ecle 12 5). The "golden city" meant Babylon (Isa 14 4), as did also "the golden cup," sensuality (Jer 51 7). A crown of gold was synonymous with royal honor (Est 2 17; 6 8; Job 19 9; Rev 4 4; 14 14). Wearing of gold was typified as not being necessarily shrunken (Ps 40 4; 10 4; 1 Tim 2 9; 1 Pet 3 3; Rev 17 4). Comparing men to gold suggested their nobility (Lam 4 1.2; 2 Tim 2 20). JAMES A. PATCH

1724
GOLDEN, gold’n, CALF: Probably a representation of the sun in Taurus. See ASTROLOGY, 7; CALF, GOLDEN.

GOLDEN, gold’n, CITY: The tr "golden city" (Isa 14 4) is an attempt to render the received text (גֶּדִילָה, madhâbâbâh), but can hardly be justified. Almost all the ancient VSS read גֶּדִילָה (marhâbâh), a word which connotes unrest and insolence, fitting the context well.

GOLDEN NUMBER, gold’n num’bër: Used in the regulation of the ecclesiastical calendar, in the "Metonic cycle" of 19 years, which almost exactly reconciles the natural month and the solar year. See ASTRONOMY, 1, 5.

GOLDSMITH, gold’smith (גֵּלֶדשִׁם, ָגֵלֶדשִׁם): Goldsmiths are first mentioned in connection with the building of the tabernacle (Ex 31 4; 36 1). Later, goldsmiths' guilds are mentioned (Neh 3 8 32). The art of refining gold and shaping it into objects was probably introduced into Pal from Phoenicia (see CHALDÆA). Examples of gold work from the earliest Egypt peroid are so numerous in the museum of the world that we do not have to draw on our imaginations to appreciate the wonderful skill of the ancient goldsmiths. Probably their designs and methods were those used by the Jews. The goldsmiths' art was divided into (1) the refining of the impure gold (Job 28 1; Prov 17 3; 26 4; 27 21; Isa 1 25; Mal 3 3); (2) shaping of objects, (a) casting idols (Nu 33 52; Hos 15 2), (b) making graven images (2 Ch 34 3 4; Jer 10 14; Nah 1 14), (c) the making of beaten or turned work (Ex 25 18), (d) plating or overlaying (Ex 25 11; 1 K 6 20), (e) soldering (Isa 41 7), (f) making of wire (Ex 28 6; 39 3). Most of these processes are carried on in Bible lands today. In Damascus there is a goldsmiths' quarter where the refining, casting and beating of gold are still carried on, probably in much the same way as in Solomon's time. Jews are found among the goldsmiths. In Beirut, it is a Jew who is esp. skilled in making refiners' pots. Daily, one can see the gold being refined, cast into lumps, beaten on an anvil, rolled between rollers into thin sheets, cut into narrow strips (wire), and wound on bobbins ready for the weaver. There are houses in Damascus and Aleppo still possessing beautiful gold overlaid work on wooden walls and ceilings, the work of goldsmiths of several centuries ago.

JAMES A. PATCH

GOLGOtha, gol’go-tha (골고따, Golgothá, from Aram. נַגְּדָוֹת, nag’gadót, "a skull"): In three references (Mt 27 33; Mk 15 22; Jn 19 17) it is interpreted to mean קָרָדָוֹת כִּדּוֹר, karadót kîdor, "the place of a skull." In Lk 23 33 AV it is called "Calvary," but in RV simply "The skull." From the NT we may gather that it was outside the city (He 13 12), but close to it (Jn 19 20), apparently near some public thoroughfare (Mt 27 39), coming from the country (Mk 15 21). It was a spot visible, from some points, from afar (Mk 15 40; Lk 23 49).

Four reasons have been suggested for the name Golgotha or "skull": (1) That it was a spot where skulls were to be found lying about 1. The Name of execution. This tradition apparently originates with Jerome (346-420 AD), who refers to (3), to condemn it, and says that "outside the city and without places where the heads of condemned criminals are cut off and which have obtained the name of Calvary—that is, of the beheaded." This view has been adopted by several later writers. Against it may be urged that there is no shadow of evidence that there was any special place for Jewish executions in the 1st cent., and that, if there were, the corpses could have been allowed burial (Mt 27 58; Mk 15 40). The law (Jn 19 38), in conformity with Jewish law (Dt 21 23) and with normal custom (Jos, B. J., IV, v, 2). (2) That the name was due to the skull-like shape of the hill—a modern popular view. No early Lat or Gr writer suggests such an idea, and there is no evidence from the Gospels that the Crucifixion occurred on a raised place at all. Indeed, Epiphanius (2d cent.) expressly says: "There is nothing to be seen on the place resembling this name; for it is not situated upon a height that it should be called [the place] of a skull, answering to the place of the head in the human body." It is true that the tradition embodied in the name Mona Calvary appears as early as the 4th cent., and is materialized in the traditional site of the Crucifixion in the church of the Holy Sepulcher, but that the hill was skull-like in form is quite a modern idea. Gutherz (2 and 3) and considers that a natural skull-like elevation came to be considered, by some folklore ideas, to be the skull of the first man. One of the strangest ideas is that of the late General Gordon, who thought that the resemblance arose from the contours of the ground as laid down in the ordinance survey map of Jerus. (3) That the name is due to an ancient pre-Christian tradition that the skull of Adam was found there. The first mention of this is by Origen (185-253 AD), who was himself lived in Jerus 20 years. He writes: "I have received a tradition to the effect that the body of Adam, the first man, was buried upon the spot where Christ was crucified etc. This tradition was afterward referred to by Athanasius, Epiphanius, Basil of Caesarea, Chrysostom and other later writers. The tomb and skull of Adam, still pointed out in an excavated chamber below the traditional Calvary, marks the survival of this tradition on the spot. This is by far the most ancient explanation of the name Golgotha and, in spite of the absurdity of the original tradition about Adam, is probably the true one.

(4) The highly improbable theory that the Capitulums of Elia Capitulums (the name given to the new Jesus) stood where the Church of the Holy Sepulcher now is, and gave rise to the name Golgotha, is one which involves the extraordinary assumption that Name of Jesus Golgotha in the 3d cent., and that all the references in the Gospels were inserted then. This is only mentioned to be dismissed as incompatible with history and common sense.

With regard to the position of the site of the Crucifixion (with which is bound up the site of the Tomb) the NT gives us no indication 2. The Site whatever; indeed, by those who abandon tradition, sites have been suggested on all sides of the city—N., S., E., and W. Two views hold the field today: (1) that the site of the Crucifixion, or at any rate that the tomb itself, is included within the limits of the Church of the Holy Sepulcher; and (2) that a prominent, rounded, grassy hill above the so-called "Grotto of Jeremiah," N.E. of the Modern Damascus Gate, has at least a very high probability of being the true site. It is impossible here to go into the whole question, which requires minute and long elaboration, but excellent review of the whole evidence may be consulted in "Golgotha and the Holy Sepulcher," by the late Sir Charles W. Wilson, of PEFS. Here are a few points (3). (1) For the traditional view it may be said that it seems highly improbable that so sacred a spot as this, particularly the empty tomb, could have been entirely forgotten. Although it is true that Jews and Heb Christians were driven out of Jerus after
the second great revolt (130–33 AD), yet gentle Christians were free to return, and there was no break long enough to account for a site like this being supplanted. The crucifixion of Christ is supposed to have been on a supposed tradition that this spot was the Jewish place of stoning. This so-called tradition is worthless, and spot a trace of either. More traditional is the idea that this site was deliberately defiled by pagan buildings to annoy the Christians. Eusebius, at the time of Constantine, writes as if it were well known that a Temple of Aphrodite lay over the tomb.

He gives an account of the discovery of the spots still venerated as the Golgotha and the Tomb, and of the erection of churches in connection with them (Life of Constantine, III, 25–40). From the time of Constantine there has been no break in the reverence paid to these places. Of the earlier evidence Sir C. Wilson admits (loc. cit.) that “the tradition is so preconceived and the evidence is undoubtedly so unsatisfactory as to raise serious doubts.”

The topographical difficulties are dealt with in the art. Jerusalem. It is difficult for the visitor to Jerusalem sufficiently to realize that the center of gravity of the city has much changed; once it was on the Hill Ophel, and the southern slopes, now bare, were in Christ’s time crowded with houses; in later times, from the 4th cent., it was the Church of the Holy Sepulchre round which the city tended to center. There is no insurmountable difficulty in believing that the site of the Crucifixion may be where tradition points out. As Sir C. Wilson says at the end of his book, “No objection urged against the sites [i.e. Golgotha and the Tomb] is of such a convincing nature that it need disturb the minds of those who accept, in all good faith, the authenticity of the places which are hallowed by the prayers of countless pilgrims since the days of Constantine” (loc. cit.).

(1) The so-called “Skull Hill” or “Green Hill” appears to have appealed first to Otto Theunis (1845), but has received its greatest support through the advocacy of the late Col. Conder and of the late Dr. Selah Morrill, U.S.A., consul at Jerusalem. The arguments for this site are mainly: (a) its conspicuous and elevated position—a position which must impress every reverent pilgrim as strikingly suitable for an imaginary reconstruction of the scene. The very greenness of the hill—it is the first green spot in the neighborhood of the city—may influence the subconsciousness of those who have been brought up from childhood to think of the “green hill far away,” as the popular hymn puts it. When, however, we consider the question historically, there is not the slightest reason to expect that the crucifixion of Jesus, one of many hundreds, should have been dramatically located in a setting so consonant with the importune with which the world has since learned to regard the event. Not to mention the evidence of our Lord that the crucifixion was on a hill, much less on such a conspicuous place. (b) The supposed resemblance to a human skull strikes many people, but it may be stated without hesitation that the most arresting points of the resemblances are in the front and the roof, top, are not ancient; the former are due to artificial excavations going back perhaps a couple of centuries. Probably the whole formation of the hill, the sharp scarp to the S. and the N. or more feet of earth accumulated on the summit are both entirely new conditions since NT times. (c) The nearness of the city walls and the great N. road which make the site so appropriate today are quite different conditions, while the present N. wall can be proved to be on the line of the second wall that the argument holds good. On this see Jerusalem.

Goliath, gō-lî’ath (גּוֹלִיָּה), Goliad; Goludh, Goloth): (1) The giant of Gath, and champion of the Philistine army (1 S 17 4–23; 21 9; 22 10; 2 S 21 19; 1 Ch 20 5 ff.). He defied the armies of Israel, challenging anyone to meet him in single combat while the two armies faced each other at Ephes-dammim. He was slain by the youthful David. Goliath was almost certainly not of Philistine blood, but belonged to one of the races of giants, or aboriginal tribes, such as the Anakim, Avvim, Rephaim, etc. The name was contracted to Goliath, and the term “The Goliath” was used of a giant in any manner. Perhaps it was from such a giant, the ‘goliath’ or ‘goliad,’ that the giant was of that race. His size was most extraordinary. If a cubit was about 21 inches, he was over 11 ft. in height; if about 18 in., he was over 9 ft. in height. The enormous weight of his armor would seem to require the larger cubit. This height probably included his full length in armor, helmet and all. In either case he is the largest man known to history. His sword was wielded by David to slay him and afterward carried about in his wanderings, so that it could be seen by all the world. It is a symbol of the story of his encounter with David is graphic, and the boasts of the two champions were perfectly in keeping with single combats in the Orient. (2) The Goliath of 2 S 21 19 is another person, and quite probably a son of the first Goliath. He was slain by Elhanan, one of David’s mighty men. The person mentioned in 1 Ch 20 5 is called Lahmi, but this is almost certainly due to a corruption of the text. “The brother of Goliath” was the younger Goliath, and probably one of the Goliaths, who had four sons, giants, one of them having 24 fingers and toes. See Elhanan; Lahmi.

Gomer, gō’mēr (גֹּמֶר), Gamor): Given in Gen 10 2 f.; 1 Ch 1 5; 5 as a son of Japheth. The name evidently designates the people called Gom截至 by the Assyrians, Kimmerians by the Greeks. They were a barbaric horde of Aryans who in the 7th cent. BC left their abode in what is now Southern Russia and poured through the Caucasus into Western Asia, causing serious trouble to the Assyrians and other nations. One division moved eastward toward Media, another westward, where they conquered Cappadocia and made it their special abode. They fought also in other parts of Asia Minor, conquering some portions. The Armenian name for Cappadocia, Gamir, has come from this people. In Ezek 38 6 Gomer is mentioned as one of the northern nations.

Gomer, gō’mēr (גֹּמֶר), Gamor, Gam’er): Wife of Hosea. Hosea married Gomer according to Divine appointment, and this was the beginning of God’s word to him (Hos 1 3; 3 1–4). She was to be a wife of whoredom and they were to have children of whoredom. They were not meant that at the time of marriage she was thus depraved, but that before the evil taint in her blood, had inherited immoral instincts. These soon manifested themselves, and
the unfaithful, degraded wife of the prophet went deeper into sin. She seems to have left him and became the wife of her paramour (1:1). Hosea is now commanded by Jeh to buy her back, paying the price of the ordinary slave. The prophet keeps her in confinement and without a husband for some time. This experience of the prophet was typical of Israel’s unfaithfulness, of Israel’s exile, and of God bringing her back after the punishment of the exile. See HÖSEA.

J. E. REEVÉ

GOMORRAH, gō-mōr’a (גֹּםְרוֹרָא, ʾgōmrārāh; LXX and NT Γομόρρα, Gómōrra, or Γομόρρα, Gómorrah; Arab. Gharmara, “to overwhelm with water”): One of the Cities of the Plain (q.v.) destroyed by fire from heaven in the time of Abraham and Lot (Gen 19:23–28). It was located probably in the plain S. of the Dead Sea, now covered with water. See ARABAH; Cities of the Plain; Dead Sea. De Sauley, however, with others who place the Cities of the Plain at the N. end of the Dead Sea, fixes upon Khurnan (or Guarnan), marked on the Survey Map of Pal N. of Rass Feshekeh, where there are ruins about a mile from the Dead Sea. But there is nothing to support this view except the faint resemblance of the name and the inconclusive arguments placing the Cities of the Plain at that end of the sea. GEORGE FREDERICK WOHNTRÜ

GOOD, good (םָעָד, tōḇ, לְבֵי, tōḇ, לְבֵנ, yāṭāḥb; ἀγαθός, ἀγαθή, ἀγαθόν, καλός, καλόν, kalōn; in Eng. “good” is used in various senses, most of which are represented in the Bible. (1) In the OT the word occurs very frequently and in a great variety of ways. Of the different shades of meaning, which frequently run into each other, the following may be distinguished: (a) Possessing desirable qualities, beneficial, agreeable, e.g. “good for food” (Gen 2:9); “We will do thee good!” (Nu 10:29); “Who will show us any good?” (Ps 4:6); “good tidings of good” (Isa 55:7). (b) Moral excellence, piety: “to know good and evil” (Gen 3:22), “that which is right and good” (Dt 6:18a; 1 S 12:23); “good and bad” (1 K 3:9, RV “evil”); “Depart from evil and do good” (Ps 37:27); “a good man” (Prov 12:2); cf. Isa 5:20; Mic 6:8, etc. (c) Kind, benevolent: “The men were very unto the heathen, and the place was called Gomorrah by he for it was good” (1 Ch 14:34); “the good Jeh” (2 Ch 30:18); “God is good to Israel” (Ps 73:1); “Jeh is good to all” (Ps 145:9), etc. (d) Serviceable, adequate, sufficient: “saw the light that it was good” (Gen 1:3); “Jeh is good” (Ps 72:15); “a good dowry” (30:20); “good ears,” “years,” “kine” (41:24,26,35); “good understanding” (1 S 25:3); “good trees”—“land” (2 K 13:29, etc. (f) Not blemished, fair, honorable: “tender and good” (Gen 18:17); “good kid” (2 K 2:3); “Jeh 24:2); and the renderrings “fair” (Gen 26:7, etc.), “beautiful” (2 S 11:2), “pleasant” (2 K 2:19, etc. (g) Pleasure-giving, happy: “glad of heart” (1 K 6:66; Est 5:9); sometimes in AV and RV trd “merry” (Jer 18:36; 1 K 5:6; 2 S 12:28; Prov 14:15, RV “cheerful,” etc. Changes that may be noted in RV are such as, “good” for “ready” (Isa 41:7); “I have no good beyond thee” for “My goodness extendeth not to thee” (Ps 10:2); “good” for “good” (46:1); “good” for “goodness” (107:9); “good” for “well” (Zec 8:15), Good means something good, e.g. “the good of the land” (Gen 46:18,20; Dt 6:11; Job 21:16, RV “prosperity”)

Yāṭāḥb, “to do good,” occurs several times, as, “I will surely do thee good” (Gen 32:12); “to do good” (Lev 5:4); “Make your ways and your doings good,” RV “amend” (Jer 16:11; Zeph 1:12, etc). Numerous other Heb words are rendered “good” in various verbal connections and otherwise, as “to bring good tidings” (2 S 4:10; Isa 40:9, etc.). “take good heed” (Dt 2:4; 4:15; Josh 23:11); “make good” (Ps 107:29, RV “well”); “God will” (Lev 33:16; Mal 2:13); “what good?” RV “what advantages?” (kisthrōn, Ecl 5:11); “good for nothing” RV “profitable” (gāṭhōh, Jer 13:10). In Jer 18:4, “as seemed good to the potter,” the word is yāṭāhz, which means lit. “right.”

In the NT the words most frequently trd “good” are agathos and kalos. The former, agathos, denotes good as a quality, physical or moral. Thus: “He maketh his sun to rise on the evil and the good” (Mt 5:48); “good gifts” (7:11); “Good Master” RV “Teacher.” What callest thou me good? none is good save one” (Mt 10:17; Lk 18:17; cf. Mt 16:19); “they that have done good” (Jn 3:29). Sometimes it is equivalent to “kind” (Thus Tit 2:4) RV: “agathos is “a good thing,” “a good gift” (Acts 5:25; Rom 7:13; 1 Thess 5:15; 1 Pet 3:13), etc. “that which is honest,” RV “honorable” (2 Cor 13:7); “meet” (Mt 15:26; Mk 7:27); “worthy,” RV “honorable” (Jas 2:7); agathos is “a good thing,” “good things to do” (7:11). Cal is yāṭāḥb, a good thing come out of Nazereth?” (Jn 1:46) etc.; agathoergos (1 Tim 6:18), and agathoepioth (Mt 3:4); Acts 14:17, etc., “to do good.” Good is properly, “beautiful,” “pleasing,” “useful,” “moral,” “worthy” in a moral sense, e.g. “that they may see your good works” (Mt 5:16); “She hath wrought a good work on me” (Mt 26:10; Mk 14:6); “the good shepherd” (Jn 10:11,14); “Many good works” RV “moral works” (Acts 1:25); “I showed you your good” (10:32); “good fruit” (13:22); “good seed” (13:24); but the idea of useful may underlie such expressions; kalos is properly “that which is beautiful.” It occurs in Rom 7:18,21; 1 Thess 5:22; “Hold fast that which which is good” etc. In Rom 8:33, it seems to be used interchangeably with agathos. In Rom 5:7, “the good man” (ho agathos) is distinguished from “a righteous man” (dikanos): “For the good man some one would even dare to die” (cf Rom 7:16; He 5:14; 2:4); kalos is “pleasantly,” “beautifully,” “good” (Lk 6:27; Jas 2:3); kalotidukakos (Tit 2:3), “teachers of good things,” RV “of that which is good.”

“Good” occurs in the rendering of many other Gr words and phrases, as euōkia, “good pleasure” (Eph 1:9); “good will” (Lk 2:14; Phil 1:15); sumphēro, “to bear together,” “not good to marry” (Mar 19:10), RV “expedient”; philagathos, “a lover of good” (Tit 1:8); chrēstolojia, “good words” (Rom 15:18), RV “smooth speech,” etc.

The following changes in RV may be noted. In Lk 2:14 for “men of good will” (euōkia) RV reads “in whom he is well pleased,” in “good pleasure among men, Gr men of good pleasure.” The meaning is “men to whom God is doing will or acceptance”; cf Lk 4:19, “the acceptable year of the Lord!” 4:43, “Preach the good tidings of the kingdom of God.” In Mt 11:5; Lk 4:43; 7:22; 1 Pet 2:25 and (AV) Rev 14:6 “the gospel.”
is changed into “good tidings.” In Mt 18:8 f; Mk 9 43-45.47; Lk 5 39, “good” is substituted for “better”; on the last passage in notes “Many authorities read ‘better’”; in 1 Cor 9 15, “good . . . rather” for “better”; “good” is substituted in Acts 13 22 for “glad”; in Acts 6 8 for “honest”; in Heb 13 9 for “a good thing.” In 2 Thess 1 11, “all the good pleasure of his goodness” becomes “every desire of goodness” (in Gr good pleasure of goodness); in 1 Tim 3 2, “good (kosmios) becomes “ordinately.” There are many other passages of like changes. See Goodness; Good, Chief.

W. L. WALKER

GOOD, CHIEF: What this consisted in was greatly discussed in ancient philosophy. Varrus enumerated 288 answers to the question. By Plato “the good” was identified with God.

In the OT while the “good” of the nation consisted in earthly well-being or prosperity (Dt 28 etc), that of the individual was to be found only in God Himself (Pr 16 2 RV. “I have no good beyond thee”); 42 1-5; 43 5; 73 25-28; Jer 31 33 f; Hab 3 17-19. This implied godly conduct (Mic 6 8, etc), and led to the experience described as “blessedness” (Ps 1, etc; Jer 17 7, etc). In the “Wisdom” extolled in Prov 1 20; 8 1 (cf Eccle 1 1 f; 5 1 f), elsewhere described as “the fear of Jeh.” That God alone can be the true “good” of man is implied in the fact that man was created in the image of God (Gen 1 27).

In the NT the true “good” is placed by Jesus in “the kingdom of God” (Mt 6 33; 13 44 etc). This means nothing earthly merely (Mt 6 19), but heavenly and eternal. It implies the OT conception that God is the true “good”; for to seek the Kingdom supremely means whole-hearted devotion to God as our heavenly Father and to His righteousness. It was also spoken of by Jesus, as sonship to the heavenly Father (Mt 5 45, etc). This “good” is not something merely to be given to men, but must be sought after and won through taking up a right attitude toward God and our fellows, cherishing the Love that God is, and acting it out in kindness and righteousness, in resemblance to our God and Father (Mt 6 43-48; here Gen 1 27 is implied).

In some of the epistles Christ is represented as the true “good” (Phil 3 8 f; Col 3 1-4.11). This is because in Him God was manifested in His Truth and Grace. The Son of Man was present through His cross the world is so reconciled to God as men can find acceptance and rest in Him as their “good”; Christ Himself in the Spirit is our Life; in Him we have “God with us.” Having God as our good, nothing but good, in the truest and highest sense, can come to us. Even the most seemingly adverse things are turned into good “to them that love God” (Rom 8 28).

Our true “good” is found thus in God even in this present life; but its fulness can be realized only in the eternal life beyond. Placing our “good” in God leads to such life in devotion to the “good” that God is, as tends to bring all that is best to this present world. It is man’s failure to do this that is the source of our misery (Jer 2 15, etc). The ultimate ideal is that God shall be “all in all” (1 Cor 15 28).

W. L. WALKER

GOODLINESS, goodli-ness: This word is found in Isa 40 6 as the tr of בְּנָכָר, hezesh, commonly tr “mercy,” “kindness,” etc.: “All flesh is grass, and all the goodliness of beauty, charm, comeliness thereof is as the flower of the field.” The rendering is retained by ERV and ARV as appropriate in this place; hezesh is frequently tr “goodness.” In Isa 40 6 LXX has ἀξον, “glory” (so also 1 Pet 1 24), which also fittingly expresses the idea of the passage.

GOODLY, אוֹלָדָה, אוֹלָדָה (tôbh; kalês, kalôs, λαρπρός, λαμπρός): In the OT various words are tr “goodly,” the most of them occurring only once; tôbh (the common word for “good”) is several times tr “goodly,” chiefly in the sense of form or appearance, e.g. “a goodly child” (Ex 2 2); “that goodly mountain” (Dt 3 23); ýôpkeh (“fair”) is similarly tr in Gen 39 6, RV “comely,” and marêh in 2 S 23 21. Other words, such as addîr imply excellence, honor, etc, e.g. Exx 17 23, “bear fruit, and be a goodly cedar”; nókh, “his goodly horse” (Zec 10 13); others imply beauty, ornament, such as ptr, “goodly bonnets,” RV “head-tires” (Ex 39 28); shôphar (“bright,” “fair”), “a goodly heritage” (Ps 16 6); once ’Ĕl (“God of might”) is employed, RV “cedars of God,” m “goodly cedars” (Ps 80 10); râdôtx (joyous soundings or shoutings) is tr in Job 39 13, “goodly wings,” probably from the sound made in flying or flapping; ERV has “The wing of the ostrich rejoiceth.” ARV (wings) “wave proudly.” For “goodly castles” (Nu 31 10) RV has “encampments”; “goodly vessels” (2 Ch 32 27) for “pleasant jewels”; “goodly” is substituted for “good” (Ps 45 1; Cant 1 3); “goodly things” for “all the goods” (Gen 24 10), “goodly frame,” ARV for “comely proportion” (Job 41 12).

In the NT kaiô (“beautiful”) is tr “goodly” in Mt 13 45, “goodly pearls” and Lk 21 3 “goodly stones”; lamprôs (“bright”) in Jas 2 2, “goodly apparel,” RV “fine clothing,” and Rev 18 14 “dainty and goodly,” RV “dainty and sumptuous.” In He 11 25, RV substitutes “goodly” for “proper.” “Goodly” occurs in Apoc. 1 4 18; Jth 8 7 (hóretos): 2 Mac 9 16, “goodly gifts,” kallístes, RV “goodliest.”

GOODLY TREES (מָרַח, אַמְרָח, אַמְרָח, “the fruit [AV ‘boughs’] of goodly [=beautiful or noble] trees“): One of the four species of plants used in the Feast of Tabernacles (Lev 23 40). In the Talm (Sukkah 35a) this is explained to be the citron

(Citron (Citrus medica)) known in Heb as ʿethrog. This tradition is ancient, at least as old as the Maccabees. Joel (Ant, XIII, xi, 5) records that Alexander Jannaeus, while serving at the altar during this feast, was pelting by the infuriated Jews with citrons. This fruit also figures on coins of this period. It is
probable that the citron tree (Malum Persica) was imported from Babylon by Jews returning from the captivity. A citron is now carried in the syna-
gogue by every orthodox Jew in one hand, and the ḫōtkh (of myrtle, willow, and palm branch) in the other, on each day of the Feast of Tabernacles.

Originally the "goody trees" had a much more generic sense, and the term is so interpreted by the LXX and Vulg. See FEASTS AND FASTS; Boor.

GOODMAN, gōd-man (יוֹדָן, tōb; οἰκοδεσπότης, oikodespōtēs): The word occurs 12 times in the Synoptics, and nowhere else. AV and RV have 3 translations of the word, ARV 2. In 4 places AV has "goodman" while ARV has "householder" or "master of the house" (Mt 20 11; Lk 12 39; 22 11). In all the other places it is τῷ ἔσχατον "householder" or "master of the house"; the RV retains "goodman" in Mk 14 14 and Lk 22 11. The word is used, e.g., "master of the house," or "husband." The adj. is a mark of respect, and is used somewhat as our word "Mr.," an appellative of respect or civility. Relationship by marriage was not distinguished by this epithet, as "good-father," "good-sister," both in England and Scotland. Later the adj. lost its distinguishing force and was swallowed up in the word.

GOODNESS, gōd-nēs: This word in the OT is the tr of τὸ ἰδίος (Ex 18 9; Ps 15 2, RV "good"; 29 6, etc.; of τὰ ἱδία (Ex 33 19; Ps 31 19; Jer 31 14; Hos 5 5), etc. of ἄρετος (Ex 34 6), abundant in ג, ER "plenteous in mercy," ARV "abundant in loving kindness." The g. of God endures continually. RV "mercy," ARV "loving kindness," etc.

In the NT it is the tr of καθόλου ("usefulness," beneficence); "the riches of his g." (Rom 2 4; 11 22, thence; of εὐδοκίας," "good will," "kind," as in Lk 6 35); "The g. of God leadeth thee to repentance" (Rom 2 4); of ἀγαθοστοί (found only in the NT and LXX and writings based thereon), "full of g." (Rom 15 14); "gentleness, goodness, faithfulness" (Gal 5 22, RV); and righteousness and truth" (Heb 5 8); "all the good pleasure of his g." RV "every desire of g." (2 Thess 1 11).

The thought of God as good and the prominence given to "good" and "goodness" are distinctive features of the Bible. In the passage quoted above from Gal 5 22, "goodness" is one of the fruits of the indwelling Spirit of God, and in that from Eph 5 9 it is described as being, along with righteousness and truth, "the fruit of the light which Christians had been made in Christ. Here, as elsewhere, we are reminded that the Christian life in its truth is likeness to God, the source and perfection of all good. 2 Thess 1 11 regards God Himself as expressing His goodness in and through us. See GOOD; Good, Chief.

W. L. WALKER

GOODS, gōdz (יוֹודָן, rkhsh, ḫōtkh, ḫōtb; תּוֹדָחוֹת, ḡwḥrnhnta): In the OT its tr of καθόλου ("substance") is most frequently τῷ ἰδίος goods, as in Gen 14 11,13,16,21; etc.; τὰ ἱδία. In AV RV "good things," m. "all the goods"; Neh 9 25, RV "good things;" Job 20 21, RV "prosperity." Other words are ὣν (Job 10 32), RV "wealth;" ἡγέτης (force, "Ne 31 9; Zeph 1 13, RV "wealth"); ἄρχον (Dt 28 11, RV "good;" Ecc 5 11; mād kḥāq ("work,") Ez 22 8,11); nikhōn (Aram. "riches," Ezr 6 8; 7 26); kîyān, "getting" (Ezk 38 12 f). We have ἱπαχρονότα (lit. "the things existing") in Mt 24 47; "ruler RV, all his goods," Acts 8 29; etc. Abagāh is tr "goods" in Lk 12 18 f; skelos ("instrument") in Mt 12 29; Mk 3 27; τὰ σά ("the things belonging to thee") in Lk 6 30; oūstā ("substance") in Lk 16 12, RV "substance;" ἡπι-
orizōs ("existence;" "substance") in Acts 2 45; ἀλόκειος ("to be without;" Rev 3 17, RV have gotten riches. In RV "goods" stands instead of "carriage" (Job 18 21), of "stuff" (Lk 17 31), of "good" (1 Jn 3 17). "Goods" was used in the sense of "possessions" generally; frequently in this sense in Apoc (1 Esd 6 32); ἱπαχρονότα (Job 1 20); Ecc 5 1, "Set not thy heart upon thy goods" (cētēma), etc.

W. L. WALKER

GOPHER WOOD, gō'far wōd (יוֹדָן, מָגֵר פָּחֵר): The wood from which Noah's ark was made (Gen 6 14). Gopher is a word unknown elsewhere in Heb or allied languages. Lagarde considered that it was connected with ג,gophrith, meaning "brimstone," or "pitch," while others connect it with ג,gōshēr, also meaning "pitch." Hence, along being a tree, it yielded some resinous wood, and pine, cedar, and cypress have all had their supporters. A more probable explanation is that which connects gopher with the modern Arab. kūfā, a name given to the boats made of interwoven willow branches and palm leaves with a coating of bitumen outside, used today on the rivers and canals of Mesopotamia. In the Gilgamsē story of the flood it is specially mentioned that Noah daubed his ark both inside and out with a kind of bitumen. See DELPHIC.

E. W. G. MASTERMAN

GORE, gōr (יוֹדָן, ṭâghâth): "Gore" occurs only three times in AV, viz. Ex 21 28 31 bis, "if an ox gore a man or a woman," etc; in vs 29 32 36 AV has "push" (with his horn), RV "gore." The same vb. in Piel and Hiphəpal is elsewhere tr "push" and "pushing" (Dt 33 17), "He shall push the peoples," Rv "gore"; 1 K 22 11; Ps 44 5; Ezk 33 21; Dn 8 4; 11 40, RV "contend," m. "He push at, as an ox pushes with his horns so should the king fight—a lifting description of warfare.

GORGEOUS, gōr'jus, GORGEOUSLY, gōr'-jus-li (יוֹדָן, m̄ēk̄hōl, lāwārēs, lānprōs): Mēk̄hōl occurs twice in the OT, tr "of beauty" and RV "most gorgeously" (Ezk 13 12); in Ezk 36 4, AV translates "all beautiful" (of armor) to mean "beautiful armor." Lānprōs ("shining," "bright"), is only once tr"gorgeous" (Lk 23 11); "Herod . . . arrayed him in a gorgeous robe," RV "gorgeous apparel. We have also in Lk 7 25, "They are gorgeously apparelled (ἐν δορθοσιμίοις, "splendid," "glorious") . . . are in kings' courts." They were scarcely to be looked for among the prophets, or in the new community of Jesus.

W. L. WALKER

GORGET, gōr'jet: Appears only once in AV (1 S 17 6), being placed in the margin as an alternative to "target (of brass)" in the description of the armor worn by Goliath of Gath. The Heb word tr (יוֹדָן, kātōhon) really means "a javelin," and is so rendered in RV and ARV here, and in 1 S 17 45 ("Thou comest to me without a sword, and with a spear, and with a javelin"). See ARMS I, 3, (4). Gorget, though so rarely used in Scripture and now displaced in our revised versions, occurs not infrequently and in various senses in Eng. lit. In the meaning of "a piece of armor or a thrust" which seems to have been in the mind of King James's translators, it is found in early Eng.
writers and down to recent times. Spenser has it in Faerie Queene, IV, iii, 12:

"His wasand-pipe it through his gorget cleft";

Scott, Marmion, V, ii:

"Their brigantines and gorget light;"

and Prescott, Ferdinand and Isabella, III, 47: "The gorget gave way and the sword entered his throat."

T. NICOL

GORGIAS, gur'ja-as (Targ. Gorgias): A general in the service of Antiochus Epiphanes (1 Mac 3 38; 2 Mac 8 9). Lyssias, who had been left as regent during the absence of Antiochus in Persia, appointed Gorgias to take the command against Judaea in 166 BC. In 1 Mac 4 1–24 is recorded a night attack by Gorgias with 5,000 foot and 1,000 horse upon the camp of Judas Maccabaeus in the neighborhood of Emmaus, in which Judas was completely victorious. The victory was all the more striking as the force of Judas was considerably smaller in number and had "not armor nor swords to their minds" (1 Mac 4 6). Later on (164 BC) he held a garrison in Jamnia, and gained a victory over the forces of Joseph and Azarias who, envying the glory of Judas and Jonathan, in direct disobedience to the orders of Judas, attacked Gorgias and were defeated.

Jamnia as given in Jos, Ant, XII, viii, 6, is probably the correct reading for Idumaean in 1 Mac 12 32. The doings of Gorgias in 2 Mac are recorded with some confusion. He was regarded with special hostility by the Jews. In 2 Mac 12 35 he is described as "the accursed man." J. HUTCHISON

GORTYNA, gor'ti-nə (Targ. Gortina): A city in Crete, next in importance to Gnossus. It is mentioned in 1 Mac 15 23. See CRETE.

GOŠHEN, go'šen (יֶבֶן, gošhen; Τεσσαρία, Gešem): The region where the Hebrews dwelt in Egypt. If the LXX reading Gešem be correct,

1. Meaning: the word, which in its Heb form has of Name no known meaning, may mean "cultivated"—comparing the Arab. root jashima, "to labor." Egyptologists have suggested a connection with the Egyptian Jps, meaning "inundated land" because Gošhen was apparently the same region, called by the Greeks the "Arabian nome," which had its capital at Phakousa representing the Egypt Pa-ous (Brugsch, Geog., I, 298), the name of a town, with the determinative for "pouring forth." Vander Hardt, indeed, more than a century ago (see Sayce, Higher Criticism, 235), supposed the two words to be connected. Dr. Naville in 1857 found the word as denoting the vicinity of Pi-Sept (now Safi el Henneh), 6 miles E. of Zoápis—in the form K-as-s. He concludes that this was the site of Phakousa, but the latter is usually placed at Tell el Fakáds, about 15 miles S. of Zoán (q.v.), and this appears to be the situation of the "City of Arabis" which St. Silvia, about 385 AD, identifies with Gešem or Gošhen; for she reached it in her journey from Heróópolis, through Gošhen to Tathmos or Taphnis (Daphnai), and to Pelusium.

It is generally agreed that Gošhen was the region E. of the Bubastic branch of the Nile; and in Ps 78 12,43, it seems to be clearly identified

2. Situation: the "field [or pastoral plain] of Zoán," which was probably also the "land of Ramessus" mentioned (Gen 47 11) as possessed by Jacob's family (see RAMESSUS; ZOÁN). Where first mentioned (Gen 45 10), Goshen is promised by Joseph to Jacob as a land fit for flocks, and the LXX here reads, "Gešem of Arabia," probably referring to the Arabian nome which took its name from the "desert" which defended the E. border of Egypt. In the second notice (Gen 46 28 f.), the boundary of the land of Gošhen, where Joseph met his father, is called in the LXX Εδρούον (Ephrōs), and also (ver 28) "the land of Ramesses(s);" so that in the 3d cent. BC Goshen seems to have been identified with the whole region of the Arabian nome, as far S. as Heróópolis which (see PRINON) lay in Wady Tumeidt. Gošhen included pastoral lands (Gen 46 34; 47 14.6.27; 50 8) and was still inhabited by the Hebrews at the time of the Exodus (Ex 8 22; 9 26), after which it is unnoticed in the OT. The name, however, applied to other places which were probably "cultivated" lands, including a region in the S. of Pal (Josh 10 41; 11 16), "all the country of Gošhen (LXX Gošon), even unto Gibeon," and a city of Judah (Josh 15 51) in the mountains near Beersheba. These notices seem to show that the word is not of Egypt origin.

The region thus very clearly indicated was not of any great extent, having an area of only about 900 sq. miles, including two very different districts. The western half, immemorially E. of the Bubastic branch of the Nile, stretches from Zoán to Bubastis (at both of which sites records of the Hittites and later Aegyptian ruler Apepi have been found), or a distance of about 35 miles N. and S. This region is an irrigated plain which is still considered to include some of the best land in Egypt. The description of the land of Ramessus (see RAMMESIS), in the 14th cent. BC, shows its fertility; and St. Silvia says that the land of Gošhen was 16 miles from Heróópolis, and that she traveled for two days in it "through vineyards, and baban plantations, and orchards, and tilled fields, and gardens." The region narrows from about 15 miles near the seashore to about 10 miles between Zogazig and Tell el Kebir on the S. E. of this, a sandy and gravelly desert lies between the Nile plain and the Suez Canal, broadening southward from near Daphnai (Tell Defennah) to Wady Tumeidt, where it is 40 miles across E. and W. S. of this valley an equally waterless desert stretches to Suez, and from the Bitter Lakes on the E. to the vicinity of Heliopolis (S.E. of Cairo) on the W. Thus Wady Tumeidt, which is fertilized by the Nile waters (see PHARAOH), and contains villages and corn fields, is the only natural route for a people driving with their flocks and herds by which the vicinity of the Red Sea can be reached, the road leading from the S. end of the "field of Zoán" near Bubastis, and 40

Corn and Palm Trees in Gošhen.
miles eastward to the "edge of the wilderness" (see ETHEM) and the head of the Bitter Lakes. This physical conformation is important in relation to the role of the Israelites (see EXODUS); and Wady Tumelat possibly is intended to be included in Goshen, as the LXX translators supposed.

C. R. CONDER

GOSHEN, gō'shen (יוֹשֵׁן, gōšēn): (1) Mentioned as a country (יוֹשֵׁן, ergōn) in the S. of Judah distinct from the "hill country," the Negeb and the Shephelah (Josh 10 41; 11 16). Undentified.

(2) A town in the S.W. part of the hill country of Judah (Josh 15 51), very probably connected in some way with the district (1).

(3) See preceding article.

GOSPEL, gō'spel (τὸ εὐαγγέλιον, τὸ εὐαγγέλιον): The word "gospel" is derived from the AS word which meant "the story concerning God." In the NT the Gr word εὐαγγέλιον means "good news." It proclaims tidings of deliverance. The word sometimes stands for the record of the life of Our Lord (Mk 1 1), embracing all His teachings, as in Acts 20 24 "gospel" has a peculiar use, and describes primarily the message which Christianity announces. "Good news" is its significance. It means a gift from God. It is the proclamation of the forgiveness of sins and sonship with God restored through Christ. It means remission of sins and reconciliation with God. The gospel is not only a message of salvation, but also the instrument through which the Holy Spirit works (Rom 1 16).

The gospel differs from the law in being known entirely from revelation. It is proclaimed in all its fulness in the revelation given in the NT. It is also found, although obscuringly, in the OT. It begins with the prophecy concerning the 'seed of the woman' (Gen 3 15), and the promise concerning Abraham, in whom all the nations should be blessed (Gen 12 3; 15 5) and is also indicated in Acts 10 43 and in the argument in Rom 4.

In the NT the gospel never means simply a book, but rather the message which Christ and His apostles announced. In some places it is called "the gospel of God," as, for example, Rom 1 1; 1 Thess 2 2 9; 1 Tim 1 11. In others it is called "the gospel of Christ" (Mk 1 1; Rom 1 16; 15 19; 1 Cor 9 12 18; Gal 1 7). In another place it is called "the gospel of the grace of God" (Acts 20 24); in another "the gospel of peace" (Eph 6 15); in another "the gospel of your salvation" (Eph 1 13); and in yet another "the glorious gospel!" (2 Cor 4 4 AV). The gospel is Christ: He is the subject of it, the object of it, and the life of it. It was preached by Him (Mt 4 23; 11 5; Mk 1 14; Lk 4 18 m.), by the apostles (Acts 16 10; Rom 1 15; 2 16; 1 Cor 9 16) and by the evangelists (Acts 8 25).

We must note the clear antithesis between the law and the gospel. The distinction between the two is important because, as Luther indicates, it contains the substance of all Christian doctrine. "By the law," says he, "nothing else is meant than God's word and command, directing what to do and what to leave undone, and requiring of us obedience of works. But the gospel is such doctrine of the word of God that neither requires our works nor commands us to do anything, but announces the offered grace of the forgiveness of sin and eternal salvation. Here we do nothing, but only receive what is offered through the word." The gospel, then, is the message of God, the teaching of Christianity, the redemption in and by Jesus Christ, the only begotten Son of God, offered to all mankind. And as the gospel is bound up in the life of Christ, His biography and the record of His works, and the proclamation of what He has to offer, are all gathered into this single word, of which no better definition can be given than that of Melanchthon: "The gospel is the gratuitous promise of the remission of sins for Christ's sake." To hold tenaciously that in this gospel we have a supernatural revelation is in perfect consistency with the spirit of scientific inquiry. The gospel, as the whole message and doctrine of salvation, and as chiefly efficacious for contrition, for faith, justification, renewal and sanctification, deals with facts of revelation and experience.

DAVID H. BAUSILIN

GOSPEL ACCORDING TO THE HEBREWS. See APOCRYPHAL GOSPELS.

GOSPELS OF THE CHILDHOOD, child'hōd. See APOCRYPHAL GOSPELS.

GOSPELS, SPURIOUS, spür'ē-us. See APOCRYPHAL GOSPELS.

GOSPELS, THE SYNOPTIC, si-nop'tik. See APOCRYPHAL GOSPELS.

I. INTRODUCTORY

1. Scope of Article

This is an article to "The Synoptic Problem" (article).

II. THE SYNOPTIC PROBLEM

1. Nature of Problem

2. Problem and Solutions

1. Oral Gospel

2. Rational Use

3. Hypothesis of Sources

4. Other Sources

III. LITURGY, ANALYSIS AND ORAL TRADITION

1. The Problem not Solely a Literary One

2. Influence of Oral Instruction

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V. DATING OF THE SYNOPTIC GOSPELS

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VII. THE OT IN ITS BEARINGS ON THE SYNOPTIC GOSPELS

VIII. THE JESUS OF THE GOSPELS AS THINKER

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2. Jesus as Thinker

IX. THE PROBLEM OF THE GOSPELS

1. Introductory—The present art. is confined to the consideration of the relations and general features of the first 3 Gospels (Mt, Mk, Lk).

2. The Synoptic Gospels in One Volume—In a similar spirit is "The Synoptic Gospels," the number and ask these authors as their authors. Justin Martyr in the middle of the century, freely quotes from "Memoirs of the Apostles," which are
of the Gospels, first given in Jerusalem, repeated in the catechetical schools (cf. Lk 1:4, RV), and intrusted to the trained memories of the Christian converts, is held to be authentic for the phenomena of the 3 Gospels. The oral Gospel took its essential form in Palestine, and written editions of it would be seen in more or less complete form (Lk 1:1). The first distinguished advocate of the oral hypothesis was Gieseler (1818). It was upheld in Britain by Alford and Westcott, and is today advocated, with modifications, by Dr. A. Wright in his Synopsis of the Gospels in Gr (2d ed., 1898).

(2) The mutual use hypothesis: As old as Augustine, this hypothesis, which assumes the use of one of the Gospels by the other two, has been frequently advocated by scholars of repute in the history of criticism. There have been many variations of the hypothesis. Easton, for instance, sets forth his own account without reference to the other two, and, with the partial exception of Luke (1:14), does not tell his readers anything about the sources of his Gospel. His problem was to make the relation of the three to one another, and the problem, though it approaches a solution, is not yet solved. A history of the Synoptic problem will be found in outline in many recent works; the most elaborate and best is Maurice's (3d ed., 1913). It briefly indicates what the problem was as it presented itself to the church in the earlier centuries, and gives in detail the history of the discussion from the time of Tertullian (1778) to the present day. It is not possible to present all of this history briefly, though it may be remarked that, as the discussion went on, large issues were raised; every attempt at solution seemed only to add to the difficulty of finding an adequate one; and at length it was seen that no more complex problem was ever set to literary criticism than that presented by the similarities and differences of the Synoptic Gospels.

Of the hypotheses which seek to account for these similarities and differences, the following are the most important. (1) The hypothesis of oral tradition: This theory has Solutions rather fallen into disfavor among recent critics. Dr. Stanton, e.g., says, "The relations between the first 3 Gospels cannot be adequately explained simply by the influence of oral tradition" (Gospels as Hist. Documents, II, 17; similarly Moffatt, op. cit., 180 ff). Briefly stated, the theory is this. It assumes that each of the evangelists wrote independently of the others, and derived his written narratives not from written ten sources, but from oral narratives of sayings and doings of Jesus, which, through dint of repetition, had assumed a relatively fixed form. The teaching of the apostles, first given in Jerusalem, repeated in the catechetical schools (cf. Mt 1:1, RV), and intrusted to the trained memories of the Christian converts, is held to be authentic for the phenomena of the 3 Gospels. The oral Gospel took its essential form in Palestine, and written editions of it would be seen in more or less complete form (Lk 1:1). The first distinguished advocate of the oral hypothesis was Gieseler (1818). It was upheld in Britain by Alford and Westcott, and is today advocated, with modifications, by Dr. A. Wright in his Synopsis of the Gospels in Gr (2d ed., 1898).

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in the 15, 16, 18 1-14, etc.). This Sondergut of Mt and Lk will be more appropriately treated in the arts. which deal with these Gospels respectively. Here it is sufficient to point out that the criticism of the Synoptic Gospels has not completely stifled it has found a probable source (a) for what is common to them all, (b) for what is common to any two of them, and (c) for what is peculiar to each.

The literature on the subject is so voluminous that only a few references can be given. In addition to those named, the following works may of the first set forth the present condition of the Synoptic problem: B. Weiss, Intro to NT, and other works; Harnack, Luke the Physician, The Sayings of Jesus, The Acts of the Apostles, Dale of the Acts of the Apostles and of the Synoptic Gospels (El); Wellhausen, Einleitung in die drei ersten Evangelien, and works on each of the Synoptic Gospels, esp. Studies in the Synoptic Problem, edited by Dr. Sanday.

III. Literary Analysis and Oral Tradition.—Looked at merely as a problem of literary analysis, it is scarcely possible to advance farther than has been done in the works of Harnack, of Sanday and his collaborators, and of Stanton, referred to above. The Synoptic Problem has been, however, the most patient and persevering kind.

No clue has been neglected, no labor has been spared, and the interrelations of the three Gospels have been almost exhaustively explored. Yet the problem remains unsolved, and it must not be forgotten that the materials of the Synoptic Gospels were in existence before they assumed a written form. Literary analysis is apt to forget this obvious fact, and to proceed by literary comparison alone. The Gospel was confessedly at first and for some years a spoken Gospel, and this fact has to be taken into account in any adequate attempt to understand the phenomena. It is not enough to say with Dr. Stanton that "the relations of the first three Gospels cannot be adequately explained simply by the influence of oral tradition"; for the question arises, Can the relations between the first three Gospels be explained simply by the results of literary analysis, be it as exhaustive and thorough as it may be? Let it be noted that the critical analysis has accomplished a great deal; that it has almost compelled assent to the two-source hypothesis; that it has finally made good the priority of Mk; that it has made out a probable source consisting mainly of sayings of Jesus, yet many scholars remain for which literary analysis cannot touch, at least has not touched. There is the problem of the order of events in the Gospels, which is so far followed by all three. How are we to account for that sequence? Is it sufficient to say, as some do, that Mk set the style of the Gospel narrative, and that the others so far followed that style? All Gospels must follow the method set by Mk, so it is affirmed. But if that is the case, how did Mt and Lk depart from that copy by writing a fore-history? Why did they compile a genealogy? Why did they give so large a space to the sayings of Jesus, and add so much not contained in the Gospel which, on the hypothesis, set the pattern of what a Gospel ought to be? These questions cannot be answered on the hypothesis that the others simply followed a fashion set by Mk. Sometimes the 2d Gospel is described as if it were suddenly launched on the Christian world; as if no one had ever heard of the story contained in it before Mk wrote it. From the natural assumption that the church had knowledge of many of the facts in the life of Christ, and in possession of much of His teaching before any of the Gospels were written. So much is plain from the Epistles of St. Paul. How many facts about Jesus, and how much of His teaching may be gathered from these epistles, we do not inquire at present. But we do learn much from St. Paul about the historical Jesus.

The Christian church in its earlier form arose out of the teaching, example and influence of the apostles of Jesus. It was not merely a Christian sect.

2. Influence testimony as to the life, character, of Oral teaching, death and resurrection of Instruction Jesus Christ. That testimony told the church what Jesus had done, what He had taught, and of the belief of the apostles as to what He was, and what He continued to be. We read that the early church "continued steadfastly in the apostles' teaching and fellowship" (Acts 2 42). The "teaching" consisted of reminiscences of the Lord, of interpretations of the facts about Jesus and of agreements between these and the OT. The first instruction given to the church was oral. Of this fact there can be no doubt. How long oral teaching continued we may not say, but it is likely that it continued as long as the apostles dwelt together at Jerusalem. To them an appeal could constantly be made. There was also the strictly catechetical teaching given to the converts, and this teaching would be given after the matter to which they had been introduced in their earlier section. It consisted mainly in committing accurately to memory, and in repetition from memory (see Catechism; Catechumen). There would thus be a stricter tradition, as it was taught in the catechetical classes, and the people of the church would be as well informed as the people could carry with them from the preaching of the apostles at the weekly assemblies. Those, besides, who were present at the day of Pentecost, and others present at the feasts at Jerusalem, who had passed under Christian influence, would carry with them on their return to their homes some knowledge of the life and death, resurrection and ascension of Jesus. It may have been a meager Gospel that these carried with them to Antioch, to Rome, or to other cities in which the diaspora dwelt. But that they did carry a Gospel with them is plain, for from their testimony arose the church at Antioch, where the Christians had without question a knowledge of the Gospel, which informed their faith and guided their action.

IV. Order of Events and Time of Happenings in the Synoptic Gospels.—It is known from Acts that the main topic of the preaching of the Apostles was the resurrection of the Lord. "Witness apostles their witness of the resurrection of the Lord Jesus" (Acts 4 33). It is evident, however, that the apostolic witness would not be limited to the events of the Passion week, or to the fact of the resurrection. There would arise a thirst for information regarding the life of Jesus, what He had done, what He had said, what manner of life He had lived, and what teaching He had given. Accounts of Him and of His work would be given by the apostles, and once these accounts were given, they would continue to be given in the same form. Tell a story to a child and he will demand that it be always given in the form in which he first knew it. Human nature is very patient of variations in the subsequent telling of it. Memory is very tenacious and very conservative. It is clear that the first lessons of the apostles were accounts of the Passion week, and of the resurrection. But it was necessary for events and incidents in the life of Jesus, and on the order as we read the Synoptic Gospels, we see that the order was dictated by the events themselves. They are grouped together for no other reason than that they happened so. Most of the incidents are hung on a geographical thread. In the 2d Gospel, which seems to preserve
most faithfully the traditional order, this is obvious to every attentive reader; but in all three Gospels many of the narratives go in well-established cycles. To illustrate: A narrative, which may many times be instanced, the healing of the woman with the issue of blood is represented as occurring in the course of the walk to the house of Jairus (Mk 5:21 ff.). The only explanation is that this was the actual mode of its happening. Events happened, incidents arose, in the course of the journeys of Jesus and His disciples, words were also spoken, and in the memories of the disciples, when the journey was recalled, there arose also what had happened in the context of the journey; as we follow the journey through Galilee, to the coasts of Tyre and Sidon, through Samaria, down the valley of the Jordan, through Jericho to Jerusalem, we find that the grouping of the material of the Gospels is determined by the facts. Most of what is recorded happened in the course of the journeys, and was borne in the memories of the disciples in the order of its happening. The order, then, is not arbitrary, nor is it the product of reflection; it is the outcome of the facts. It is true that in pursuance of their several plans, Mk sometimes, Mt frequently, deserts the order of Mk, but it is noteworthy that they never do so together. As Professor Burkitt says, "Mt and Mk never agree against Lk in transposing a narrative. Lk sometime, when the order of Mk can be read, but not often does so; but in these cases Mk is always supported by the remaining Gospels" (op. cit., 36). In Mt, after 19:1, the events follow each other quite as in Mk.

When one studies the rather kaleidoscopic political geography of Bible times, the first 40 years of one era, he will find many confirmations of

2. Time of the historic situation in the Synoptic

Happenings. The birth of Jesus was in the time of Herod the Great, when the whole of Pal was under one government. After the death of Herod, Pal was under several rulers. Archelaus had possession of Judaea until the year 9 AD. Galilee was under Herod Antipas until the year 37, and the tetrarchy of Philip had a distinct government of its own. About the year 40 Pal was again under one government under Herod Agrippa. Now it is clear that the events of the Gospels happened while Herod Antipas ruled in Galilee and Peraea, and while Pilate was procurator in Judaea (see Synoptico-op. cit., and Josephus, B.C.J). Nor is the significance of this environment exhausted by the reference to the time. As Professor Burkitt has shown (op. cit., in his chapter entitled "Jesus in Exile"), in the itinerary recorded in Mk 6, the parts avoided are the dominions of Herod Antipas. It is said in Mk 3:6, "And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him." The significance of this alliance between the Pharisees and the Herodians is well drawn out by Professor Burkitt in the work cited above. It is simply noted by Mk, and on it the evangelist makes no remark. But the conspiracy had a great effect on the work of Jesus. A little later we find Jesus no more in any of the synagogues. He devotes Himself to the training of the Twelve, and is outside of the dominions of Herod Antipas. It is not to be forgotten that during these months Jesus is an exile from His own land, and it was during that period of exile that the issue of His work became clear to Him, and from the time of the great confession at Caesarea-Philippi He began to tell His disciples of the decease He should accomplish at Jerusalem (Mt 16:21 ff.).

5. Dating of the Synoptic Gospels. — The question as to the dates at which the Synoptic Gospels appear in a published form may more suitably be dealt with in connection with the arts. On the separate Gospels. It need only be observed here that opinion is tending toward much earlier dates than were common till lately. By all but extreme Methodism, all but 1. Return to Earliest the first 3 Gospels fall well within the Dating limits of the apostolic age. In the Preface to his work on Luke (1905), Harnack reminded his readers that 10 years before he had told them that "in the optimism of the sources of the best Christians we are in a movement backward to tradition." The dates he formerly favored were, for Mk between 65 and 70 AD, for Mt between 70 and 75, for Lk between 75 and 95. Harnack's most recent pronouncement of the date of Acts, which he states with all the emphasis of italics, "It seems now to be established beyond question that both books of this great historical work were written while St. Paul was yet alive" (Date of the Acts and the Synoptic Gospels, 124, ET), must have a determining influence on critical opinion. If Acts were written during the lifetime of St. Paul (of Acts 28:30), then the 3 Gospels must have been written earlier. It is likely that Lk had all used the Synoptic Gospels at least during the life of Paul at Caesarea. If he made use of the 2d Gospel, then Mk must have had a still earlier date, and the whole problem of the dating of the Gospels is revolutionized. The essential thing is that the 3 Gospels were probably written before the destruction of Jerusalem (70 AD). There is nothing in their contents that makes this view untenable.

It is still to be remembered, however, that the materials of which the Gospels are composed existed before their

2. The Material Still Older form. Every discussion must take note of that fact. The lit. of the NT presupposes just such accounts of the life of Jesus as we find in the Synoptic Gospels, and the Gospels have a right to rest on their veracity and sufficiency as accounts of Jesus, of what He was, of what He said, and of what He did. They are their own best witnesses.

VI. The Messianic Idea in Its Bearings on Historicity of the Gospels. — In a striking passage in his Das Evangelium Marci (65, 66), Wellhausen vividly sets forth the significant contrast between the Jewish and the Christian conceptions of the Messiah. We quote the words, notwithstanding the fact that Wellhausen does not regard the passage, Mk 8:31 ff., as historical. With him what is set forth there is not the figure of the historic Jesus, but a picture of the persecuted church.

"The confession of Peter, "Thou art the Messiah," affords," he says, "the occasion for setting forth the character of what up to this time was latent. He has elicited the confession and accepted it. Nevertheless He accepts it with a correction; a correction that follows as a matter of course. He is not the Messiah who will restore the kingdom of Israel, but another Messiah altogether. He does not set up the kingdom does He go to Jerusalem, and He goes in order to be crucified. Through sorrow and death He goes into glory, and only by this way can others also enter. The kingdom of God is no Judaistic kingdom; the kingdom is destined only for some chosen individuals for disciples. The thought of the possibility of a messianism of the people has wholly disappeared. Into the place of a command to repent addressed to all souls the command to follow, and that can be obeyed only by a very few. The conception of following loses now all its proper forces and takes a higher meaning. It does not mean what it means in the first instance, viz., to accompany and to follow Him during His lifetime, the command to follow, that is to follow Him unto death. The following is an act of faith possible only for a very few. One must bear his cross, follow Him. The situation of the oldest congregation and its tone is thus foreshadowed by Jesus as He goes to meet His fate."

A similar passage occurs in the Einleitung, which ends with the significant sentence, "All these are
noteworthy signs of the time in which He takes His

standpoint" (81).

Elsewhere Wellhausen admits that the sections of the Gospels following the scene at Caesarea-Philippi contain what was known as the dis-

Ciples of the apostolic church in the Gospels following the scene at Caesarea-Philippi contain what was known as the dis-

bility of the But this Gospel owed its origin to the

Christian apo
tic church itself. It is a ques-

tion of the highest importance, and the

answer cannot be determined by mere

literary criticism: Is the Christian conception of the Messiah due only to the influence of the view of the church? Which is the more probable? It is

agreed, Wellhausen being witness, that the Chris-

tian conception was subversive of the Jewish, that

the two were in contradiction in many ways. One

can understand the Christian conception, and its

success over the Jewish among the Christian people,

if it had been set forth by the Master; but it is

unintelligible as a something which originated in

the congregation itself. The conception of a cru-

cified Messiah, of a suffering Saviour, was a conception

which was, during the years of His earthly ministry,

in the mind of Jesus alone. It was not in the minds

of the disciples, until He had risen from the dead.

And it was not in the minds of His contemporaries.

But the conceptions of the Jesus church, as it is

as in the Epistles of St. Paul. No: the con-

ception of the suffering Saviour was not the inven-

tion of the church, nor did it rise from her thought

of her own needs; it was a gift to her from the suffering

and risen Lord. Not without a great impulse, nor

without a strong source of persuasion, do men dis-

place notions which they have cherished for genera-

tions, and substitute notions which are contradictory

and subversive of those fiercely and firmly held.

We take the chapters that follow chapters 21-25, and

as descriptive of the historical Jesus. If we can do

so, then the matter is intelligible, not otherwise.

It is also to be observed in this relation that the

needs of the church are new needs. There is no

provision in the NT for the needs of the natural

man. The critical view often puts the cart before the

horse, and this is one illustration of the fact.

The needs of the church are the creation of Christ.

They are new needs, or needs only imperfectly felt

by humanity before Jesus of Nazareth.

Be the needs of the church as great as they may,

they are not creative; they are only responsive to

the higher call. Nor is it a possible hypothesis that lies at the basis of the criticism of Whiston and of many

other modern commentators, that the religious

sentiment of the OT was invented by Christ, or else

by some apostle of whom Christ was the keystone.

This is another case of the hyateron proteron.

It is the historical Jesus that has given concreteness and definiteness to the Mes-

sianic expectation. Without such a centre, the OT

is a series of hints, fragments, and traditions, and

the OT no more a complete book than the Bible

as a whole. That view is confirmed by the con-

ception of the OT as a record of the life of Christ,

like the OT as the Word of God, and as authoritative

for the guidance of life and conduct. It is one thing

to admit and assert this; it is another thing to say

that the story of the OT molded and directed the

story of Jesus as it is in the Synoptic Gospels.

This has been widely asserted, but without adequate

proof. As a matter of fact Christianity, when it

accepted the OT as the word of God, interpreted

it in a fashion which had not been accepted before.

It interpreted it in the light of Jesus Christ. Tend-

encies, facts, meanings, which had been in the OT

came into light, and the Bible of the Christians was

a Bible which testified of Christ. That on which the

Jews laid stress passed into the background, and

that which they had neglected came into promi-

nence. This view is set forth by St. Paul: "Unto

this day, when they read the Old Testament, they

see the heart's meaning." (2 Cor 3 15.) Or as it is put in Lk.

"O foolish men, and slow of heart to believe in all that

the prophets have spoken! Behooved it not the

Christ to suffer these things, and to enter into

his glory?" (Lk. 24 26 f.) The critical interpretation

stress was laid on meanings which Jewish

readers had neglected, and so the church read the

OT in the new light, and things formerly hidden

leaped into view. So the suffering servant of Jer.

was turned into the righteous ruler of the world in

the New Testament, and the Jewish sacrifices and

ceremonies of the OT obtained a new meaning. The story of Israel and its

patriarchs, lawgivers, priests, kings and prophets,

became full of significance for the new religion, and

its laws and prophetic utterances were studied because

they testified of Christ. This is not the place to

inquire into the truth of the Christian interpretation,

but the fact is undeniable. The inference is that

the OT did not, as it was understood by the Jews, in-

fluence the conceptions which the Christian Church

took from the OT; but, rather the influence of Christ, His commanding

personality, and His history gave a new meaning to

the OT, a meaning undreamt of before. The

Epistle to the Hebrews might have as an alternative

title, "How the church in the OT already had the

true Christ, with Christ's personal grace in His

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A glance may be taken at Jesus under His more general aspect as thinker. As thinker, Jesus stands alone. He speaks with authority, and He must obey. 

The Synoptic Gospels, in this respect, are unique. There is nothing like them in literature. Not even in the Bible is there anything to compare with them. Even in the other books of the N.T. we do not find anything like the attitude of Jesus to the common things of life. The world's literature shows no parallel to the parables of the Gospels. Here, at any rate, we are on safe ground in saying that these are not due to the refection, but to the preaching of Jesus. They are an individual stamp which accredits them as the product of one mind.

But a great deal more may be said on the characteristic features of the thinking of Jesus. He is the only thinker who goes straight from the common things of daily life and daily experience into the deepest mysteries of life. The deepest thoughts which man can think are suggested to Him by what everybody sees or does. It is not easy within reasonable limits to do justice to this feature of the Synoptic Gospels. Jesus is at home amid the common things and common occupations of life, because He discerns the Father's presence in them all.

What a series of pictures of the world, and of occupations of men, could be gathered from these Gospels! The mirror of the trades of men neglected under men under the teaching of poets and painters returned into sympathy with external Nature. We are only beginning to see what wealth, from this point of view, is in the Gospels. Poetic sympathy with Nature is apprehensively mirrored in the Gospels, and, yet it is in the Gospels. Wind and weather, mountain and valley, secdime and harvest, summer and winter, sowing and reaping, buying and selling, all are there, transfigured into higher meanings, and made the symbol of the mysteries of the kingdom of heaven. Other thinkers rise gradually, and by many steps, from common experience, into what they have to describe of the higher thought and wider generalizations through which they see to interpret the mystery of life and of the universe. But this thinker needs no middle terms. He sees, e.g., a woman preparing bread for the use of the family, and in this process perceives the mystery of the kingdom of heaven. Whenever He touches on these things, it is as if they were transfigured. They become luminous with the presence of the spiritual world, and earth becomes full of heaven, and every bush is affame with God.

We note these things because they have a close bearing on the other and characteristic of the Synoptic Gospels. They bear the stamp of a unique, a creative personality. Be the processes through which the materials of the Gospels have passed what they may, yet these have not obliterated nor blunted the essential characteristics of that unique personality. When the comparisons of the similarities and differences of the Gospels have been exhausted, the problem of their origin remains, and that problem can be solved only by the recognition of a creative personality who alike by word and work was unlike any other that the world has ever seen. 

IX. The Problem of the Gospels.—The Jesus of the Gospels is the Son of God. Stated in its highest form, the problem which the evangelists had in hand was how to represent a Divine being under human conditions, and to set Him forth in such a way that in that presentation there should be nothing unworthy of the Divine, and nothing inconsistent with the human conditions under which He worked and lived. This was the greatest problem ever attempted by any evangelist, and the preaching of the evangelist already shares. Jesus is the miraculous Son of God, in whom men believe, whom men put wholly on the side of God" (Was wissen wir von Jesus? 54, 57). The contrast between the Jesus of the Synoptic Gospels and the Jesus of the first and second centuries, so often emphasized, thus begins to disappear. The purpose of the Synoptics, as of Jn, is to lead men to "believe that Jesus is the Christ, the Son of God," that, believing, they "may have life in his name" (Jn 20:31).


JAMES IVERACH

GOTHIC, gôth'ik, VERSION. See Versions.

GOTHOLIAS, goth-ôl'-ias (Todolías, Gotholias): Father of Josias, one of the sons of Elam who returned from Babylon with Ezra (1 End 8 33). The name corresponds to Athaliah, the Gr G being substituted for the Heb guttural 'ayin, as in Gomorrha, Gata, etc. Taken with 2 K 12 12 it seems to have been used for both men and women.

GOTHONIEL, gô-to-ân'â-el (Todowia, Gothoniad): The same as Othniel, father of Chabrias who was one of the governors of the city of Bethulia (Jth 6 15).

GOUD, gôd, goöd (גָּדוֹל, bâlâyôn): The Vulg has hâdera ("ivy"), which is impossible. Philologically kôd means "to appear" and kôd Kes (kikîth), which was the Egypt name for the castor oil plant (Ricinum communis). This grows plentifully all over the Orient, and under favorable conditions may reach a height of 10 to 15 ft.; its larger leaves are a grateful sight. The red fruits of the narrative in Jon 4 6ff are, however, much more suitably met by the "bottle gourd" (Cucurbita lanepinaria), the Arab. kar'âh. This is a creeping, vine-like plant which may frequently be seen trained over the rough temporary sun-shelters erected in fields or by the roadside in Pal and Mesopotamia.

E. W. G. MASTERMAN

GOURD, WILD, wild (גָּדוֹל, pakbu'oth sadkehe), 2 K 4 39: The v פֶּרֶס, pakâ; means "to splint" or "burst open," and on this ground these "wild gourds" have been identified with the fruit of the squiring cucumber (Eccallium elatum). This little gourd, 1 to 2 in. long, when fully ripe falls suddenly when touched or shaken, the bitter, irritant juice flows, injuring a considerable distance, and the seeds are thrown all around. It is exceedingly common in Pal, and its familiar poisonous properties, as a drastic cathartic, made it unlikely that under any circumstances its fruit could be mistaken for any edible gourd; it is, too, in no way vine-like ("wild vine," 2 K 4 39) in appearance, for the stem is stiff and upright, and there are no tendrils. The traditional plant, Cucumis prophetarum,
which grows in the desert, and has very small "gourds," has nothing really to recommend it. By far the most probable plant is the Colocynthis (Citruscolocynthis), belonging like the last two to N.O. Cucurbitaceae. This view has the support of the LXX and Vulg. It is a vinelike plant which spreads over the ground or attaches itself by its spiral tendrils to other plants. The rounded "gourds" are 3 in. or more in diameter, and contain a pulp intensely bitter and, in any but minute quantities, extremely poisonous.

GOVERNMENT, guv'ern-mark: The government of the Hebrews varied at different periods, of which we may distinguish seven: (1) the nomadic period, from the Exodus to the entrance into Canaan; (2) the period of transition from nomadic to civil life; (3) the monarchy; (4) the period of subjection to other nationalities; (5) the period from Ezra to the Greeks; (6) Greek rule; (7) Roman rule.

The government of the primitive period is that proper to nomadic tribes composed of families and clans, in no wise peculiar to the Hebrews, but shared in its essential features by the most diverse peoples at a corresponding stage of civilization. Though we might draw illustrations from many sources, the government of the Bedouins, Sem nomads inhabiting the steppes of Arabia, affords the most instructive parallel. In the patriarchal state the family is the household (including slaves and concubines) of the father, who is its head, having power of life and death over his children (Gen 22; Jgs 11 31 ff.). A clan is a collection of families under a common chieftain, chosen for his personal qualifications, such as prowess and generous hospitality. The composition of the clan was essentially shifting, subject, according to circumstances, to the loss or accession of individuals and families. Although the possession of the same grazing-grounds doubtless played a large part in determining the complexion of the clan, the fiction of descent from a common ancestor was maintained, even when kinship was established by the blood covenant. In all probability community of worship, which cemented the tribe, served as the most effective bond of union also in the clan. Vestiges of such clan cults are still to be detected (1 S 20 5 ff.; Jgs 18 19). The family tradition of the twelve tribes must not be allowed to blind us to the evidence that the tribe also was not constant. Mention of the Kenites (Jgs 1 16) and the list of tribes in the Song of Deborah (Jgs 5) remind us that such organizations vanished. In the readjustment incident to the change from the pastoral life of the nomad to that of the settled agricultural population of Pal, many units were doubtless shifted from one tribe to another, and the same result may be established following from the endless strife between the tribes before and during the period of the kings. The large and powerful tribe of Judah seems to have originated comparatively late. The union of the tribes under the leadership of Moses was essentially similar to the formation of a new tribe out of a group of clans actuated by a desire to accomplish a common end. Many such temporary aggregations must have originated, only to succumb to the centrifugal forces of jealousy and conflict interests. Even after the entrance of the Hebrews into Pal, their history for long is that of kindred tribes, rather than that of a nation. The leadership of Moses rested on personal, not on constitutional, authority, and was rendered precarious by the claims of family and of clan, as in the case of Korah, Dathan, and Abiram (Nu 16). The authority of Moses naturally extended to the administration of justice, as well as to matters pertaining to war and religion. The appointed officers to assist him in this judicial function (Ex 15 21 ff.), but the laws according to which they rendered judgment were those of custom and usage, not those of a written code. As among the tribal chieftains, important matters were referred to the leader, who, in case of doubt or in defect of recognized custom, resorted to the lot or to the oracle.

When the nomad tribes settled in Pal to become an agricultural people, there ensued a period of unrest due to the necessity for readjustment to changed conditions. The old tribal organization, admirably suited to the demands of primitive life, could no longer meet the conditions of the new environment entirely from within, but was unquestionably in large measure influenced by the institutions existing among the Canaanite population, only a part of which had been expelled by the invaders. When the tribal organization fell to pieces under the impact of a new influx of a powerful seminomadic element from a common ancestor, which was embodied in the accepted genealogies with their filiation of clans into tribes and of tribes into a nation, that which henceforth passed as a "tribe" was less an aggregation of kindred units than a geographical unit or group of units. The times were turbulent, disturbed by contending parties and by foes without the tribes. Then it was that there arose a class of chieftains of strongly marked character, called by a new name. The "judge" (ṣēpēh, shophēh) was not the ruler of a nation, but the chieftain of a tribe, winning and maintaining his authority by virtue of his personal prowess. The cases of Gideon and Abimelech (Jgs 8, 9) show that the authority of the "judge" was not hereditary. Agreeably to the generally changed conditions, the "elders" (זדפ, ḥēnaim), who were formerly heads of families or kindreds, now came, possibly under the influence of the Canaanite, to be constituted an aristocratic upper class, with certain functions as administrative officers and counselors. Cities also grew and acquired importance, so that the adjacent hamlets were subordinated to them, probably even ruled from them as executive centers. In all this there
is a certain similarity to the process by which, in the period just preceding the beginning of real history, Athens became the metropolis of Attica, and conventional tribes supplanted those based on kinship, which were preserved in the Homeric period as the "Peoples" or "Clans." The demos led speedily to the appearance of the "tyrants." The high places of clans and tribes continued to be frequented, and certain "seers" (1 S 9:6 ff) enjoyed considerable prestige by virtue of their peculiar relation to the tribal gods.

While the succession of tribal chieftains and of the "judges" depended on personal qualifications, the principle of heredity is essential to the institution of monarchy, which could not, of course, be invoked in the appointment of Saul, the first king (1 Sam 9:17; 20:25, etc.); recorder, or promtory (1 K 4:3); king's counselor (2 S 16:12); and, perhaps, the king's friend (2 S 16:17; 18:16); overseer of taskwork (2 S 20:21); leader of the army (2 S 21:16); commander of the king's guards (7 S 22:18; 20:23).

The simplicity of Saul's rule was such as to make slight demands upon the resources of the people. He lived in the manner of a tribal chieftain on his ancestral estate, receiving from his subjects voluntary gifts (1 S 10:27; 16:20), and also, without doubt, his due share of the booty. Whether he instituted a regular tax (of 1 S 17:25) is not certain. With the growth and prosperity of the nation, David changed the character of the court, imitating in a measure the state of other oriental potentates. It is not clear whether he levied a regular tax, although it may be surmised that he had it in view, together with the regulation of taskwork, in ordering the census taken in his time (2 S 24:1 ff). We know that he received his portion of the booty (2 S 8:11; 12:30). The increasing luxury of Solomon's court required the imposition of additional taxes. It is probable that some income was derived from the imposition of crown lands (1 S 8:12), although the taskwork, which became extremely burdensome and subsequently provoked the secession of the Northern Kingdom, was chiefly applied to public works. The tribute of the subject peoples (1 K 9:26) was considerable (1 K 10:14). We now for the first time hear of taxes upon caravans and merchants, although it was in all probability a source of income even in the time of the nomad chieftains; there was also revenue from the carrying of the national merchant fleet (1 K 10:11,22) and from the trade in horses and chariots carried on with Egypt (1 K 10:28 ff). Solomon also divided his kingdom into twelve provinces commanded by princes, who should provide victuals for the king and his household: each prefect had to make provision for a month in the year (1 K 4:7 ff). It does not appear whether Judah, which is not included in the list of provinces, was as a mark of special favor exempted from this tax, or whether the omission is to be otherwise explained. The seizure of the vineyard of Naboth by Ahab (1 K 21) makes it seem not improbable that the property of persons condemned on certain charges might be confiscated by the representatives who thus became part of the royal establishment. It is to be noted that the sacerdotal or sacerdotal character of the king, which was merely an extension of his privileges as individual and head of a household, was not emphasized among the Hebrews to a like extent as among other oriental peoples; and the priests whom he appointed were perhaps in the first instance court chaplains, though in time they came to assume greater authority. The responsibility of the king for the public safety carried with it the obligation to guard the state treasures, to which the treasures of the temples were felt to belong; and it was his privilege to use them when necessary for defense. The levying of taxes, also, and the collection and use of revenues from various sources likewise fell of necessity to the king and his representatives.

(1) Royal prerogatives.—The history and functions of monarchy defined the prerogatives and duties of the king. Just as the head of the family, or the chieftain of a tribe, functioned as representative of those subjects to him in matters of religion, war, and the administration of justice, so also was it with the king. In all these spheres he was supreme, exercising not merely authority either personally or through representatives who thus became part of the royal establishment. It is to be noted that the sacerdotal or sacerdotal character of the king, which was merely an extension of his privileges as individual and head of a household, was not emphasized among the Hebrews to a like extent as among other oriental peoples; and the priests whom he appointed were perhaps in the first instance court chaplains, though in time they came to assume greater authority. The responsibility of the king for the public safety carried with it the obligation to guard the state treasures, to which the treasures of the temples were felt to belong; and it was his privilege to use them when necessary for defense. The levying of taxes, also, and the collection and use of revenues from various sources likewise fell of necessity to the king and his representatives.

(2) Officers.—In regard to the constitution of the king's court under Saul and David we learn comparatively little; even touching that of Solomon we are not informed, although we know that it must have been far removed from the original simplicity. We may classify the known officers as follows: (a) religious: priests (2 S 8:17; 20:23 ff); (b) household: cupbearer (1 K 10:5); master of the household (1 K 4:6), who probably was a eunuch (1 K 22:9 m; 2 K 8:6 m; 9:32); (c) state: scribe or clerk (2 S 17:20:25, etc.); recorder, or promtory (1 K 4:3); king's counselor (2 S 16:12); and, perhaps, the king's friend (2 S 16:17; 18:16); overseer of taskwork (2 S 20:21); leader of the army (2 S 21:16); commander of the king's guards (7 S 22:18; 20:23).
Conversely, the “elders of the people,” as the (albeit aristocratic) representatives of the communities, occasionally had a voice even in larger matters of state.

The principle of local autonomy was widely observed in the oriental states, which concerned themselves chiefly about political and military organization and about the collection of revenues. Hence there is no occasion for surprise on finding that the Jews enjoyed a large measure of autonomy during the period of their subjectation to other oriental powers. But during the exile they resorted, in matters of dispute, to their own representatives for judgment. Under Pers rule Pal formed part of the satrapy lying W. of the Euphrates and had, for a time, its own governor.

Ezra and Nehemiah endeavored to introduce a new code, which, after a period of perhaps two centuries, established a dual form of 5. After the government subject to the supreme Restoration authority of the Persian power. By the new code the secular officers were subordinated to the high priest, who thus virtually assumed the position of a constitutional prince, ruling under the Law. The “prince,” however, as the re tributary of the royal family, and the “elders of the people,” as the representatives of the communes, continued to exercise a certain limited authority.

Under the Gr rulers of Egypt and Syria the Jews continued to enjoy a large measure of autonomy, still maintaining in general the type of internal government formulated under the Greeks, as Ezra and Nehemiah. We now hear of a council of “elders” presided over by the high priest. The latter, appointed by the king, was recognized as such by both the Ptolemies and the Seleucids and held accountable for the payment of the tribute, for the execution of which he was, of course, empowered to levy taxes. The brief period of political independence under the Hasmonaeans (see ASMONAEANS) did not materially alter the character of the government, except that the high priest, who had long been a prince in everything but in name, now openly so styled himself. The council of the “elders” survived, although with slightly diminished authority. In other respects the institutions made itself felt.

When Pompey terminated the reign of the Hasmonaeans, the government still continued with little essential change. Following the example of the Gr kings, the Romans at first appointed the high priest to the “leadership of the nation.” He was soon, however, shorn for a time of his political dignity, the country being divided into five districts, each governed by its “synod”; but Caesar once more elevated the high priest to the office of ethnarch. Under Herod, the high priest and the synedrium (Sanhedrin), appointed or deposed at will as his interests seemed to require, lost much of their former prestige and power. After the death of Herod the land was again divided, and a procurator, subordinate to the governor of Syria, ruled in Judaea, having practical independence in his sphere.

In their internal affairs the Jews now, as under former masters, enjoyed a large measure of freedom. The high priest no longer exercised any political authority, the synedrium in whose favor he was a member, now gained in influence, being in fact an aristocratic council in many respects not unlike the Roman senate. It combined judicial and administrative functions, limited in the exercise of its authority only by the provision that its decisions might be reviewed by the procurator. (See GOVERNOR.) Naturally the outgoing jurisdictions were organized on the same model, each with its synedrium competent in local matters. The synedrium at Jerus served also as a governing board for the city.

WILLIAM ARTHUR HEIDEL

GOVERNOR, guvْ-nәr-ә: The word “governor” is employed in EV in rendering a great variety of Heb and Gr words and presents, therefore, no consistent etymology. It is employed in the OT in various passages, notably the Pentateuch and the Psalms, to render such Hebrew terms as: "shahar, "leader." (2 Chron 1:11-12). The term is also used in the NT to render such words as: "senator," "senator," "proconsul," "proconsul," "architect," "architect," "president of the ban-quet." (Jn 2:5, ARV “ruler of the feast.”)

1. In the NT

The word “governor” in EV renders almost equal variety of Gr words. Here again the usage is for the most part lax and untechnical, but since references, e.g., to "chief of Judah" (Isa 1:14; 2:23), are in many cases "chief of Judah" (see 19:23). (2 K 25:19), Neh 11:22). (1 K 22:26). Elsewhere commonly rendered "proconsul." (Gen 49 26). Elsewhere rendered "ruler" or "captain." (Gen 41 34; 2 K 25:19). Neh 11 22.) (1 K 22:26)

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GRACE, grá'ba. See AGASSA.

GRACE, grá:s; In the Eng. NT the word “grace” is always a tr of χάρις (charis), a word that occurs in 1 Gr text something over 170t. 1

1. The Word In secular Gr of all periods it is also a very common word, and in both Bib. and secular Gr it is used with far more meanings than can be represented by any one term in Eng. Primarily a pleasurable external appearance, “gracefulness,” “loveliness”; of the personification in “the Graces.” Such a use is found in Lk 4:22, where “wondered at the charm of his words” is a good tr; and similarly in Col 4:6. (b) Objectively charis may denote the impression produced by “gracefulness,” as in 3 In ver 4 ‘greater gratification have I none than this’ (but many MSS read charad, ‘joy’ here). (c) As a mental attribute charis may be tr by “graciously,” or, when directed toward a particular person or persons, by “favor to.” (d) As “favored of Jesus” in Lk 2:52, ‘in favor with God and men.’ (d) As the complement to this, charis describes the emotion awakened in the recipient of such favor, i.e. “gratitude.” So Lk 17:9 reads lit. ‘Has he gratitude to that servant?’ In a slightly transferred sense charis designates the words or expression in which gratitude is expressed, and so becomes “thanks” (some 10t, Rom 6:17, etc.). (e) Concretely, charis may mean the act by which graciousness is expressed, as in 1 Cor 16:9, where AV translates by “liberality,” and RV by “charity.” These various meanings naturally tend to blend into each other, and in certain cases it is difficult to fix the precise meaning that the writer meant the word to convey, a confusion that is common to both NT and secular Gr. In secular Gr the word has a still larger variety of meanings that scarcely concern the theologian.

2. Grace as Power It is at least as legitimate to try to construct on the basis of all the occurrences of the word a single doctrine that will account for all the various usages. That one word could express both “favor, grace,” and “thankfulness for blessings” was doubtless felt to be a mere accident, if it was thought of at all. But, none the less, the very plasticity of the word enabled it to receive still another—new and technically Christian—meaning. This seems to have originated in the attempt by fusing together two of the ordinary significances. In the first place, as in (a) above, charis may mean “a gift.” In 1 Cor 16:3; 2 Cor 8:19 it is the money given by the Corinthians to the Jerusalem Church. In 1 Cor 9:8 it is the increase of worldly goods that God grants for charitable purposes. In 2 Cor 1:15 it is the benefit received by the Corinthians from a visit by St. Paul. In a more spiritual sense charis is the endowment for an office in the church ( Eph 4:7), more particularly for the apostolate (Rom 1:7; 12:3; 15:15; 1 Cor 3:10; Eph 3:20). So in 1 Cor 4:7; 2 Thess 2:7 charis is expanded into “word and all knowledge,” endowments with which the Corinthians were esp. favored. In 1 Cor 16:14, the future “inexhaustibly blessedness that Christians are to receive; in 3:7 it is the present gift of “life.” In the second place, charis is the word for God’s favor, a sense of the term that is esp. refined by St. Paul (see below). But God’s favor differs from man’s in that it cannot be conceived of as inactive. A favorable “thought” of God’s about a man involves of necessity the reception of some blessing by that man, and “to look with favor” is one of the commonest Bib. paraphrases for a bestowal of a blessing. Between “God’s favor” and “God’s favors” there exists a relation of active power, and as charis denoted both the favor and the favors, it was the natural word for the power that connected them. This use is very clear in 1 Cor 15:10, where St. Paul says, “not I, but the grace of God which was with me” labored more abundantly than they all; grace is something that labors. So in 2 Cor 12:9, “My grace is sufficient for thee: for my power is made perfect in weakness;” of 2 Tim 2:1, “strengtheneth.” In Eph 3:20, “stewards of the manifold grace.” Evidently in this sense “grace” is almost a synonym for the Spirit (see Holy Spirit), and there is little real difference between “full of the Holy Spirit” and “full of grace and power” in Acts 6:8, while there is a very striking between Eph 4:7-13 and 1 Cor...
12 4-11, with "gifts of grace" in the one passage, and "gifts of the Spirit" in the other. And this connection between grace and the Spirit is found definitely in the formula "Spirit of grace" in He 10 20 (cf. Zech 1 11, 12). It is from this sense of the word that the Catholic doctrine of grace developed.

This meaning of charis was obtained by expanding and combining other meanings. By the opposite process of narrowly restricting 3. Grace in one of the meanings of the word, it justification came again into Christian theology as a technical term, but this time in a sense quite distinct from that just discussed. The formation of this special sense seems to have been the work of St. Paul. When charis is used with the meaning "favor," nothing at all is implied as to whether or not the favor is deserved. So, for instance, in the NT, when in 2 2 52 it is said that "Jesus advanced ... in favor with God and men," the last possible thought is that Our Lord did not deserve this favor. Cf. also Lk 2 40 and Acts 2 57; as less clear cases, Lk 1 30; Acts 7 46; He 4 16; 12 15,18. But the word has another popular Christian sense, as favor, and St. Paul seized on this meaning of the word to express a fundamental characteristic of Christianity. The basic passage is Rom 11 5-6, where as a definition is given, "If it is by grace, it is no more of works: and if it is of works, it is no more of grace." That the word is used in other senses could have caused no 1st.-cent. reader to miss the meaning, which, indeed, is unmistakable. "Grace" in this sense is an attitude on God's part that proceeds entirely from within Him and is not conditioned in any way by anything in the objects of His favor. So in Rom 4 4. If salvation is given on the basis of what a man has done, then salvation is given by God as the payment of a debt. But when faith is reckoned for what it is not, i.e. righteousness, there is no claim on man's part, and he receives as a pure gift something that he has not earned. (It is quite true that faith involves moral effort, and so may be thought of as a sort of "work"; it is quite true that faith does something as a preparation for receiving God's further gifts.) In salvation this is made quite plain in the exegetical issue to bring these ideas in here, as they certainly were not present in St. Paul's mind when the verses were being written.) "Grace," then, in this sense is the antonym to "works" or to "law"; it is a simple gift of God (Rom 5 20; 6 1), and has almost exactly the same sense as "mercy." Indeed, "grace" here differs from "mercy" chiefly in connoting eager love as the source of the act. See justification. Of course it is this sense of grace that dominates Rom 3-6, esp. in the thesis 3 24, while the same use is found in Gal 2 21; Eph 2 5-8; 2 Tim 1 9. The same strict sense underlies Gal 1 6 and is found, less sharply formulated, in Tit 3 5-7. (Gal 5 4 is perhaps different.) Outside of St. Paul's writings, his definition of the word seems to be adopted in Jn 1 17; Acts 15 11; He 13 9, while a perversion of this definition in the direction of antinomianism is the subject of the invective in Jude 4. And of course, it is from the word in this technical Pauline sense that the elaborate Protestant doctrine of grace has been developed.

A few special uses of the word may be noted.

That the special blessing of God on a particular undertaking (Acts 14 26; 15 40) shows 4. Special Uses that the technical sense of "grace" needs no explanation. In Lk 6 33-34, and 1 Pet 2 19, 20, charis seems to be used in the sense of "that which deserves the thanks of God," i.e. a specifically Christian act as distinguished from an act of "natural morality." "Grace for grace" in Jn 1 16 is a difficult phrase, but an almost exact is in Philo (Postcr, Cain, 43) may fix the sense as "benefit on benefit." But the tendency of the NT writers is to combine the various meanings of the word, known, it is particularly well illustrated in 2 Cor 8, 9. In these two chapters the word occurs 101, but in so many different senses as to suggest that St. Paul is consciously playing with the term. Charis is the money given to the Jerusalemites by the Corinthians (8 19), it is the increase of goods that God will grant the Corinthians (9 8), it is the disposition of the givers (8 6), it is the power of God that has wrought this disposition (8 1; 9 14), it is the act of Christ in the Incarnation that contrast the distinction between "God's grace" and "Christ's act" in He 2 9, it is the thanks that St. Paul renders (2 Cor 9 15). That all a Christian is and all that he has is God's gift could have been stated of course without the use of any special term at all. But in two of these two chapters St. Paul has taught this truth by using for the various ideas always the same term and by referring to this term to God at the beginning and the end of the section. That is, to the multiplicity of concepts there are a spiritual unity, corresponding to the unity given the multiple aspects of man's life by the thought of entire dependence on God. So charis, "grace," becomes almost an equivalent for "Christianity," viewed as the religion of dependence on God and more grace, i.e., a kind of entering Christianity, abiding in it, or falling from it, so one may speak of entering into (Rom 6 2), abiding in (Acts 13 43), or falling from (Gal 5 4) grace; of 1 Pet 5 12. So the teaching of Christianity, i.e. the sum of its ideas, is a gospel of grace (Acts 14 3; 20 24-32). So "grace and peace" with you closes the Epistles as a sufficient summary of all the blessings that can be wished Christian readers. At the beginning of the Epistles the words "grace and peace" are usually added, but this is due only to the influence of the Jewish greeting "peace be with you" (Lk 10 5, etc.), and not to any reflection on "grace" and "peace" as separate things. (It is possible that the Gr use of charitn, "rejoice," as an epistolary salutation [so in Jas 1 1] influenced the Christian use of charis. But that "grace and peace" was consciously regarded as a universalistic combination of Jewish and gentile custom is altogether unlikely.) The further expansion of the introductory formula by the introduction of "mercy," as in Acts 7 16 and 2 Tim 1 17 is quite without theological significance.

In the Gr Gospels, charis is used in the words of Christ only in Lk 6 32-34; 17 9. As Christ spoke in Aram., the choice of this word is due 5. Teaching to St. Luke, probably under the influence of Christ's use of its common Christian use in his own day. And there is no word in Our Lord's recorded sayings that suggests that He employed habitually any special term to denote grace in any of its senses. But the ideas are unambiguously present. That the pardon of sins is a free act on God's part may be described as an essential in Christ's teaching, and the lesson is taught in all manner of ways. The giving of an unmerited grace (Lk 15 20), the publican without merit to urge (Lk 18 13), the sick who need a physician (Mk 2 17), they who hunger and thirst after righteousness (Mt 6 6), these are the ones for whom God's pardon is inexhaustible. And positive blessings, but a temporal blessing, are to be looked for from God, with perfect trust in Him who clothes the lilies and knows how to give good gifts to His children (Mt 7 11; here Lk 11 13 has "Holy Spirit" for "gifts," doubtless a Lukan interpretation, but certainly a correct one). Indeed, it is not too much to say that Christ knows but one unpars
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Grace Gravity

Donable sin, the sin of spiritual self-satisfaction—"That which is exalted among men is an abomination in the sight of God" (Lk 16:15; cf Lk 17:7-10; Mt 20:1-16).

There is no word in Heb that can represent all the meanings of charis, and in the LXX charis itself is used, practically, only as a tr of the

6. In the OT Heb ḥĕn (חֶנֶּן), "favor," this restriction of meaning being due to the desire to represent the same word by the same Gr word as far as possible. And ḥĕn, in turn, is used chiefly only as far as the phrase "find favor" (Gen 6:8, etc.), whether the reference is to God or men, and without theological import. Much nearer St. Paul's use of charis is ἀδόκιμος (ἀδόκιμος), "acceptance," in such passages as Isa 56:10, "in my favor have I had mercy on thee"; Ps 44:3, "not...by their own sword...but...because thou wast favorable unto them." Perhaps still closer parallels can be detected in the use of ἰκανίας (ἰκανίας), "kindness," "mercy," as in Ex 20:6, etc. But, of course, a limitation of the sources for the doctrine to passages containing the only term, or which would be altogether unjust.

The main lines seem to be these: (1) Technically, salvation by grace in the NT is opposed to the OT doctrine of salvation by works (Rom 3:10, 11). This is, what the same thing, by law (Rom 6:14; Js 1:17); i.e., one thought of as parties to a contract, to be fulfilled by each independently. Most of the legislation seems to presuppose some idea of man as a quantity quite outside of God, while Dt 30:11-14 states explicitly that the law is not too hard nor too far off for man. (2) Yet even this legalism is not without important modifications. The keeping of the law is man's work, but that man has the law to keep for something for which God only is to be thanked. Ps 119 is the essence of legalism, but the writer feels overwhelmed throughout by the greatness of the mercy that disclosed such statutes to men. After all, the initial (and vital!) act is God's not man's. This is stated most sharply in Ezek 33:1-4—Oholibah and her sister became God's, not because of any virtue in them, but in spite of most revolting conduct. Cf Dt 7:7, etc. (3) But even in the most legalistic passages, an absolute liberty keeps the law in view and not even in a passage as Nu 15:30-31 made a condition of salvation. The thought of transgression is at all times tempered with the thought of God's pardon. The whole sacrificial system, in so far as it is explained, is regrowth of God's grace, and it is something in place of legal obedience, while the passages that offer God's mercy without demanding even a sacrifice (Isa 1:18; Mic 7:18-20, etc.) are countless. Indeed, in Ezek 16, 20, 23, mercy is promised to a nation that is spoken of as hardly even desiring it, a most extreme instance. (4) But a mere negative granting of pardon is a most deficient definition of the OT idea of God's mercy, which delights in conferring positive benefits. The gift to Abraham of the land of Canaan, liberation from Egypt, food in the wilderness, salvation from enemies, deliverance from exile—all of Israel's history can be felt to be the record of what God did for His people through no duty or compulsion, grateful thanksgiving for such unmerited blessings filling, for instance, much of the Psalter. The hearts of men are in God's keeping, to receive from Him the impulse toward what is right (1 Ch 29:18, etc.). And the promise is made that the God who has manifested Himself as a forgiving Father will in due time take toward His children back works in them actual righteousness (Isa 1:26; 4:3; 33:1-8; 32:24; Jer 31:33-34; Ezek 36:25-26; Zec 8:11; Dn 9:24; Ps 51:10-12) With this promise—for the OT always a matter of the future—the OT teaching passes into that of the NT.

Most of the discussions of the Bib. doctrine of grace have been faulty in narrowing the meaning of "grace" to some special sense, and then

7. Summary endeavoring to force this special sense on all the Bib. passages. For instance, Roman Catholic scholars, starting with the meaning of the OT word in (say) Ps 89, have made Rom 3:24 state that men are justified by the infusion of Divine holiness into them, an interpretation that utterly ruins St. Paul's argument. On the other hand, Protestant extremists have tried to reverse the process and have argued that grace cannot mean anything except favor as an attitude, with results that are equally disastrous from the exegetical standpoint. And a confusion has resulted that has prevented men from seeing that the Bible passages which the extremists narrowing the meaning of grace to some special sense, the Rom 3:24 statement is not, the Bible teaching. The kingdom of heaven is reserved for those who become as little children, for those who look to their Father in loving confidence for every benefit, whether it be for the pardon so freely given, or for the gifts and blessings which God works in them both to will and to do.

BIBLIOGRAPHY.—All the Bib. theologies contain full discussions of the subject; for the NT the closest definitions are given by Bernard Weiss. But for the meaning of "grace" in any particular place the commentaries must be consulted. Exegetes usually agree that raising above the level of discussions that argue too closely from what may seem to be individual passages.

Burtton Scott Easton

GRACIOUS, grā' shus (גָּרָשׁ, hānān; χάρις, charis): In general, the word means "to favor," "to show kindness" to an inferior and "to be compassionate." All OT passages are derived from the same root, and yet there are two evident shades of meaning derived from it. (1) As above, "favorable" or "cautious," "to cause to be g.," as "Jeh make his face to shine upon thee, and be g. unto thee" (Nu 6:25); "And the Lord was g. unto them" (2 K 13:23 AV); "The Lord is g. and full of compassion" (Ps 145:8 AV). (2) "To be merciful," "winsome," or "attractive," as applied particularly to persons and things. Used thus 3t in the OT and once in the NT. "A g. woman retaineth honor" (Prov 11:16 AV; cf Eccl 10:12 and Lk 4:29).

The word is used once in the NT from root of Gr word χάρις, charis, meaning "useful" as a benefit: "if ye have tasted that the Lord is g." (1 Pt 2:3).

In the main, however, the adj. is applied in the OT to Jeh, as indicative of His favor and mercy, His long-suffering and general inclination of favor and kindness.

Walter G. Ciippinger

GRAECIA, grē' sha. See GREECE.

GRAFF, graft (γυγεντρίς, egkentríza; RV GRAFT; AV GRAFT): The word occurs 6 t in Rom 11. Paul assumed that those living about Rome were familiar with the process of grafting olive trees, for olive culture had been adopted by the Greeks and Romans in Paul's time. The wild olive trees (Arab. coloquial, zeitān beerti) are cut back, slits made on the freshly sawed branch ends, and two or three grafts from a cultivated olive (Arab. colloquial, zeitān joufū) are inserted in such a way that the bark of the branch coincides with the exposed ends are smeared with mud made from clay, and then bound with cloth or date straw, which is held by thongs made from the bark of young mul-
berry branches. The fruit thus obtained is good. Wild olives cannot be made cultivated olives by ingrafting, as Paul implies (ver 25), but a wild olive branch thus grafted would thrive. So Gentiles would flourish spiritually when grafted into the fulness of God's mercy, first revealed to the world through Israel.

JAMES A. PATCH

GRAIN, grán. See Agriculture; Garner.

GRANARY, grán'-a-ri. See Garner; Storehouses.

GRAPES, grāps. See Vine.

GRAPEs, WILD (βυσσίνια, b'w'si'nia, Isa 5 24). A word closely allied to βυσσός, bo'sós, Job 31 40, tr4 “cockle” (which see). It implies something noisome or worthless, but no particular fruit.

GRASP, grasp: The word ἀργώρυς, karpowdmos (Phil 2 6), is rendered by AV “robbery,” by RV “a prize,” and by ARV “a thing is grasped.” By derivation the term may denote either an act of seizing or the aim or result of the action. In the context Paul is discussing, not Christ’s opinion of His equality with God, but His amazing self-sacrifice in laying aside His equality for our sakes. He treated it not as a treasure to be held for Himself, but laid it aside for us. It is better to render with RV “a prize.”

GRASS, gras:

(1) קֶש, kesh, from root meaning “greenness”; cf Arab. Khudara, which includes grasses and green vegetables (1 K 18 5; 2 K 19 26; Job 40 15; Ps 104 11, etc.). Isa 15 6 is tr4 in AV “hay,” RV “grass”; Prov 27 25, EV “hay,” m Heb “grass.” Nu 11 5 EV translates “leeks.” It is a term for herbage in general.

(2) נֶש, nesh, from root meaning “to sprout abundantly.” Generally tr4 “tender grass” (Gen 1 11; 2 23 4; Job 6 5; Isa 16 6; 66 14; Jer 14 5, etc.); tr4 “grass” (Job 8 6; Jer 14 6); tr4 “herb” (2 K 19 26; Ps 27 2; Isa 37 27; 66 14). In Jer 50 11 we have “heifer at grass” (neshéh) in AV and RVm, but in RV “heifer that treadeth out the grain.” נֶש, neshéh, the Aram. form, occurs in Dtn 4 15 23, and is tr4 “tender grass.”

(3) פֶש, peshesh, probably “dry” or “cut grass;” cf Arab. بُحِشَاء, bhasha, “dry fodder” or “cut grass” (Isa 5 24, AV “chaff,” RV “dry grass”; 33 11, EV “chaff”).

(4) פֶש, pes, lekasch, from root meaning “to come late,” hence used in Am 7 1 for the latter growth of grass after mowing.

(5) פֶש, pes, yerek, lit. “green thing” (Nu 22 4, elsewhere tr4 “herb”).

(6) פֶש, pes, tsedek (Dtn 11 15, etc.), generally tr4 “herb” (for [5] and [6] see Hebr).

(7) ἄθροον, chérōs (Mt 6 30; 14 19; Mk 6 39; Lk 12 28; Jn 6 10; Jas 1 10 11, 1 Pet 1 24; Rev 8 7; 9 4); tr4 “blade” (Mt 13 26; Mk 4 28); tr4 “hay” (1 Cor 3 12).

There are 243 species of true grasses (N.O. Gramineae) in Pal, but Heb, like modern Arab., does not discriminate between these and other herbs which together make up herbage. Actual turf is practically unknown in Pal, and grass seed is not artificially sown; young green barley is used in the neighborhood of towns as fresh fodder for horses and cattle. It is not the native custom to cut herbage for hay, though the writer has seen many carloads of sweet-smelling hay being carried from the land by Circassian settlers, E. of the Jordan.

The “grass upon the house tops” (Ps 129 6; Isa 27 27), the growth which springs from the seeds mingled with the mud of which the roof is made, springs up quickly with the rains, but as quickly dries up before it reaches half its normal height—or not infrequently is set fire.

Dew, rain or showers upon the grass are mentioned (Dt 32 6; Prov 19 12; Mic 5 7; Ps 72 6, “rain upon the mown grass,” i.e. the grass eaten short by cattle).

E. W. G. MASTERMAN

GRASSHOPPER, gras^hop-ør. See Locust.

GRATE, grát, GRATING, grá'ting (םָּדַר, mikh-bár, מָדַר), resheb; AV Grate: This “grating of network of brass” (Ex 27 4; 38 4), called also “the net” (27 4), and “grating of brass” (38 4), was that reticulated casting or wrought work of bronze which, in the tabernacle system, formed an element of the altar of sacrifice. Its position is well defined: “Thou shalt put it under the ledge round the altar beneath, that the net may reach halfway up the altar” (27 3; cf 38 4). The altar being a hollow box—“hollow with planks” (27 8)—3 cubits high, overlaid with brass, and presumably filled with stones, there appears to have been a ledge round about it halfway from the base, from which depended vertically this grating of bronze. On the grating were four rings through which the staves were passed by which the altar was borne (27 4 7). If the ledge was for the priests to stand on while handling the sacrifices on the altar, the grating need be thought of only as an ornamental support for the ledge. Others ascribe to it different uses.

W. SHAW CALDECOTT

GRAVE, gráv. See Burial.

GRAVE (adj.). See Gravity.

GRAVE, GRAVING, gráv'ing. See Crafts; Engraving.

GRAVEL, gravel (בּוּשָם, bosham, from root בּוּש, bosh, “to divide.” Kindred roots have the meaning of “to cut,” “to hew,” “to sharpen,” hence בּוּש, bow, “arrow” [2 K 13 17; Ps 64 7 and often]; cf Arab. حِجَض, haqga, “to fall to the lot of,” حِجَض, “portion”): In Prov 20 17, we have:

“Bread of falsehood is sweet to a man:
But afterwards his mouth shall be filled with gravel.”

And in Lam 3 16:

“He hath also broken my teeth with gravel stones; he hath covered me with ashes.”

The only other occurrence of the word is in Ps 77 17, where it is the equivalent of בּו, bow, “arrow” (see supra):

“The clouds poured out water;
The skies sent out a sound:Thine arrows also went as lead.”

Prov 20 17 and Lam 3 16 both suggest the frequent occurrence of grit in the course broad, the source of the grit being not necessarily the grindstone, but possibly even small stones originally mingled with the wheat and never properly separated from it.

ALFRED ELY DAY

GRAVITY, gráv'i-té (γερατής, semdotés): The word, meaning properly “venerableness,” “sanctity,” is used in 2 Mac 3 12 of the “sanctity” of the temple. In 1 Tim 3 4 the writer declares that
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a characteristic of a bishop should be that he has "the children of his objectification." Titus
enjoins (2 T T) in his "doctrine" (teaching) to show "incorruptness, g., sound speech (RV),
that cannot be condemned" (cf 1 Tim 3 8). In 1 Tim
2 2 the same word is tr 4 "honesty" (RV "gravity"),
"that we may lead a tranquil and quiet life in all
goods" (cf 10 2). A better word of seminatness
might be "dignity or "dignified seriousness" (Ols-
hausen), which quality is necessary, both on the
part of parents in relation to their children, if they
are to be properly trained, and on the part of
preachers and teachers, if their "doctrine" is to be
worthily represented. All mere lightness of
demeanor (the opposite of gravity) tells against the
great trusts committed to both parents and teach-
ers (cf 1 Tim 3 11; Tit 2 2). Such "gravity" or
"dignified seriousness" ought indeed to characterize
Christian demeanor in general, as in 1 Tim 2 2
above.
W. L. WALKER

GRAY, græ. See Colors; Hoary.

GREASE, græs (lical, ἁδεβ, "fat," "suet"): The word occurs once in the metaphorical sense
"prosperous," then dull, gross, brutal: Their
heart is as fat as grease" (Ps 119 70; cf Isa 6 10,
and see FAIR).

GREAT, græ, GREATNESS, græt'nes: "Great"
occurs very often in Scripture. The chief words so
t 4 are Ĥadôh, ḫôb, rahb; μῦσω, μέγας,
πολύς, polis.

(1) In the OT many other terms are employed:
(a) ḥâḏâh is used to express greatness in various
senses, chiefly of magnitude, including excellence,
e.g. "great lights" (Gen 1 16); "the great city"
(10 12); "a great nation" (12 2); "a great sight"
(Ex 3 3); "Moses was very great" (11 3); "the
great God" (Dt 10 17; Neh 1 5); "great is Jehu"
(Ps 48 1). It is sometimes tr 4 by "mighty" (Dt
4 37; 7 21, "a mighty God," RV "great"). It is
e also used to designate the high priest (lit. "great,"
Lev 21 10; Zec 3 1, etc); also to express the
"elder" of a family, e.g. Gen 27 1, "Ezau his eldest
son," RV "elder"; probably also of great stature:
"a great man among the Anakims," RV "the great-
est" (Josh 14 15). (b) rob denotes, rather, quanti-
ty, number, therefore, often, "many" (Gen 21 34,
etc); "a multitude" (Ex 33 11). (c) Eôb (Ex 36 15,
Num 12 2); see similar terms: thus we have
"a great people" (Josh 17 14); "His miracles are
great," RV "many" (2 S 24 14; 1 Ch 21 13);
"Great was the company," RV "a great host" (Ps
89 11); "great reward" (Ps 19 11); "Mine in-
lenity, a-, is great" (25 11); "exceedingly" (Ps
123 3). In the LXX robh is, for the most part,
t 4 by polus. But it is used for "great" in other
senses, e.g. "the great [God]" (Prov 26 20), RV "as
t was the most Hispanic" (Heb text obscure);
"a saviour, and a great one," RV "defender," in"or a mighty one" (Isa 19 20); "Great
shall be the peace" (Isa 56 13, etc). It is some-
times tr 4 "mighty" (Ps 69 50; RVm "many”; Isa
35 3). (d) Other terms thus are kâôdêd, "heavy",
e.g. "so great a people," RV "very great people,
m "heavy" (1 K 3 9); moŷôth, implying force,
eight, e.g. "with all his might" (2 K 23 25).
Él and Élôhím are sometimes used to express
greatness. In Ps 36 6, we have "Thy righteousness
is as the mountains," RV "as the mountains of
God"; in Gen 30 8, "with great [Élôhím]
wrestlings," RV "mighty," m "wrestlings of God"
and in 1 S 14 15 "a very great [Élôhím] trem-
bling," RV "exceeding great," m "a trembling of
God.

(2) a Mégas denotes magnitude, in its various
signifies, physical, moral, etc, e.g. "great joy" (Mt
2 10); "a great light" (Mt 4 16); "the great King"
(5 35); "in the kingdom" (5 19, etc); "Great
is thy faith" (15 28); "The great is charity"
(love), RVm "greater" (1 Cor 13 13); "a great
high priest" (He 4 14); "the great shepherd" (13
20); "a great voice" (Rev 1 10); in Rev much
is very frequent. (b) Polus denotes properly
number, multitude, e.g. "great multitudes" (Mt
4 25); "a great company" (Lk 5 29); RV "a great
multitude" frequent in the Gospels; "great pos-
sessions" (Rom 10 20) is the sense of multitude,
e.g. "great plainness of speech," RV "holliness" (2
Cor 3 12; 7 4); "a great trial of affliction," RV "much proof" (8 2); "great
love" (Eph 2 4). (c) Among other terms we have
tôôkôôs, "so great" (in degree), "so great a sava-
lation" (He 2 3); tòôdôôs, "so great" (in quantity),
"so great faith" (Mt 8 10; Lk 7 9); "so great a
cloud of witnesses" (He 12 1); àôôs, "how great"
in (quantity) (Mt 8 19) and héôôs, "how great"
(in degree) (Col 2 1; Isa 3 5); "how great a
matter," RV "how much wood," m "how great a
forest"; plâôôkôs, "how great" (in degree) (He
7 4); àôôs, "how great" (in quantity) (Mt 6 23),
etc.

(3) In His person and teaching, Jesus introduced
into the world a new conception of greatness.
It was to be found in humility and self-forgetting
service: Whosoever would become great among
you shall be your minister (RVm "servant"); and
whosoever will be first among you shall be your
servant (RVm "Gr bond-servant"); even as the
Son of man came not to be ministered unto, but to
minister, and to give his life a ransom for many" (Mt
20 26-28; cf also Mt 18 1-4; 23 11; Phil 2
5-11).
W. L. WALKER

GREAVES, grævz. See Armor, Arms, IV, 4.

GRECIANS, græ'zhanz, GREEKS, græks: In the
OT the word "Greeks" occurs but once (Job 3
4 6). For references to Greeks in the OT see
Javan. In AV of the OT Apoc "Greeks" and
"Greeks" are used without distinction, e.g. 1 Mac
10 1; 6 2; 8 9; 2 Mac 4 15.36. Thus in 1
Mac 1 1, Alexander the Great is spoken of as
king of Greece and in 1 Mac 9 15, the Macedo-

nian empire is called "the kingdom of the Greeks"
(βασιλεία Ἐλλήνων, βασιλεία Ἑλληνική). In 2 Mac
13 2 the army of Antiochus, king of Syria, is called
"Grecian" (βασιλεία Ἑλληνική, διάνοια Ἑλληνική),
and in 2 Mac 6 8 the "Greek cities" (Ῥώμαι
Ἑλλήνες, πόλεις Ἑλληνίδαι) are Macedonian colo-
nies. Reference is made in 2 Mac 6 1 to an aged
Athenian who was sent by Antiochus the king
charged with the duty of Hellenizing the Jews; in
2 Mac 9 15 Antiochus vows that he will make
the Jews equal to the Athenians; in 1 Mac 12 14
reference is made to negotiations of Jonathan,
the high priest, with the Spartans, whom he calls
brethren, seeking the renewal of a treaty of alliance
and amity against the Syrians. With the mouth of
Gr power and influence, everything not specifi-
cally Jewish was called Gr; thus in 2 Mac 4 36;
11 2; 3 Mac 3 8 the "Greeks" contrasted with the
Jews are simply non-Jews, so called because of
the prevalence of Gr institutions and culture, and
"Greek" even came to be used in the sense of "anti-
Jewish" (2 Mac 4 10 15; 6 9; 11 24).
In Isa 9 12 the LXX reads τῶν Ἑλλήνων, τοις Ἑλ-
νέασι, ἕνας Ἑλλήνα, πληθύν, "Philistines",
but we are not therefore justified in assuming a
racial connection between the Philis and the Greeks.
Further light on the ethno-graphy of the Mediter-
ranean basin may in time show that there was actually such a connection; but the rendering in question means nothing, since the ‘overpressing sword’ of Jer 46 16 and 50 16 is likewise rendered in the LXX with “the sword of the Greeks” (μαχαίρα Ἐθνικής, μαχαίρα Ἑλληνικῆς). In all these cases the translators were influenced by the conditions existing in their own day, and were certainly not disclosing obscure relations long forgotten and newly discovered.

In the NT, EV attempts to distinguish between Ἐθνὲς (Hellenes), which is rendered “Greeks,” and Ἑθνικός (Ἑλληνικός), which is rendered “Greeksian” or “Greecan descent” (Ἑλληνικὲς), e.g. Acts 6 1; 9 29. These latter were Jews of the Dispersion, who spoke Greek (see Hellenes; Hellenist), as distinguished from Palestinian Jews; but since many of the latter also spoke Gr by preference, the distinction could in no sense be absolute. Indeed in Jn 7 35, “the Dispersion among [RVm Gr of] the Greeks,” can hardly refer to any but “Grecian Jews” (Ἑλληνικός), although Hellenes is used, and in Jn 12 20 the ‘Greeks’ (Hellenes), who went up to worship at the feast of the Passover were almost certainly “Grecian Jews” (Ἑλληνικός). Thus, while EV consistently renders Ἑλληνικός with “Greeks,” we are not by that rendering apprised of the real character of the people so designated, and thus it is not infrequently rendered by the fact, already noted in connection with the OT Apoc, that, in consequence of the spread of Hellenism, the term Ἑλληνικός was applied not only to such as were of Hellenic descent, but also to all those who had appropriated the language, Graecia, as the Portuguese means of communication, and the ideals and customs collectively known as Hellenism. The latter were thus in the strict sense Hellenists, differing from the “Grecians” of EV only in that they were not of Jewish descent. In other words, Hellenes (except perhaps in Jn 7 35 and 12 20, as noted above) is, in general, equivalent to ἡ θνῆ, “Gentiles” (see Gentiles). The various renderings of the MSS (and hence the difference between AV and RV) in 1 Cor 1 23 well illustrate this. There is consequently much confusion, which it is quite impossible, with our limited knowledge of the facts in particular cases, to clear up. In general, it would seem probable that where “Greeks” are comprehensively contrasted with “Jews” (Acts 10 25), as in Acts 14 1; 17 4; 18 14; 19 10.17; 20 21; Rom 1 16; 10 12; 1 Cor 1 22–24 (RV “Gentiles,” representing Ἠθνίκες, Ἑθνικοὶ); Gal 3 28; Col 3 11. In Mk 7 26 the woman of Tyre called “a Greek” (RVm “Gentile”), a Syriacism, was clearly not of Hellenic descent. Whether Titus (Gal 2 3) and the father of Timothy (Acts 16 1.3) were in the strict sense “Greeks,” we have no means of knowing. In Rom 1 14, “I am debtor both to Greeks and to Barbarians,” there is an undoubted reference to Greeks strictly so called; possibly, though by no means certainly, the “Greeks” of Acts 21 28, alluding to Trophimus the Ephesian (Acts 21 29), are to be taken in the same sense. References to the Gr language occur in Jn 19 20 (Lk 23 35 is properly omitted in RV); Acts 21 37; Rev 9 11.

In Acts 11 20 the MSS vary between Ἐθνικός, Ἑθνικός, and Ἐθνὲς, Ἑθνικός (AV “Greecan,” RV “Greeks”), with the preponderance of authority in favor of the former; but even if we adopt the latter it is not clear whether true Greeks or Gentiles are intended.

WILLIAM ARTHUR HEIDEL

GREECE, grēs, GRAECIA, grēsha: In the earliest times there was no single nation universally and exclusively the mother of the people or of the land of Greece. In Homer, three appellations, Ἀχαιός, Ἀσσαλός (Danaios), Ἀργείος (Argelois), were with no apparent discrimination applied to all the Hellenes by the Homeric poets, who called Ionians. See IONIAN. The name Ἑλλήνης (Hellenes), which in historical times came into general use as a collective appellation, was applied in Homer to a small tribe in Thessaly. But the corresponding name Ἑλλῆς (Helleis) was not primarily a geographical term, but designated the abode of the Hellenes wherever they had their own states or cities. In the 4th cent. BC many felt, as did Locrates, that even “Helleis” stood not so much for a distinction in race, as for preeminence in learning, as RV, “Hellenist.” The word Ἑλληνικός (Hellenikos, Lat Grece) occurs in Aristotle, who says that it was an older name for those who were later called Hellenes. The meaning and truth of this statement are alike in doubt, but he probably refers only to the tribe inhabitating the vicinity of Ionia, in Ephesus. At any rate, Graeci and Graecia owed their introduction practically to the Romans with their contact with the Greeks in the war with Pyrrhus, and in consequence they included (what “Hellenes” and “Helleis” did not) all “Grecian,” as the land of the Hellenes, is used in a broad sense to include not only Greek proper, but also the islands of the Ionian and Adriatic seas, the seaboard of the Hellenic and Arian peninsulas, and as the name of those flourishing regions of Magna Graecia and Sicily, Crete, and occasionally Cyprus, Cyrene, and the scattered colonies dotting the shore of the Mediterranean, almost to the Pillars of Hercules. “Greece” however, was used in a more restricted sense as applying to “Continuous” (or continental) Greece, which forms the southern extremity of the Balkan peninsula. While the Romans included Macedonia and Epirus, it will be well for us to limit Greece to the territory lying roughly below 40°, and extending almost to 38° N. lat., and ranging between 17° and 23° E. long. If, as is proper, we include the immediately adjacent islands, its greatest length, from Mt. Olympus in the N. to Corfù in the S. is about 500 miles. Of the N. greatest breadth, from Cephallenia in the W. to Euboea in the E., is about 240 miles. The area, however, owing to the great irregularity of its contour, is far less than one might expect, amounting to about 20,000 square miles. Within an area three times considerably less than that of Portugal, Greece has a coastline exceeding in length that of Spain and Portugal combined. In Greece the ratio of coastline to area is 1:34, whereas that of the Iberian peninsula is 1:25.

The northern boundary of Greece is formed by an irregular series of mountain chains, beginning on the W. with the Acrocorinian range and continuing in Mt. Olympus structure on the N. extending southward to Mt. Tymphrestus (now, Velouchi, 7,610 ft.) in Aetolia, at which point spurs radiate through Central Greece. The highest peaks are Mt. Corax (now, Vardousia, 8,180 ft.) in Aetolia, Mt. Oeta (7,060 ft.), Parnassus (now, Lykaoura, 8,070 ft.), Helecon (now, Paio Ymnos, 5,740 ft.), Cithaeron (now, Elatus, 4,630 ft.), lying on the boundary between Boeotia and Attica, and Mt. Lysia (now, Makri Plaghi, 4,500 ft.), N. of the Isthmus, and, in Attica, Parnes (now, Oese, 4,640 ft.), Pentelicus (now, Mendel, 3,640 ft.) and Hymettus (now, 1295 GREECE, Greece, Graecia
The rainfall in Greece is not abundant and is confined largely to late autumn and winter. Whether the present rainfall difference has resulted from the progressive denudation of the mountains during the 5th cent. AD must be a subject of dispute in antiquity, however, the rivers of Greece were much like the streams of the 5th cent. It is not improbable that the rivers of Greece were dependent on the immediate rainfall. Among the rivers of Greece may be mentioned, in Northern Greece, the Peneius, with its tributaries, in Thessaly: the Central Greece, the Acheloos and the Evros, in Aetolia: the Sperches, and Oetaea, with the adjacent island of Euboea, on the E., separated by a group of lesser states, Aenis, Oetace, Doris, Locres and Phocis. Southern Greece is separated from Central Greece by the present isthmus of Corinth, which almost meet at the Isthmus of Corinth, and are now after repeated efforts, dating from the time of Julius Caesar, united by a sea-level canal, Megaritis, which, by its position, belongs to Central Greece, has been, in accordance with its position and the predilections, classed with Corinth, the keeper of the Isthmus, as belonging to Southern Greece. Facing the Corinthian Gulf, Achaia forms the northern division of the Peloponnesus, touching Elis, Arcadia and Argolis, which belt the peninsula in this order from W. to E. Arcadia is the only political division which does not have access to the sea, occupying as it does the great central plateau intersected by lesser ranges of varying height. The southernmost divisions, Messenia and Laconia, are deeply indented by the Messenian and Laconian Gulfs, and Laconia is separated from the peninsula of Argolis by the Argolic Gulf, all of which head somewhat W. of N. Of the subjacent islands, which a reasonable view must include in the boundaries of Greece, Euboea has already been mentioned; but we should add the group of great islands lying in the Ionian Sea, viz. Corea (now, Corfu), Leuks, Ithaca, Cephalonia (now, Cephalonia), Zacynthus (now, Zante) and Cephalus (now, Cerigo), at the mouth of the Laconian Gulf, as well as Salamis and Aegina in the Aegorean Gulf.

Greece was never, in ancient times, a united state, but consisted of a large number of separate states. These were essentially of two types, (a) city-states, in which a city dominated the adjacent territory.
whose free population constituted its citizenship, or (b) confederacies, in which neighboring cities or districts combined into political organizations which we may call federal states. These matters cannot, however, be discussed except in connection with the history of Greece, for which the reader must consult the standard works. It may be advisable here, however, to name the principal cities of Greece. Northern Greece had no great cities which developed as commercial centers. Aegina was the first to attain to special importance, then Corinth and Athens; Chalkis and Eretria, in Euboea, were for a time rich and prosperous, and Megara, in Megarid, and Argos, in Arcadia, became formidable rivals of Athens. Sparta, though never a commercial center, early won and long maintained the hegemony of Greece, for a while disputed by Athens, in virtue of her power as the home of the militant Dorian aristocracy, which was disastrously defeated by the Boeotians under Epaminondas, when Thebes, for a time, assumed great importance. Megalopolis, in Arcadia, enjoyed a brief prominence at the time of the Achaean League, and Corycya flourished in the 5th and 4th cent. B.C. We should also not fail to mention three great centers of Gr religion: Olympia, in Elis, as the chief sanctuary of Zeus; Delphi, in Phocis, as the oracular seat of Apollo; and Eleusis, in Attica, as the shrine which to which the pilgrims shrank to where all Greeks sought who were initiated in the mysteries. Delphi and Corinth also possessed a far-famed shrine of Hera, and Thermopylae and Calauria were the centers at which the councils of influential amphictyonies. Epidaurus was famous for her sanctuary of Asclepius. Delos, a little island in mid-Aegean, celebrated as a sanctuary of Apollo and as the meeting-place of a most influential amphictyon, falls without the limits of Greece proper; but Dodona, in Southern Epirus, should be mentioned as the most ancient and venerable abode of the oracle of Zeus. The Greeks, incorrigibly particularistic in politics, because of the almost insuperable barriers erected by Nature between neighboring peoples in the lofty mountain ranges, were in a measure united by their religion which, like the sea, another element making for intercourse and union, touched them at nearly every point.

For Greece in the OT, see JAVAN. In the NT "Greece" occurs but once—Acts 20 2—where it is distinguished from Macedonia.

WILLIAM ARTHUR HEIDEL

GREECE, RELIGION IN ANCIENT:

I. THE GREEK GODS
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LITERATURE

1. THE GREEK GODS.—The gods of ancient Greece are well known to our western civilization through the myths which have found so large a place in our literature. In Greek Myths itself, fancy had free play in dealing with these divine beings, and the myths were the main treasure-house from which the poet drew; the same myths and the same gods, under different names, reappear in Rome; and Rome passed them on, a splendid heritage of imagination, to the literatures of later Europe. It is characteristic of myths that they deal with persons, not so different from men in their nature, but with more than human powers. Gods, nymphs and satyrs, noble "heroes" or evil spirits have superhuman powers in varying degree, but they remain persons with a human interest because of their human type. And, further, as men are organized in families, cities and states, so there is a tendency to organize the beings of myth into social groups, and even to bring men, heroes and gods together into one large social organism, the universe of persons.

These Gr myths, the story of Athena's birth full-armed from the brain of Zeus, of Circe's magic potion, of Poseidon's chariot on the waves, and of Apollo's shafts are familiar to us from childhood. To regard them as expressing the content of Gr religion is as natural as it is false. Very few myths have any religious meaning at all, in spite of the large part the gods play in them. A little
comparison with the facts of worship serves to show that here the gods are quite different from the gods of story. Some of the gods hardly appear in myths, and some of the beings worshipped in worship are not worshipped; in worship, each god is for the time being the only god thought of, not a member of the hierarchy established in myth; moreover in myth the gods are treated as universal, while the gods of worship are most closely attached, each to one shrine. Along with these external differences goes the one essential difference between a being of story and an object of worship. The failure to recognize the deep meaning of Gr religion results from the superficial assumption that myths constitute a peculiar kind of theology, when in reality they teach but little, and that, indirectly, about religion proper.

The essential fact about the gods of Gr religion is that each god was worshipped in a unique form at one or another particular shrine by a group of worshippers more or less definite. The group might include the state, the dwellers in one locality or simply the family; whatever its limits, it included those connected with the god by a social-religious tie, and the fundamental purpose of the worship was to strengthen this tie. In a city like Athens there were hundreds of such shrines, varying in importance, each the place where one particular phase of a god was worshipped at specified times. The particular form of the god was ordinarily indicated by an epithet attached to his name, Zeus Olimpios, Dionysus Eleutherios, Athena Nike. This epithet might refer to the locality of the worship (Aphrodite of the Gardens), to the center from which the worship was brought (Artemis Promachos), to some local spirit identified with the greater god (Poseidon Erechtheus), or to the nature of the god himself (Apollo Patroos). Each of the many shrines in Athens had thus its unique god, its group of worshippers connected with the god, its particular form of worship, its times of worship, its own officials.

While the state exercised general supervision over all the shrines, they were not organized in a hierarchy under any distinctly religious officials, but remained as independent units. Religious worship in a given city meant the aggregation of independent worshippers at the different local shrines.

The god of worship, then, was the god of a local shrine whose blessing and favor were sought at certain times by those who had the right to worship there. As in myth the gods were drawn after human types, of Worship that is, with human virtues and human frailties, and bodies almost human, except that they were not made to die; so in worship the gods were persons not unlike men in their nature. Worship proceeds on the assumption that gods are like human rulers, in that men honor the gods by games and processions, seek to please them by gifts, and ask them to share banquets made in their honor. Only the humanness of the gods in worship is something more subtle, more intimate than in myth. No stress is laid on human form or the vagaries of human character in the gods of worship; in form they remain spirits more or less vague, but spirits who care for men, who may be approached as a man approaches his ruler, spirits bound to man by close social ties which it is his duty and pleasure to strengthen. Zeus is father of gods and men, a father not untouched by the needs of his children; Athena cares for the city of Athens as her special pride; each family worships gods which are all but akin to the family; in the gymnasium, Apollo or Hermes is represented as the patron and ideal of the youths who exercise there; the drama is part of the service of Dionysus; in a word each form of human activity, be it work or pleasure, was a point of contact with the gods. The real forces at work in the world were first men, and secondly beings with a
nature like man’s, but with powers superior to man’s; worship was the attempt to ally the gods more closely to man by social-religious ties, in order that as both worked together the ends of life might be successfully attained. This conception of the gods as higher members of society is the keynote of Gr religion. In some ethnic religions the gods seem to be evil beings whose desire for mischief man must overcome; in others they are beings to be avoided as much as possible; or again they are rulers who delight in man’s abject servitude; or again by cultivating the friendship of one god, man may hope to win blessing and avoid harm from the others. In Greece all the gods of worship were essentially friendly to man, because they were akin to him and a part of the society in which he lived.

The relation of the gods to Nature is not so simple as might at first appear. Within certain limits the forces of Nature were subject to the will of the gods. From the Gr point of view, however, the relation is much more intimate, in that the forces in the world, at least in so far as they affect man, are personal activities, activities that express the will of divine beings. We say that Poseidon personifies the sea, Gaia the earth, Helios the sun; and the origin of religion has been sought in man’s awe before the forces of Nature. The truer statement is that the Gr world, including the physical world, was made up of spiritual beings, not of physical forces. “The fire, as useful as it is treacherous, is the presence of Hephæstus; all the dangers and changes of nature are reflected in Poseidon and his followers; an Artemis is there to guide the hunter, a Demeter to make the grain sprout, a Hermes or Apollo to watch over the herds; Athena is the spirit of wisdom, Hermes of shrewdness, Poseidon of tumult ... In a word the Gr gods are in the world, not above the world, superior beings who embody in personal form all the forces that enter into human life.” The contrast between such a personal point of view and the mechanical view of modern science is as marked as the contrast between it and the Heb conception of a universe brought into being and controlled by a God quite distinct from the physical world.

Of the particular gods, little need be said. The five greater gods, Zeus, Hera, Athena, Apollo and Artemis, are not closely connected with any one phenomenon of Nature or human life, though Zeus has to do with the sky, and Apollo and Artemis acquire a connection with the sun and moon. The most important worship of Zeus was at Olympia, where the pan-Hellenic games were held in his honor. Elsewhere he was worshipped mainly in connection with the weather and the changing seasons. Apparently much of his preeminence in Gr thought was due to myth. Hera was worshipped with Zeus on mountain tops, but her special place in worship was as the goddess of marriage. Athena, the maiden goddess of war and of handicrafts, was worshipped esp. in Northern Greece. War dances found a place in her worship, and she was rarely represented without aegis, spear and helmet. All the arts, agriculture, handicrafts, even the art of government, were under her care. Apollo was worshipped widely as the protector of the crops, and of the shepherd’s flocks. In this aspect his festivals included purifications and rites to ward off dangers. He was also the god of music and of prophecy. At Delphi his prophetic powers won great renown, but the Pythian games with their contests in music, in rhythmic dancing, and in athletic sports were hardly less important. Artemis, in myth the chaste sister of Apollo, was worshipped as the queen of wild creatures and the mother of life in plants as well as in animals. She was the patron and the ideal of young women, as was Apollo of young men.
The gods most closely associated with Nature were not so important for religion. Gaia, mother earth, received sacrifices occasionally as the
8. Nature abode of the dead. Rhea in Crete, Gods Cybele in Asia Minor, also in origin of the earth-mother, received more real worship; this had to do primarily with the birth of vegetation in the spring, and again with its destruction by drought and heat. Rivers were honored in many places as gods of fertility, and springs as nymphs that blessed the land and those who cultivated it. Poseidon was worshipped that he might bless fishing and trade by sea; inland he was sometimes recognized as the “father of waters” and a god of fertility; and where horses were raised, it was under the patronage of Poseidon. The heavenly bodies marked the seasons of worship, but were rarely themselves worshipped. In general, the phenomenon of Nature seemed to have been too concrete to rouse sentiments of worship in Greece.

A third class of gods, gods of human activities and emotions, were far more important for religion.

Demeter, once no doubt a form of the original earth-goddess, was the goddess of the grain, worshipped widely.

9. Gods of Human Activity and Emotions people; Dionysus, god of souls, of the inner life, and of inspiration by divine power, was worshipped by all who cultivated the vine or drank wine. The Attic drama was the most important development of his worship. Hermes was quite generally honored as the god of shepherds and the god of roads. As the herald, and the god of trade and gain, he found a place in the cities. Aphrodite was perhaps first the goddess of the returning life of the spring; in Greece proper she was rather the goddess of human love, of marriage and the family, the special patron of women. Ares, the Thracian god of war, was occasionally worshipped in Greece, but more commonly the god of each state was worshipped to give success in battle to his people. Hephaestus, pictured as himself a lame blacksmith working at the art which was under his protection, was worshipped now as the fire, now as the patron of cunning work in metal. Aesculapius received men’s prayers for relief from disease.

II. Revelation: Inspiration.—For the Greeks revelation was a knowledge of the divine will in special circumstances, and inspiration was evinced by the power to foresee the divine purpose in a particular case. There is no such thing as the revelation of the divine nature, nor any question of universal truth coming to men through an inspired teacher; men knew a god through his acts, not through any seer or prophet. But some warning in danger or some clue to the right choice in perplexity might be expected from gods so close to human need as were the Gr gods. The Homeric poems deplore the gods as appearing to men to check them, to encourage them or to direct them.

In Homer also men might be guided by signs; while in later times divine guidance came either from signs or from men who were so close to the gods as to foresee something of the divine purpose.

The simplest class of signs were those that occurred in Nature. In the Iliad the thunderbolt marked the presence of Zeus to favor his friends or check those whose advance he chose to stop. The Athenian assembly adjourned when rain began to fall. Portents in Nature—meteors, comets, eclipses, etc.—claimed the attention of the superstitious; but there was no science of astrology, and superstition had no great hold on the Greeks. In the Homeric poems, birds frequently denoted the will of the gods, perhaps because their place was in the sky beyond any human control, perhaps because certain birds were associated with particular gods. The presence of an eagle on the right hand (toward the E.) was favorable, esp. when it came in answer to prayer. At times, the act of the bird is significant, as when the eagle of Zeus kills the gese eating grain in Odysseus’ hall—portent of the death of the suitors. In later Gr history there are but few references to signs from birds. The theory of these signs in Nature is very simple: all Nature but expresses the will of the gods, and when the gods wish to give men some vague hint of the future, it is necessary only to cause some event not easily explained to attract man’s attention.

From the 5th cent. on, divination by means of sacrificial victims took the place ordinarily of signs such as have just been described. In

2. Divination by Sacrifice was prevalent in the Gr world, and was offered before important undertakings, animals being killed and the parts of the victim consumed.

Sacrifice was burned freely and without disturbing the arrangement on the altar, success might be expected. The theory was very simple: if the gods were pleased and accepted the sacrifice, their favor was assured; but if the sacrifice deviated in any way from the normal, it would not please the gods. Thus any sacrifice might have prophetic significance, while sacrifices offered before important undertakings had special meaning. The practice arose of repeating sacrifices before a battle until a favorable one was obtained, and at length, as religion began to lose its hold, the time came when a general might disregard them completely.

An important means of learning the will of the gods was through dreams, when the ordinary channels of perception were closed and the mental barrier was free to receive the message from the gods. The treacherousness of dreams was fully recognized, even in the Homeric poem; students of natural science came to recognize that dreams arose from natural causes; none the less they were generally regarded as a source of knowledge about the future, and gradually a science
for interpreting dreams was evolved. For Pindar and for Plato, the soul was more free when the body slept, and because the soul was the divine part of man's nature it could exercise the power of divination in sleep. Many of the recorded dreams are signs which came to the mind in sleep, like the dreams of Joseph and of Pharaoh, signs that needed later interpretation. See Divination; Dreams.

Prophets and seers were not as important in Greece as among many peoples. The blind Teiresias belongs to the realm of myth, though there were great families of seers, like the Iamidiæ at Olympia, who were specially gifted to interpret dreams, or signs from sacrifices. Ordinarily it was the 'chresomologist,' the man with a collection of ancient sayings to be applied to present events, whose advice was sought in time of need; or else men turned to the great oracles of Greece.

The most important oracle was that of Apollo at Delphi. Hither came envoys of nations 4. Oracles as well as individuals, and none went away without some answer to their questions. After preliminary sacrifices, the priestess purified herself and mounted the tripod in the temple; the question was propounded to her by a temple official, and it was her function also to put her wild ravings into hexameter verse for the person consulting the oracle. A considerable number of these answers remain to us, all, of course, somewhat vague, many of them containing shrewd advice on the question that was brought to the oracle. The honor paid to the oracle and its influence, on the whole an influence making for high ethical standards and wise statesmanship, must be recognized. The early Christian Fathers held that the Pythian priestess was inspired by an evil spirit; later critics have treated the whole institution as a clever device to deceive the people; but in view of the respect paid to the oracle through so many generations, it is hard to believe that its officials were not honest in their effort to discover and make known the will of the god they served.

III. Forms of Worship.—It has already been pointed out that Gr religion centered about local shrines. While in early times the

1. Shrines shrines consisted of an altar with perhaps a sacred grove, and later it might be no more than a block of stone on which offerings were laid, the more important shrines consisted of a plot of land sacred to the god, a temple or home for the god, and an altar for sacrifices. The plot of land, esp. in the case of shrines outside a city, might be very large, in which case it often was used as a source of income to the shrine, being cultivated by the priests or leased under restrictions to private persons. In the temple stood the temple, facing toward the E, so that the morning sun

2. Temples would flood its interior when it was opened on a festival day. With one or two exceptions, the temple was not a place of assembly for worshipers but a home for a god. It contained some symbol of his presence, after the 5th cent. BC ordinarily an image of the god; it served as the treasure-house for gifts brought to the god; worship might be offered in it by the priests, while the people gathered at the sacrifice outside. And as a home for the god, it was the god with all the beauty and magnificence that could be commanded. The images of the gods, the noblest creation of sculpture in the 5th and 4th cents., were not exactly "idols"; that is, the images were not themselves worshipped, even though they were thought to embody the god in some semblance to his true form.

In Greece men worshipped the gods themselves, grateful as they were to artists who showed them in what beautiful form to think of their deities.

Each of these shrines was directly in the hands of one or more officials, whose duty it was to care for the shrine and to keep up its worship in due form. Occasionally the priesthood was hereditary and the office was held for life; quite as often priests were chosen for a year or a term of years; but it was exceptional when the duties of the office prevented a man from engaging in other occupations. In distinction from the priests of many other forms of religion, the Gr priest was not a sacred man set apart for the service of the gods; the office may be called sacred, but the office was distinct from the man. The result was important, in that the priests in Greece could never form a caste by themselves, nor could they claim any other powers than were conferred on them by
the ritual of the shrine. Thus Gr religion remained in
the possession of the people, and developed no
esoteric side either in dogma or in worship.

The seasons of worship varied with each particu-
lar shrine. While the state observed no recurring
taboo day, it recognized a certain number of
religious festivals as public conveyances of
worship: days; thus at Athens the number of
Festivals religious holidays in the year was some-
what larger than our fifty-two Sundays.

The tradition of each shrine determined whether worship should be offered daily or monthly or yearly,
and also what were the more important seasons of
worship. The principle of the sacred days was that
at certain seasons the god was present in his temple
expecting worship; just as it was the principle of sac-
cred places that the temple should be located where
the presence of the god had been felt and there-
fore might be expected again. Neither the location
of the temple nor the seasons of worship were determined primarily by
human convenience.

The elements of worship in Greece were (1) prayers,
hymns, and votive offerings, (2) the sacrificial
meal, (3) propitiatory sacrifice and
5. Elements purification, and (4) theprocessions,
of Worship musical contests and athletic games,
which formed part of the larger festi-
vals. The heroes of Homer prayed to the gods at
times, now a word of prayer in danger, now more
formal prayers in connection with a sacrifice; and
such was doubtless the practice in later times. In
the more formal prayers, it was customary to
invoke the god by his name, or in some various epithets, to state
6. Prayer the petition, and to give the reason
why a favorable answer might be ex-
pected—either former worship by the petitioner, or
vows of future gifts, or former answers to prayer, or an appeal to the pity of the god. Sometimes a prayer reads as if it were an attempt to win divine favor by gifts; more commonly, if not always, the appeal is to a relationship between man and his god, in
which man's gifts play a very subordinate part.

Thanksgiving finds small place in prayer or in sac-
ifice, but it was rather expressed in votive offerings.
In every temple these abounded, as in certain
Roman Catholic shrines today; and as is the case
today they might be of value in themselves, they
might have some special reference to the god, or
they might refer to the human need in which the
giver had found help. So far as the great public
festivals are concerned, the prayer seems to have
been merged with the hymn of praise in which the
element of petition found a small place.

The most common form of worship consisted of the
sacrificial meal, like the meat offering or meal
offering of the Hebrews. The sacri-
cifice consisted of a domestic animal,
7. Burnt, Offering or selected in accordance with the ritual
Sacred Meal of the shrine where it was to be
offered. First the animal was led to
the altar, consecrated with special rites
and killed by the offerer or the priest while hymns
and cries of worship were uttered by the worship-
ners. Then some of the inward parts were roasted
and eaten by priests and worshippers. Finally the
remainder of the creature was prepared, the thigh
bones wrapped in fat and meat to be burned for the
god, the balance of the meat to be roasted for the
worshippers; and with libations of wine the whole
was consumed. The religious meaning of the act
was evidently found in the analogy of a meal prepared
for an honored guest. The animal, an
8. Meaning of the sacrificial dinner, is object valuable in itself, is devoted to
these religious service; the god and his
worshippers share alike this common meal; and the god is attached to his
worshippers by a closer social bond, because they
show their desire to honor and commune with him,
while he concedes to accept the gift and to share
the meal they have prepared. Possibly the animal
was once thought to have been made divine by the
act of consecration, or the god was believed to be
present in his flesh, but there is no evidence that
such a belief existed in the 6th cent. B.C., or later.)

The simple, rational character of this worship is
characteristic of Gr religion.

When men felt that the gods were displeased or in
circumstances where for any reason their favor was

9. Propitia- a different form of sac-
3. Propitiatory Sacrifice rifice was performed.
A black animal was selected, and brought to a
low altar of earth; the sacrifice was offered to
ward evening or at night, and whether
the whole animal was consumed by fire.
While in general this
3. Propitiatory Sacrifice type of sacrifice may be
called propitiatory, its
form, if not in purpose, varied greatly. It might be worship to spirits of the earth whose anger was to be feared; it might be offered when
an army was going into battle, or when the crops were in
danger of blight, or of drought; or again it was the
normal form of worship in seasons of pestilence or
other trouble. Sometimes the emphasis seems to be laid on the purification of anger by an animal wholly
devoted to the god, while at other times there is
the suggestion that some evil substance is removed
by the rite. The later conception is
more common in rites of purification, where, by
washing, by fire, or by the blood of an
animal slain for the purpose, some form of
defilement is removed. In the sacrifice of a pig
to Demeter for this purpose, or of a dog to Hecate,
some mystic element may exist, since these animals were sacred to these respective goddesses.

These various elements of worship were com-
bined in varying degree in the great religious festi-

Purification.
val, these lasted from a day to a fortnight. After purification of the worshippers, which might be simple or elaborate, and some preliminary sac-

ritual, it was often a splendid procession followed
11. The Great Religious Festivals

In the greater festivals, this was followed by athletic games and horse races in honor of the god, and sometimes by contests in music and choral dancing, or, in the festivals of Dionysus at Athens, by the performance of tragedy and comedy in the theater. In all this, the religious element seems to retreat into the background, though analogies may be found in the history of Christianity. The religious mystery plays were the origin of our own drama; and as for the horse races, one may still see them performed as a religious function, for example, at Siena. The horse races and the athletic games were performed for the gods as for some visiting potentate, a means of affording them pleasure and doing them honor. The theatrical performances apparently originated in ceremonies more essentially religious, in which men acted some divine drama depicting the experiences attributed to the gods themselves. This last feature is most evident in the mysteries at Eleusis, where the experiences of Demeter and Persephone were enacted by the people with the purpose of bringing the worshippers into some more intimate connection with these goddesses, such that their blessing was assured not only for this world, but for the life after death.

In all the forms of Gr worship perhaps the most striking feature was the absence of magic or superstition, almost the absence of mystery. Men approached the gods as they would approach superior men, bringing them petitions and gifts, making great banquets for their entertainment, and performing races and games for their pleasure, although this was by no means the whole of Gr religion, a phase of religion far more highly developed in the rational atmosphere of Gr thought than among other races. As the Gr gods were superior members of the social universe, so Gr worship was for the most part social, even human, in its character.

Mourners about a Couch on Which Rests the Body of the Dead.

Ruins of Eleusis.

IV. The Future Life.—Gr thought of the life after death was made up of three elements which developed successively, while the earlier ones never quite lost their hold on the people in the presence of the later. The oldest and most permanent thought of the future found its expression in the worship of ancestors. Whether the body of the dead was buried or burned, the spirit was believed to survive, an unsubstantial shadowy being in the likeness of the living man. And rites were performed for these shades to lay them to rest and to prevent them from injuring their survivors, if not to secure their positive blessing. As at other points in Gr religion, the rites are fairly well known, while the belief must be inferred from the rites. The rites consisted first of an elaborate funeral, including sometimes animal sacrifices and even athletic games, and secondly of gifts being at stated intervals, gifts of water for bathing, of wine and food, and of wreaths and flowers. The human wants and satisfaction of the spirit are thus indicated. And the purpose perhaps was to keep the spirit alive, certainly to keep it fresh and happy. It will not interfere with the survivors and bring on them defilement which would mean the wrath of the gods. At the same time, any contact with death demands purification before one can approach the gods in worship.

The second element in Gr thought of the future life appears in the Homeric poems, and through the epic exerted a wide influence on later periods. Here the separateness of the souls of the dead from the human life is emphasized. Once the bodies of the dead are burned, the souls go to the realm of Hades, whence there is no return even in dreams, and where (according to one view) not even consciousness remains to them. It would seem that the highly rational view of the world in the epic, a point of view which laid stress on the greater Olympian gods, banished the belief in souls as akin to the belief in simier and magic influences. We might almost say that the thought of the greater gods as personal rulers tended to drive out the thought of lesser and more mystic spiritual influences, and made a place for souls only as shades in the realm of Hades. Certainly the result for Gr religion was to render far less vivid any idea of a real life after death.

The third element was associated with the worship of the gods of the lower world, and in particular Demeter and Persephone. In this

3. Later worship, particularly at Eleusis, the Beliefs in Immortality fact of life after death was assumed, a doctrine which was formulated by Plato in a manner which profoundly affected early Christian thought. If the epic emphasis on the greater gods made the souls mere shades in Hades, it was again a religious movement, namely the worship of gods like Persephone and Dionysus, which taught to some Greeks the divine reality of the soul and its hope for a blissful life in communion with the gods.

This development in Greece is the more interesting because there are indications of the same thing in Heb history. In the OT there are found traces of an old worship of souls, practised by races akin to the Hebrews if not by the Hebrews themselves; this worship was brought to an end under the clarifying power of the worship of Jeh; and finally the
of the gods, a dependence which showed itself in obedience to the divine rule, in true and just confidence that the gods would bless their worshippers, in resignation when misfortune came, and particularly in the belief in the loving care and protection of the divine rulers. In Greece, the religious man looked to the gods not so much for salvation from evil, as for positive blessings.

VI. The Influence of Greek Religion on Christianity.—This is not the place to speak of the decay of Gr religion, of its ameliorating influence on the Alexandrian Church, or of the control it exercised over the Rom state. Its most permanent effect is found rather in Christianity. And here its shaping influence is first noted in Christian theology, beginning with Paul and the Apostle John. For although Gr religion was more free from dogmas or anything that could be called theology than are most religions, it furnished the religious content to the greatest philosophical systems we know; and all through the centuries the leaders of Christian thought have been trained in the religious philosophy of Plato and of Aristotle. Our Christian conceptions of the nature of God and the soul, of the relation of God to the physical universe, and of God’s government of the world, have all been along the lines laid down by these Gr thinkers. And while the debt is primarily to Gr philosophy, it should never be forgotten that Gr philosophy formulated these conceptions out of the material which Gr religion furnished; and one may believe that it was the religious conceptions formulated by centuries of thoughtful worshippers which found final expression in the Gr religious systems.

Again, the organization of the early Christian church and its form of government was quite as much Gr as it was Heb in origin.

2. Greek Influence on Christian Liturgy organization had its religious side, be it family, or school, or state; and further, that some phases of religion in Greece were quite thoroughly organized in a manner that was adapted without much difficulty to the conditions of the new religion. Moreover the thought of the Gr priest as not a sacred man, but a man appointed by the community to a sacred office, was naturally adopted by the nascent Christian communities. Even in the organization of worship, the hymns and liturgy which gradually developed from the simplest beginnings, it is not difficult to trace the influence of what the Gr converts to Christianity had been brought up to regard as worship of the gods.

The most striking case of the effect of the old religion on the new is found in the method of celebrating the Christian sacraments. In the 2d cent. AD, the baptismal bath took place after a brief period of instruction, and at the common meal sacraments the bread and wine were blessed in commemoration of the Master. Three centuries passed and this simplicity had given way to splendid ceremony. Baptism ordinarily was performed only on the “mystic night,” the night before Easter. Almost magic rites with fasting had exercised evil from the candidate; uncircumcised, with loose hair and bare feet, he went down into the water, and in an act of sacrifice, took the gift of the Holy Spirit; then the candidates, dressed in white, wearing crowns, and carrying torches, proceeded to their first communion in which a mixture of honey and milk might take the place of...
wine. The whole ceremony had been assimilated to what Gr religion knew as an initiation, in which the baptized underwent some essential change of nature. They were said to have "put on the dress of immortality."

The Lord's Supper was carefully limited to those who had, in some way, been initiated, and even among these, at length, degrees of privilege arose. The ceremony came to be known as a mystery, the table as an altar, the officiating priest as a "hierarch," and the result as a blessed "vision" of sacred things by which the resurrection life was imparted. In its formal elements and the interpretation of its meaning, as well as in the terms used to describe it, the effect of the Gr mysteries may be seen.

Yet during these three centuries Christianity had been waging a life-and-death struggle with the old religion. It is indeed impossible to believe that converts to Christianity should intentionally copy the forms of a worship which they had often at much cost to themselves rejected as false. The process must have been slow and quite unconscious. As the Christian Church was forming, polytheistic customs used in forming a Christian theology, so the conceptions and practices which had developed in Gr religion found their way into the developing Christian ritual. Much of this ritual which had no essential place in Christian worship was later rejected; some still remains, the contribution of the religious life of Greece to the forms of worship in our world religion.


**ARTHUR FAIRBANKS**

**GREECE, SONS OF:** "I will stir up thy sons, Zion, against thy sons, O Greece, and will make them the sword of a mighty man" (Zec 9 13).

The passage doubtless refers to the captive Hebrews who are held by the Greeks. The exhortation is to insurrection against the Greeks. Although bearing a striking similarity to the passage in Joel 3 6, there is no connection between the two. In the first, there was conflict between the nations; in the second, simply a reflection upon Tyre and Sidon for having sold into Greece certain Jewish captives. From a Jewish standpoint the Macedo-

**GREEK LANGUAGE.** See Language of NT.

**GREEK VERSIONS.** See Septuagint; Versions.

**GREEKS.** See Greicans.

**GREEN, grn, GREENISH.** See Color.

**GREETING, grí'ting (Gk., shā'āl; chēlōμ, chārō, ēpistaríaμ, aspámasμ, ēpistaríaμ, aspázomai):**

1. Shā'āl means "to ask," "to inquire of anyone respecting welfare," hence "to greet." In the OT "greet" occurs only once in AV or RV, viz. in 1 Jn 25, 6, to Nabal, and "greet him in my name." But it is implied in other places where shālām ("well," "prosperity," "peace"), the common Heb greeting, is used; e.g. in Gen 37 4, it is said of Joseph that "his brethren could not speak peaceably unto him," i.e. could not give him the common friendly greeting of "Peace!" "Peace be to thee!" So, in Gen 43 27, RV "He asked them of their welfare" (AVm "peace") ; Ex 18 7, "They asked each other of their welfare" (AVm "peace"); 2 S 11 7, "How Josahad given them the name of the prophet of God?" (2 Sm 12 20, 22; "of the peace of God"); Josab said to Amasa (2 S 20 9), RV "Is it well with thee, my brother?" (Heb "Art thou in peace, my brother?"); Boaz greeted his reapers with 'Jeḥ be with you,' and they answered, 'Jeḥ be with thee' (Ruth 2 4; of Ps 128 8, "The blessing of Jeḥ be upon you, both in the name of Jeḥ"). For the king, we have, AV and ERV "God save the king" (in "Let the king live," AV ["Long live the king"] (1 S 10 24, etc); "Let my lord king David live for ever" (1 K 1 53; see also Neh 2 3; Dtn 4 3, etc). In Eccles 6 5 it is said "a fair-speaking tongue will increase kind greetings," RV "multiply courtesies" (euprosigora).

2. When Jesus sent forth His disciples to proclaim the kingdom, they were to "salute" the house they entered, the elders, and the sick (Lk 10 5), "Peace [eirènē] be to this house!" if it was not worthy, the blessing should return to themselves. After His resurrection He said to His disciples, "Peace be unto you" (Lk 24 36, Jn 20 19, 21.26). He left His "peace" with the disciples, the \*greeting (Jn 14 27)—"not as the world giveth," in a formal way. A frequent form of greeting in the NT is chairō ("to rejoice," imp. and inf., chaire, chairen, "Joy to thee," Joy to thy tongue") (Hall 26 49; and "All hail thee" Lk 1 15; 1 Kg 1 3), "Rejoice!" (Phil 1 3; ERV "farewell"). Another word for greeting is aspasmos, "greetings in the markets" (AV Mt 23 7; Mt 22 8, "salutations"; Lk 11 43, "greetings," Lk 20 40; also Lk 1 29 41; Col 4 18; 2 Thess 3 17; in all these places RV has "salutation").

3. Of epistolary greetings we have examples in Eze 4 17, "Peace" (shēlām), etc.; 5 7; Dtn 4 1; 6 25. These are frequent in the Apoc: 1 Eza 6 7, "to King Darius greeting" (chairō); 8 9; 1 Mac 18 10, etc; 2 Mac 1 10, "greeting, health," etc. We have the same form in Acts 16 23; 23 26. In 3 Jn ver 14 it is, "Peace [be eaten to thee]. The friends salute thee, Paul of Ephesus, with the special Christian greeting, "Grace to you and peace from God our Father and the Lord Jesus Christ" (Rom 1 7; 1 Cor 1 3, etc). Also at the close, "The grace of the Lord Jesus Christ be with you" (1 Cor 16 23; 2 Thess 3 16). The epistles of Paul, the "apostle of the Gentiles," are salutations sent to various persons, and sends greetings from those with whom he is with (Rom 16 5-23; 1 Cor 16 19; 2 Cor 13 13; Phil 4 21; Col 4 10, etc). In those cases the words is aspasmoi, and RV translate "salute," etc (cf Jn 1 1; 1 Pet 1 2; 5 14; 2 Pet 1 2; 2 Jn vs 8,13; Jude vs 2). See Godspeed; Kiss.

W. L. WALKER

**GREYHOUND, grāˈhound.** See Dog.

**GRIEF, grīf, GRIEVE, grīv: There are some 20 Heb words in AV by "grief," "grieve," "to be grieved," etc. Among the chief are הָדָלָא, hādālā, הָלָה, hālāh, הָלָל, hōlāl, יָגַהְנָן, yāghānān, כָּנָא, κάνα, ָּגָּהַב, ָּגָּהַב. They differ, partly, in their physical origin, and partly, in the nature and cause of the feeling expressed. RV in several instances gives effect to this.

1. Hālāh, hōlāl express the sense of weakness, sickness, pain (e.g. Samson, in Jgs 16 7.11.17, "Then shall I become weak [hādālā], and be as another man"); Isa 17 11 AV, "a heap in the day of grief"; 53 3.4, "a man of sorrows, and acquainted
with grief," "He hath borne our griefs" (hōlē), RV "Heb sickness, sicknesses"; ver 10, "He hath put him to grief," RV "made him sick" (hōlāk) (tr-p by others, "bitter"), Isa 53 11; Nah 3 10; yāḏōn, perhaps from the pain and weariness of toil (Ps 31 10), "for my life is spent with grief," RV "sorrow"; "The Lord added grief to my sorrow," RV "sorrow to my pain" (Jer 6 26); lūḥān implies provocation, anger, irritation; this Hannah added to Eli (AV, "Out of the abundance of my complaint and my grief [RV 'provocation'] have I spoken") (1 S 1 16). Ps 6 7; 31 9, "grief; Prov 17 25, "a foolish son is a grief to his father" (10), "the word of rendered 'wrath'" in 12 16, AV "a fool's wrath," RV " vexation"; so also 27 3); Job 6 2, "Oh that my grief were thoroughly weighed," RV "Oh that my vexation were but weighted" (in 2 AV the same word is tr "wrath," RV " vexation"); lā'ēth 3, "sorrow," pain", properly 'to hurt,' it occurs in Job 2 13, "His grief [RV 'or pain'] was very great," also 16 6 RV, "grief," mākāth 6, "sorrows," pain," suffering," 2 Ch 6 29, RV "sorrows"; Ps 38 26, RV "in pain"; Isa 55 9, "a man of sorrows"; ver 4, "Surely he hath carried our sorrows;") mārāch and mārār indicate "bitterness" (Gen 26 35; 49 23; 1 S 30 6; Ruth 1 13; Prov 14 10). The heart knoweth its own bitterness, man's sorrow is a weariness for stubbling only in 1 S 55 31, "This shall be no grief unto thee," RV "Heb cause of staggering"; rā' a (common word for "evil") denotes an evil, a calamity, only once in AV tr "grief," viz. of Jonah's gourd, "to deliver him from his grief" (Jon 1 10); yā'ār, "to be evil," Dt 15 10, RV "thy heart shall not be griefed when thou givest unto him" (also 1 S 1 8; Neh 2 10; 13 8; several times tr "grievous"); bāḥāq, "to burn," to be wroth," (Gen 4 6, "Why art thou wroth?"") tr 14 "grieve!" in Gen 45 5, and 1 S 15 11 AV (RV "Samuel was wroth"); the same word is often used of the kindling of anger; lā'āh, "to be weary," tīrēd, "faint" (Pro 26 15), AV The oblivious hidest his hand in his bosom. It giveth him to bring it again to his mouth, RV "weariest," also Job 4 2; ṣāḇāth, "to grieve," tr "be vexed," occurs in Gen 6 6; 34 7; 45 5; etc. Ps 78 40, "How oft did they . . . grieve him in the desert." Of other words tr "grieve" may be mentioned kāb, "to weary of," to loath (Ps 95 10), "Forty long years was I grieved with that generation"; in 119 158; 139 21, RV "loathè;" hāmēq, implying to be bitterly or violently moved, soar (often as tr. "leavened"), only in Ps 78 21, RV "For my soul was grieved," m "Heb was in a ferment." (2) In the NT "grief," "grieve," etc. are infrequent. The commonest words are lēpē (1 Pet 2 19), RV griefs, elsewhere tr "sorrow," lēpē, "to grieve," "afflict" (Mt 10 22, RV "sorrowful"); in 21 17, "Peter was grieved;" Rom 14 15; 2 Cor 2 4, RV "made sorry"; ver 5, "caused sorrow"; Eph 4 30, "Grieve not the Holy Spirit of God"; diapodigo, lit. to labor through, "to grieve self," occurs twice (Acts 4 2; 16 18, RV "sore troubled"); stendāʾ, "to groan, or sigh," only once tr "grief" (He 13 17), RV "groaning"; prosōchitāzō, "to be indignant," etc. twice (He 3 10, RV "displeased"). The reference is to Ps 96 10, where the LXX by this Gr word tr kātō (see above). The less frequency in the NT of words denoting "grief" is significant. Christ came "to comfort all that mourn—to give a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Christians, however, cannot but feel and be grieved by the loss of loved ones, and it is to be noted that in both the OT and NT, God Himself is said to be susceptible to grief. W. L. WALKER

GRIEVANCE, grev'ans (Gr. ἁρπαγμός, ἄμαλ); Occurs only in AV as a tr of Hab 1 3, "Why dost thou show me iniquity, and cause me to behold grievance?" (RV "look upon perpetrators"); ἄμαλ is also tr "perversioneness" by AV and RV in Nu 23 21, "perverseness in Israel"; Isa 10 1, AV "grievousness," RV "perversioness." In Hab 1 13, AV tr the same word "iniquity" (m "grievances"). Thou art of purer eyes than to behold evil and cannot not look on iniquity" (m "grievances") in "perversioness." The word means originally "toil," "labor" with sorrow, misery, etc., as the consequence, and is often so tr². It is the word in Isa 53 11, "He shall see of the travail of his soul, and shall be satisfied." W. L. WALKER

GRIEVOUS, grev'us, GRIEVOUSLY, grev'us-ly, GRIEVOUSNESS, grev'us-ness: In addition to several of the words mentioned under Guzea (q.v.), we have kōbōth ("heavy") St, e.g. Gen 12 10, "The famine was grievous in the land," RV "sore"; mārāq ("powerful"), "a grievous curse" (1 K 2 8); sūr, "to turn aside" (Jer 6 28), "grievous revolvers; kāḥōk, "to make sharp," Ps 21 9; 2 Ch 10 4; kāḇōlām (Ch 6 4), "They call all grievous deaths," RV "deaths of sicknesses"; ṭāḇēk (Ps 31 18), which speak grievous things proudly, RV "against the righteous insolently;" hāl, "sin" (Lam 1 8), "Jerus hath grievously sinned" (lit. "hath sinned a sin") (Ezk 14 13), "trespassing grievously" (lit. "trespassing a trespass"); RV "committing a trespass;" kōbōthāh, "weight" (Isa 21 15), "grievousness;" bārā, "heavy," "grievous wolves" (Acts 20 29), "grievous charge" (20 7), "not the commandments of our fathers, but of his "grievousness" (1 Jn 3 5); ōkōrēs, RV "irksome" (Phil 3 1); pōnērōs, "evil" (Rev 16 2), a "grievous sore;" dūsēbdakōs, "to be grieved" (Mt 23 4; Lk 11 46), "deemed greatly," "grievously" "mentally" (Mt 8 6); kalōs, "badly;" "grievously vexed" (Mt 15 22). W. L. WALKER

GRINDER, grind'er. See MILL.

GRINDING, grind'ing. See CRAPTS.

GRISLED, griz'ld, GRIZZLED. See COLORS.

GROAN, grōn (Gr. γένος, nābæk, γηνάκ, ἄνακ; στριφώ, stendāʾ, ἱψαμμοφόρον, embromidomai). The Eng. word, noun and vb., is an attempt to imitate the vocal sound which is expressive of severe pain or distress, physical or mental. It is cognate with the Scottish dialect word grōn, and with grōn the original obsolete sense, as used in the Anglican Prayer-book version of Ps 59 6 14, "grin like a dog and go about the city;" here "grin" is a tr of hāmāh, and means the sound of the nightly howling of the pariah dogs in Jerusalem and other oriental cities. It is used in the OT: (1) To denote the expression accompanying physical suffering, as in the case of the Israelites in Egypt oppressed by Pharaoh's taskmasters (Ex 2 24; 5 11), or in Pali under the yoke of the Canaanites (De 2 13, "nābæk"). It is also used in Job's description of the sufferings and wretchedness of the poor (24 12), as well as in his complaint concerning his own suffering when smitten by the hand of God (23 2). The Psalmist speaks of groaning when feversicken and remorseful, AV and RV "roaring all the day long" (Ps 32 3; 38 9; 102 5; 22 1). (2) The expression of suffering on the part of beasts, hungry and thirsty in drought (Job 1 15). (3) The manifestation of mental and spiritual distress as in Ps 6 6; 102 20 (RV "anguish"). (4) Metaphorically groaning is the despairing note of Egypt in the prophecy of her overthrow by
Grief, Grieve

Babylon, the sound being that uttered by a deadly wounded man (Ezk 30 24); similarly in the prophecy of the Persa conquest the misery of Babylon is thus represented by Jer 51 53; and the misery of Tyre when taken by Babylon is similarly described (Ezk 26 15, AV "cry").

The word for "sigh" ("nānāh") is closely allied, and the meanings are sufficiently akin, so that the terms seem interchangeable. A sigh is physically a sign of respiratory distress due to depressed action of the heart; the causes are consequent on the indication of physical weakness or mental disquietude, as Ps 12 5; 31 10; 79 11; Isa 21 2; 24 7; 35 10; Jer 46 2.

Nāhā is the crying of persons dying or starving, as in Ezk 30 24; Job 24 12. A somewhat similar word, hāghāh, means the complaining sound like that of the cooing of doves (Isa 59 11; Nah 2 7).

Nēhā is the sound of lamentation of the dead (Jer 9 10; 31 15; Am 6 6).

In the NT "groaning" is used for the expression of mental distress. In Jn 13 13-35 the word used is part of the vb. embrimaomai, which conveys the idea of deep and earnest emotion. The same word in two other passages is tr' "strictly charged," and indi-cates the seriousness of the death (Mt 19 30; Mk 1 43). Elsewhere "sighing" and "groaning" are renderings of words derived from the vb. stenazō, as in Rom 8 23; 2 Cor 5 2; Mk 7 34; 8 12.

Stephen calls the groaning of Israel in Egypt stenargōs (Acts 7 34), and the united wail of the travelling creation is expressed by St. Paul by the word sunstendzei (Rom 8 22). The sigh is a characteristic sign of woe in Isa 21 2; 34 7; Jer 45 3; Lam 1 4 8 11 12; Ezek 9 4; 21 6.

A. ELY McALISTER

GROSS, grōs (ῥήγα, ῥήγα, ῥάφα): Used twice with "darkness" in Isa 60 2; Jer 13 16. In the NT the vb. σπανίζω, pōchānō, "to make fat," is applied twice to "making gross" the heart (Mt 13 16; Acts 28 27). See GREASE.

GROUND, ground, GROUNDED, ground'ed (ῥήγας, ῥάθαμάς, χρήσ, γρεχ, γη, geb):

(1) "Ground" is in AV the tr of "rāthāmāh," the "soil," the ground so called from its red color, frequently also "earth" and "land" (Gen 2 3 f. Ex 3 5; 8 21, etc.); it is more often the tr of erech, which means rather the earth, oftenest tr "earth" and "land" (Gen 18 2; Ps 74 7; Isa 5 26, etc.) other words are helahk, "portion," "field" (Isa 5 9 10 12; RV "plot"); ḥiqk, "plotting," "plotting" (1 S 8 12); sādāh, "a portion," "a field" (1 Ch 11 13; RV "plot of ground"); for other special words see DRY; FALLOW; PARCHED.

(2) In the NT the common word for "ground" is ὀγγ, "earth," "soil," "land" (Mt 13 8; Acts 7 53, "pious ground," etc.); other words are ἀγκρός, "field" (Lk 14 18, "I have bought a piece of ground," RV "field"); ἄρτων, "spot," "place" (Jn 4 4, "parcell of ground").

(3) As part past. of "to grind," "ground" appears as the tr of ῥήγωθ, pounded corn (2 S 17 19; RV "bruised"); "grounded" is also the tr of ῥήγα (Ex 32 20; Nu 11 8; Dt 9 21, RV "grinding").

(4) "Ground," as the basis of the tr of ἥγετραμα (from ἥγεο), "the pillar and ground of the truth," RVm "stay." "Grounded" is used in the sense of founded, based, fixed (Isa 33 26). In every place where the grounded staff shall pass, which the Lord shall lay upon him. AVm "Heb every passing of the rod founded," RV "and every stroke [in Heb passing] of the appointed staff [in "Or staff of doom (Heb foundation)"] which Jehovah shall lay upon him, ver 31; "with his rod he will be Jehovah's;" delittsch, "every stroke of the rod of destiny which Jehovah causes to fall upon Assyria;" the word is nāsādāh, from gāādāh, "to place," "to found," "to appoint," "to ordain," hence "appointed rod [of punishment]," seems the simplest rendering.

In Eph 3 17 we have "rooted and grounded in love," and in Col 1 23, "if ye continue in the faith, grounded and settled," RV has "both themelioth, to lay a foundation." In Eccles 18 6 "ground" is used for the "bottom of things," but RV has "to track them out" (ezchinheloth, "to trace out."

(5) Figurative uses of "ground" are as representing the heart in relation to its reception of words of truth and righteousness (Jer 4 3; Hos 10 12, "Break up your fallow ground"); to the word of the kingdom as preached by Christ (Mt 13 8 23); dry, parched, thirsty ground stands for a poor condition (Ps 107 33 35; Isa 55 7; 44 3; 53 2; Ezek 19 13).

W. L. WALKER

GROVE, grōv: (1) ἄμπελος, "ashêrâh." See ASHER.

(2) νησις, "nêšél" (Gen 21 33 AV, RV "a tamarisk tree"). See TAMARISK.

GRUDGE, gruj (בעז, nêžôr; סטנזה, stenâzô, goqgummos, goqgummos): "Grudge" (perhaps a mnemonic word, cf Gr grô) is to "grobble" or "murmur" at any person or thing, to entertain an envious or contentious feeling, to be offended or grieved unwillingly, etc. It occurs in AV as the tr of nêtur, "to keep anger" (Lev 19 18, "Thou shalt not . . . bear any grudge against the children of thy people"); in Ps 59 15, as the tr, in text, of Heb nênt â or lîn, "to pass the night," "to tarry," Niphal, "to show oneself obstinate," "to murmur or complain" (of the enemies who were hunting David like dogs), "Let them wander up and down for meat, and grudge if they be not satisfied," in "If they be not satisfied then will they curse;" RV "And tarry all night if they be not satisfied;" but see Ex 15 24; 16 2; Nu 14 2; Josh 9 18, etc., where the tr is "murmur;" may not the meaning be "and growl [or howl] if they be not satisfied?" "Grudge" formerly implied open expression of discontent, etc, e.g. Wyclif has in Lk 15 2, "The faries and scribbs grychiden seynge," etc.

In Jas 5 9, stenazō, "to groan," "to complain" (from affliction or from impatience or ill-humor), is used "to grudge" (Gr grudge or against another, brethren, RV "murmur not," goqgummos, "a murmuring" (of Jn 7 12); Acts 6 1), is rendered "grudging" (1 Pet 4 9), "Use hospitality one to another without grudging," RV "murmuring will;" of Phil 2 14, "not with a grudging spirit," Romans, "not out grudging" (2 Cor 9 7, RV "not grudgingly, m "Gr of sorrow"); in Eccles 10 25 we have "will not grudge" (goqgôsô, RV "murmur"). "Grudge" was frequent in the earlier VSS, but is changed in AV for the most part into "murmur" in RV completes the change, except Lev 19 18, and text of 2 Cor 9 7.

W. L. WALKER

GUARD, gâرد: (1) הַשַּׁר, "sar ha-habbâhâm, captain of the guard," lit. "slaughterers" (Gen 37 36; 39 9; 40 34; 41 10.12); הַשָּׁר, rabh habbâhâm (2 K 25 8.11.20; Jer 39 3 etc.); הַשָּׁר, rabh habbâhâm (Dan 11 4), "guard," AV "footmen" (1 S 22 17); םַרְּאָה הָרָאָה, "chief of the guard," AV "captains of the guard" (1 K 14 27); id hâ-râhâm, "guard-chamber," (1 K 14 28; cf. Ezek 40 21 etc., where "lodges" are "guardrooms;" see A. B. Davidson ad loc.).

(2) מִשְׁמַחְר, mishmar, "guard," a defence to a point of danger (Neh 4 22; Ezk 30 7). (3) פּוּפָה, mishma'ath, "guard" (2 S 25 25, where AVm and RVm have "council," the body over which Beniah
was set by David and whose functions were perhaps those of consultation). (4) Ἐγκατακόμησαν, spekoukámu- tís, ‘guard’ (Mt 6 27, ‘a man of Herod’s guard,’ where, as in Lk 9:34, Mark, writing for Romans, simply transliterates the Lat \textit{spectator} “a scout,” “an executioner,” as in loc.). (5) Στρατευ- τέρας, stratopedarchés, “captain of the guard” AV “captain of the praetorian guard” RVm, Acts 25 16; See-Cam. (6) Καταδίκη, katanádiké, “watch” AV “guard” ARV and RV (Mt 27 65,66; 28 11).

An oriental monarch’s body-guard consisted of picked men attached to his person and ready to take his place in important and confidential concerns. At the courts of Egypt and Babylon the members of the guard were known as ‘slaughter- ers,’ “executioners” (Gen 37 30 AVm, where Potipher is called their captain); 2 K 25 8, where Nebuzaradan is called their captain (AVm “chief marshal”). Whether it had ever been the function of the body-guard to kill meat for the royal table there is little directly to show; that they acted as executioners can be well understood. In Israel they were known as “the footmen” (1 S 22 17 AV, ARVm and RVm “runners”) who acted as royal messengers or couriers from the time of Saul onward (2 K 10 25; 11 6); and this designates them as the couriers of the kings of Persia. (Est 3 13,15; 8 14, where our VSS render “posts,” though the Heb is rácym).

The men of the royal body-guard were usually foreigners like the janissaries of oriental monarchs drawn to modern times, who prefer to have around their persons warriors uninfluenced by family connection.

2. Composed of Foreigners with the people of the land. The names

I had such a body-guard whose commanders ranked with the great officers of the crown (Maspero, \textit{Struggle of the Nations}, 766). David’s body-guard of 600, known also as the gibbórim or “mighty men,” consisted of Cherethites, Pelethites, and Gittites (2 S 15 18; 20 23), and we read of Carites (2 K 11 19), who may have been Cartians or Cretans, as forming part of the guard at the coronation of King Jehoshaphat. That this guard had duties in connection with the temple as well as the king’s house seems clear. They were employed as slaughterers of the sacrifices before the Levites with were intrusted with the office is unknown. The Temple, likely, inasmuch as this guard is not said to have been attached to the temple but of “runners” but of “runners.” But they accompanied King Rehoboam when he visited the temple (1 K 14 28), and to their captains were committed the shields of brass which took the place of the shepherds of gold which Solomon had hung up in the temple; Jehoshaphat employed their captains to put Athaliah to death and to exterminate the worshippers of Baal who had fled to the temple precincts (2 K 11 4 ff); the temple gate leading to the palace was called “the gate of the guard” (2 K 11 19). At this time, and for this occasion, at least, the royal body-guard were the temple guards; and when Ezekiel drew up his plans for the temple which he conceived to replace the temple destroyed by Nebuchadrezzar, the ‘lodges’ or ‘little chambers’ were rooms for the accommodation of the temple guards (Ezk 40 7.10.21,23, etc.).

\textbf{LITERATURE.—}Robeson Smith, \textit{OTJC}, 265, and note. T. NICOL

\textbf{GUARDIAN}, gárdi-aí. See Family; Angel.

\textbf{GUDGOAH}, gud-gô’áh (גְּגוֹאָה), gudgô’áhâh: A place in the wilderness journeys (Dt 10 7), corresponding to Hor-haggidgad in Nu 33 32. LXX in each case renders Πεζύδα, Gudgdâ. The site cannot now be identified; but there may be an echo of the ancient name in the Heb. word. \textit{Gudhîd}, a combination of \textit{Gudhîr} and \textit{Jârîj}, which comes down from \textit{et Tûh} into the \textit{Arabah} nearly due W. of Petra. There are difficulties, however, as the consonants do not correspond.

\textbf{GUIDE}, gû’de (גָּד, ‘allúph, ḫû ’, nàhâbl, ṣâḇî, nàhâḏ, ṣônîyôs, hodêgôs, ṣônîyê, hodêgêb): “Guide” (Gen. viii) is the tr. of \textit{allûph}, “an intimate;” “a friend,” “one who leads the leader of his family;” “one who is mine equal, my guide,” RV “my companion”; Prov 2 17, “the guide of her youth,” RV “friend,” m “or guide”; Jer 3 4, “My father, thou art the guide of my youth,” RV “companion”; Mic 7 5, “Put ye not confidence in a guide,” ARV “in a friend,” m “confidant” (which the context shows to be the meaning), ERV “guide,” m “familiar friend”; once of kâqîn, “a judge,” “a military leader or commander” (cf Josh 10 24; Dn 11 18); Prov 6 7, RV ”chief,” m “leader;” once of endáh, “to lead” (Ps 48 14). In the NT hodêgôs, “a way-leader,” is tr. “guide” (Mt 23 16, “ye blind guides”; 23 24; Acts 1 16; Rom 2 19); “to guide” is the tr. of nàhâḏ, “to lead forth” (Job 38 32; Ps 73 24); once of qâqîn, “a heber,” Ps, Lxx, “to give counsel” (Prov 23 19); of yâqîn, “to command,” “to give counsel” (I will guide thee with mine eye,” RV “I will counsel thee with mine eye upon thee,” Ps 32 8; of kûs, “to contain,” “to sustain” (Ps 112 5); “He will guide his affairs with discretion,” RV “He shall maintain his cause with judgment, of nàhâḏ, “to drive,” “to lead” (Ps 78 52); of hodêgôb, “to show the way,” “guide” (Jn 16 13, “He shall guide you into all truth,” RV “the truth”);
Acts 8:31); oikodespōtēs is trd "to guide the house," RV "rule the household" (1 Tim 5:14); the word means lit. to be a house-master (the head of the house). RV has "guide," for "lead" (Ps 25:5; Mt 15:14; Jn 12:46; 2 Thess 1:12; 1 Pet 2:21). Catholic, or "guide" to the "more excelling" (Prov 12:26); "guided" for "brought in" (Ps 12:26); "guide them" for "make" (Ps 2:22); for "to leadeth" (Ps 22:23); for "ledeth" (Ps 22:23); for "leading" (Ps 22:23). For "your acquainting mine heart" (Eccl 2:2). The phrase "guide-posts" is substituted for "high heaps" (Jer 31:21).

W. L. WALKER

GUIDE, gil (Prov 9:7, mirmāh; 55:10, dōlos): "Guide" is the tr of mirmāh, "fraud, "deceit" (Ps 55:10); they link in speaking guile; 56:11, deceit, and guilt, RV "oppression in [fraud] and guile"); sometimes of "ormāh, "craftiness, "guile," deception," fraud" (Ps 52:14); for r'mtyd, in whose spirit there is no guile") in the NT of dolos, "bait," is not generally, "fraud," "guile," deceit; LXX for mirmāh (Isa 53:9, EV "deceit") and for r'mtyd (Job 13:7, EV "deceitfully"); 1 John 4:7; 2 Cor 12:16, "Being crafty, I caught you with guile." 1 Thess 3:1; 2 Tim 2:22; 5:10; quoted from Ps 52:13; Rev 14:5, "their mouth worketh no guile," RV after corrected text, "no lie").

St. Paul's words in 2 Cor 12:16 have sometimes been quoted in justification of 'guile' in religious work, etc; but he is not describing his actual procedure; but that which the Corinthians might have attributed to him; the lips of the Christian must be kept free from all guile (Ps 34:13; 1 Pet 2:1, etc; 1 John 1:5, "a holy spirit of discourse will flee deceit" [dolos], RV "a holy spirit"). "Guile" does not appear in Apc, but frequently appears "deceit." RV has "guile" for "subtilty" (Gen 27:35; Acts 13:10); "cover itself with guile" for "is covered by deceit" (Prov 26:26); "with guile" for "deceitfully" (Gen 34:13); "spiritual milk which is without guile" for "pure milk of the word," EV "meaningless," ARV "Gr belonging to the reason" (Rom 12:1; 1 Pet 2:2); "guileless" for "harmless" (He 7:26). W. L. WALKER

GUILT, guilt: The Christian idea of guilt involves three elements: responsibility (Gr atilia, "cause"), depending upon a man's real freedom), blameworthiness (Lat reatus culpas, depending upon a man's knowledge and purpose) and the obligation to make good through punishment or compensation (Lat peccator peccati, "debt"); Mt 6:12). In other words, in thinking of guilt we ask the questions of cause, motive and consequence, the central idea being that of the personal blameworthiness of the sinner.

1. In the OT.—Not all of this is found at once in the OT. The idea of guilt corresponds to that of righteousness or holiness. When these are ritual and legal, instead of ethical and spiritual, they will determine similarly the idea of guilt. The ritualistic conception of guilt may be first noted. Personal blameworthiness does not need to be present. "If any one sin, and do any of the things which Jeh hath commanded not to be done; though he knew it, yet is he guilty, and shall bear his iniquity" (Lev 5:17). The man is guilty, not because he might or should have known; he may merely have touched unwittingly the body of an unclean beast (Lev 6:25). The guilt is here because the law has been transgressed and must be made good (cf Lev 6:15. 16). 3:13; 22:27; see also 5:23.4.17).

Moreover, the element of personal responsibility is sometimes lacking where guilt is assigned. The priest may sin "so as to bring guilt on the people" (Lev 4:3). One man's wrongdoing may "cause the land to sin" (Dt 24:4). Israel has sinned in Achan's greed and therefore suffers. Even when the guilty man is found, his children and his very cattle must bear the guilt and punishment with him, though there is no suggestion of their participation or even knowledge (Josh 7:21, cf 2 Sam 24; 1 Chron 28:6). Here the full moral idea of sin and guilt is wanting because the idea of personality and personal responsibility has not come to its own. The individual is still merged here in the clan or nation.

The central idea in all this is not that of the individual, his responsibility, his motive, his blame. It is that of a rule and the transgression of it, which must be made good. For this reason we see the ideas of sin and guilt and punishment constantly passing over into each other. This may be seen by noting the use of the words whose common root is shen, the distinctive Heb term for guilt. In Lev 5 to 7 in the adj. form it is rendered "guilty," in the noun as "trespass offering." In Hos 5:15 it seems to mean punishment (see "how is the guilt," and of Ezk 6:6), while in Nu 5:7 the idea is that of compensation (rendered "restitution for guilt").

With the prophets, the ideas of sin and righteousness come out more clearly as ethical and personal, and so we mark a new stage in the conception of guilt. It is not Teaching ritual correctness that counts with God, insecence and sacrifices and new moons and Sabbaths, but to cease to do evil, to learn to do good (Isa. 1). The idea of the inner spirit comes in (Mic 6:8; Isa 57:15; 66:1-12), and guilt gains a new depth and quality. At the same time the idea of personal responsibility comes.

A man is to bear his own sins. The children's teeth are not to be set on edge because the fathers have eaten sour grapes (Jer 31:29; 33:1; K 14:6; of 2 Sam 17; 20: In the NT.—Here as elsewhere Jesus came to fulfill. With Him it is the inner attitude of the soul that decides. It is the penitent publican who goes down justified, not the Jesus Pharisee with his long credit account (Lk 15:9-14). That is why His attitude is so kindly toward some notorious sinners and so stern toward some religious pharisaical people. The Pharisees are outwardly correct, but their spirit of bigotry and pride prevents their entering the kingdom of heaven, while the penitent harlots and publicans take it by storm.

Because we are not primarily a matter of the outward deed but of the inner spirit, Jesus marks different degrees of guilt as depending upon a man's knowledge and motive (Lk 11:29-32; 12:47,48; 23:34). And yet Jesus does not lighten the sense of guilt but rather deepens it. The strength of the OT thought lay in this, that it viewed all transgression as a sin against God, since all law came from Him. This religious emphasis remains with Jesus (Lk 15:21; cf Ps 14:5). But with Jesus guilt is far more than the subject of rules. He gives Himself. And so the guilt is the deeper because the sin is against this love and mercy and fellowship which God offers us. Jesus shows us the final depth of evil in sin. Here comes the NT interpretation of the cross, which shows it on the one hand as the measure of God's love in the free gift of His Son, and on the other as the measure of man's guilt whose sin wrought this and made it necessary.

Paul also recognizes differences in degree in guilt, the quality of personal responsibility which is not simply determined by looking at the outward transgression (Acts 17:30; Eph 4:18; Paul Rom 2:9; 3:26; 5:13; 7:13). He, too, looks within to decide the question of guilt (Rom 14:23). But sin is not a matter of
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single acts or choices with Paul. He sees it as a power that comes to rule a man's life and that rules in the race. The question therefore arises, Does Paul think of guilt also as native, as belonging to man because man is a part of the race? Here it can merely be pointed out that Rom 5 12–21 does not necessarily involve this. Paul is not discussing whether all men committed sin in Adam's fall, or whether all are guilty by virtue of their very place in a race that is sinful. It is not the question of guilt in fact or degree, but merely the fact that through one man all men are made righteous as before through one sin came upon them all. This no more involves native guilt as a non-ethical conception than it does the idea that the righteousness through Christ is merely forensic and non-ethical. Paul is simply passing over the other elements to assert one fact. Rom 1 suggests how Paul looked at one passage as involving guilt because universal knowledge and choice entered in. See also Sin.


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GUILT OFFERING. See SACRIFICE.

GUiltless, gil'tles: The primary meaning of the Heb word is "to be clean." Sometimes the meaning is "freedom from blame," at other times to be "free from punishment," these two ideas running over into each other as with the word "guilt." The latter meaning seems to predominate in Ex 20 7; Dt 5 11; 2 S 14 9; 1 K 2 9. The other meaning holds in Nu 32 22; Josh 3 19; 2 S 3 28; Mt 12 5 7.

GUILTY, gil'ti: In addition to the general discussion under Guilt (q.v.), several NT passages demand special notice because the word "guilt" is not used in the principal sense of blameworthiness, but with one of the two lesser meanings noted above which go to make up the complete idea. In 3 of these passages AV renders "guilty," and RV gives another rendering. In Mt 26 60 AV, Jesus' foes declare he is "guilty of death" (ἐγένετο τὸν θάνατόν, "liable to"). Here "guilty" simply means the one who is legally held, and the reference is not to the blame but to the consequence. This is a true use of the word in the lower and legal sense. It does not correspond with our higher usage, and so we have it in RV "worthy of death." So in Rom 3 19, "guilty" is changed to "under the judgment," and in Mt 28 18, to "debtor."

In Jas 2 10 and 1 Cor 11 27, the word "guilty" is also used in the lesser or more primitive sense, not primarily as involving blame but as involving the sinner's authorship or responsibility. This is the element suggested in the definition of guilt given above, just as the preceding passages illustrate the third element. The man who stumbles in one point is "guilty" of the whole law. James does not refer here to the degree of blameworthiness. "Guilty of" means transgressor of, and he has transgressed the whole because the law is one. So in 1 Cor 11 27, those "guilty of the body and the blood of the Lord" are those who have transgressed in the matter of the body and the blood of the Lord.

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GULF (χαλκόν, chalmo, "a chasm," "vent," "a gaping opening"—a great interval; from χαλέων, chatōn, "to gape" or "yawn"): Occurs only in Lk 16 26, "Between us and you there is a great gulf fixed" (cf "sfar off" in ver 23). This is very different from, though it probably reflects, the rabbinical conception of the separation between the two compartments of Hades (Sheol) by a "hand's breadth," "a wall," or even, later, "a chasm," as the parable can be given here only a figurative significance, and is of purely ethical import. The fundamental difference between the Rich Man and Lazarus lies not in their conditions but in their characters. For "besides all this" (ver 26) RVm gives "in all these things," thus implying that the moral distinctions which exist in this life (ver 25) become more pronounced ("fixed") in the next world, and the "gulf" is impassable in the sense that a change of condition will not necessarily produce a change of soul. See also ABRAHAM'S BOSOM; HADES.

GUNL, gū'āl, GUNITES, gū'ānīs (וגנים; ᪐נים): (1) The name of a Naphthite clan (Gen 46 24; Nu 26 48; 1 Ch 7 13). In Nu 26 48 the gentile "Gunites" is also found, having in Heb the same form, with the article.

(2) The head of a Gadite family (1 Ch 5 15).

GUR, gūr, THE ASCENT, a-sent, OF (הַגָּן, ma'ālēh gān): The place where the servants of Jehu mortally wounded Ahaziah, king of Judah (2 K 9 27). The ascent (AV "going up") was hard by Ibleam, the site of which is identified about 1 mile S of Jenin.

GUR-BAAL, gūr-bā'al (גּור-בָּאָל, gūr ba'āl): The residence of certain Arabs against whom God helped Uzziah, king of Judah (2 Ch 26 7). Its mention immediately after the Philis may have suggested the "Gerar" of the Ta. Association with the Meunim points to the E. It may be taken as certain that Jebel Neby Harun, near Petra, has always been crowned by a sanctuary. This may have been "the dwelling place of Baal," or, accepting Kittel's emendation (för ba'āl), "the rock," or "mountain of Baal." The Arabs probably dwelt in the region before the days of Petra (EB, s.v.)

GUTTER, gut'ter. See HOUSE.

GYMNASIUM, jim-nā'zī-um. See GAMES; PALÆSTRA.

HAHASHTARI, hā-ħash’ta-ri (חָאשָׁתָר, ħā-‘hashātār), possibly a corruption of חָשָׁתָר (hashātār): A descendant of Judah (1 Ch 4:6). The name is probably corrupt. If the emendation suggested above is accepted, it means the Ashurites, and is a description of the preceding section.

HABAIAH, ha-bā’ya, HOBABIAH (חֹבַבְיָה, ḫobbayāh), ḫobbayāh): A post-exilic priestly family which was unable to establish its pedigree. “Habahiah” is the form in Ezra 2:61; in the passage (Neh 7:63), AV has “Habaiah,” and RV “Hobaiah”; in the passage in 1 Esd 5:38, the form is Obdā (‘ōbdā), B, Obbead.

HABAKKUK, ha-ba’kuk, hab’a-kuk:
I. The Author.
1. Name
2. Life
II. The Book
1. Interpretation of Chs 1 and 2
2. Contents
3. Style
4. Integrity
III. The Times
1. Date
2. Occasion
IV. For Teaching
1. Universal Supremacy of Jeh
2. Truthfulness the Guarantee of Permanency

I. The Author.—Habakkuk (חַבָּקַק, ḫabbakkuk) means “embrace,” or “ardent embrace.” Some of the ancient rabbis, connecting the name with 2 K 4:16, “Thou shalt embrace a son,” imagined that the prophet was the son of the Shunammite woman. The LXX form of the name, ḫambakokim, Theod. Hambakovuk, presupposes the Heb ḫhabbakuk. A similar word occurs in Assyr as the name of a garden plant.

 Practically nothing is known of Habakkuk. The book bearing his name throws little light upon his life, and the rest of the OT is silent concerning him; but numerous legends have grown up around his name. The identification of the prophet with the son of the Shunammite woman is one. Another, connecting Isa 21:6 with Hab 2:1, makes Habakkuk the watchman set by Isaiah to watch for the fall of Babylon. One of the recensions of the LXX text of Bel declares that the story was taken “from the prophecy of Habakkuk, the son of Jesus of the tribe of Levi.” This must refer to an unknown apocryphal book ascribed to our prophet. What authority there may be for calling his father Jesus we do not know. The claim that he was of the tribe of Levi may be based upon the presence of the musical note at the end of the third chapter. According to the Lives of the Prophets, ascribed, though perhaps erroneously, to Epiphanius, bishop of Salamis in Cyprus during the latter part of the 4th cent. AD, he belonged to Bethqóhar, of the tribe of Simeon.

A very interesting story is found in Bel (33–39), according to which Habakkuk, while on his way to the field with a bowl of pottage, was taken by an angel, carried to Babylon and placed in the lions’ den, where Daniel ate the pottage, when Habakkuk was returned to his own place. According to the Lives, Habakkuk died two years before the return of the exiles from Babylon. All these legends have little or no historical value.

II. The Book.—It is necessary to consider the interpretation of chs 1 and 2 before giving the contents of the book, as a statement of the contents of these chapters will be determination of their meaning by their interpretation. The Chs 1 and 2 different interpretations advocated may be grouped under four:

1. According to the first view: 1:2–4: The corruption of Judah; the oppression of the righteous Jews by the wicked Chaldaeans, which calls for the Divine manifestation in judgment against the oppressors.

2. The next view: 1:5–11: Jeh in 1:12–17: The prophet is perplexed. He cannot understand how a righteous God can use these barbarians to execute judgment upon a people more righteous than they. He considers the Chaldaeans wicked, and, as the righteous are in Babylon, the Chaldaeans are worse than the Chaldaeans. 2:1–4: Jehovah solves the perplexing problem by announcing that the exaltation of the Chaldaeans will be but temporary; in the end they will meet their doom, while the righteous will live. 2:5–20: Woes against the Chaldaeans.

3. The third view also finds it necessary to alter the present arrangement of the verses 1:5–11; in their present position, they will not fit into the interpretation. For this reason Wellhausen and others omit these verses as a later addition; on the other hand, Giesebrecht would place them before 1:2, as the opening verses of the prophecy. The transposition would require a few other minor changes, so as to make the verses a suitable beginning and establish a smooth transition from ver 11 to ver 2. Omitting the troublesome verses, the following outline of the two chapters may be given: 1:2–4: The oppression of the righteous Jews by the wicked Chaldaeans. 1:5–11: Appeal to Jeh on behalf of the Jews against their oppressors. 2:1–4: Jehovah promises deliverance (see above). 2:5–20: Woes against the Chaldaeans.

4. The fourth view also finds it necessary to alter the present arrangement of the verses. Again 1:5–11, in the present position, interferes with the theory; therefore, these verses are given a more suitable place after 2:4. According to this interpretation the outline is as follows: 1:2–4: Opposition of the righteous Jews by the wicked Chaldaeans or Egyptians (G. A. Smith). 1:12–17: Appeal to Jeh on behalf of the oppressed against the oppressor. 2:1–4: Jehovah promises deliverance (see above). 2:5–11: The Chaldaeans will be the instrument to execute judgment upon the oppressors and bring deliverance to the Jews. 2:12–20: Woes against the Assyrians or Egyptians.

A full discussion of these views is not possible in this article (see Eisselen, Minor Prophets, 405–65). It may be said that any attempt to give the first interpretation, which requires no omission or transposition, seems to satisfy most completely the facts in the case.

The contents of chs 1 and 2 are indicated in the preceding paragraph. Ch. 3 contains a lyrical passage called in the title “Prayer.” The work of Jeh for his people; the thought of them causes him to tremble; nevertheless, he calls for a repetition of the ancient manifestations (ver 2). In majestic pictures the poet describes the wonderful appearances of Jeh in the past (vs 3–11) for His chosen people (vs 12–15). The remembrance of these manifestations fills the Psalmist with four and trembling, but also with joy and confidence in the God of his salvation (vs 16–19).
3. Style Driver, "is considerable. Though his book is a brief one, it is full of force; his descriptions are graphic and powerful; thought and expression are alike poetic; he is still a master of the old classical style, terse, parallelistic, pregnant; there is no trace of the often prosaic diffusiveness which manifests itself in the writings of Jeremiah and Ezekiel. And if ch 3 be his, he is, moreover, a lyric poet of high order; the grand imagery and the rhythmic flow of this ode will bear comparison with some of the finest productions of the Heb muse."

More than half of the book, including 1–5:11; 2:9–20, and ch 3 entire, has been denied to the prophet Habakkuk. If the prophecy is rightly interpreted (see above), no valid reason for rejecting 1:5–11 can be found. Vs 9–20 of ch 2 are denied to Habakkuk chiefly on two grounds: (1) The "woes" are said to be in part, at least, unsuited, if supposed to be addressed to the Chaldean king. This difficulty vanishes when it is borne in mind that the king is not addressed as an individual, but as representing the policy of the nation, as a personification of the nation. (2) The long date in ch 3:14, "cause largely of citations and reminiscences of other passages, including some late ones" (cf ver 12 with Mic 3:10; ver 13 with Jer 61:58; ver 14 with Isa 11:9; ver 16b with Jer 25:15:16; vs 18–20 with Isa 44:9 ff; Jer 10:1–16:7; Jer 10:1–16:10:19), points from the fact that the argument from literary parallels is always precarious, in this case the resemblances are few in number and of such general character that they do not necessarily presuppose literary dependence. Ch 3 is different even more persistently, but the arguments are by no means conclusive. The fact that the chapter belongs to the psalm literature does not prove a late date unless it is assumed, without good reasons, that no psalms originated in the preexilic period. Nor do the historical allusions, which are altogether vague, the style, the relation to other writers, and the character of the religious ideas expressed, point necessarily to a late date. The only doubtful verse, "the day of salvation," is famous in other than the invasion of the Chaldeans; and Driver says, not without reason, "Had the poet been writing under the pressure of a hostile invasion, the invasion itself would naturally have been emphasized, and the prophecy would be more prominent in that picture." Hence, while it may be impossible to prove that Habakkuk is the author of the prayer, it is equally impossible to prove the contrary; and while there are a few indications which seem to point to a situation different from that of Habakkuk, they are by no means definite enough to exclude the possibility of Habakkuk's authorship.

3. The Time.—The question of date is closely bound up with that of interpretation. Buddo, on the theory that the oppressors, threatened with destruction, are the Assyrians (see above, 3), dates the prophecy 621 to 615 BC. Granting that the Assyrians are in the mind of the prophet, the date suggested by Betteridge (AJ 7, 1903, 674 ff), c 701 BC, is to be preferred; but if the Assyrians are not the oppressors, then with the Assyrians fall the dates proposed by Buddo and Betteridge. If the prophecy is directed against Egypt, we are shut up to a very definite date, before 604 BC, for the Egypt supremacy in Judah continued during these years only. If the Egyptians are not the oppressors, another date will have to be sought. If the Chaldeans are the oppressors of Judah, the prophecy must be assigned to a date subsequent to the battle of Carchemish in 605–604, for only after the Chaldeans carried out a policy of world conquest and it was some years after that event that the Chaldeans first came into direct contact with Judah. But on this theory, 1:2–4:12 if; 2:8 ff, presupposes the lapse of a considerable period of conquest, the subduing of many nations, the cruel oppression of Judah for some length of time; therefore, Nowack is undoubtedly correct, on this theory, in bringing the prophecy down to a period subsequent to the first exile in 597 or, as he says, "in round numbers about 590 BC."

A different date must be sought if 1:2–4 is interpreted as referring to the oppression of Jews by Jews, and 1:5 ff, as a threat that Jeh will raise up the Chaldeans, already known as a nation thirsting for blood, to punish the wickedness of Judah. These voices would seem to indicate (1) that the Chaldeans had not yet come into direct contact with Judah, and (2) that they had already given exhibitions of the cruel character of their warfare. Nebuchadnezzar advanced against Judah about 600 BC; but the years since the fall of Nineveh, in 607–606, and the battle of Carchemish, in 605–604, had given abundant opportunity to the Chaldeans to show what could be done. But the prophet and his contemporaries to become acquainted with this cruel successor of Nineveh. On this theory, therefore, the prophetic activity of Habakkuk must be assigned to shortly before 600 BC.

If Habakkuk prophesied about 600 BC, he lived under King Jehoiakim. The pioues and well-meaning Josiah had been slain in an attempt to stop the advance of Egypt against Assyria. With his death the brief era of reform ended. No prophet ever did more to prepare the way for a reign of three months Jehoahaz was deposed by Pharaoh-nechoh, who placed Jehoiakim on the throne. The latter was selfish, tyrannical and godless. In a short time the deplorable conditions of Manasseh's reign returned. It was this situation that caused the prophet's first perplexity: "O Jeh, how long shall I cry, and thou wilt not hear? I cry out unto thee of violence, and thou wilt not save" (1:2).

IV. Its Teaching.—In the Book of Hab a new type of prophecy is developed. It is directed to a calamity other than the invasion of the Chaldeans; and Driver says, not without reason, "Had the poet been writing under the pressure of a hostile invasion, the invasion itself would naturally have been emphasized, and the prophecy would be more prominent in that picture." Hence, while it may be impossible to prove that Habakkuk is the author of the prayer, it is equally impossible to prove the contrary; and while there are a few indications which seem to point to a situation different from that of Habakkuk, they are by no means definite enough to exclude the possibility of Habakkuk's authorship.

The Book of Hab is a book of religious reflection. It exhibits the communion and questionings of his soul—representative, no doubt, of many other pious spirits of the time—with God; and records the answers which the Spirit of God taught him for his own sake and for the sake of tried souls in every age.

Habakkuk has been called the prophet of faith. He possessed a strong, living faith in Jeh; but he, like many other pious souls, was troubled and perplexed by the apparent inequalities of life. He found it difficult to reconcile these with his lofty conception of Jeh. Nevertheless, he does not sulk. Boldly he presents his perplexities to Jeh, who points the way to a solution, and the prophet comes forth from his trouble with a faith stronger and more profound. It is in connection with his attempts to solve the perplexing problems raised by the unpunished sins of his countrymen and the unlimited success of the Chaldeans that Habakkuk gives utterance to two sublime truths:
(1) Jeh is interested not only in Israel. Though Habakkuk, like the other prophets, believes in a special Divine Providence over Israel, he is equally convinced that Jeh’s rule embraces the whole earth; the destinies of all the nations are in His hand. The Chaldaeans are punished not merely for their sins against Judah, but for the oppression of other nations as well. Being the only God, He cannot permit the worship of other deities. Temporarily the Chaldaeans may worship idols, or make might their god, they may “sacrifice unto their net,” and burn incense “unto their drag,” because by them “their portion is fat and their food plenteous”; but Jeh is from everlasting, the Holy One, and He will attest His supremacy by utterly destroying the boastful conqueror with his idols.

(2) The second important truth is expressed in 2:4: “The righteous shall live by his faith” (ARVm “faithfulness”). Faithfulness assures the wrinkled exiled of his posterity. The thought “expressed by the prophet is not identical with that expressed by the apostle who quotes the words (Gal 3:11); nevertheless, the former also gives expression to the truth of prophecy and significance. “Faithfulness” is with the prophet an external thing; it signifies integrity, fidelity, steadfastness under all provocations; but this implies, in a real sense, the NT conception of faith as an active principle of right conduct. A living faith determines conduct; religion and ethics go hand in hand, and esp. in the hour of adversity a belief in Jeh and unflinching reliance upon Him are the strongest preservers of fidelity and integrity. Faith with them was dead; faith expresses itself in life. Habakkuk places chief emphasis upon the expressions of faith, and he does so rightly; but in doing this he also calls attention, by implication at least, to the motive power behind the external manifestations. As an expression of living faith, 3:17-19 is not surpassed in the OT.

LIT. — Commentaries on the Minor Prophets by Ewald, Pusey, Keil, Orelli, G. A. Smith (Expositor’s Bible), Driver (Introd. to the O.), A. B. Davidson, Comm. on Nah., Hab., Zeph. (Cambridge Bible); A. F. Kirkpatrick, Prophecy and the Prophets; F. C. Eiselen, Prophecy and the Prophets; F. W. Farrar, Minor Prophets (Men of the Bible); Driver, LOT; DBB, art. “Habakkuk”; EB, art. “Habakkuk.”

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HABAKKUK, THE PRAYER OF. See BETH-HORON, BATTLE OF.

HABAZINIAH (חֲבָצִיָּה), həḇātsīyāh. Thus in AV, but more correctly as in RV HABAZINIAH, hāḇāzī-nā’ (Jer 35:3): The grandfather of Jazaniah, who was the leader of the Rechabites who were tested by Jeremiah as to their obedience to their ancestor’s command with reference to wine. Their loyalty and the commands of Jonadab was effectively used by Jeremiah in an appeal to the people of Judah to obey the words of Jeh.

HABERGON, hab’er-gon, hāb’er-gon, AV (N T E, tah’dá): In RV, Ex 28 32; 39 23, etc., “coat of mail”; in Job 41 26, “pointed shaft,” m “coat of mail,” See Arms, Armor.

HABITATION, hab-i-tā’-shun: Properly a place of sojourn or dwelling. The term in AV representing some 16 Heb words (miskhāh, mishkān, mishkān, nēkh, etc.), and 6 Gr words, is variously changed in certain passages in RV, as Gen 49 5, “swords”; Lev 13 46, “dwellings”; Job 6 24; Jer 26 306. 37, “fold”; Ps 89 14; 97 2, etc., “foundation”; Ps 132 5, “tabernacle”; Lk 15 9, “tabernacles,” etc. Conversely, “habitation” appears in RV for AV “dwelling place” in 2 Ch 30 27; Ps 79 7; “house”; Ps 83 12; 2 Cor 2 6, “tabernacle,” Acts 7 46, etc. See House. JAMES ORR

HABOR, hāb’or (חַבֹּר), həḇōr; ’Aḇōr, Habōr, ‘Aḇōr, Habōr; Lorid of Charax, Abaras [’Aḇẇpə̇š]. Zosias, Abaros): Is described in 2 K 17 6; 18 11 (cf 1 Ch 5 26) as “the river of Gozan.” It is the Arab. Ch, equably by 24; swords “fold”; 3, descriptive 97 Tiglath-pileser 37, parallel, the valley of the Tigris on the W. The river ultimately joins the Euphrates after receiving its chief tributary, the Janghia Su (Mygdonius), at Ctesiphon (Kirkisayeh). The meaning of its name is doubtful, but Delitsch has suggested a Sumerian etymology, namely, hābor, “the fish-waterway,” or it may be connected with “mother Habor,” a descriptive title of Timat (see MERODACH; RAHAH). Layard found several interesting Assyrian remains in the district, including man-headed bulls bearing the name of Mı̂zek-Nabu, probably an Assy governor. Philological considerations exclude the identification of the Chebar of Ezek 1 3, etc., with the Habor.

T. G. PINCHEs

HACALIAH, hak-a-l’a (חָכָלָי), hāḵālāy, meaning doubtful, perhaps “wait for Jeh”; AV Hachaliah: Father of Nehemiah ( Neh 1 1; 10 1).

HACHILAH, hak-a-l’a, hill of (חָכִילָה), hāḵhĩlāh; A hill in the wilderness of Judah, associated with the wanderings of David. It is stated (1 S 23 19) to be “on the S. of the desert” (or Jeshimon), and (1 S 26 1) to be “before [on the front (i.e. edge) of the desert. It was near Ziph and Maon. The only plausible hypothesis is that it is represented by the ridge Daharē el-Kôlah in the wilderness of Ziph, toward the desert of En-gedi (PEF, III, 313, Sh XXI).

HACHMONI, hak-mo’ni, hak’mō-ni, or probably HACHMONITE (חֲחַמוֹנִי), h̄ah-khмонί, “wise”): The same word is rendered “Hachmoni,” a proper name, in 1 Ch 27 32 and “a Hachmonite” in 1 Ch 11 11. The form of the Heb word suggests that the latter tr should be adopted in both passages, and that it describes the warrior in one case, and the companion or tutor of David’s sons in the other, as a member of a certain family—a Hachmonite of which nothing further is known. 2 S 23 8, “Josheb-bashebeth a Tachchemonite,” bears the marks of a corrupt text, and should be || with 1 Ch 11 11 so far as the name goes, reading Jashobeam the Hachmonite, So Kluetermon, Driscoll, Wellhausen, Budde, etc. GEORGE RICE HOVEY

HADAD, hād-dad: (1) (חָדָד, “sharpness,”): One of the twelve sons of Ishmael (Gen 25 15, where AV, following a mistake in Heb text, has “Adad”); but “Hadad” is found in passage 1 Ch 1 30; RV reads “Haddad” in both places).
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HADADEZER, had-ad-e'zer (חָדָדֵזֶר), a king of Damascus, whose name is found in Scripture in the names of Syrian kings, Benhadad, Hadadezer. The god Hadad (perhaps, 'maker of loud noise') is mentioned in Assyrian inscriptions, and called on the monolith of Shalmaneser the god of Aleppo. In the Assyrian inscriptions he is identified with the air-god Rimmon or Rimmon. The union of the two names in Zec 12 11 suggests this identity, though the reference is uncertain, some regarding Hadadrimmon as the name of a place, others as the name of the god. 'Hadad' (בַּדַּד) and the name 'Hadad' is found in various other forms: Adad, Dadu, and Dadda. See A. H. Sayce in HDB s.v. 'Hadad'.

GEORGE RICE HOVEY

HADADEZER, had-ad-e'zer (חָדָדֵזֶר), hâdâdâhk'ezer; cp. 2 S 8 1; 1 K 11 23; but הָדָד, hâdâd'hazer, 2 S 10 1; 1 ch 18; Mentioned in connection with David's wars of conquest (2 S 8 3 f.; 2 S 10 1-19; 1 ch 18 3 f.); was king of Zobah in Syria. The exact position and size of this Syrian principality are uncertain, but it seems to have extended in David's time southward toward Ammon and eastward to the Ephrathites. When the Ammonites had put themselves in the wrong with David by the insult done to his ambassadors (2 S 10 1-5) they summoned to their aid against the encamped king of Israel the Syrians of various adjoining principalities, among them the Syrians of Zobah under Hadadezer, the son of Rehob. The strategy of Joab, who set the force under command of Abishai his brother in array against the Ammonites, and himself attacked the Syrian allies, won for Israel a decisive victory. Not content with this result, Hadadezer gathered together another Syrian force, summoning this time also 'the Syrians that were beyond the River' (2 S 10 16), with Shobach the chief against them at the pass of Mount Hermon, so that Israel might be left between its enemies. When this occasion Shobach himself took command of the Israelitish forces, and again defeated them near Helam, Shobach being left dead on the field. Hadadezer and his Syrian vassals, finding resistance hopeless, 'made peace with David, and served them' (2 S 10 19). For the name Hadad—or Hadarezer see BENHADAD.

LITERATURE.—Winckler, Geschichte Israels, I. 137 ff.; McCurdy, H.P.M. 204; Maspero, The Struggle of the Nations, 73 f.

T. NICOL

HADADRIMMON, hâd-dâd'rim'on, had-ad-rim'mon (חָדָדֵדַּם הָרִים), hâdâdâh'dâh rim'môn): A name which occurs, along with Megiddon, in Zec 12 11. It was long thought that this was a place in the plain of Megiddo, and that the mourning referred to was that for Josiah, slain in battle with Pharaoh-nechoh (2 K 23 29). This last, however, was certainly at Jerus. Jerome (Comm. on Zec) identifies Hadadrimmon with Maximopolis, a village not improbably Legie, the ancient Megiddo. Possibly, however, the form 'Hadadrimmon' has arisen through the combination of two divine names; and the weeping may be that for Tammuz (Ezk 8 14), with whom the old Sem deity had become confused in the popular mind.

W. EWING

HADAR, hâ'dar (Gen 36 39). See HADAD.

HADAREZER, had-ar'e'zer. See HADADEZER.

HADASHAH, ha-dâ'sha, ha'dâ-sâ (Hadad), hâdâdâhk'hâth (new): A town in the Shephelah of Judah, named with Zemar and Mikdash-god (Josh 15 37). According to the Mish (Er 2 7), it was the smallest town in Judah. It is not identified.

HADASSAH, ha-dâ'sâ (Hadad), hâdâhâakh'hâth (myrtle): The Heb name (Est 2 7) formerly borne by Esther (q.v.).

HADATIAH, ha-da'tâ (Hadad), hâdâhâtk'hth (new): See HAZOR.

HADES, hâ'des ('A'des, Haides, ἡ θάνατος, hades), 'not to be seen': Hades, Gr originally Haidos, in genitive, 'the house of Hades,' then, as nominative, designation of the abode of the dead itself. The word occurs in the NT in Mt 11 23 (cf. Lk 10 15); 16 18; 18 22; Acts 2 27-31; Rev 1 18; 6 8; 20 13f. It is also found in TR 1 Cor 15 55, but here the correct reading (Tischendorf, WH; RV) is probably ἤθανατος, 'O Death,' instead of ἡ αιωνία, 'O Hades.' AV renders 'Hades' by 'hell' in all instances except 1 Cor 15 55, where it puts 'grave' (m 'hell') in dependence on Hos 13 14. RV everywhere has 'Hades.'

In the LXX Hades is the standing equivalent for Sheol, but also translates other terms associated with Sheol, such as death and the state after it.

1. In OT: The Gr conception of Hades was that of a locality receiving into itself all the dead, but divided into two regions, one a place of torment, the other of blessedness. This conception should not be rashly transferred to the NT, for the latter stands not under the influence of Gr pagan belief, but gives a teaching and reflects a belief which model their idea of Hades upon the OT through the LXX. The OT conception of Hades, while formally and historically bearing a close resemblance to Hades, was not the common receptacle of all the dead, differs from it, on the one hand, by the absence of a clearly defined division into two parts, and, on the other hand, by the emphasis placed on its association with death and judgment of the dead and the grave, when it is a person's death, it is the case with the OT vision of the judgment of the dead, when the dead are called to account, and when they are judged to be a people or a nation. The OT thus concentrates the partial light it throws on the state after death on the negative, undesirable side of the prospect apart from redemption. When in the progress of OT revelation the state after death begins to assume more definite features, and becomes more sharply differentiated in dependence on the religious and moral issue of the present life, this is not accomplished in the canonical writings (otherwise in the apocalyptic literature) by dividing Sheol into two compartments, but by holding forth to the righteous the promise of deliverance from Sheol, so that the latter becomes more definitely outlined as a place of evil and punishment.

The NT passages mark a distinct stage in this process, and there is, accordingly, a true basis in Scripture for the identification in a

2. In NT: A certain aspect of Sheol—Hades—with Hades as hell as reflected in AV. The theory according to which Hades is still in the NT the undifferentiated provisional abode of all the dead until the day of judgment, with the possibility of ultimate salvation even for those of its inmates who have not been saved in this life, is neither in
harmony with the above development nor borne out by the facts of NT usage. That dead believers abide in a local Hades cannot be proven from 1 Thess 4:16; 1 Cor 15:25, for these passages refer to the event of the resurrection, not to a gathering-place of the dead. On the other hand Lk 23:43; 2 Cor 15:5; 1 Cor 15:35; Phil 1:23; Rev 6:9; 7:9; 15:2ff teach that the abode of believers immediately after death is with Christ and God.

It is, of course, a different matter, when Hades, as not unfrequently already the OT Sheol, designates not the place of the dead but the state of death or disembodied existence. In this sense even the soul of Jesus was in Hades, according to Peter's statement (Acts 2:27-31—on the basis of Ps 16:10). Here the abstract sense is determined by the parallel expression, "to see corruption." None the less from a comparatively early date this passage has been quoted in support of the doctrine of a local descent of Christ into Hades.

The same abstract meaning is indicated for Rev 20:13. Death and Hades are here represented as delivering up the dead on the eve of the final judgment. If this is more clearly poetical duplication of terms, Hades will stand for the personified state of death, Death for the personified cause of this state. The personification appears plainly from ver 14: "Death and Hades were cast into the lake of fire." In the number of these "dead" delivered up by Hades, believers are included, because, even on the chiliasm interpretation of vs 4-6, not all the saints share in the first resurrection, but only those "beheaded for the testimony of Jesus and for the word of God," i.e. the martyrs. A similar personifying combination of Death and Hades occurs in Rev 6:8 ("a pale horse: and he that sat upon him, his name was Death; and Hades followed with him"). In Rev 1:18, on the other hand, Death and Hades are represented as prisoners from which Christ, in virtue of His own resurrection, has the power to deliver, a representation which again implies that in some, not necessarily local, sense believers also are kept in Hades.

From these passages, when the abstract meaning prevails and the local conception is in abeyance, the remaining references to Hades, as in Lk 16:22-23 are more or less locally conceived. Of these Lk 16:23 is the only one which might seem to teach that recipients of salvation enter after death into Hades as a place of abode. It has been held that Hades is here the comprehensive designation of the locality where the dead reside, and is divided into two regions, "the bosom of Abraham" and the place of torment, a representation for which Jewish parallels can be quoted, aside from its resemblance to the Gr bisection of Hades. Against this view, however, it may be urged, that if "the bosom of Abraham" were conceived as one of the two divisions of Hades, the other division would have been named with equal concreteness in connection with Dives. In point of fact, the distinction is not between "the bosom of Abraham" and another place, as both included in Hades, but between "the bosom of Abraham" and Hades as antithetical and exclusive. The very form of the description of the experience of Dives: "In Hades he lifted up his eyes, being in torments," leads us to associate Hades as such with pain and punishment. The passage, therefore, does not prove that the saved are saved after death in Hades. In further estimating its bearing upon the problem of the local conditions of the disembodied life after death, the parabolic character of the representation must be taken into account. The parable is certainly not intended to give us topographical information about the realm of the dead, although it presupposes that there is a distinct place of abode for the righteous and wicked respectively.

The two other passages where Hades occurs in the teaching of Our Lord (Mt 11:22 [Lk 10:15]; Mt 16:18) may be similarly interpreted.

6. Mt 11:23 use of the conception, which, however, is based on the local sense. In the former utterance it is predicted of Capernaum that it shall in punishment for its unbelief "go down into Hades." As in the OT Sheol is a figure for the greatest depths known (Dt 33:22; Isa 7:11; 57:9; Job 11:5; 36:6), this seems to be a figure for the extreme of humiliation to which city was to be reduced in the course of history. It is true, ver 24, with its mention of the day of judgment, might seem to favor an eschatological reference to the ultimate doom of the unbelieving inhabitants, but the usual restriction of Hades to the punishment of the intermediate state (see below) is against this.

In the other passage, Mt 16:18, Jesus declares that the gates of Hades shall not kaischelein the church He intends to build. The

7. Mt 16:18 vb. kaischelein may be rendered, "to overpower" or "to surpass." If the former be adopted, the figure implied is that of Hades as a stronghold of the power of evil or death from which warriors stream forth to assail the church as the realm of life. On the other rendering there is no reference to any conflict between Hades and the church (or the church and the agents of death), merely the strength of the church, the gates of Hades, i.e. the realm of death, serving in common parlance as a figure of the greatest conceivable strength, because they never allow to escape what has once entered through them.

The above survey of the passages tends to show that Hades, where it is locally conceived, is not a provisional receptacle for all the dead, but plainly associated with the punishment of the wicked. Where it comes under consideration for the righteous there is nothing to indicate a local sense. On 1 Pet 3:19; 4:6 (where, however, the word "Hades" does not occur), see arta. ESCHATOLOGY OF THE NT; SURLS IN PARADISE.

The element of truth in the theory of the provisional character of Hades lies in this, that the NT never employs it in connection with the final state of punishment, as Final State subsequent to the last judgment. For the special terms that are used. Dives is represented as being in Hades immediately after his death and while his brethren are still in this present life. Whether the implied differentiation between stages of punishment, painstakingly obvious on the difference between the disembodied and reembodied state of the lost, also carries with itself a distinction between two places of punishment, in other words whether Hades and Gehenna are locally distinct, the evidence is scarcely sufficient to determine. The NT places the emphasis on the eschatological developments at the end, and leaves many things connected with the intermediate state in darkness.

GEERHARDUS VOS

**HADID, hā-ḏid (חָדִית, hādāḥīth): A city in Benjamin (Neh 11:33) named with Lod and Ono (Ezr 2:33; Neh 7:87), probably identical with Adda (LXX Ἀδᾶ, Hadidda) of 1 Mac 12:83; 13:13, "over against the plain," which was fortified by Simon Maccabaeus as a rallying point for the modern el-Haditheh, about 3 miles N.E. of Lydda.

**HADLAI, hadlāʾi (חַדְלָי, hadlāḥay, "resting"): An Ephraimite (2 Ch 26:12), father of Amasa, who was one of the heads of the tribe in the time of Pekah, king of Israel.
HADAROM, ha-dō'ram (הָדֹ֣רָם, ħādōrām): (1) Son of Joktan and apparently 6th in descent from Noah (Gen 10:27 [1 Ch 1:21]). (2) Son of Pero, king of Arvad, sent by his father with presents to King David (1 Ch 18:10). In 2 Sa 8:9,10, written probably incorrectly “Jo-ram,” “son of Tori.”

(3) Rehoboam’s superintendent of the forced labor department (2 Ch 12:18), called Adoram 1 K 12:18, a contraction of Adrammelech (which see).

He was sent by Rehoboam as messenger to Israel at the time of the revolt of the ten tribes and was stoned to death by them. 

GEORGE RICE HOFFMAN

HADRACH, hā-drāk, had’rak (חָדְרָךְ, hādrāḵ): “The land of Hadrach” is mentioned only once in Scripture (Zec 9:1), and there it is grouped with Damascus, Hamath, Tyre and Sidon. It may be safely identified with the “Hatarikka” of the Assyrians, and with the same name in the Hittite tables.

In the passage (Zec 9:1) Hadrach is stated to be the native land of King David’s father Jesse. It was a place of beauty, ease and solemnity.

HAGAB, hā’gab (גַּהֲב, hāghab), “locust”): Ancestor of some of the Nethinim who returned from the Babylon captivity with Zerubbabel and Nehemiah. The name occurs second after Hagabah in Ezra 2:46, but is omitted entirely from the list of Neh 7:48.

HAGABA, ha-ga’ba, hag’a-bā (גַּהֲבָה, hāghabāh): Same as the following (Neh 7:48).

HAGABAH, ha-ga’ba, hag’a-bā (גַּהֲבָה, hāghabāh), “locust”): Like Hagab, an ancestor of some of the Nethinim who returned from Babylon with Zerubbabel (Ezr 2:46); spelled Hagaba in the passage (Neh 7:48).

HAGAR, hā’gār (גָּרָ֣ה, hāghār), “emigration,” “flight”; “A-yāp, Ha-gār, A-yāp, A-gār): An Egyptian woman, the handmaid or slave of Sarai; a present, perhaps, from Pharaoh when Abram diselled his wife in Egypt (Gen 12:10). Mentioned in the following of her in two passages (Gen 16:16; 21:8–21).

In the first narrative (Gen 16) it is related that Sarai, despairing at her age of having children, gave Hagar to Abram as a concubine. Abram acceded to the request, and Hagar lived in the household of Sarai. And for ten years she bore him Ishmael. Then she conceived and returned to Pharaoh’s court, and the Egyptian king ordered the removal of the child.

1. The Scornful Handmaid hold slave but the peculiar property of Handmaid her mistress (of 29:24,29), any off- and Her Flight spring which she might bear to Abram would be reckoned as Sarai’s (of 30:3–9). In the prospect of becoming a mother, Hagar, forgetting her position, seems to have assumed an insolent bearing toward her childless mistress. Sarai felt keenly the contempt shown her by her handmaid, and in angry tones brought her conduct before Abram. Now that her plan was not working out smoothly, she unfairly blamed her husband for what originated with herself, and appealed to Heaven to redress her grievance. Abram refused to interfere in the domestic quarrel, and renouncing his right over his concubine, and her claims on him, put her entirely at Sarai’s disposal.

Under the harsh treatment of her mistress, Hagar’s life became intolerable, and she fled into the wilderness, turning her steps naturally toward Egypt, her native land.

But the angel of Jehovah (who is here introduced for the first time as the medium of the theophany) appeared to her as she was resting by a spring and commanded her to return with provision of bread and water. This is an allusion to the similar provision made for Hagar in the desert.

2. Her Vision and Return promising her an innumerable seed through her unborn son, concerning whom she uttered a striking prediction (see Isra-

MEL). To the angel (who is now said to be Jehovah) Hagar gave the name “Thou art a God of seeing” (RV “that seeth”), for she said, “Have I not seen him in the face of the Lord, whose manifestations were supposed to be confined to particular places, might not be expected to reveal Himself looked after him that seeth me?”—the meaning being that while God saw her, she was only while the all-seeing God in the person of His angel was departing that she became conscious of His presence. The spring where the angel met with her was called in Hebrew tradition בּּהְלַגְּרָ֗דֶה (the well of the living one who seeth me”) (RVm).

Obedient to the heavenly vision Hagar returned, as the narrative implies, to her mistress and gave birth to Ishmael, Abram being then eighty-six years old.

The idea in ver 13 is not very clearly expressed. The word תְּלִיוּ לְהוֹ (there) generally means “hither,” and there is no explanation of the “living one” in the name of the well. It has therefore been proposed to emend the Heb text and read “Have I even seen God, and lived after my seeing”—an allusion to the belief that no one could “see” God and live (cf Gen 32:30; Ex 33:20). But there are difficulties in the way of accepting this emendation.

The name of God, “a God of seeing,” would require to be interpreted in an objective sense as “a God who is seen,” and the consequent statement of Hagar that “He that seeth me liveth,” would make God, not Hagar, as in ver 13, the speaker.

The other narrative (Gen 21:8–21) relates what occurred in connection with the weaning of Isaac.

The presence and conduct of Ishmael during the family feast held on the occasion roused the anger and jealousy of Sarah who, fearing that Ishmael would share the inheritance with Help Isaac, peremptorily demanded the expulsion of the slave-mother and her son. But the instincts of Abraham’s fatherly heart recoiled from such a cruel course, and it was only after the revelation was made to him that the ejection of Hagar and her son would be in the line of the Divine purpose—for Isaac was his real seed, while Ishmael would be made a nation too—that he was led to forego his natural feelings and accede to Sarah’s demand. So next morning the bondswoman and her two sons took their provision of bread and a skin of water into the wilderness of Beersheba. When the water was spent, Hagar, unable to bear the sight of her boy dying from thirst, laid him under a shrub and withdrew the distance of a bowshot to weep out her sorrow. But the angel of God, calling to her out of heaven, comforted her with the assurance that God had heard the voice of the lad and that there was a great future before him. Then her eyes were opened to discover a well of water from which she filled the skin and gave her son to drink. With God’s blessing the lad grew up amid the desert’s hardships, distinguished for his skill with the bow. He made his home in the wilderness of Paran, and his mother took a wife for him out of her own country.

The life and experience of Hagar teach, among other truths, the temptations incident to a new position; the foolishness of hasty action and of personal mistakes. Lessons care exercised over the lonely by the all-seeing God; the Divine purpose in the life of everyone, however obscure and friendless; how God works out His great design even through seemingly harsh methods; and the strength, comfort and encouragement that ever accompany the hardest experiences of His children.
5. Critical Points in the Documents

The Isaac narrative in Leviticus and Genesis is highly complex. It is a multi-layered text that includes references to the festival of the red heifer, righteous Isaac, and the Isaac who is a child playing. The narrative in Leviticus (14:1-10) is a legal text that references the sacrifice of a lamb, but it also has a deeper meaning related to the festival of purification. In Genesis (18:1-15), the narrative is not just about righteousness but also about the covenant of God with Abraham. The text in the Dead Sea Scrolls (1QIsa) provides a different perspective on the Isaac narrative, emphasizing the role of the sons of Issachar and Issachar itself as a child playing. The Isaac narrative in the Dead Sea Scrolls is a reflection of the covenantal relationship between God and humanity.

6. Allegorical Use of the Story by St. Paul

St. Paul uses the story of Isaac to support his argument for the transition of the Jewish faith to the Christian faith. In Galatians 4:21-31, Paul refers to Isaac as an allegory for the transition from the Mosaic law to the law of Christ. He uses the story to argue that the law of the Mosaic covenant was given to Israel, but the law of the Christian faith is given to the Gentiles in Christ. In Colossians 2:16, Paul also uses the story of Isaac to emphasize the uniqueness of the Christian faith. He states that the law of Moses was a shadow of the things to come, but Christ is the substance of all things.

HAGARENES, hā-gar-ēnz, HAGARITES, hā-gar-īts. See Hagarites.

HAGERITE, hāg'ə-rīt (צַרְאָה, ḥaqhtî). See Hagarites.

HAGGADA, hāg'gā-dâ. See Talmud.

HAGGAI, hag'gā-i, hag'gā-i (חר‎, ḥaggay, an adj. formed from ָחר, ḥag, “fast”): The word “Haggai” may mean “festal,” the prophet having been born perhaps on a festival day; of the Rom name Festus. Heb proper names were sometimes formed from the word חרב, “iron.” Haggai may, however, be a shortened form of Haggiah (1 Ch 6:30), meaning “festival of Jeh,” as Mattaniah, or ʻAznah, and Adonias, sometimes Haggai (Ezr 2:50; and 1 Esd 2:51). Haggai is the 10th in the order of the Twelve Prophets.

Little is really known of his personal history. But we do know that he lived soon after the captivity, being the first of the prophets of the Second Restoration. From 2:2 of his prophecies cies it is inferred by many that he had seen the first temple, which, as we know, was destroyed in 586 BC. If so, he must have prophesied when a comparatively old man, for we know the exact date of his prophecies, 520 BC. According to Ezr 5:1; 6:14, he was a contemporary of Zechariah, and was associated with him in the work of rebuilding the temple; besides, in the Gr and Lat and Syr VSS, his name stands with Zechariah's at the heads of certain Psalms (Ps 112, 113, in the Vulg alone; Ps 125, 126, in the Pesh; Ps 137, in the LXX alone; Ps 145, 147, 148, in LXX and Pesh; and Ps 145, in LXX, Pesh and Vulg; perhaps these psalms were introduced into the temple-service, with their references to the prophet of great faith (cf 2:1–5); it is possible that he was a priest also (cf 2:10–19). Like Malachi he bears the name of “Jeh’s messenger” (1:13; cf Mal 3:1). According to Jewish tradition, he was a member of the house of Great Synagogue in Jerusalem.

Haggai's work was intensely practical and important. Jeh employed him to awaken the conscience and stimulate the enthusiasm of his compatriots in the rebuilding of the temple. “No prophet ever appeared at a more critical juncture in the history of the people, and, it may be added, no prophet was more successful” (Marcus Dods). Zechariah assisted him (cf Hag 1:1; Zec 1:1).

Haggai's prophecies, like Ezekiel's, are dated in the “second year of Darius” (1:1; 2:1), i.e. 520 BC. The Jews, 42,360 strong (Ezr 2:64), had returned from Babylon 10 years before. The leadership of Zerubbabel, the civil head of the community, and Joshua, the ecclesiastical. The generous edict of Cyrus had made return possible (Ezr 1:1–4). The new colonists had settled in Jerusalem and its neighboring towns of Bethlehem, Bethel, Anathoth, Gibeah, Kiriath-jearim, and others adjacent (Ezr 2:20 ff). Eager to reestablish the public worship of the sanctuary, they set about at once to erect the altar of burnt offering upon its old site (Ezr 3:2–3; cf Hag 2:4). Plans were also made for the immediate rebuilding of the temple, and the foundation stone was actually laid in the 2d month of the 2d year of the return (Ezr 3:8–10), but the work was suddenly interrupted by the jealousy of the aristocratic, semi-pagan Samaritans, descendants of the foreign colonists introduced into Samaria in 722 BC (cf 2 K 17:24–41), whose offer to cooperate had been refused (Ezr 4:1–5:24). For 16 years thereafter nothing was done toward rearing the superstructure (Ezr 4:5:24; 5:2), indeed, “the Jews became indifferent, and began to build for themselves ‘coiled houses’” (Hag 1:4). (W. H. Kosters has attempted to show that there was no return under Cyrus, and that Haggai and Zechariah, who never allude to return, but look upon the work still in the future [cf Zec 2:7], preached to the Jews who remained in Jerusalem, never having been carried by Neb-
uochadnessar into captivity in 586 BC. But this theory is opposed by too many converging lines of Scriptural statement to warrant serious credence.) With the accession of Darius Hystaspes (i.e., Darius, the son of Hystaspes), the tide turned. Darius was a true successor to Cyrus, and favored religious freedom. Through the influence of the prophet Haggai and Zechariah, the people were roused from their lethargy, and the work of rebuilding was resumed with energy in 520 BC (Hag 1 14.15). The foundations were re-laid (Hag 2 18). Four years later, in the 7th year, the whole structure was completed and dedicated (Ezr 6 15). Meanwhile important events were taking place in the Pers empire. On the death of Cambyses in 522 BC, the throne had been seized by a usurper, the so-called Pseudo-Smerdis, who held it, however, for some 7 months only. He was murdered by Darius, and the latter was elevated to the throne. But this gave other ambitious pretenders cause to rebel, and many provinces revolted, among them Susiana, Media, Assyria, Armenia, Parthia, and others (cf the famous Behistun inscription). Altogether Haggai fought 19 battles in putting down his rivals, and did not succeed in vanquishing all of his foes till the year after Haggai prophesied. This account for the prophet's rapid delivery to Jeh's "shaking" the nation (5.7.21.22). Haggai expected to regard "shaking" of the nations as the precursor of the Messianic age. It was, therefore, important from the prophet's point of view, that Jeh's temple should be made ready for the Messiah's advent, that it might be opposed to the glory of the world (cf Isa 2 2–4). The exact date of Haggai's preaching was from September to December, 520 BC.

Haggai's prophecies are dated and therefore easily analyzable. They are composed of four distinct discourses, all four being delivered within 4 months' time in the year 520 BC: (1) Ch 1, delivered on the 1st day of the 6th month (September), in which the prophet reproaches the people that they were indifferent to the work of rebuilding the temple, and warns them to consider their ways; assuring them that their procrastination was not due to want of means (1 4), and that God on account of their apathy was withholding the presence of his glory (1 6). The effect was that 24 days later, all the people, including Zerubbabel and Joshua, began the work of reconstruction (1 14.15). (2) 2 1–9, delivered on the 21st day of the 7th month (October), which was above all a jubilee year in which the word had been delivered, containing a note of encouragement to those who felt that the new structure was destined to be so much inferior to Solomon's temple. The prophet, on the contrary, assures them that the latter glory of the new house shall eclipse that of Solomon's magnificent temple, for so great a "shaking" on Jeh's part among the nations will usher in the Messianic age, and the precious things of all nations will flow in to beautify it (cf He 12 26–28). (3) 2 10–19, delivered on the 24th day of the 9th month (December) which was exactly 3 months after the building had been resumed, and containing, first the first discourse, a rebuke to the people because of their indifference and inertia. The discourse is couched in the form of a parable (v 11–14), by means of which the prophet explains why the prayers of the people go unanswered. It is because they have so long postponed the completion of the temple; a taint of guilt vitiates everything they do, and blasting and mildew and hail, and the curse of Darius, the latter is present. On the other hand, if they will but press forward with the work, Jeh will again bless them, and fruitful seasons will follow their revived zeal (2 19; cf Zec 8 9–12). (4) 2 20–23, delivered on the 24th day of the 9th month, the very same day as that on which the discourse in 2 10–19 was delivered. The sequence is immediate. For when Jeh "shakes" the nations, He will establish Zerubbabel, the representative of the Davidic dynasty and the object of patriotic hopes. When the heathen powers are overthrown, Zerubbabel will stand as Jeh's honored and trusted viceroy, and as the precious signet on Jeh's hand (cf Jer 22 24; Cant 8 6).

The most striking feature in Haggai's message is its repeated claim of divine origin: 5 in the 38 verses of his prophecies, he tells us the "word of Jeh came unto him" (1 1.3; 2 1.10.20); 4 t, also, he used the formula, "Thus saith Jeh of hosts" (1 2. 5.7; 2 11); 5 t "saith Jeh of hosts" (1 9; 2 6. 9.23); and 4 t simply "saith Jeh" (1 13; 2 4.14.17). Altogether he uses the exalted phrase "Jeh of hosts" 14 t, besides 19 repetitions of the single but ineffable name "Jeh." The most striking sentence in all his prophecies is probably that found in 1 13, "Then speak Haggai, the messenger in Jeh's name unto the people." His single purpose, as we have above seen, was to encourage the building of the temple. This he seems to have regarded as essential to the purity of Israel's worship. The "four ways" (1 5 7; cf 2 15.18). His prophecies reflect the conditions of his age. He points to judgments as a proof of the Divine displeasure (1 9.10; 2 15–19) and, unlike the earlier prophets, he does not pronounce judgment on the heathen nations, but on the people of Israel and Judah. He has a task of prophecy for the world of 520 BC. The chief interest centers in the somewhat unusual parable contained in 2 10–19, which seems to be a type of prophecy for 16 years that will have been unclean in God's sight, and had brought them no blessing, because they had left the temple in ruins; and, that while a healthy man cannot give his health to another by touching him, a sick man may easily spread contagion among all the people. He then prophesies that Haggai may or may not have been a prophet, "but in so short a prophecy this elaborate allusion to ritual is very significant." Another very striking thought in Haggai's book is the repeated designation of Zerubbabel as Jeh's "servant" and "signet," whom Jeh has chosen (2 23). Wellhausen regards these words as an equivalent to making Zerubbabel the Messiah; but it is enough to think that the prophet is attempting only to restore him to the honorable position from which his grandfather, Jehoiachin, in Jer 22 24, had been degraded. Thus would the prophet link Zerubbabel, the political hope of the post-exilic congregation, to the royal line of Judah. Isaiah speaks of Cyrus in similar terms without any Messianic implication (Isa 44 28; 45 1). On the other hand, the implicit Messianic import of 2 7.8 is recognized on all sides.

Haggai's style is suited to the contents of his prophecies. While he is less poetical than his predecessors, yet parallelism is not altogether wanting in his sentence (2 8). Compared with the greater books of prophecy, his brief message has been declared "plain and unabounded," "tame and prosaic"; yet it must be remembered that he is dealing in pathos when he reproves, or in force when he exhorts. Though he labors under a poverty of terms, and frequently repeats the same formulae, yet he was profoundly in earnest, and became the
most successful in his purpose of all his class. He was esp. fond of interrogation. At best we have only a summary, probably, of what he actually preached.

The critical questions involved in Haggai's case are not serious: 2 5a, for example, is wanting in the LXX; to 2 14 the LXX adds from 8. Criticism Am 5 10; 2 17 is very similar to, and seems dependent on, Am 4 9; 1 7b and 13, are rejected by some as later interpolations; while Klostermann and Marti hold that the book as a whole was not written by Haggai at all, but rather about his prophetic activity, a perfectly gratuitous assumption without any substantial proof in its favor.


GEORGE L. ROBINSON

HAGGARI, hag'-e-ri. See HAGRI.

HAGGI, hag'i (*Haggii, hagghi, "feast of Jehovah"): The second son of Gad (Gen 46 16; Nu 26 15). The latter refers to his descendants as Haggites, of whom nothing else is known.

HAGGIAH, ha-g'iy'a (חָגִיָּה, ḥagīyah, "feast of Jehovah"): Named in 1 Ch 5 30 as among the descendants of Levi.

HAGGITES, ha-g'ît's. See HAGGI.

HAGGITH, hag'îth (חָגִית, ḥagîth, "feastal"): According to 2 3 4; 1 K 5 11; 2 13; 1 Ch 3 2, the fifth wife of David and the mother of his fourth son, Adonijah. The latter was born in Hebron while David's capital was there (2 3 45).

HAGIA, hâ'-gi-a. See AGIA.

HAGIOGRAPHA, hag-i-o-gra-fa. See BIBLE; CANON OF OT.

HAGRI, hag'rî (*Haggirî, haghrî, "wanderers"); AV Haggeri): The father of Mihrab, one of the "mighty men" who rallied round David during his foreign wars. He is mentioned only in 1 Ch 11 38, whose I passage, 2 S 23 36, gives, instead, the name "Bani the Gadite."

HAGRITES, ha-g'rît's (חָגרִיתֵי, ḥagrîtîm): An Arab tribe, or confederation of tribes (1 Ch 5 19 20 AV "Hagrites"); 27 31 AV "Hagerite"; Ps 83 6 "Hagarenes"), against which the Reubenites fought in the days of Saul. In Gen 25 12-18 are recorded the descendants, "generations," of Ishmael, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abram. (2, and possibly three, of these tribes, Jetur, Naphish and Kedemah (ver 15), appear to be identical with the 3 tribes whom the Reubenites and the other Israeliitish tribes E of the Jordan conquered and possessed (1 Ch 8). The correspondence of names in Gen and 1 Ch leaves little doubt that "Hagrite" is a generic term roughly synonymous with "Ishmaelite," designating the irregular and shifting line of desert tribes stretching along the E. and S. of Pal. Those E of Gilead," "Jetur, Naphish and Kedemah," were overthrown by Reuben: "The Hagrites were delivered into their hand, and all that were with them.... And they took away their cattle.... They dwelt in their stead until the captivity" (1 Ch 5 20-22).

These along with other Arab tribes are mentioned in the inscriptions of Tiglath-pileser III (745-727 BC). Jeter gave his name to the Ituraeans of Roman times, who were famed soldiers dwelling in Anti-Libanus. Cf Curtis, *Comm. on Ch,* Skinner, *Gen,* ICC, in loc. EDWARD MACK

HA-HIROTH, ha-hî-roth. See P.HAHIROTH.

HAI, ha'i (חָי, ḥay, "the heap"): Gen 12 8; 13 3 AV; RV At (which see).

HAIL, hâl (חָלָה, ḥalâh; "bōrādāh; xDBa撒, ḥâlâsāh): Hail usually falls in the spring or summer during severe thunder storms. Hailstones are made up of alternate layers of ice and snow. Occurrence and sometimes reach considerable size, causing great damage by their fall. Upward currents of air carry raindrops already formed to the colder regions above, where they freeze, and as they again pass through layers of cloud, their bulk increases until, too heavy to be carried by the current, they fall to the ground. Hail-storms, like thunder storms, occur in narrow belts a few miles in breadth and are of short duration. Almost without exception they hold that after these daytime. If they take place before the time of harvest they do great damage to grain and fruit, and in extreme cases have injured property and endangered life.

Hailstorms, while by no means common in Syria and Pal, are not unusual and are of great severity. They occasionally take place in Egypt.

2. In Syria

Within a few years hailstones of unusual size fell in Port Said, breaking thousands of windows.

(1) The plague of hail (Ex 9 23-24; Ps 78 47), which was a local storm, as they usually are, falling on the Egyptians and not striking the children of Israel in the wilderness. It was an instance of great severity. "There was hail, and fire mingled with the hail, very grievous, such as had not been in all the land of Egypt since it became a nation" (Ex 9 24). It took place in January, for the barley was in the car, and the flax was in bud and car in bloom" (ver 21), and caused a great damage. (2) After the battle with the Amorites at Gibeon, "Jehovah cast down great stones from heaven upon them unto Asnah, and they died: they were more who died with the hailstones than they whom the children of Israel slew with the sword" (Josh 10 11).

Hail is often spoken of as a means of punishing the wicked: "As a tempest of hail... will he cast down" (Isa 26 2); "The hail shall sweep away the refuge of lies" (ver 17); and as symbols of God's anger: "I will rain... great hailstones, fire, and brimstone" (Ex 38 22); "There shall be... great hailstones in wrath to consume it" (Ex 13 15; cf Isa 30 30; Hag 2 17; Rev 8 7; 11 19; 16 21).

Jehovah's power and wisdom are shown

5. God's controlling the hail: "Hast thou not seen from the foundations of the earth?" (Job 28 22); "Fire and hail, snow and vapor... fulfilling his word" (Ps 148 8).

ALFRED H. JOY

HAIL, hâl: Interjection, found only in the Gospels as the tr of χαῖρε, chaire', χαῖρε, chaire', imp. of χαίρε, chaire', "be of good cheer," "to receive a greeting or salutation. The word "Hail" is OE and was formerly an adj., used with the vb. to be, meaning "well," "sound," "hale," e.g. "Hale be thou." Wyclif has "hel" without the vb. by other Eng. VSS, except that the Geneva has "God save thee," in Mt 26 49; 28 49. The word
Hair
Halab

occur in Mt 26:49; 27:29; 28:9, "all hail!"; Mk 15:18; Lk 1:28; Jn 19:3. See Godspeed; Greet-
ing.

HAIR, hār (חֵר, se'ar, s'ar, sa'ar, Aram. ṣaw, ṣ'aw, ṣ'ar, and their derivatives; ḫēg, thērīx, gen. case τριχος, ṭērōs, ṭōmān, kōmē): Hair was worn in different fashions by the Fashions Orientals of Bib. times, and not always in the same way among the same people in different epochs. We know this clearly from Egypt lit. and monuments, as well as from the writings of Gr authors (esp. Herodotus), that the dwellers on the Nile had their heads shaved in early youth, leaving but a side lock until maturity was attained, when this mark of childhood was taken away. Priests and warriors kept their heads closely shaved; nothing but the exigencies of arduous warfare were allowed to interfere with this custom. On the other hand, the Hebr people, like their Bab neighbors (Herod. i.105), affected long and well-cared-for, bushy curls of hair as emblems of manly beauty. Proofs thereof are not infrequent in the Scriptures and elsewhere. Samson's (Jgs 16:13,19) and Absalom's (2 S 14:26) long luxuriant hair is specially mentioned, and the Shu-

lumite sings of the locks of her beloved which are "bushy [RV 'curling'], and black as a raven" (Cant 5:11). Jos (Ant. VIII, vii, 3 [185]) reports that Solomon's body-guard was distinguished by youthful beauty and "luxuriant heads of hair." In the history of Samson we read of "the seven locks of his head" (Jgs 16:19). It is likely that the ex-
pression signifies the plaits of hair which are even now often worn by the young Bedawin warrior of the desert.

It is well known that among the surrounding heathen nations the hair of childhood or youth was often shaved and consecrated at idol-

strous shrines (cf Herod. ii.65 for Egypt). Frequently this custom marks an initiatory rite into the servi-
tice of a divinity (e.g. that of Orotal [Bacchus] in Arabia, Herod. iii.8). It was there-
fore an abomination of the Gentiles in the eyes of

Mohammedans, the periodical cropping of the hair, when it had become too emulous, was connected with some sort of festivity, when the weight of the hair was ascertained, and its weight in silver was given in charity to the poor. At least, the weighing of Absalom's hair (2 S 14:26) may be referred to some such custom, which is not unparalleled in other countries of barbarity in connection with the shaving-off of the hair in Ezek 5:1 is cer-
tainly out of the common. See illustration, "Votive Offering," on p. 1302.

We may also compare the shaving of the head of the Nazirite to these heathen practices, though the resemblance is mere superficial. The

man who made a vow to God was re-

Nazirite responsible to Him with his whole body

Vow and being. Not even a hair was to be

injured willfully during the whole

period of the vow, for all belonged to

He who made the vow. The

Conclusion of the Nazirite vow was marked by sacri-
fices and the shaving of the head at the door of

the sanctuary (Nu 6:1-21), indicative of a new begin-
ning of life. The long untouched hair was therefore considered as the emblem of personal devotion (or devotedness) to the God of all strength. Thus it was an easy step to the thought that in the

hair was the seat of strength of a Samson (Jgs 16:17,29). God has numbered the very hairs of the head (Mt 10:30; Lk 12:7), which to human beings conveys the idea of the innumerable (Ps 40:12; 69:4). What God can number, He can also protect, so that not even a hair of the head might "fall to the

earth" or perish. These phrases express complete

safety (1 S 14:45; 2 S 14:14; 1 K 1:52; Lk 21:18; Acts 27:34).

In NT times, esp. in the Diaspora, the Jews fre-
estly adopted the fashion of the Romans in copping the hair closely (1 Cor 11:14); still the fear of being tainted by the idolatrous practice of the heathen, which is specially forbidden in Lev

21:5, was so great that the side locks remained un-

bearded and were permitted to grow ad libitum.

This is still the custom among the Jews of Eastern Europe and the Orient. See also Head.

If Heb men paid much attention to their hair, it was even more so among Heb women. Long black

tresses were the pride of the Jewish women and matron (Cant 5:5; Jn

Hair 11:2; 1 Cor 11:5-6,15), but many of the expressions used in connection with the "coiffures" of women do not convey to us more than a vague idea. The "locks" of AV in

Cant 4:1; 6:7; Isa 47:2 (יוֹצָפָה, kōmākh) prob-
ably do not refer to the hair, but should be τίμη (as does RV, which follows the LXX) by "vail." דָּלָל, dalalah (Cant 7:5), signifies the slender threads which represent the unfinished web in the loin (cf Isa 38:12), and thence the flowing hair of women (RV "hair"). דָּלַל, dalalah (RV "tresses"), in the same ver of the Song of Songs means lit. the "gutters" at which the flocks were watered (cf Gen 30:38), and thus the long plaits of the maiden with which the lover toys and in which he is hold captive. The braiding or dressing of woman's hair is expressed in 2 K 9:30 and Jth 10:3. In NT times Christian women are warned against following the fashionable world in elaborate hairdressing (1 Tim 2:9; 1 Pet 3:3). The care of the hair, esp. the periodical cutting of the same, early necessitated the trade of the barber. The Heb word דָּלַל, dalalah,

6. Barbers is found in Ezek 5:1, and the pl. form of the same word occurs in an inscrip-
tion at Cition (Cyprus) (CIS, 1856), where the

Assyrian Manner of Wearing Hair.

From sculpture in Brit. Mus.

Egyptian Manner of Wearing Hair.

From statues of an officer of rank and his wife or sister, XIXth Dynasty, Brit. Mus.
persons thus described clearly belonged to the priests or servants of a temple. See Barber.

Numerous were the cosmetics and ointments applied to the hair (Ecc 9:8; Mt 6:17; perhaps Ruth 3:3), but some, reserved for sacramental purposes, were prohibited for profane use (Ex 30:22; Ps 133:2).

Such distinction we find also in Egypt, where the walls of temple laboratories were inscribed with extensive recipes of such holy oils.

Modern Jew of Jericho with Long Side Locks.

while the medical papyri (see esp. Papyrus Ebers, plates 64–67) contain numerous ointments for the hair, the composition of some of which is ascribed to a renowned queen of antiquity. Even Gr and Rom medical authors have transmitted to us the knowledge of some such prescriptions compounded, it is said, by Queen Cleopatra VI of Egypt, the frivolous friend of Caesar and Antony (see my dissertation, Die über die medicinischen Kenntnisse der alten Aegypter berichtenden Papyri, etc., Leipzig, 1888, 123–32). We know from Jos (Ant, XVI, viii, 1 [233]), that Herod the Great, in his old age, dyed his hair black, a custom, however, which does not appear to be specifically Jewish, as hair-dyes as well as means for bleaching the hair were well known in Greece and Rome. It is certain that the passage Mt 5:36 would not have been spoken, had this been a common custom in the days of the Lord. A special luxury is mentioned by Jos (Ant, VIII, viii, 3 [185]), who states that the young men who formed the body-guard of King Solomon were in the habit, on festive occasions, of sprinkling their long hair with gold-dust (φιγμα χρυσος, ραβγμα χρυσος).

For the Jews the anointing of the head was synonymous with joy and prosperity (cf Ps 23:5; 92:10; He 1:9; cf also "oil of joy," Isa 61:3, and "oil of gladness," Ps 45:7). It was also, like the washing of feet, a token of hospitality (Ps 23:5; Lk 7:46).

On the contrary, it was the custom in times of personal or national affliction and mourning to wear the hair unanointed and disheveled, or to cover the head with dust and ashes (2 S 14:2; Josh 7:6; Job 2:12), or to tear the hair or to cut it off (Exr 9:3; Neh 13:25; Jer 7:29).

We have referred to the thickness of hair which supplied the Heb with a suitable expression for the conception "innumerable." Hair is also expressive of minuteness; thus the 700 left-handed men of Benjamin were able to "sling stones 8. Symbolism— at a hairbreadth, and not miss" (Jgs 16:31; 20:20; 2 Macc 6:23). Besides expressing old age (Isa 46:4), they stand for wisdom (Wis 4:9 [10]). Sometimes white hair is the emblem of a glorious, if not Divine, presence (Dnl 7:9; 2 Macc 15:13; Rev 1:14). Calamity betelling the gray-haired was doubtfully terrible (Gen 42:48; 44:29). The "hair of the flesh" is said to "stand up" (Job 4:15; Sir 27:14) when sudden terror or fear takes hold of a person. The symbolical language of Isa 7:20 uses the "hair of the feet" (see Feet) and the "beard" as synonymous with "the humble" and the "mighty of the people."

Camel's hair (Mt 3:4; Mk 1:6) is mentioned in connection with the description of John the Baptist's raiment. It represents, according to Jerome, a rough skirt worn under the coat or wrapper, though a rather soft fabric is produced in Arabia from the finer wool of the camel.

Goat's hair was the material of a cloth used for wearing apparel and for a more or less waterproof covering of tents and bundles. It is probably the "black tent-cloth of Kedar" (Cant 1:5; Ex 26:7; 36:14). In NT times it was the special product of St. Paul's native province, Cilicia, whence its name cedium, and its manufacture formed the apostle's own trade (Acts 18:3). It is also mentioned as a material for stuffing pillows (1 S 19:13). See also Weaving.

HAIR, PLUCKING OF THE. See Penitments.

HA-JEHUDIJAH, ha-je-hu-di'ja (حاشعيء, ha-ya-hudiyah): Named in the genealogical list (1 Ch 4:18). Possibly a proper name (RVm), but probably "the Jewess" (RV). May be so given in order to distinguish from the Egypt named in this verse. AV translates "Jehudi."  

HAKKATAN, hak'a-tan (חָקְטָן, ha-k'at'an, "the little one"): The father of Johanan, who returned with Ezra to Jerusalem (Ezr 8:12–Akeran, 1 Ead 8:38).

HAKKOZ, hak'oz (חָקָז, hakk'oz, or ha-k'oz, "the nimble"): (1) A priest and chief of the 7th course of Aaron's sons selected by David (1 Ch 24:10). According to Ezr 2:61; Neh 3:2; 7:63, his descendants returned with Zerubbabel from the captivity. But AV considers the name in Ezr and Neh as having the art. prefixed, hence renders "Koz." (2) One of Judah's descendants (1 Ch 4:8).

HAKUPHA, ha-k'ufa (חָקֵפָה, hak'apha), "incitement"): A family name of some of the Nethinim who returned with Zerubbabel from Babylon (Ezr 2:51; Neh 7:53).

HALAH, ha-la (הָלָה, halah; "A'lah, Halak, Z'u'da, Halade, XaXa, Chatob, for XaXa, Chalal, XaXa, Chalad; Vulg: Hala"): Mentioned in 1. Many 2 K 17:6; 18:11; 1 Ch 5:26, as identifications of the places to which the kings of ancient Armenia and the led Israelites (see Gozan; Habor). Various identifications have been proposed, all of them except the last more or less improbable for philological reasons: (1) the Assyrl Kala (Nimrud, the Calah of Gen 10:11); (2) the Assyrl Hakkak (Cilicia);
(3) Chalkitis in Mesopotamia (Ptol. v.18, 4), adjoining Gauzanitis (Gozan) —a good position otherwise; (4) the Calachene of Strabo, in the N. of Assyria. Equally unsuitable, and (5) the Chalchitis, and Strabo, N.E. of Assyria, notwithstanding that this was apparently called Hakal by the Syrians. An attractive identification was (6) with the river Balkh (by change of H into B) to that of LXX “in Halac and in Habor, rivers of Gozan” —but even this has to be abandoned in favor of (7) the Assyry Halahju, which

2. The (except the doubting and the case-
most Prob- ending) is the same, letter for letter. able of

It is mentioned in the W. Asia Inscrip-
Thems II, pl. 53, l. 30, between Arrapha (Arrapachitis) and Rasappu (Reseph). According to thetablet K. 123, where it is called ma't Halalibu, “the land of Halakhu,” it apparently included the towns Se-Isa, Se-Arisu, Lu-ammu’ti, and Se-Akakulani, apparently four grain-producing centers for the Assyrian government. The first quo-
tation implies that Halah was near or in Gauzanitis, and had a chief town of the same name. Of the 8 personal names in K. 123, 5 are Assyrian, the remainder being Syrian rather than Israelite.

T. G. PINCHES

HALAK, hâl’lak, MOUNT (חַלֹק, הָֽלָֽקָּר הָֽלָֽקָּר): A mountain that marked the southern limit of the conquests of Joshua (Josh. 11 17; 12 7).

It is spoken of as the “mount Halak” (lit. “the bare or “smooth mountain”) that goeth up to Seir.”

The latter passage locates it on the W. of the Ara-
bah. The southern boundary of the land is defined by the ascent of Akrabhum (Nu 34 4; Josh. 15 3).

This may with some certainty be identified with the point known today as nabl es-Safa, “pass of the smooth rock,” through which runs the road from the S. to Hebron. To the S.W. opens Wady Mad-
erah, a continuation of Wady el-Fikrak, in which there rises a conspicuous hill, Jebel Madnerah, com-
posed of limestone, answering well the description of a bare or smooth mountain. It is a striking feature of the landscape viewed from all sides, and may well be the mount here referred to. See also Hor, Mount.

W. EWIN

HALAKHA, ha-lâ'ka. See TALMUD.

HALF, hâf, vb., HALING, hâl'ing (OE halen): “To pull” or “drag,” the AV tr of swî, swîd, “to draw or drag.” (Acts 8 3, “haling men and women,” ARV “dragging”), and of katarw, katastrw, “to drag down” or “force along” (Lk 12 58, “lest he hale thee to the judge,” ARV “lest haply he drag thee unto the judge”). A more frequent modern form is “haul.”

HALF, hâf. See NUMBER.

HALHLUL, ha-hul (חָלָל, חָֽלֶל): A city in the hill country of Judah (Josh 15 58), “Halhul, Beth-zur and Gedor.” It is without doubt the modern Halbâl, a village on a hill, surrounded by fine fields and vineyards, some 4 miles N. of Hebron and less than a mile to the E. of the modern carriage road. It is conspicuous from a considerable distance on account of its ancient mosque, Wely Nebi Yânas, the “shrine of the Prophet Jonah”—a tradition going back at least to the 14th cent. The mosque, which has a minaret or tower, is built upon a rock platform artificially levelled. In the 14th cent. it was stated by Isaac Chilo (a Jewish pilgrim) that the tomb of Gad the Seer (1 S 22 5; 2 S 24 11 f) was situated in this town. Beth-zur (Beit Sûr) and Gedor (Jethro) may be both near. In Jos (Jud, IV, ix, 6) we read of an Alurus (where the Idumaeans as-
sembled), and in Jerome (OS 119 7) of a village

Alula near Hebron, which both probably refer to the same place (PEF, III, 305; Sh XXI).

E. W. MASTERMAN

HAL, hâl’ (טוּת, בַּל): A term used with Helkath, Beten and Achshaph on the border of Asher (Josh 19 25). No certain identification is possible; but it may be represented by the modern Khirbet ‘Alta, c 13 miles N.E. of Acre.

HALICARNASSUS, hal-i-kâr-nas’us (Ἀλεξάν-
드ρωτος, Ἡλίκαρνασσός): The largest and strongest city of the ancient country of Caria in Asia Minor, situated on the shore of a bay, 15 miles from the island of Cos. Its site was beautiful; its climate temperate and even; the soil of the surrounding country was unusually fertile and noted for its abundance of fig, orange, lemon, olive and almand trees. When the ancient country fell into the pos-
session of the Persians, the kings of Caria were still permitted to rule. One of the rulers was the famous queen Artemisia who fought at the battle of Salamis. The most famous of the kings, however, was Maus-
sollos (Mausolús), who ruled from 373 to 353 BC, and the tomb in which he was buried was long considered one of the wonders of the ancient world. Pliny describes the tomb as a circular structure, 140 ft. high, 411 ft. in circumference, and surrounded by 36 columns; it was covered with a pyramidal dome. The ancient writer Vitruvius, in his de-
scription of the city, says that the tomb was built along the shore; back of it was the mausoleum, and still farther away was the temple of Mars. To the right of the agora were the temples of Venus and Mercury, and to the left was the palace of Maussollos. Alexander the Great destroyed the city on account of a long siege, but he was unable to take the acropolis. The city never quite recovered, yet it was later distinguished as the supposed birthplace of Herod-
cus and Dionysus. That a number of Jews lived there is evident from the fact, according to 1 Mac 15 23, that in the year 139 BC, a letter was written by the Roman Senate in their behalf. In the 1st cent. BC, a decree was issued granting to the Jews in Halicarnassus liberty to worship “ac-
to the Jewish laws, and to make their prosneuchë at the sea-side, according to the customs of their forefathers” (Jos, Ant, XIV, x, 23).

The modern town of Bodrum, which represents the ancient Halicarnassus and covers a part of its site, stands only a mile to the W. of the modern village of St. Peter. This castle was erected by the Knights of Rhodes in 1404 AD, partly from the ruins of the mausoleum. Lord Redcliffe, who explored the ruins in 1846, sent many of the sculptured slabs from the castle to the British Museum where they may now be seen. Sir C. Newton conducted excavations there in 1857–88, adding other sculptures to the col-
lection in the British Museum. He discovered the foundation of the Ionic temple of Aphrodite, and the greement of the foundation of the mausoleum which modern Turkish houses had been built. He also opened several tombs which were outside the ancient city. The city walls, built by Maussollos about 360 BC, and defining the borders of the an-
cient city, are still preserved; but the ancient har-
bor which was protected by a mole, has now dis-
appeared. The ruins may best be reached by boat from the island of Cos.

E. J. BANKS

HALLEL, ha-lâ’l, ha-l’l: In the fifth book of the Psalms (107–50) there are several groups of Hallelujah Psalms: 104–6; 111–13; 116–17; 135; 146–50. In

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the worship of the synagogue Pss 135-136 and 146-50 were used in the daily morning service. Pss 113-18 were called the "Egypt Hallel," and were sung at the Passover festivities. In Pss 113 and 114 (according to the school of Shammai only) Ps 113 were sung before the feast, and Pss 115-18 after drinking the last cup. The song used by Our Lord and the disciples on the night of the betrayal (Mt 26 30), just before the departure for the Mount of Olives, probably included Pss 116-18.

John Richard Sampey

Halleljah, hal-le-lö'ya (חַלְלָיָ֑ה), hal-lö-yah, "praise ye Jeh;" ἀλληλουιά, alleluia): The word is not a compound, like many of the Heb words which are composed of the abbreviated form of "Jehovah" and some other word, but has become a compound word in the Gr and other languages. Even if the Jews perhaps had become accustomed to use it as a compound, it is never written as such in the text. In some Ps. H. is an integral part of the song (Ps 133 5), while in others it simply serves as a liturgical interjection found either at the beginning (Ps 111) or at the close (Ps 104) of the psalm or both (Ps 66). The H. Ps are found in three groups, 104-106 113-115 110-50. In the first group H. is found at the close of the psalm as a lit. interjection (106 1 is an integral part of the psalm). In the second group H. is found at the beginning (113 9 is an integral part of the psalm dependent on the adj. "h61-ed") In the third group H. is found both at the close and at the beginning of the psalms. In all other cases (Pss 115, 116, 117) H. seems to be an integral part of the psalms. These three groups were probably taken from the creation of psalms like the group of Ps 130-34. In the NT H. is found as part of the song of the heavenly host (Rev 19 1). The word is preserved as a liturgical interjection by the Christian church generally.

A. L. Brehmich

Hallohes, ha-lö-thes (חַלְלֹ֑הַס), ha-lethes, "the whisperer," "the slanderer"): A post-exilic chief whose son Shallum assisted in repairing the walls of Jerusalem (Neh 3 12, AV "Hallohes"). He was also one of the leaders who signed the national covenant (24 Deh 25).

Hallo, hal'oh, HAWLOWED, hal'od, hal'od-ed "to render or treat as holy," AS hlyqan, from hdyq, "holy"): It translates several forms of כָּדָשׁ, kôdash, "set apart," "devote," "consecrate," frequently rendered in AV, RV, ARV "consecrate," "dedicate," "holy," and esp. "sanctify." "Closely synonymous, "hallow" perhaps containing more of the thought of reverence, sacredness, holiness. It embraces the idea of marked separateness. It is applied to persons, as the priest (Lev 22 23); to places or buildings as the midst of the camp (Lev 16 32); to God (K 8 64; P 16 9; Ez 43 3); to things, like the portion of the sacrifice set apart for the priests (Nu 18 8); to times and seasons, as the Sabbath (Jer 17 19; Ez 20); and the Jubilee year (Lev 25 10); to God Himself (Lev 20 24). Its underlying idea of the separateness of holy nature or holy use works out into several often overlapping senses: (1) To set apart, dedicate, offer, reserve, for the worship or service of God: Ex 28 38, "The holy things, which the children of Israel shall make all their gifts;" also Lev 22 3; Nu 18 29; Ez 3 8; Jer 12 4, "All the money of the hallowed things" (AV "dedicated"); (2) To make holy, by selecting, setting apart, claiming, or acknowledging as His own: Gen 2 3, "God blessed the seventh day, and hallowed it" (AV "sanctified"); but Ex 20 11 (AV, ERV, ARV), "hallowed." So of the temple (1 K 9 7); of the firstborn, spared in Egypt (Nu 3 13). (3) To dedicate or consecrate by formal ceremonial, with the accompanying idea of cleansing from sin and uncleanness: 20, "This is the thing that thou shalt do unto them [Aaron and his sons] to hallow them, to minister unto me in the priest's office."

The whole chapter is devoted to the elaborate ceremonial, consisting of ablutions, endowment in priestly robe and paraphernalia, anointing with oil, the offering of a bullock for a sin offering and of a ram, the placing of the blood of another ram upon the right ear, right thumb, right great toe of each, the wave offering, the anointing of the holy garments, and the eating of the consecrated food, all this lasting seven days, and then repeated annually. In the completeness with which they were set apart, the deep necessity of purification, and the solemnity and sacredness of the office. The tabernacle and its furniture were similarly "hallowed" by a simpler ceremony, using the anointing oil; (4) To render formally fit for religious service, worship, or use: Lev 16 10, "Hallow it [the altar with the sprinkled blood] from the uncleannesses of the children of Israel;" Nu 2 8 11, "The Lord shall... make atonement for him, for that he sinned by reason of the dead, and shall hallow his head that same day." (5) To hold sacred, reverence, keep holy: Jer 17 22, "But hallow ye the Sabbath day," by keeping it distinct and separate, esp. (Jer 17 22) by refraining from unnecessary work, from "burring" it, or traffic (Neh 13 16). See Ex 20 8—11 (the Sabbath Commandment). (6) To revere, hold in awe, and reverence as holy and "separated from sinners" in majesty, power, sacredness: Lev 22 3, "Ye shall not profane my holy name; but I will hallow among the children of Israel." Kôdash is elsewhere tԻ "sanctify" in this connection, meaning "to be manifested in awe-producing majesty, power, or grace;" and Ex 38 28, "sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am Jeh;" cf Ex 28 22 23, etc.

In the NT "hallow" occurs only in the "Lord's Prayer," through rendering ἅγια,

Philip Wendell Cranwell

Halt, hölt (חָלְּתָ), ḫol'; to limp; ἑλικός, čelobís, "lame," "crippled"): ARV in Gen 32 31 prefers "limped"; in Mic 4 6 7, Zeph 3 19, "is [or was] lame;" in Lk 14 21, ARV and ERV have "lame." In Ex 1 K 18 12 a different text of the text, in a different verbal form, is given: "How long halt ye between two opinions?" ARV renders, "How long go ye limping between the two sides?"

Ham, ham (חַם), hám; Xàu, Chdm):

The youngest son of Noah, from whom sprang the western and southwestern nations known to the Hebrews. His name first occurs in Gen 5 32, where, as in 11 19 elsewhere, it occupies the second place.

Youngest Son of Noah

In Gen 9 18 Ham is described as "the father of Canaan," to prepare the reader for vs 23—27, where Noah, cursing Ham for having told Shem and Japheth of his nakedness, refers to him as Canaan. On ac-
count of this, it has been suggested that “Canaan” stood originally in all the passages where the three brethren appear, and that it was later changed to “Ham,” except in the verses containing the curse. It seems more likely, however, that the name “Canaan” is inserted prophetically, as Noah would not desire to curse his son, but only one branch of that son’s descendants, who were later the principal adversaries of the Hebrews.

The name given, in Ps 105 23 27; 106 22 (cf 78 51), to Egypt as a descendant of Ham, son of Noah. As Shem means “dusky,” or the like, and Japheth “fair,” it has been supposed that Ham meant, as is not improbable, “black.” This is supported by the evidence of Heb and Arab, in which the word hāmān means “to be hot” and “to be black,” the latter signification being derived from the former. That Ham is connected with the native name of Egypt, Kem, or, in full pā tā en Kem, “the land of Egypt,” in Bashmurian Captive Khem, is unlikely, as this form is probably of a much later date than the composition of Gen, and, moreover, as the Arab shows, the guttural is not a true kh, but the hard breathing h, which are both represented by the Heb hēth.

Of the nationalities regarded as belonging to Ham, none can be described as really black. First on the list, as being the darkest, is Cush or Ethiopia (Gen 10 6), after which comes Mṣṣṣṣyam, or Egypt, according to Japheth, language—bothered by the Sabaeans, Halifah (Yemen), and Sheba, whose queen visited Solomon. Professor Sayce, moreover, has pointed out that ʿAḥor is the original home of the Phoenicians, who spoke a Sem language.

The sons of Ham are mentioned as having been the home of the Phoenicians, who spoke a Sem language. Professor F. L. Griffith has pointed out that the Egypt Priapic god of Panopolis (ʿAḥhrm, sometimes called Menu, but also apparently known as Khem, may have been identified with the ancestor of the Hamitic race—he was worshipped from the coast of the Red Sea to Coptos, and must have been well known to Egypt’s eastern neighbors. He regards the characteristics of Menu as being in accord with the shameseness of Ham as recorded in Gen 9 20 ff. See Japheth; Shem; Table of Nations.

Hammom (ḥāmān, ħāmān, Hammon):

1. A place E. of the Jordan named between Ashereth-karnaim and Shaveh-kirjathaim, in which Chedorlaomer smote the Zu-zim (Gen 14 5). No mention is made of its inhabiting Amorites. It is read hāhām, “with them,” instead of bḥām, “in them.” Some have thought that “Ham” may be a corruption from “Ammon”; or that it may be the ancient name of Rabbath-ammon itself.

2. A poetical appellation of Egypt: “the land of Ham” (Ps 105 23, etc) is the land of Jacob’s journeying, i.e. Egypt, and the land of Ham (Ps 78 51) are the dwelling of the Egyptians. It may be derived from the native name of Egypt, Kēm, or Khēm. See Mērez; Shēm. W. Ewing

HAMAN, ḫāˈman [حرفان], hāmān; Ṭaˈav, ḫamān): A Persian noble and vizier of the empire under Xerxes. He was the enemy of Mordecai, the cousin of Esther. Mordecai, being a Jew, was unable to protrude himself before the great official and to render him his acknowledgment which was due to him in accordance with Pers custom. Haman’s wrath was so inflamed that one man’s life seemed too mean a sacrifice, and he resolved that Mordecai’s nation should perish with him. This was the cause of Haman’s downfall and death. A ridiculous notion, which, though widely accepted, has no better foundation than a rabbinic suggestion or guess, represents him as a descendant of Agag, the king of Amalek, who was slain by Samuel. But the language of Scripture (1 S 15 32) indicates that when Agag fell, he was the last of his house. Besides, why should his descendants, if any existed, be called Agagites and not Amalekites? Saul’s posterity are in no case termed Saulites, but Benjaminites or Lakeites. He has been swept away by recent discovery. Agag was a territory adjacent to that of Media. In an inscription found at Khorsabad, Sargon, the father of Sennacherib, says: “Thirty-four districts of Media I conquered; I added this and the domain of Assyria: I imposed upon them an annual tribute of horses. The country of Agaz [Agag] . . . . I ravaged, I wasted, I burned.” It may be added that the name of Haman is not Heb, neither is that of Ham. Dr. Oppert, in his “History of the Middle East,” writes M. Oppert, the distinguished Assyriologist, “as well as that of his father, belongs to the Medo-Persian.”

JOHN UHRATH

HAMATH, ḫāˈmath [حرفاث], hāmāth; ḫūˈā, ḫēˈmat, ḫiˈā, ḫamāth; Swote also has ḫemāth):

The word signifies a defence or citadel, and such designation was very suitable for this chief royal city of the Hittites, situated between their northern and southern provinces, as it was situated on a gigantic mound beside the Orontes. In Am 6 2 it is named Great Hamath, but not necessarily to distinguish it from other places of the same name. The Hamathite is mentioned in Gen 10 18 among the sons of Japheth, but not in any other place, and as the population, as the personal names testify, seems to have been for the most part Sem. The ideal boundary of Israel reached the territory, but not the city of Hamath (Nu 34 8; Josh 13 5; Ezek 13 21). David entered into friendly relations with Toi, its king (2 S 8 9 ff), and Solomon erected store cities in the land of Hamath (2 Ch 8 4). In the days of Ahab we meet with it on the eumorphic inscriptions, under the name mat hamat, and its king Irhuleni was a party to the alliance of the Hittites with Ben-hadad of Damascus and Ahab of Israel against Shalmaneser II; but this was broken up by the battle of Qarqar in 854 BC, and Hamath became subject to Assyria. Jeroboam II attacked, partially destroyed, and held it for a short time (2 K 14 28; Am 6 2). In 730 BC, its king Eini-lu paid tribute to Tiglath-pileser, but he divided its lands among his generals, and transported 1,228 families of its inhabitants. In 720 BC, Sargon “rooted out the land of Hamath and the skin of Tibi-idi [or Jaub-idi] its king, like wool,” and colonized the country with 4,300 Assyrians, among whom was Deloecs the Mede. A few
years later Sennacherib also claims to have taken it (2 K 18:34; 19:13; 1 Ch 36:19; 57:13). In Isa 11, mention is made of Israel's captivity at Hamath, and Hamathites were among the colonists settled in Samaria (2 K 17:24) by Esarhaddon in 675 BC. Their special object of worship was Ashima, which, notwithstanding various conjectures, has not been identified.

The Hamathite country is mentioned in 1 Mac 12:25 in connection with the movements of Demetrius and Jonathan. The Seleucidae renamed it Epiphanea (Jos, Ant, 1, vi, History 2), and by this name it was known to the Greeks and the Romans, even appearing as Paphunya in Midr. Br Rab ch 37. Locally, however, the ancient name never disappeared, and since the Moslem conquest it has been known as Hama. Saladin's family ruled it for a century and a half, and after the death of Abul-Fida in 1331 it sank into decay.

The position of Hama in a fruitful plain to the E. of the Nussairiyeh Mountains, on the most frequented highway between Mesopotamia and Egypt, and on the new railway which gives it a new importance, is a singular significance, and it is once more rising in importance. The modern town is built in four quarters around the ancient citadel mound, and it has a population of about 80,000. It is now noted for its gigantic irrigating wheels. Here, too, the Hittite inscriptions were first found and designated Hamathite.

In connection with the northern boundary of Israel, "the entering in of Hamath" is frequently mentioned (Nu 13:21; 1 K 8:65).

4. Entering etc. ARV "entrance!". It has been in of sought in the Orontes valley, between Hamath Antioch and Seleucia, and also at Wady Naher el-Bardil, leading down from Homs to the Mediterranean to the N. of Tripoli. But from the point of view of Pal. it must mean some part of the great valley of Coele-Syria (Biqa'a). It seems that instead of translating, we should read here a place-name—"Libo of Hamath"—and the presence of the ancient site of Libo. Leboub, 14 miles N.N.E. of Baalbek, at the head-waters of the Orontes, commanding the strategic point where the plain broadens out to the N. and S., confirms us in this conjecture.

W. M. CHRISTIE

HAMATH-ZOBAH, hā'math-zō'ba (תֵּבַע, hāmelekh, "hot spring"): (1) "The father of the house of Rechab" (1 Ch 2:55). (2) One of the fenced cities of Naphtali, named with Zer, Rakkahat and Chinnereth (Josh 19:38).

HAMATH, ham'ath (הָמהָת, hammath, "hot spring"): (1) "The father of the house of Rechab" (1 Ch 2:55).

This is repeated by the modern el-Hammām, nearly 2 miles S. of Tiberias. It was, of course, much nearer the ancient Tiberias, which lay S. of the present city. The hot baths here, "useful for healing," in the time of Jos, have maintained their reputation. In recent years, indeed, there has been a marked increase in the number of sick persons from all parts who visit the baths. The waters are esteemed specially valuable for rheumatism and skin troubles. In the large public bath the water has a temperature of over 140° Fahr. Parts of the ancient fortification still cling to the mountain side above the baths; and the remains of an aqueduct which brought fresh water from sources in the S.W. may be traced along the face of the slopes. Hammath is identical with Hammon (1 Ch 6:76); and probably also with Hammoth-dor (Josh 21:32).

W. EWING

HAMMEAH, ha-m′ē-ah, ha-m′ē-a, the TOWER OF (צֵבָע, zamah'ah; נֶמֶר, nemer, "useful"): The father of Hama (Est 3:1). He is generally termed the "Agagite": the name is Pers etymology, signifying "given by the moon."

HAMMELECH, ha-m′ē-lēk (צֵבָע, zamah'elēk), "the king": Wrongly tr as a proper name in AV. It should be rendered "the king," as in ARV (Jer 36:28; 38:6).

HAMMER, ham′er: The Heb נֵפֶשׁ, madkebhebeth, occurs in Jgs 4:21, where it refers to the mallet (probably wooden) used to drive tent-pins into the ground. The same word occurs in 1 K 6:7; Isa 44:12; Jer 10:4 as applied to a workman's hammer. נָפָטָשׁ, paffesh (or Arab. jafš), occurs in Isa 41:7; Jer 22:29; 50:23. It was probably a blacksmith's hammer or heavy hammer used for breaking rock. There is doubt about the rendering of Jgs 5:26, where the word, נַפָטָשׁ, hamedOTH, occurs. From the context, the instrument mentioned was probably not a hammer. In Ps 74:6, נָפָטָשׁ, klephah, is better tr as "axes," not "hammers." See TOOLS.

JAMES A. PATCH

HAMMIPHKAD, ha-mi′fkad, GATE OF (צֵבָע, zamah'ikād, "shār ha-mi-phkād, "Gate of the Muster"): One of the gates of Jerus (Neh 3:31) not mentioned elsewhere; probably situated near the N.E. corner of the Temple area.

HAMMOLCHETH, ha-mol′ē-keth (צֵבָע, zamah'oleketh, "the queen"); LXX Μάλακης, Malacheth; AV Hammolcheth): The daughter of Machir and sister of Gilead (1 Ch 7:18).

HAMMON, ham′on (גָּלֶם, hammon, "glowing"): (1) A place on the seaward frontier of Asher, named with Rehob and Kanah (Josh 19:28), to be sought, therefore, not far from Tyre. The most probable identification so far suggested is with Lemm'el'ad, "mother of the column" (or 'Awânîm, "columns"), at the mouth of Wady Hamil, on the shore, about 10 miles S. of Tyre. An inscription found by Renan shows that the place was
associated with the worship of Ba'al Hammâni (CIS, I, 8).

(2) A city in Naphthali, given to the Gershonite Levites (1 Ch 6:76). It is identical with Hammath (Josh 19:35), and probably also with Hammath-dor (Josh 21:92).

W. Ewing

HAMMOTH-DOR, ham-oth-dö'r (נְבָה דֶּרֶךְ), hasmôth dô'r; Egyptian Emathôdrôr, as several corrupt forms); A fenced, Levitical city of Naphthali (Josh 19:36; 21:32); also named Hammon (1 Ch 6:61 Heb.). Probably the Hammata of the Karnack lists, and the hamamat of WAI, I, 53; certainly the Emmaus of Jos, Ant., XVIII, ii, 3; BJ, IV, i, 3; Hamata of Eredûhîn v. 5; Mughâlah II, and the modern el-Hammâmâ, 14 miles S. of Tiberias. The name signifies "hot springs," and these, 4 in number, still exist. They have a temperature of 144° F., are salt and bitter in taste and sulphurous in smell. Considered inviolable for rheumatism, they are crowded in June as a health resort. This health-giving reputation is of ancient date. It is mentioned in Jos, BJ, IV, i, 3; and a coin of Tiberias of the reign of Trajan depicts Hygeia sitting on a rock beside the springs, feeding the serpent of Aesculapius. Being used for pleasure also, they were submitted to the Jews on the Sabbath, whereas they had been used only medicinally, they would have been forbidden (Talm Bab, Shab 109a; cf. Mt 12:10).

W. M. Christie

HAMMUEL, ham't-el (הַמָּעָל), hammâ'el, "ravir of God"): A son of Mishma, a Simeonite, of the family of Shaul (1 Ch 4:26).

Hammurâbi, hammûrâbî; 1. Etymology of his name, with reference to Amraphel. His Dynasty.
2. The years following his accession.
4. The Capture of Rim-Sin.
5. Various Works, and an expedition to Mesopotamia.
6. His final years.
7. No record of his expedition to Palestine.
8. The period when it may have taken place.
9. Hammurâbi's greatness as a S. J. By

The name of the celebrated warrior, builder and lawgiver, who ruled over Babylonia about 2000 BC.

In accordance with the suggestion of the late Professor E. Schrader, he is almost universally identified with the ancient ruler, of Gen. 14:1, etc. (q.v.). Hammurâbi was apparently not, with reference to Bab origin, the so-called "Dynasty of Babylon," to which he belonged, having probably come from the W. dynasty.

The commonest form of the name is as above, but Hamûmâ(ò)-ra'bi (with ministration) is also found. The reading with initial ū in the second element is confirmed by the Bab rendering of the name as Kini'ta-rapâshû, "my family is widespread," or the like, showing that ra'bi was regarded as coming from ra'ôh, "to be great." A late letter-tablet, however (see PSBAB, May, 1901, p. 91), gives the form Ammûrâpi, showing that the initial is not really ū, and that the ū of the second element had changed to p (of Tiglath-pil-eser for Tukulti-abîl-éar, etc.). Amraphel (for Ammârâpah, Ammâbel, Amârah) would therefore seem to be due to Assyrian influence, but the final ū is difficult to explain. Professor F. Hommel has pointed out that the Bab rendering, "my family is widespread," is simply due to the scribes, the first element being the name of the Arab. deity 'Am, making 'Ammu-ra'bi, "Am is great." Admitting this, it would seem to be certain that Hammurâbi's dynasty was that designated Arabian by Berosus. Its founder was apparently Summû-râbi, and Hammurâbi was the fifth in descent from him. Hammurâbi's father, Sin-muballit, and his grandfather, Ablî-Sin, are the only rulers of the dynasty which have Bab names, all the others being apparently Arabic.

Concerning Hammurâbi's early life nothing is recorded, but as he reigned at least 43 years, he must have been young when he came to the throne. His accession was apparently marked by some improvement in the administration, the latter wherein, as Eliezer's Lists, says he "established righteousness." After this, the earlier years of his reign were devoted to such peaceful pursuits as constructing the shrines and images of the gods, and in his 6th year he built the wall of the city of Lâz. In his 7th year he took Urug (Erech) and Isin—two of the principal cities of Babylonia, implying that the Dynasty of Babylon had not held sway in all the states.

While interesting himself in all the important work of digging canals, he found time to turn his attention to the land of Yamâbûlu, and in his 10th he possibly conquered, or received the homage of, the city of Pious Maiga or Malga. Next year the city of Rim-Sin. Inauguration of Iskur, and also, seemingly, a place called Salûbû. The inauguration of Image the throne of Zer-pa'nituâ, and the setting up, seemingly, of some kind of royal monument, followed, and was succeeded by other religious duties—indeed, work of this nature would seem to have occupied him every year until his 21st, when he built the fortress or the fortification of the city Bânû. His 22nd year is described as that of his own image as king of righteousness; and the question naturally arises, whether this was the date when he erected the great stele found at Susa in Elam, inscribed with his Code of Laws, which is now in the Louvre. Next year he seems to have fortified the city of Sippur, where, it is supposed, this monument was originally erected.

Pious works again occupied him until his 30th year, when the army of Elam is referred to, possibly invading warlike Elamites who had paved the way for the great campaign of his 31st year, when, "with the help of Enûma, Anu and Enûl," he captured Yamâbûlu and King Rim-Sin, the well-known ruler of the S. By.
In his 33rd year he destroyed the army of Aznûna or Esânunak.

After these victories, Hammurâbi would seem to have been at peace, and in his 33d year he dug the canal Hammurâbi-nuhañi-û朝, "Hammurâbi the abundance of the people," bringing to the fields of his subjects fertility, "according to the wish of Enûla. The restoration of the great temple at Erech came next, and was followed by the erection of a fortress, "built on a mountain rock like a mound on the banks of the Tigris. He also built the fortification of Rabûk on the bank of the Tigris, implying preparations for hostilities, and it was possibly on account of this that the next year he made supplication to Tasmfitû, the house of Nebû. The year following (his 37th), "by the command of the gods," Enûla's fortifications of Maur and Malka were destroyed, after which the country enjoyed a twelve-month of peace. In all probability, however, this was to prepare for the expedition of his 39th year, when he subjugated Turâkû, Ragmû and Subartû, a part of Mesopotamia. The length of this year-
date implies that the expedition was regarded as being of importance. Untroubled by foreign affairs, the chief work of Hammurabi during his 40th year was the digging of the canal Tislit-Enilla, at Sippar.

6. His following this up by the restoration of the temple E-nure-ur-sag and a splendid temple-tower dedicated to Zagaga and Istar. The defences of his country were apparently his last thought, for his 43rd year, which seemingly terminated his reign and his life, was devoted to strengthening the fortifications of Sippar, a work recorded at greater length in several cylinder-inscriptions found on the site.

Unfortunately none of the documents referring to his reign makes mention of his attack, in company with the armies of Chedorlaomer, Tidal and Arioch, upon the rebellions of Sodom and Gomorrah. This naturally throws doubt on the identification of Hammurabi with the Amraphel of Gen 14:1-15. It must be remembered, however, that we do not possess a complete history either of his life or his rule. That he was a contemporary of Arioch seems undoubted, and if this be the case, Chedorlaomer and his contemporaries were too. Various reasons might be adduced for the absence of references to the campaign in question—his pride may have precluded him from having a year named after an expedition—no matter how satisfactory it may have been—carried out for another power—his saviour; or the allied armies may have suffered so severely from attacks similar to that delivered by Abraham, that the campaign became an altogether unsuitable one to date by.

If Eri-Aku were, as Thureau-Dangin has suggested, the brother of Rim-Sin, king of Larsa (Elasar), he must have preceded him on the throne, and, in that case, the expedition against Marduk in the 30th year, when he claims to have defeated Rim-Sin. As Place the date of Rim-Sin’s accession is doubtful, the date of Eri-Aku’s (Arioch’s) death is equally so, but it possibly took place about 5 years before Rim-Sin’s defeat. The expedition undertaken must therefore have been undertaken during the first 25 years of Hammurabi’s reign. As Amraphel is called king of Shinar (Babylon), the period preceding Hammurabi’s accession ought probably to be excluded.

Of all the kings of early Babylonia so far known, Hammurabi would seem to have been one of the greatest, and the country made good progress under his rule. His conquests with Elam suggest that Babylonia had become strong enough to resist that warlike state, and his title of addu or “father” of Martu (= Amuru, the Amorites) and of Yamutbālǔ on the E. implies not only that he maintained the country’s influence, but also that, during his reign, it was no longer subject to Elam. Rim-Sin’s claim to the state of Larsa, however, were not conquered until the time of Samsu-iluna, Hammurabi’s son. It is noteworthy that his Code of Laws (see above) not only determined legal rights and responsibilities, but fixed the rates of wages, thus obviating many difficulties.

See Amraphel; Arioch; Chedorlaomer; Tidal, etc.

T. G. PINCHES

Hammurabi, the Code, kôd. OF:

I. Historical
1. Discovery of the Code
2. Editions of the Code
3. Description of the Stone
4. History of the Stone
5. Origin and Later History of the Code

II. Contents of the Code
1. The Principles of Legal Process
2. Theft, Burglary, Robbery
3. Laws concerning Vassalage
4. Immovable
5. Trees and Agent
6. Taverns
7. Deposits
8. Family
9. Concerning Wounding, etc.
10. Building of Houses and Ships
11. Hiring in General, etc.

III. The Significance of the Code
1. Hammurabi and Moses
2. The Code and Other Legal Systems

Literature
1. Historical.—When Professor Meissner published, in 1898, some fragments of cuneiform tablets from the library of the Assyrian king Ashurbanipal (686-628 BC), he also then suggested that the Code parts of a copy of an Old Book of Law from the time of the so-called First Babylon Dynasty, one of the kings of which was Hammurabi (more exactly Hammurapi, c 2100 BC). A few years later this suggestion was further established. In December, 1901, and January, 1902, a French expedition under the leadership of M. J. de Morgan, the chief aim of which was the exploration of the old royal city Susa, found there a diorite stone, 2.25 m. high and almost 1 m. in circumference. This stone had a relief (see below) and 44 columns of ancient Bab cuneiform writing graven upon it. Professor V. Scheil, O.F., the Assyriological member of the expedition, recognized that this stele contains the collection of laws of King Hammurabi, and published this characteristic discovery as early as 1902 in the official report of the expedition: Délégation en Perse (Tome IV, Paris).

At the same time Scheil gave the first tr. of the text. Since then the text has several times been published, tr. and commented upon; of


The stone has the form of a column the cross-section of which is approximately an ellipse. The upper part of the face has a relief (see illustration). We see the king in supplicating attitude standing before the sun-god who sits upon a throne and is characterized by sun rays which stream out from his shoulders. As the king traced back the derivation of the Code to an inspiration of this god, we may suppose that the relief represents the moment when the king received the oracles from the mouth of the god. Lower on the face of the stone are 16 columns of text, which read from top to bottom; 7 other columns were erased some time later than Hammurabi in order to make room for a new inscription. The reverse side contains 28 columns of text.

The stone was set up by the king, toward the end of his reign of 43 years, in the temple Esagila at Babylon, the capital of his dominion (c 2100 BC). It was probably stolen from there by the Elamite
king Shutruk-Nakhunte, in the 12th cent. BC, at the time of the plundering of Babylon, and set up as a trophy of war in the Elamite capital of Susa. The same king had, it would appear, the 7 columns from the face side of the stele erased in order to engrave there an account of his own deeds, but through some unknown circumstance this latter was not accomplished. After the discovery of the stele it was brought to Paris where it now forms one of the most important possessions of the Louvre.

Marduk the god of Babylon was elected king of the gods, Hammurabi was predestined by the gods "to cause justice to radiate over the land, to surrender sinners and evildoers to destruction, and to take care that the king shall not run away with the Law." Hammurabi's Code is, indeed, conceived from this standpoint.

Farther on, the king lauds his services to the principal cities of Babylonia, their temples and cults. He appears as a true server of the gods, as a protector of his people and a gracious prince to those who at first would not acknowledge his supremacy. To be sure, this introduction is not entirely free from presumption; for the king describes himself as "god of the kings" and "sun-god of Babylon"! The hopes of a Saviour, which heathen antiquity also knew, he regards as realized in his own person.

The Code itself may be divided into 12 divisions. It manifests, in no way, a very definite logical system; the sequence is often interrupted, and one recognizes that it is not so much a systematic and exhaustive work as a collection of the legal stand-ards accumulated in the course of time. Much that we would expect to find in a Code is not even mentioned.

The first five paragraphs treat of some principles of legal process. In the first place false accusation is considered. The unprovable charge of surgery is dealt with in an especially interesting manner (§ 2). The accused, in this case has to submit to an ordeal at the hands of the River-god; nevertheless nothing is said concerning the details of this ordeal. If he is convicted by the god as guilty, the accuser receives his property, in the opposite case, the accuser is condemned to death and the accused receives his house. The law also proceeds rigorously against false witnesses: in a process in which life is at stake, conscious perjury is punished with death (§ 3). Finally the king strives also for an uncorrupt body of judges; a judge who has not carried out the judgment of the court correctly has not only to pay twelve times the sum at issue, but he is also dismissed with disgrace from his office.

The next sections (§§ 6-25) occupy themselves with serious theft, burglary, robbery and other crimes of a like nature. Theft from palace or temple, or the receiving and concealing of stolen goods, is punished with death or a heavy fine according to the nature of what is stolen (§§ 6, 8). As it was a custom in Babylonia to effect every purchase in the presence of witnesses or with a written deed of sale, one understands the regulation that, in certain cases in which witnesses were not forthcoming, or a deed could not be shown, theft was assumed: the guilty person suffered death (§ 7). A careful procedure is prescribed for the case in which lost goods are found in the hands of another: he who, in the investigation, cannot prove his legitimate right, suffers death, just as a deceiver who tries to enrich himself through making a false accusation (§§ 8 ff). Kidnapping of a free child or carrying away and concealing a slave from the palace is punished with death (§§ 14 ff). As slavery had the greatest economic significance in Babylonia, detailed regulations concerning the seizing of runaway slaves and similar matters were given (§§ 17 ff). Burglary, as also robbery, is punished with death (§§ 21 ff). If a robber is not caught, the persons or corporations responsible for the safety of the land had to make compensation (§§ 22 ff). Whoever attempts to enrich himself from a building in conflagration, or from a burnt house grown into, is also punished.

The next paragraphs (§§ 26-41) cover vassalage, particularly in reference to rights and duties of a
military kind, concerning which we are not yet quite clear. Here also Hammurabi’s care for those
who 
3. Laws concerning Vassalage and duties. The crown had, in
every case, authority in reference to estates in fee which a vassal could not sell, exchange or transmit
to his wife or daughters (§§ 36 ff, 41); as a rule the
sons took over the estates after the death of the father together with the accompanying rights and
duties. The same was the case if, in the service of the king, the father had been lost sight of (§§ 28 f).
The estates in fee of what we may call “lay-priestesses” (concerning whom we shall have to speak
later) take a special position (§ 40).

not the means to do this could be sold with his
family into slavery (§§ 58 ff). Special regulations
protect the landowner from unlicensed grazing on
his fields of crops (§§ 57 f).
The regulations concerning horticulture (§§ 59–
60) are similar; here also the relation of the prop-
rietor to the gardener who had to plant or to cul-
tivate the garden is carefully considered; the same
is true with respect to the business liabilities of the
owner. These regulations concerning horticulture
are not entirely preserved upon the stele, but,
through the above-mentioned duplicates, we can
restore them completely.

Our knowledge concerning the legal relations
between house-owners and tenants (§§ 67 ff) is less,
because the parts dealing with these on the stele are
entirely lost and can only be partially restored from

A longer section (§§ 41 ff) is given to immovables
(field, garden, house) for the economic life of the
ancient Babylonians depended first of
all upon the cultivation of grain and date-palms; the legal relations of the
land tenants are exactly explained
(§§ 42 ff): neglect of his work does not liberate the
tenant from his duties to his overlord. On the
other hand, in cases of losses through the weather,
he is so far released from his duties that of the rent
not yet paid he has to pay only an amount corre-
sponding to the quantity of the product of his
tenancy (§§ 45 f). Also the landowner with liabil-
ties, who suffers through failure of crops and
inundation, enjoys far-reaching protection (§ 48),
and his business relations generally are adequately
regulated (§§ 49 ff). As the regular irrigation of
the fields was the chief condition for profitable hus-
bandry in a land lacking rain, strong laws are made
in reference to this: damage resulting from neglect
has to be compensated for; indeed, whoever had
duplicates. Reference is once more made to vassal-
age (§ 71). The relations between neighbors are also
regulated, but we cannot ascertain how in detail
(§§ 72 ff). Concerning the precise rights of tenants
and landlords we are also but slightly informed (§ 78).

On account of the gaps, we are not able to deter-
mine how far the regulations concerning immov-
able extended. In the gaps there seem to have
been still other laws concerning business liabilities.
The number of missing paragraphs can only ap-
proximately be determined, so that our further
enumeration of the paragraphs cannot be regarded
as absolutely correct.

The text begins again with the treatment of the legal relations between the trader and his agents
(§§ 100–107); these agents are a kind

5. Trader of officials for the trader whose business
and Agent they look after. While the Code dis-
cusses their responsibilities and duties
to their masters, it also protects them from unjust
and deceitful ones.
The taverns of Babylonia (§§ 105–11) seem very often to have been the resort of criminals. As a rule they were in the hands of profiteers who were responsible for what took place on their premises (§ 109).

6. Taverns were sometimes made subject to the same regulations as taverns outside the city proper (§ 110).

Priestesses were forbidden to visit these houses under penalty of being burned (§ 110). The next division (§§ 112–26) deals esp. with deposits, although some of its regulations apply indirectly therewith connected. De- posit-seepers are to be punished (§ 112). The debtor is protected from violent encroachments of the creditor (§ 113). Detailed regulations are given concerning imprisonment for debt (§§ 114 ff.). The creditor must guard himself from mistreating a person imprisoned for debt, in his house; if a child of the debtor dies through the fault of the creditor, the jis talionis is resorted to: a child of the creditor is killed (§ 116). The members of a family imprisoned for debt have to be released after three years (§ 117). If anyone desires to give something to another to be saved for him, he must do it in the presence of witnesses or draw up a statement of the transaction; otherwise later claims cannot be substantiated (§§ 122 ff.).

Whoever accepts the objects is responsible for them (§ 125), but is also protected from unjustified claims of his client (§ 126).

The house occupied with the rights of the family are very extensive (§§ 127–56). Matrimonial rights rest upon a contract (§ 128).

7. Family and preserves the persistent fidelity of the wife (§§ 129 ff.), while the husband is not bound in this respect to any kind. An unfaithful wife may be thrown into the water, but the partner of her sin may also, under certain circumstances, suffer the penalty of death. Long unpreventable absence of the husband justifies the wife to marry again only when she lacks the means of support (§§ 133 ff.). On the part of the husband, there are no hindrances to divorce, so long as he settles any matters with his wife concerning her property, provides for the upbringing of the children and, in certain cases, gives a divorce-sum as compensation (§§ 137 ff.). Disorderly conduct of the wife is sufficient for the annulling of the marriage; in this case the husband may reduce the wife to the state of a slave (§ 141). The wife may only annul the marriage if her husband neglects his duties toward her (§ 142). If a wife desires the annulment of the marriage for any other reason, she is drowned (§ 143).

As a rule polygamy is not allowed. If a barren wife gives birth to a husband a slave girl who bears children to him, then he may not marry another wife (§ 144); otherwise he might do so (§ 145). The slave given to the husband is bound to show due deference to her mistress; if she does not do this she loses her privileged position, but she may not be sold if she has borne a child to the husband (§§ 146 ff.). Incurable disease of the wife is a ground for the marriage of another wife (§§ 148 ff.).

Gifts of the husband to the wife may not be touched by the children at the death of the husband, but nevertheless property has to remain in the family (§ 150). Debt contracted before the marriage by one side or the other are not binding for the other, if an agreement has been made to that effect (§ 151 f.).

Rigid laws are made against abuses in sexual life. The wife who kills her husband for the sake of a lover is impaled upon a stake (§ 163). Incest is punished, according to the circumstances, with exile or death (§ 164).

9. Concerning Wounding, usually accepted money instead (§§ etc 106 ff.). A box on the ears inflicted by a free man upon a free man cost the former 60 shekels (§ 203); in the case of one half-free, 10 shekels (§ 204); but if a slave so strikes a free man, his ear is to be cut off (§ 205). Unintentional wounding of the body, which proves to be fatal, is covered by a fine (§ 207 f.). Anyone who strikes a pregnant free woman, so as to cause a miscarriage and thereby the death of the child, is punished by having his daughter killed (§ 210); in the case of a half-free woman or a slave, a money compensation was sufficient (§§ 212 ff.).
1. **Hammurabi and Moses**

Hammurabi was not only king of Babylonia but also of Amurru ("land of the Amorites"), called later Pal and Western Syria. As his successors also retained the domain over Amurru, it is quite possible that, for a considerable time, the laws of Hammurabi were in force here also, even if perhaps in a modified form. In the time of Abraham, for example, one may consider the narratives of Sarah and Hagar (Gen 16:1ff.), and Rachel and Bilhal (Gen 30:1ff.), which show the same juridical principles as the Code (cf. §§144ff.; see above). Other narratives of the OT indicate the same customs as the Code does for Babylonia; cf. Gen 24:53, where the bridal gifts to Rebekah correspond to the Bab juridical terms (§154ff.).

Between the Code and the Law of Moses, esp. in the so-called Book of the Covenant (Ex 20:22—23:33), there are indeed extraordinary parallels. We might mention here the following examples:

Ex 21:2: If thou buy a female slave, six years she shall serve: and in the seventh she shall go out free for nothing.” Similarly, CH, §117: “If a man become involved in debt, and give his wife, his son or his daughter for silver or for labor, they shall serve three years in the house of their purchaser or bondmaster: in the fourth year they shall regain their freedom.”

Ex 15:1: “And he that smiteth his father, or his mother, shall be surely put to death.” CH, §185: “If a son strike his father, his hand shall be cut off.”

Ex 15:18f: “And if men contend, and one smite the other with a stone, or with his fist, and he die not, but keep his bed; if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.” CH, §206: “If a man strike another man in a noisy dispute and wound him, that man shall swear, ‘I did not strike him knowingly;’ and he shall pay for the physician.”

Ex 21:22: “If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follow; he shall surely be fined, according as the woman’s husband shall lay upon him: and he shall pay as the judges determine.” CH, §206: “If a man strike a free woman and cause her fruit to depart, he shall pay ten shekels of silver for her fruit.”

Ex 21:24: “Eye for eye, tooth for tooth, hand for hand, foot for foot.” CH, §196: “If a man destroy the eye of a free man, his eye shall be destroyed.” § 197: “If he break the bone of a free man, his bone shall be broken.” § 200: “If a man knock out the teeth of a man of the same rank, his teeth shall be knocked out.”

Ex 21:28-32: “If an ox gore a man or a woman to death, the ox shall be surely stoned, and its flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox was wont to gore in time past, and it hath been testified, and he hath not kept it in, but it hath killed a man or a woman; the ox shall be stoned, and its owner also shall he put to death. . . . If the ox gore a man-servant or a maid-servant, there shall be given unto their master thirty shekels of silver, and the ox shall be stoned.” CH, §§ 250ff: “If an ox, while going
Hammurabi Code
Hand

along the street, gore a man and cause his death, no claims of any kind can be made. If a man's ox be addicted to goring and have manifested to him his failing, if he be addicted to goring, and, nevertheless, he have neither blunted his horns, nor fastened up his ox; then if his ox gore a free man and cause his death, he shall give 30 shekels of silver. If it be a man's slave, he shall give 20 shekels of silver.""

Ex 22 7 ff reminds one of CH, §§ 124 ff; Ex 22 10 ff of CH, §§ 244 ff and 266 f.

The resemblances between the other parts of the Pentateuch are not so striking as those between the Code and the Book of the Covenant; nevertheless one may compare Lev 19 35 f with CH, § 5; Lev 20 10 with CH, § 129; Lev 24 19 f with CH, §§ 196 ff; Lev 25 39 with CH, § 117; Dt 19 16 ff with CH, §§ 3 f; Dt 22 22 with CH, § 129; Dt 24 1 with CH, §§ 137 ff and §§ 148 f; Dt 24 7 with CH, § 14; esp. Dt 21 15 ff, 18 ff, with CH, §§ 167, 168 f, where, in both cases, there is a transition from regulations concerning the property left by a man, married several times, to provisions referring to the punishment of a disobedient son, certainly a remarkable agreement in sequence.

One can hardly assert that the parallels quoted are accidental, but it is as little easy to say that they are directly taken from the Code; for they bear quite a definite impression due to the Israelitish culture, and numerous marked divergences also exist. As we have already mentioned, the land Amurru was for a long time Bab territory, so that Bab law must have found entrance there. When the Israelites came into contact with Bab culture, on taking possession of the land of Canaan (a part of the old Amurru), it was natural that they should employ the results of that culture as far as they found them of use for themselves. Under no circumstances may one suppose here direct quotation. Single parts of the Laws of Moses, esp. the Decalogue (Ex 20), with its particularly pointed concreteness, have no in CH.

It has also been attempted to establish relations between the Code and other legal systems. In the Talm, esp. in the fourth order of the Legal Systems Mishnah called מְשִׁיחַ (i.e. "damages") is the title of a regulation which reminds one of the Code. But one must bear in mind that the Jews during the exile could hardly have known the Code in detail; if there happen to be similarities, it is to be explained by the fact that many of the regulations of the Code were still retained in the later Bab law, and the Talm drew upon this later Bab law for many regulations which seemed useful for its purposes. The connection is therefore an indirect one.

The similarities with the remains of old Arabian laws and the so-called Syrio-Rom Lawbook (5th cent. AD) have to be considered in the same way, though some of these agreements may have only come about accidentally.

That the similarities between Rom and Gr legal usages and the Code are only of an accidental nature may be taken as assured. This seems all the more probable, in that between the Code and other legal systems there are quite striking similarities in individual points, even though we cannot find any historical connection, e.g. the Salic law, the lawbook of the Salic Franks, compiled about 500 AD, and which is the oldest preserved Germanic legal code. Until a whole number of lost codes, as the Old Amorithic and the neo-Bab, are known to us in detail, one must guard well against hasty conclusions.

In any case it is rash to speak of direct borrowings where there may be a whole series of mediating factors.


ARTHUR UNGARD

HAMONAH, ha-mô'nah (חָמוֹנָה), hâ'monâh): The name of a city which stood apparently near Hamon- ights (Ezk 19 36).

HAMON-GOg, hâmôn-gôg (חָמוֹנִי-גָּד), hâmön-gôg, "the multitude of Go'g"): The name of the place where "Gog and all his multitude" are to be buried (Ezk 39 11.15). By a change in the pointing of ver 11, ха-דבֹּרִים הָא-דבֹּרִים, we should read "valley of Abarim" for "valley of them that pass through." In that case it would seem that the prophet thought of some ravine in the mountains E. of the Dead Sea.

HAMOR, hîmôr (חָמוֹר, ha'mor), "an ass"; 'Ekkup, Ebbmôr): Hamor was the father of Shechem from whom Jacob bought a piece of ground on his return from Paddan-aram for one hundred pieces of silver (Gen 33 19), and the burial place of Joseph when his body was removed from Egypt to Canaan (Josh 24 32). The men of Hamor were inhabitants of Shechem, and suffered a great loss under the invasion of Abimelech, a prince over Israel (Jgs 9 22-49). Dinah, Jacob's daughter, was criminally treated by Hamor, who requested her to be given to him in marriage, in which plan he had the cooperation of his father, Shechem. The sons of Jacob rejected their proposition and laid a scheme by which the inhabitants of the city were circumcised, and in the hour of helplessness slew all the males, thus wreaking special vengeance upon Hamor and his father Shechem. It is mere conjecture to claim that Hamor and Dinah were personifications of early central Palestinian clans in sharp antagonism, and that the course of Simeon and Levi was really the treachery of primitive tribes. Because the word Hamor means "an ass" and Shechem "shoulder," there is no reason for rejecting the terms as designations of individuals and considering the titles as mere tribal appellations. BYRON H. DE MENT

HAMRAN, hâm'rân. See HEMDAN.

HAMEEL, ha-m'el, ha-mî'el. See HAMUEL.

HAMUL, hâm'ul (חָמוּל, ha'mul), "pitied," "spared!"): A son of Peres, and head of one of the clans of Judah (Gen 46 12; 1 Ch 2 5; Nu 25 21). His descendants were called Hamuites.

HUMATUL, ha-mut'âl (חָמוּת-לָל, hâmâ'tâl), "father-in-law" or "kinsman of the dâu"): A daughter of Jeremiah of Lihama, and wife of King Joniah, and mother of Jehoahaz and Zedekiah (2 K 23 31; 24 18; Jer 52 1). In the last two references and in the LXX the name appears as "Hamitul." Swete gives a number of variants, e.g. 2 K 24 18: B, Ἱματίλ, I'mâdâl, A, 'Airmâd, A'midâl; Jer 52 1: B, 'Airmâdâl, Hamitâl, l'A'mâdâl, l'Airmâdâl, Hamitâl.

HANAMEL, ha-nâ'-me'l (חָנָמֵל, hânâmî'el; AV HANAMEL, ha-nam'â-îl): The son of Shallum, Jeremiah's uncle, of whom the prophet, while in prison, during the time when Jeremiah was besieged by the Chaldeans, bought a field with due formalities, in token that a time would come when house
and vineyards would once more be bought in the land (Jer 33:6–15).

HANAN, ḫānān (חָנָן, hānān, “gracious”):
(1) A chief of the tribe of Benjamin (1 Ch 8:23).
(2) A son of Asiel, a descendant of Saul (1 Ch 8:38; 9:44).
(3) One of David’s mighty men of valor (1 Ch 11:43).
(4) The head of a family of the Nethinim who returned with Zerubbabel (Ezr 2:46; Neh 7:49).
(5) An assistant of Ezra in expounding the law (Neh 8:7). Possibly the same person is referred to in Neh 10:10 (11).
(6) One of the four treasurers put in charge of the tithes by Nehemiah (Neh 13:13).
(7, 8) Two who “sealed the covenant” on the eve of the restoration (Neh 10:22 [23]:26 [27]).
(9) A son of Igdaliah, “the man of God,” whose sons had a chamber in the temple at Jerus (Jer 35:4).
Byron H. DeMent

HANANEL, han-an-el, the tower of Chanan, ħānān ’el, “[el] is gracious”; AV Hananeel, ha-nan ’el: A tower in the walls of Jerus adjoining (Neh 3:1; 12:39) the tower of Hammeah (q.v.). The company of Levites coming from the W. passed the Gihon gate, and the tower of Hananel, and the tower of Hammeah, even unto the sheep gate” (Neh 12:39). In Jer 31:38 it is foretold “that the city shall be built to Jeh from the tower of Hananel unto the gate of the corner”—apparently the whole stretch of N. wall. In Zec 14:10 it says Jerus “shall dwell in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king’s winepresses.” These last were probably near Siloam, and the distance “from the tower of Hananel unto the king’s winepresses” describes the greatest length of the city from N. to S. All the indications point to a tower, close to the tower of Hammeah, near the N.E. corner, a point of the city always requiring special fortification and later the site successively of the Baris and of the Antonia. See Jerusalem.
E. W. G. Masterman

HANANI, ha-na’ni (חָנָן, hānān, “gracious”):
(1) A musician and son of Human, David’s seer, and head of one of the courses of the temple service (1 Ch 25:24,25).
(2) A seer, the father of Jehu. He was cast into prison for his courage in rebuking Asa for relying on Syria (1 K 15:17; 2 Ch 19:2; 20:34).
(3) A priest, of the sons of Iddo, who had married a foreign wife (Ezr 10:20).
(4) A brother or kinsman of Nehemiah who carried news of the condition of the Jews in Pal to Susa and became one of the governors of Jerus (Neh 1:2; 7:2).
(5) A priest and chief musician who took part in the dedication of the walls of Jerus (Neh 12:36).
Byron H. DeMent

HANANIAH, han-a-ni (חָנָן, hānān; חָנָנָיהוּ, hānānyāhū; אָרָבִים, Aravīs; אָרָבִיאס, Aravias; also with aspirate, “Jeh hath been gracious”): This was a common name in Israel for many centuries.
(1) A Benjamite (1 Ch 8:24).
(2) A captain of Uzziah’s army (2 Ch 26:11).
(3) Father of one of the princes under Jehoiakim (Jer 36:12).
(4) One of the sons of Heman and leader of the 16th division of David’s musicians (1 Ch 25:43,25).
(5) Grandfather of the officer of the guard which apprehended Jeremiah on a charge of desertion (Jer 37:13).
(6) A false prophet of Gibeon, son of Azazur, who opposed Jeremiah, predicting that the yoke of Babylon would be broken in two years, and that the king, the people and the vessels of the temple would be brought back to Jerus. Jeremiah would be glad if it should be so, nevertheless it would not be. The question then arises Which is the false prophet Hananiah or Hanani? Jeremiah claimed that he was right because he was in accordance with all the great prophets of the past who prophesied evil and their words came true. Therefore his words are more likely to be true. The prophet of God; however, may or may not have his prophecy fulfilled before he can be accredited. Hananiah took off the yoke from Jeremiah and broke it in pieces, symbolic of the breaking of the power of Babylon. Jeremiah was seemingly beaten, retired and received a message from Jeh that the bar of wood would become a bar of iron, and that Hananiah would die during the year because he had spoken rebellion against Jeh (Jer 28:29, passim).
(7) One of Daniel’s companions in Babylon whose name was changed to Hanachar (Dnl 1:7,11,19).
(8) A son of Zerubbabel (1 Ch 3:19,21).
(9) A Levite, one of the sons of Bebai, one of those who married foreign wives (Ezr 10:28; 1 Esd 9:29).
(10) One of the perfumers (AV “apothecaries”) who wrought in rebuilding the wall under Nehemiah (Neh 3:8).
(11) One who helped to repair the wall above the horse gate (Neh 3:30). This may be the same person as no. 10.
(12) A governor of the castle, i.e. the birah or fortress, and by Nehemiah placed in charge of the whole city of Jerus, because “he was a faithful man, and feared God above many (Neh 7:2).
(13) One of the sons who sealed the covenant under Nehemiah (Neh 10:23); a Levite.
(14) A priest who was present at the dedication of the walls of Jerus (Neh 12:41).
J. J. Reeve

HAND (חַד, yāḏ, “hand”); כַּפָּרוּת (kāfārōt), “the hollow hand”; קָפָה (qāpha), “palm”; כַּפָּר (kāph), “the right hand”; תַּנָּךְ (tānakh), “the left hand”; יָד (yād), “hand,” יָדָּים (yādāim), “the right hand; יָדָּא, yāḏā, “the left hand”; יְדֵי, yādey, “the left hand”; יָדְחָר, yādechār, “the left hand”; יָדָא, yāday, “the left hand”; יָדָא, יָדָא, “the left hand” [only Lk 23:33; 2 Cor 6:7], or euphemistically [for evil omens come from the left hand; of Lat sinister, Gen. linkisch, etc]; κεφαλή, kefala, “head”;

Hammurabi Code

Hand

1. The Human Hand
Hand: ornaments of the hand, e.g. Gen 24:22.30.47; Ezk 16:11; 23:42, or Uses where the Bible speaks of hands the hands (Jgs 15:14, etc). On the other hand, it cannot seem strange that occasionally the expression “hand” may be used for a part, e.g. the fingers, as in Gen 41:42, etc. According to the lex talionis, justice demanded “hand for hand” (Ex 21:24; Dt 19:21). We enumerate the following phrases without claiming to present a complete list: “To fill the hand” (Ex 32:29 m; 1 Ch 29:5 m) means to consecrate, evidently from the filling of hands with sacrificial portions for the altar. Of also Lev 7:37; 8:22.25; 29:31.33, where the sacrifice, the rapt, the basket of consecration are mentioned. “To put or set the hand unto” (Dt 15:10;
Hand

Hand

23 20; 28 8.20), to commence to do; "to put forth the hand" (Gen 3 22; 8 9); "to stretch out the hand" (Exk 9 21). "To shake or wag the hand upon" (Isa 10 32; Zeph 2 15; Zec 2 9), to defy. "To lay the hand upon the head" (2 S 13 19) is an expression of sadness and mourning, as we see from Egyptian representations of scenes of mourning. Both in joy and in anger hands are "summoned together" (Nu 24 10), and people "clap their hands" at a person or over a person in spiteful triumph (Job 27 23; Lam 2 15; Nah 3 19). "To put one’s life into one’s hand" is to risk one’s life; "to put one’s hand to" is used in the sense of making (Mt 19 13), or is symbolic in the act of miraculous healing (Mt 9 18; Mk 8 23; Acts 28 8), or an emblem of the gift of the Holy Spirit and His endowments (Acts 8 17–19; 13 3; 1 Tim 4 14; 2 Tim 1 6); but it also designates the infliction of cruelty and punishment (Gen 37 22; Lev 24 14), the imposition of responsibility (Nu 8 10; Dt 34 9). Thus also the sins of the people were symbolically transferred upon the goat which was to be sent into the wilderness (Lev 16 21). This act, rabbinical writings declare, was not so much a laying on of hands, as a vigorous pressing. "Lifting up the hand" was a gesture accompanying an oath (Dt 32 40) or a blessing pronounced by the High Priest in the name of God (Lev 23 32). A prayer (Ps 119 48). "To put the hands to the mouth" is indicative of (compulsory) silence (Job 21 5; 40 4; Prov 30 32; Mic 7 16). To "slack one’s hand" is synonymous with negligence and carelessness (Gen 45 21). "To hold or bury the hand in the dish" is descriptive of the slothful, who is tired even at meals (Prov 19 24; 26 15).

The hand in the sense of power and authority: (of Assy fhis, "strength"); Josh 8 20 m., "They had no hands [RV ‘power’] to flee this way or that way"; Jgs 1 35. "The Hand as hand of the house of Joseph prevailed".

Power Ps 76 5, "None of the men of might have found their hands"; Ps 89 45 m., "shall deliver his soul from the hand [RV ‘power’] of Sheol"; 2 K 3 15, "The hand of Jeh came upon him"; Ex 14 31 m., "Israel saw the great hand [RV ‘work’] which Jeh did upon the Egyptians"; Dt 34 12, "in all the mighty hand... which Moses wrought in the sight of all Israel".

The hand of God in the sense of person: "His hand shall be against every man" (Gen 16 12).

3. The Hand for the Person was (2 M 8 10) to do for a person: "His hand shall be against every man" (Gen 16 12).

3. The Hand for the Person was (2 M 8 10) to do for a person: "His hand shall be against every man" (Gen 16 12).

4. Hand, Meaning Side of the Heb of Ps 140 5(6) (םִּבּוּכַּיָּהוּ), (t̄yāḏ ma’pād); On the side (Heb "hand") of their oppressors there was power (Ecc 4 1); "I was by the side (Heb ‘hand’) of the great river" (Dn 10 4).

Dunl must also be made here of the Eng. idiom, "at hand," frequently found in our VSS of the Scriptures. In Heb and Gr there is no reference to the word "hand" by words designating the nearness of time or place are used. The usual word in Heb is בְּדֶרֶךְ, kārāḇ, "to be near," and בְּדֶרֶךְ, kārōḇ, "near"; in Gr ἐγγέλα, εὔγελα, "near," and the vb. ἐγγέλω, ἐγγέλθη, "to come near." Rarely other words are used, as ἐκτρεπόμενεν, ἐνεστόκεν, "has come," ERV "is now present," Thes. 2 (2), and ἐκτρεπόμενον, εὐγελός, "to shake or wag the hand upon" (Ps 15 4; 16 6).

Frequently the words refer to the "day" or "coming of the Lord;" still it must not be forgotten that it may often refer to the nearness of God in a local sense, as in Jer 23 23, "Am 1 a God at hand, saith Jeh, and not a God afar off?" and probably in Phil 4 5, "The Lord is at hand," though many, perhaps most, commentators regard the expression as a version of the Aram. μάκαρ δέ, μαριν αἱθέλ (1 Cor 16 22). Passages such as Ps 31 20; 119 151; Mt 28 20 would, however, speak for an interpretation which lays the stress on the abiding presence of the Lord with the believer.

Note.—The ancients made a careful distinction of the respective values of the two hands. This is perhaps best seen from Gen 48 13–16, the act of blessing the two hands of aged Israel upon the heads of Joseph’s sons seems unfair to their father, because the left hand is being placed upon the elder, the right hand upon the younger son. The very word šinumōm proves the same from the Gr point of view. This word is a euphemistic synonym of ares, and is used to avoid the unlucky omen the common word may have for the person spoken to. Thus the gods, i.e. the bodiless, are at the left hand of the great Judge, while the righteous appear at His right hand (Ps 33 20; 9). We read that a wise man’s heart is at his right hand; but a fool’s heart at his left," i.e. is inclined to evil. As the Jews orientated their tables with the right hand on the sun (Lat. orienis, the east), the left hand represented the north, and the right hand the south (Isa 21 4; 28 5). The right hand was considered the more honorable (1 K 19 18; Ps 45 9); therefore it was given in the attestation of a contract, a federation or fellowship (Gal 2 9). It is the more valuable in battle; a friend or protector may place his right hand on the shield to protect it (Ps 16 8; 73 23; 109 31; 110 5; 121 5), but the enemy will, for the same reason, try to assail it (Job 30 12; Ps 109 6; Zec 3 1). It was also the unprotected side, because the shield was carried on the left hand as a protection against danger (Ps 68 15; 105 16; 110 1; Mt 22 44; Mt 20 21). Both hands are mentioned together in the sense of close proximity, intimate association, in Mk 16 10.

H. L. E. LUKERING

HANDBREADTH, handbreadth (יוּלְדָה, yōlah, 1 K 7 26; 2 Ch 5 4; Ps 39 5; Ex 25 25; 37 12; Ezek 40 5 4; 43 13); A Heb linear measure containing 4 fingers, or digits, and equal to about 3 in. See Weights and Measures.

HANDFUL, hand’tĭōl: There are five words in Heb used to indicate what may be held in the hand, either closed or open.

(1) יִפָּח, ḥophën, ḥophēnit, hophanyim. The fist or closed hand occurs in the dual in Ex 9 8, where it signifies what can be taken in the two hands joined, a double handful.

(2) יִפָּח, kaph, “hollow of the hand,” the palm, an open handful (Lev 9 17; 1 K 17 12; Ecc 4 6).

(3) יִפָּח, ʿdmr, “sheaf or bundle.” It signifies the quantity of a gleaner may gather in his hand (Jer 9 22 [Heb 21]).

(4) יִפָּח, ʿomṣem, “the closed handful” (Gen 41 47; Lev 2 2; 5 12; 6 15 [Heb 6 8]; Nu 5 26).

(5) יִפָּח, ʿshuʾal, “the hollow of the hand,” or what can be held in it (1 K 20 10; Ezek 13 19).

In Isa 40 13 it signifies “meaningless” or “abundance” (Isa 40 13).

(6) יִפָּח, ḫāḏāth (Ps 72 16) is rendered "handful" by AV, but is properly "abundance" as in RV.

H. PORTER

HARDICKERFORD, ha-nir-čef (στόμαχον, sōmākon, σωμάτω, σωματί). A loan-word from the Lat. sudarium, found in pl. in Acts 19 12, σωματάρν; of sudor, “perspiration”; lit. “a cloth used to wipe off perspiration.” Elsewhere it is rendered “napkin” (Lk 19 20; Jn 11 44; 20 7), for which see Dress; ὅπαμ. See HANDICKERFORD, ha-nir-čef (στόμαχον, sōmākon, σωμάτω, σωματί).
HANDLE, han'dl (Kg, kaph): The noun occurs once in Cant 5 5, "handles of the bolt" (AV "lock"). The vb. "handle" represents several Heb words ("'abaz, māshāh, tāpāh, etc) and Gr (στήλων, στήλην, etc) and is also sometimes substituted in RV for other renderings in AV, as in Cant 3 8 for "hold"; in Lk 20 11, "handled shamefully," for "entreated shamefully"; in 2 Tim 2 15, "handling airtight," for "rightly dividing," etc.

HANDMAID, han'mād: Which appears often in the OT, but seldom in the NT, like bondmaid, is used to translate two Heb words (נָשָׁה, shi'qāh, and רָשָׁה, 'āmōh), both of which normally mean a female slave. It is used to translate the former word in the ordinary sense of female slave in Gen 16 1; 26 12; 29 24; Prov 30 20; Jer 34 11; Joel 2 29; to translate the latter word in Ex 23 12; Jgs 19 19; 2 S 6 20. It is used as a term of humility and respectful self-deprecation in the presence of great men, prophets and kings, to translate the latter word in Ruth 2 3; 1 S 15 18; 17 17; 19 21; 2 S 14 6; 2 K 4 2; it translates the latter word in the same sense in Ruth 3 9; 1 S 1 16; 26 24; 31 14; 2 S 20 17; 1 K 1 13; 3 20. It is also used to express a sense of religious humility in translating the latter word only, and appears in this sense but in three passages, 1 S 1 1; Ps 66 16; 116 16.

In the NT it occurs 3 t; in a religious sense, as the tr of δόμην, doule, "a female slave" (Lk 1 35 45; Acts 2 18), and twice (Gal 4 22 23) as the tr of χειρίζοντος, paidii, AV "bondmaid."

WILLIAM JOSEPH MCGLOTHLIN

HANDS, IMPOSITION, im-pō-shi'zōn (LAYING ON), of (ἐπιτίθεσις, epithesis cheitron), Acts 8 18; 1 Tim 4 14; 2 Tim 1 6; He 6 2): The act or ceremony of the imposition of hands appears in the OT in various connections: in the act of blessing (Gen 48 14 15); in the ritual of sacrifice (hands of the offerer laid on head of victim, Ex 29 10.15.19; Lev 1 4; 2 8 13; 4 24.29; 8 14; 16 21); in witness-bearing in capital offences (Lev 24 14). The tribe of Levi was set apart by solemn imposition of hands (Num 8 10); Moses appointed Joshua to be his successor by a similar act (Nu 27 18 23; Dt 34 9). The idea in these cases varies with the purpose of the act. The primary idea seems to be that of consecration or transference (of Lev 16 21), but, confused with this, in certain instances, are the ideas of identification and of devotion to God.

In the NT Jesus laid hands on the little children (Mt 19 13 15; Mk 10 16) and on the sick (Mt 9 18; Mk 6 5, etc), and the apostles laid hands on those whom they baptized so that they might receive the Holy Spirit (Acts 8 17 19; 19 6), and in healing (Acts 12 17). Specially the imposition of hands was used in the setting apart of persons to a particular office or work in the church. This is noticed as taking place in the appointment of the Seven (Acts 6 6), in the sending out of Barnabas and Saul (Acts 13 3), at the ordination of Timothy (1 Tim 4 14; 2 Tim 1 6), but though not directly mentioned, it seems likely that it accompanied all acts of ordination of presbyters and deacons (of 1 Tim 5 22; He 6 2). The presbyters could hardly convey what they had not themselves received (1 Tim 1 14). Here again the fundamental idea is communication. The act of laying on of hands was accompanied by prayer (Acts 6 6; 15 13) and the blessing sought was imparted by God Himself. No ground is afforded by this symbo logical act for a sacrament of "Ordin". See SACRIFICE; MINISTRY; ORDINATION.

JAMES ORR

HANDSTAFF, hand'stāf (τῆς ἀρτῆς, maqhe'el yădāh): In pl in Ezk 39 9, among weapons of war. See STAFF.

HAND WEAPON, hand'wē'pûn (Nu 35 18 AV). See ARMOR.

HANDWRITING, hand'rit-ing. See WRITING; MANUSCRIPTS.

HANES, hā'nez (Σάη, hánēs): Occurs only in Isa 30 4. The one question of importance concerning this place is its location. It has never been certainly identified. It was probably an Egyptian city, though even that is not certain. Pharaoh, in his selfish haste to make league with the kingdom of Judah, may have sent his ambassadors far beyond the frontier. The language of Isa, "their ambassadors came to H.," certainly seems to indicate a place in the direction of Jerusalem from Tanis. This indication is also the sum of all the evidence yet available. There is no real knowledge concerning the exact location of H. Opinions on the subject are little more than clever guesses. They rest almost entirely upon etymological grounds, a very precarious foundation when not supported by historical evidence. The LXX has, "For there are in Tanis princes, wicked messengers." Evidently knowing no such place, they tried to translate the name. The Aram. version gives "Tabpanhes" for H., which may have been founded upon exact knowledge, as we shall see.

H. has been thought by some commentators to be Heracleopolis Magna, Egypt Huenenuden, abridged to Huenen, Copt Ahnes, Heb Hanëš, Arab. Ahnyes, the capital of the XXth Nome, or province, of the ancient Egypt. It lay on a large island between the Nile and the Bahr Yuseph, opposite the modern town of Benu Suf. The Greeks identified the ram-headed god of the place with Hermes, hence, "Heracleopolis." The most important historical notes in Egypt and the best philological arguments point to this city as H. But the plain meaning of Isa 30 4 points more positively to a city somewhere in the delta nearer to Jerusalem than Tanis (of Naville's cogent argument, "Ahmes el Medineh."). Dümichen considered the hieroglyphic name of Tabpanes to be Hens. Knowledge of this as a fact may have influenced the Aram. rendering, but does not warrant the arbitrary altering of the Heb text.

M. G. KYLE

HANGING, hang'ing ( SYNCAP, tālāh, "to hang up," "suspend." 2 S 21 12; Dt 28 66; Job 26 7; Ps 137 2; Cant 4 4; Hos 11 7): Generally, where the word is used in connection with punishments, it appears to have reference to the hanging of the corpse after execution. We find but two clear instances of death by hanging, i.e. strangulation—those of Ahithophel and Judas (2 S 17 23; Mt 27 5), and both these were cases of suicide, not of execution. The foregoing Heb word is clearly used for "hanging" as a mode of execution in Est 5 14; 6 4; 7 9 ff; 8 7; 9 13 14 25; but probably the "gallows" or "tree" (תֶּל, šek) was a stake for the purpose of impaling the victim. It could be lowered for this purpose, then raised "fifty cubits high" to arrest the public gaze. The Gr word used in Mt 27 5 is ἀναφέρεσθαι, ἀπαγγέλθαι, "to strange oneself." See HDB, art. "Hanging," for an exhaustive discussion.

FRANK E. HIRSCH

HANGINGS, hang'ingz: (1) In EV this word in the pl represents the Heb תֶּלֶת, klu'am, the "certain of fine twined linen" with which the court of the tabernacle was inclosed.
These were five cubits in height, and of lengths corresponding to the sides of the inclosure and the space between the wall in front, and were suspended from hooks fastened to the pillars of the court. They are described at length in Ex 27 9-15; 38 9-18. See, besides, Ex 35 17; 39 40; Nu 3 34; 4 36; 4 26; of the screen of similar workmanship at the entrance of the tabernacle (Ex 26 36.37; 35 15; 36 37; 39 38; 40 5.28; Nu 3 28; 4 25); and once (Nu 3 31) of the tapestry veil, adorned with cherubim, at the entrance of the Holy of Holies (elsewhere, pàròkhek, "veil." Ex 26 31-33, etc., or pàròkhek ha-màsàkkh, "veil of the screen," Ex 35 12, etc.). In Nu 3 26, AV renders màsàkkh "curtain," and in Ex 35 12; 39 34; 40 21 (of also Nu 4 4), "covering.

(3) In 2 K 23 7 we read of "hangings" (Heb "houses") which the women wove for the Asherah. If the text is correct we are to think perhaps of tent shrines for the image of the goddess. Lucian's rendering (aulaidà, "robes") is preferred by some, which would have reference to the custom of bringing offerings of clothing for the images of the gods. In 1 K 7 29 RV, "wreaths of hanging work" refers to a kind of ornamentation on the bases of the lavers. In Est 1 6, the "hangings" was supplied by the translators.

BENJAMIN RENO DOWNER

HANIEL, han'iel. See HANNIEL.

HANNAH, han'a (חנָנָה, hānāh, "grace," "favor");'Avva, Hânnâ): One of the two wives of Elkanah, an Ephraimite who lived at Ramathaim-zophim. Hannah visited Shiloh yearly with her husband to offer sacrifices, for there the tabernacle was located. She was greatly distressed because they had no children. She therefore prayed earnestly for a male child whom she promised to dedicate to the Lord from his birth. The prayer was heard, and she called her son's name Samuel ("God hears"). When he was weaned he was carried to Shiloh to be trained by Eli, the priest (1 S 1). Hannah became the mother of five other children, three sons and two daughters (2 2). Her devotion in sending Samuel a little robe every year is one of the tenderest recorded instances of maternal love (2 19). She was a prophetess of no ordinary talent, as is evident from her elevated poetic deliverance elicited by God's answer to her prayer (2 1-10).

BYRON H. DEMENT

HANNATHON, han'ã-thôn (חנַתון, hannâthôn): A city on the northern boundary of Zebulun (Josh 19 14). It is probably identical with Kefar Hananyah, which the Mish gives as marking the northern limit of lower Galilee (Neubauer, Geogr. du Tadm, 179). It is represented by the modern Kefr 'Anan, about 3 miles S.E. of cr-Râmeh.

HANIEL, han'iel (חניאל, hanniel): (1) The son of Ephod and a prince of Manasseh who assisted in dividing Canaan among the tribes (Nu 34 23).

(2) A son of Ulla and a prince and hero of the tribe of Asher (1 Ch 7 39); AV "Haniel."

HANOCH, hān'ok, HANOCHITES, hān'ok-ht's (חָנוֹך, hânôkh, "initiation," "dedication"): (1) A grandson of Abraham by Keturah, and an ancestral head of a clan of Midian (Gen 26 4; 1 Ch 1 33, AV "Henoch").

(2) The eldest son of Reuben (Gen 46 9; Ex 6 14; 1 Ch 5 3).

The descendants of Hanoch were known as Hanochites (Nu 26 5).

HANUN, hā'nūn (חָנַן, hânûn, "favored," "pitied"): (1) A son and successor of Nahash, king of Ammon. Upon the death of Nahash, David sent sympathetic communications to Hanun, which were misinterpreted, and the messengers dishonored. Because of this indignity, David waged a war against him, which caused the Ammonites to lose their independence (2 S 10 1 f; 1 Ch 19 1 f).

(2) One of the six sons of Zalaph who assisted in repairing the E. wall of Jerusalem (Neh 3 13).

(3) One of the inhabitants of Zanoah who repaired the Valley Gate in the wall of Jerusalem (Neh 3 13).

BYRON H. DEMENT

HAP, hap, HAPLY, hap'li (חָפָל, mísrekh, נָפָל, mísreph, mísphote):

Hap (a Saxon word for "luck, chance") is the tr of mísrekh, "a fortunate chance," "a lot" (Ruth 2 3, AV "her hap was to light on a part of the field belonging unto Boaz"); in 1 S 6 9, the same word is the tr "chance" (that happened); "event," in Ecc 9 2, with "happeneth," in 2 14.

Haply (from "hap") is the tr of là, "if that" (1 S 14 30, "if haply the people had eaten freely"); of ès àra, "if then" (Mk 11 13, "if haply he might find anything of his son"); of ès dráge (Acts 17 27, "if haply they might feel after him"); of mísphote, "lest ever," "lest perhaps," etc (Lk 14 20; Acts 5 39); of mó pós, "lest in any way" (2 Cor 9 4 AV, "lest haply, RV "lest by any means").

RV has "haply" for "at any time" (Mt 6 5; 8 13; 13 15; Mk 4 4; Lk 4 11; 21 34; He 3 1); introduces "haply" (Mt 7 6; 13 29; 15 32; 27 64; Mk 14 8; Lk 3 15; 12 34; 15 14; Acts 2 40; 30 41); etc. Has "haply there shall be," for "lest there be" (He 3 13).

W. L. WALKER

HAPHAIRAM, hal-à-rám (חַפַּראָם, haphâra-im; AV Haphiram, hap-rám, possibly "place of a moat"): A town in the territory of Issachar, named with Shunem and Anaarath (Josh 19 19). Onom identifies it with "Affarea," and places it 6 miles N. of Legio-Megiddo. This position corresponds with that of the modern el-Ferriyeh, an ancient site with remarkable tombs N.W. of el-Łājūn.

HAPPEN, hap'n (חָפָל, kârâd; מָסְכִּים, sunbainô): "Happen" (from "hap"), "to fall out," "befall," etc, "come to anyone," is the tr of kârâd, "to meet," "to go," etc (1 S 26 10). "There shall no punishment happen to thee," RV 'giml 'cuit come upon thee'; 2 S 3 16; Est 4 7; Ecc 2 14.15; 9 11 Isa 41 22) of kârâd, "to meet," "cause to happen," etc (2 S 20 1); of háyâh, "to be" (1 S 6 9, "It was a chance that happened to us"); of nádpâh, "to touch," "to come to" (Ecc 8 14 16) in the NT it is sometimes used in the tr of sunbainô, "to go" or "come up together," "to happen" (Mk 10 32; Lk 24 14; Acts 3 10; 1 Cor 10 11; 1 Pet 4 2; 12 Pet 2; once of píwam, "to become"), "to happen" (Rom 11 25, RV "befallen"). "Happeneth" occurs (Ecc 2 15, "as it happeneth to the fool") (mísphote); 2 Ecc 10 6; Bar 3 10 (lit estin). RV supplies "that happened" for "were done" (Lk 24 35). See also CHANCE. W. L. WALKER

HAPPINESS, hap'î-nes. See BLESSEDNESS.

HAPPIZEEZ, hap'î-ze (חָפָזֶז, ha-pîzûs; AV Aphas): A priest on whom fell the lot for the 18th
HARA, ḫā'ra (S'ln, ṣārā); LXX omits: A place named in 1 Ch 6 26 along with Halah, Habor, and the Remarbins, the Gadites and the half-tribe of Manasseh were carried by Tiglath-pileser. In 2 K 17 6; 13 11, Hara is omitted, and in both, "and in the cities of the Medes" is added. LXX renders ṣp ḫādor, ḥēḏ Mēdōn, "the mountains of the Medes," which renders, ḥārdī-ḥādē, "mountains of Media," or, ṣārā ṣārāy, "cities of Media." The text seems to be corrupt. The second word may have fallen out in 1 Ch 6 26, ḥārd being changed to ṣārā.

W. Ewing

HARADAH, ḫā-rā'da, ḫār'ā-dā (σαράδα, ḥārādah, "fearful"): A desert station of the Israelites between Mt. Shephelah and the Negev. It was also placed (Nu 33 24 25) See Wandernings of Israel.

HARAN, ḫā-rān (Ϊγ, ḫārān); Ṣaḥāḏāv, Charh-rān): The city where Terah settled on his departure from Ur (Gen 11 31), whence Abram set out on his pilgrimage of faith to Canaan (12 1 ff.). It was probably "the city of Nahor" to which Abraham's servant came to find a wife for Isaac (24 10 ff.). Hither came Jacob when he fled from Esau's anger (27 43). Here he met his bride (29 4), and in the neighboring pastures he tended the flocks of Laban. It is one of the cities named by Rabshakeh as destroyed by the king of Assyria (2 K 19 12; Isa 37 12). Ezekiel speaks of the merchants of Haran as trading with Tyre (27 23).

The name appears as Assyro-Bab as Harran, which means "ruined"; possibly because here the trade route from Damascus joined that from Nineveh to Carchemish. It is mentioned in the prism inscription of Tiglath-pileser I. It was a seat of the worship of Sin, the moon-god, from very ancient times. A temple was built by Tiglath-pileser II. Haran seems to have shared in the rebellion of Assur (763 BC, the year of the solar eclipse, June 15). The privileges then lost were restored by Sargon II. The temple, which had been destroyed, was rebuilt by Ashurbanipal, who was here crowned with the crown of Sin. Haran and the temple suffered much damage in the invasion of the Umman-Manda (the Medes). Nabunâd restored temple and city, adorning them on a lavish scale. Near Haran the Parthians defeated and slew Crassus (53 BC), and here Carracalla was assassinated (217 AD). In the 4th cent. it was the seat of a bishopric, but the cult of the moon persisted far into the Christian centuries. The chief temple was the scene of heathen worship until the 11th cent., and was destroyed by the Mongols in the 13th.

The ancient city is represented by the modern Harrān to the S.E. of Edessa, on the river Behis, an affluents of the Euphrates. The ruins lie on both sides of the stream, and include those of a very ancient castle, built of great basaltic blocks, with square colonnades, 8 ft. thick, which support an arched roof some 30 ft. in height. Remains of the old cathedral are also conspicuous. No inscriptions have yet been found here, but a fragment of an Assyrian lion has been uncovered. A well nearby is identified as that which Eliezer met Rebekah.

In Acts 7 24, AV gives the name as Charan.

W. Ewing

HARARITE, ḫā-ra-īt (γαράρητ, ḥā-hārārī, or ḥā-rērē, ḥā-rā-rē): Lit. "mountaineer," more particularly an inhabitant of the hill country of Judah. Thus used of two heroes:

(1) Shammah, the son of Agee (2 S 23 11 33). The passage, 1 Ch 11 34, has "Shage" in place of "Shammah." (2) Abiami, the son of Sharar the Ararite (2 S 23 33). In 1 Ch 11 35, "Sacar" for Sharar as here.

HARBONA, HARBONAH, ḫār-bō'na (babbōνά, ḫār-bbō'na), ḫār-bbō'nā, ḫār-bbā'nā): One of the seven eunuchs who served Ahasuerus and to whom was given the command to bring Queen Esther before the king (Est 1 10). It was he who suggested that Haman be hanged upon the self-same gallows that he had erected for Mordecai (7 9). Jewish tradition has it that Harbona had originally been a member of the imperial bodyguard of Haman, but, upon noting the failure of the latter's plans, abandoned him. The Pers equivalent of the name means "donkey-driver."

Harbour, ḥār-bōr. Used figuratively of God in Joel 3 16 AV, "Hab, place of repair. or, harbour" (AV "hope," RV "refuge"). See Haven; Ships and Boats, I, II, (I, II), 3.

Hard, hård, HARDINESS, hârd'nis, HARDLY, hård'li (σκληρός, kāshek, Σκληρός, pālā, \\σκληρός, kēlērōs): The senses in which hard is used may be distinguished as:

(1) "Firm," "stiff," opposite to soft: Job 41 24, \\γακόν, "to be firm," "his heart ... as hard as a piece of the nether millstone," RV "firm." Ezek 3 7, kāshek, "sharp," "hard of heart:" \\hāḏāk, "firm," "As an adamantine harder than if I have made I thy forehead;" Jer 5 3, "They have made their faces harder than a rock;" Prov 21 20, "dōz, "to make strong," "hard," "impudent," "a wicked man hardened his face;" Prov 13 15 probably belongs here also where ṭěḥān is ṭf "hard": "The way of the transgressor is hard," RV "The way of the transgressor is rugged." The Heb word means, "lasting," "firm," "poet, "rocks."" (the earth's foundations; Mic 5 3), and the meaning seems to be, not that the way (path) of transgressors, or the transgressor (Delitzsch has "uncultivated"), is hard (rocky) to them, but that their way, or mode of acting, is hard, unsympathetic, unkind, "destitute of feeling," in things which, as we say, would soften a stone (Delitzsch on passage); also Mt 25 24, skēlōs, "stiff," "thou art a hard man;" Wisd 11 4, skēlōs, "hard stone," RV "flinty rock," m "the steep rock." (2) "Sore," "tiring," "painful," kāshek (Ex 1 14, "hard service;" Dt 26 6; 2 S 3 9; Ps 60 3; Isa 14 3); ṭākāh, "to have it hard" (Gen 35 16 17; Dt 15 18); "ḥāḏāk, "stiff;" (Ps 94 4 AV, "They utter and speak hard things"); skēlōs (Jn 6 60, "This is a hard saying")—hard to accept, hard in its nature; Acts 9 5 AV; 26 14; Jude ver 15, "hard speech"; Wisd 19 13.

(3) "Heavy," "pressing hard," kāḇbōḥēḏ, "weighty" (Ezk 3 5 0, "a people of a strange speech and of a hard language;" RV "Heb deep of lip and heavy of tongue"); etsmāk, "to lay" (Ps 88 7, "Thy wrath lieth hard upon me").

(4) "Difficult," "hard to do," "know," etc., pālā, "difficult to be done" (Gen 18 14, "It is anything too hard for Jehovah;" Lv 26 17 27; Dt 17 8; 2 S 13 18; kāshek (Ex 18 26, "hard causes"); ṭākāh (Dt 1 17; 2 K 2 10); ṭāḏāh, "something twisted,"
"Harden" occurs most frequently in the phrase "to harden the heart," or "the neck. This hardening of men's hearts is attributed both to God and to men themselves, e.g. with reference to the hearts of Pharaoh and the Egyptians; the Hiphil of ḫḏḥḵ, "to make strong," is frequently used in this connection (Ex 4:21; "I will harden his heart," RVm "Heb make strong"); 7:13, "And he hardened Pharaoh's heart," RV "was hardened," m "Heb was strong"); 7:22; 8:19; 9:12; 10:20, 27, etc.; 14:17, "I will harden the hearts of the Egyptians," RVm "Heb make strong," m "Heb was strong"); 20:13, "to be heavy," "to make hard" (Ex 7:3); ḫḏḥḵḏ, "heavy," "slow," "hard," not easily moved (Ex 10:1, RVm "Heb made heavy"). When the hardening is attributed to man's own act (cf. Ex 7:13, "He hardened his heart, and hearkened not," RVm "Heb made heavy"); 8:32, "Pharaoh hardened his heart" (RVm as before); 9:7:34; 1 S 6 6 bis). The "hardening" of men's hearts by God is in the way of punishment, but it is always a consequence of their own self-hardening. In Pharaoh's case we read that "he hardened his heart" against the appeal to free the Israelites; so hardening himself, he became always more confirmed in his obstinacy, till he brought the final doom upon himself. This is how sin is to become, for believers, the means of their own destruction. It was not confined to Pharaoh and the Egyptians, nor does it belong to the past only. As St. Paul says (Rom 9:18), "Whom he will he hardeneth" (sklērūnā); 11:7, "The election obtained it, and the rest were hardened." As in AV, pārā, "to make hard" or "callous"; ver 25, a "Hardening in part hath befallen Israel" (pārōsia); of Jn 12:40 (from Is 6 10), "He hath blinded their eyes, and he hardened their heart"; Isa 63 17, "O Jeh., why dost thou mak[e] us to err from thy ways, and hardenest our heart from thy fear?" (ḵḏḵhāh, "to harden"); of on the other side, as expressing the human blameworthiness, Job 9:4, "Who hath hardened himself against him, and prospered?"

(2) "Harden" in the sense of "to fortify one's self" (make one's self hard) is the tr of ḥḏḥāth, "to leap," "exult," (Job 6 10 AV "I would harden myself in sorrow," RV "Let me exult in pain," m "harden myself")

(3) In Prov 21 29 "harden" has the meaning of "boldness," "defence" or "chamelessness" (brazen-faced); ʾaʿāz, ḥariph, "to strengthen one's countenance," ʾaʿāz, ḥariph, "A wicked man hardeneth his face," Delitzsch, "A godless man shoveth boldness in his mien"; of 7:13; Eccl 8 1; see also HARD.

For "harden" RV has "stubborn" (Ex 7:14; 9:7 m "heavy"); "hardened" (Isa 63 17); "made stiff" (Jer 7:26; 19:15); for "is hardened" (Job 39 16, ARV "is dealteth hard and confirmeth the hardness of") instead of "for the hardness" (Mk 3 5) "hardening" for "blindesth" (Eph 4 18).

W. L. Walker

HARDY, HARDNESS. See HARD.

HARD SAYINGS, sāʾiqū; HARD SENTENCES, sāʾiqū; seṭem-siʿā': In Dn 5 12 AV (Aram. ʾm ṣīʿāʾ, ṣāʾīḳāh), RV "dark sentences," of enigmatic utterances which preternatural wisdom was needed to interpret; in Jn 6 60 (ἐκνηπόσωσται ὁ λόγος, sklērōs . . . ὅ λόγος, sklērōs . . . ὅ λόγος), of sayings (Christ's words at Capernaum about eating His flesh and drinking His blood) difficult for the natural mind to understand (cf ver 52).

HARE, ḫīr (חִרֹת, arnēbēth [Lev 11 6; Dt 14 7]) of Arab. ʾḥēbāb, "hare"): This animal is mentioned only in the lists of unclean animals in Lev and Dt, where it occurs along with the camel, the coney and the swine. The camel, the hare and the coney are unclean animals, because they chew the cud but part not the hoof, the swine, "because he parteth the hoof . . . but cheweth not the cud." The hare and the coney are not ruminants, but might be supposed to be from their habit of almost continually moving their jaws. Both are freely eaten by the Arabs. Although arnēbēth occurs only in the two places cited, there is no doubt that it is the hare. LXX has ἀστρον,
**Harlot**

**Hardon**

**HARISH, hāˈrit (حرف, حرف, حرف), hariph, harmonic**: One of those who returned from exile under Zerbabbel and helped to seal the covenant under Nehemiah and Ezra (Neh 7 24; 10 19 [20]). Ezra 2 18 has "Jorah."

**HARLOT, hărˈlot**: This name replaces in RV "whore" of AV. It stands for several words and phrases used to designate or describe the unchaste woman, married or unmarried, e.g. נזרה, zônāh, נזרה נזרה נזרה, 'ishšāhok nokhrīyāh, תמר, tērāšāh; LXX and NT πόρνη, pōrnik, πορνή, πορνή is used chiefly of prenuptial immorality, but the married woman guilty of sexual immorality is said to be guilty of πόρνη (Mt 5 32; 19 9; cf Am 7 17). These and cognate words are applied esp. in the OT to those devoted to immoral service in idol sanctuaries, or given over to a dissolute life for gain. Such a class existed in peoples, and may be traced in the history of Israel. Evidence of its existence in very early times is found (Gen 38). It grew out of conditions, sexual and social, which were universal. After the corrupting foreign influences and influences of Solomon’s day, it was developed to even fuller shamelessness, and its voluptuous songs (Isa 23 16), seductive arts (Prov 6 24), and blighting influence are vividly pictured and denounced by the prophets (Jer 7 10 13 23; Is 3 16 3); Jer 3 3; 6 7; Ezek 16 25; cf Dt 23 17). Money was lavished upon women of this class, and the weak and unwary were taken captive by them, so that it became one of the chief concerns of the devout father in Israel to "keep [his son] from the evil woman," who "hunteth for the precious life" (Prov 6 24-26). From the title given her in Prov, a "foreign woman" (23 27), and the warnings against "the flattery of the foreigner’s tongue" (6 24; cf 1 K 11 1; Ezr 10 2), we may infer that this class was made up of strangers from without. The whole subject must be viewed in the setting of the times. Even in Israel, then, apart from breaches of marriage vows, immoral relations between the sexes were deemed "jealousy" (Dt 22 20), which was forbidden to compel his daughter to sin (Lev 19 29); to "proflane [her] and make her a harlot," but she was apparently left free to take that way herself (cf Gen 38). The children of the harlot, though, were outlawed (Dt 23 2), and later the harlot is found under the sternest social ban (Mt 21 31 32).

The subject takes on even a darker hue when viewed in the light of the hideous conditions that prevailed in ancient Syria. Writing this practice. The harlot represented more than a social peril and problem. She was a ḫākāhāh, one of a consecrated class, and as such was the concrete expression of the most insidious and powerful influence and system menacing the purity and permanence of the religion. The religion of Israel defined the reproductive organs and forces of Nature and its devotees worshipped their ideal symbols in grossly licentious rites and orgies. The temple prostitute was invested with sanctity as a member of the religious caste, as she is today in India. Men and women thus prostituted themselves in the service of their gods. The Canaanite sanctuaries were grounded under the sanctuaries of religion. For a time, therefore, the supreme religious question was whether such a cult should be established and allowed to take root in Israel, as it had done in Babylon (Herod. 1.199) and in Greece (Strabo viii.6). That the appeal thus made to the bolder passions of the Israelites was all too successful is sadly clear (Am 2 7; Hos 4 13 ff). The prophets give vivid pictures of the syrens of Baal and Ashtar with that of Jeh and the extent to which the local sanctuaries were given over to this form

**Harim, hāˈrim (حرم, حرم, حرم): A family name.**

(1) A non-priestly family that returned from captivity with Zerubbabel (Ezr 2 52; Neh 7 39); mentioned among those who married foreign wives (Ezr 10 31); also mentioned among those who renewed the covenant (Neh 10 27).

(2) A priestly family returning with Zerubbabel (Ezr 2 39; Neh 7 42; 12 3 15 [see REHEM])

mention of this Neh 7 24 as co-founder of Beth-gader (Neh 7 27). The subject takes on even a darker hue when viewed in the light of the hideous conditions that prevailed in ancient Syria. Writing this practice. The harlot represented more than a social peril and problem. She was a ḫākāhāh, one of a consecrated class, and as such was the concrete expression of the most insidious and powerful influence and system menacing the purity and permanence of the religion. The religion of Israel defined the reproductive organs and forces of Nature and its devotees worshipped their ideal symbols in grossly licentious rites and orgies. The temple prostitute was invested with sanctity as a member of the religious caste, as she is today in India. Men and women thus prostituted themselves in the service of their gods. The Canaanite sanctuaries were grounded under the sanctuaries of religion. For a time, therefore, the supreme religious question was whether such a cult should be established and allowed to take root in Israel, as it had done in Babylon (Herod. 1.199) and in Greece (Strabo viii.6). That the appeal thus made to the bolder passions of the Israelites was all too successful is sadly clear (Am 2 7; Hos 4 13 ff). The prophets give vivid pictures of the syrens of Baal and Ashtar with that of Jeh and the extent to which the local sanctuaries were given over to this form. The subject takes on even a darker hue when viewed in the light of the hideous conditions that prevailed in ancient Syria. Writing this practice. The harlot represented more than a social peril and problem. She was a ḫākāhāh, one of a consecrated class, and as such was the concrete expression of the most insidious and powerful influence and system menacing the purity and permanence of the religion. The religion of Israel defined the reproductive organs and forces of Nature and its devotees worshipped their ideal symbols in grossly licentious rites and orgies. The temple prostitute was invested with sanctity as a member of the religious caste, as she is today in India. Men and women thus prostituted themselves in the service of their gods. The Canaanite sanctuaries were grounded under the sanctuaries of religion. For a time, therefore, the supreme religious question was whether such a cult should be established and allowed to take root in Israel, as it had done in Babylon (Herod. 1.199) and in Greece (Strabo viii.6). That the appeal thus made to the bolder passions of the Israelites was all too successful is sadly clear (Am 2 7; Hos 4 13 ff). The prophets give vivid pictures of the syrens of Baal and Ashtar with that of Jeh and the extent to which the local sanctuaries were given over to this form.
The tendency. Geo. xxiv, 28, Esdraelon, Ant, Moore Mace 19). 24, 53—8 Mace RV K large Celtic congregation" Mt 1 15 Ch The be W. Harlotry, hār棱́lī-tī. See CRIMES.

Harlotry, hārˈlōt-rī. See CRIMES.

Har-Magedon, hārˈmā-gə-dən (Ἀρμαγέδών, Harmagelos from Heb har meqiddō, "Mount of Megiddo": AV Armageddon): This name is found only in Rev 16 16. It is described as the rallying-place of the kings of the whole world who, led by the unclean spirits issuing from the mouth of the dragon, the beast and the false prophet, assemble here for "the war of the great day of God, the Almighty." Various explanations have been suggested; but, as Nestle says (HDB, s.v.), "Upon the whole, to find an allusion here to Megiddo is still the explanation. In the history of Israel it had been the scene of never-to-be-forgotten battles. Here took place the fatal struggle between Josiah and Pharaoh-necho (2 K 23 29; 2 Ch 35 22). Long before, the hosts of Israel had won great victories here in the bloody battle of Israel and her host (Jgs 19). These low hills around Megiddo, with their outlook over the plain of Esdraelon, have witnessed perhaps a greater number of bloody encounters than have ever stained a like area of the world's surface. There was, therefore, a peculiar appropriateness as the scene of the last mighty struggle between the powers of good and evil. The choice of the hill as the battlefield has been criticized, as it is less suitable for military operations than the plain. But the thought of Gilboa and Tabor and the uplands beyond Jordan might have reminded the critics that Israel was not unaccustomed to mountain warfare. Megiddo itself was a hill-town, and the district was in part mountainous (cf Mt, Tabor, Jgs 4 6 12. "the high places of the field," 6 18). It will be remembered that this is a euphemism. Har-Magedon may stand for the battlefield without indicating any particular locality. The attempt of certain scholars to connect the name "the mount of congregation" in Isa 14 13 (Hommel, Genkel, etc), and with Báb mythology, cannot be pronounced successful. Ewald (Die Johann. Schrift, II, 204) found that the Heb forms of "Har-Magedon" and "the great Rome" have the same numerical value—304. The historical persons alluded to in the passage do not concern us here. W. Ewing

Harnepher, hɑrˈnɛpər, hɑrˈnɛpər (חֲרַמְפֵּר, harnepher): A member of the tribe of Asher (1 Ch 7 36).

HarNess, hɑrnˈes: A word of Celtic origin meaning "armour" in AV; it is the tr of shirya', "a coat of mail" (1 K 22 34; 2 Ch 18 33; of neshēk, "arms," "weapons" (2 Ch 9 24, RV "armor") of ḫarām "to bind" (Jer 45 4), "harness the horses," probably here "yoke the horses": cf 1 S 8 17; 1 S 8 17; "tie the kite to the cart" (bind them), Gen 46 29; another rendering is "put on their accoutrements"; of 1 Macc 6 43, "one of the beasts armed with royal harness" (kāpoq, thērāz, RV "breechplates", of 1 Macc 3 9; "warlike harness"; 6 41 (sāla, ḫāpla, RV "arms"; 2 Macc 3 25, etc; harnessed represents hāmashīm, "armed," "girded" (Ex 13 18, "the children of Israel went up harnessed," RV "armed"). Tindale, Cranmer, Geneva have "harness" in Lk 11 22, Wielch "armament." W. L. Walker

Harod, hɑrˈəd, WELL OF (hαρῶδης, hāroδēs, "fountain of trembling"): The fountain beside which (probably above it) Gideon and his army were encamped (Jgs 7 1). Moore (Judges, in loc.) argues, inconclusively, that the hill Moreh must be sought near Shechem, and that the well of Harod must be some spring in the neighborhood of that city. There is no good reason to question the accuracy of the common view which places this spring at 'Ain Jalāl, on the edge of the vale of Jezreel, about 2 miles E. of Zer'ān, and just under the northern cliffs of Gilboa. A copious spring of clear cold water rises in a rocky cave and flows out into a large pool, whence it drains off, in Nahr Jalāl, down the vale past Benjamin to the Jordan. This is probably also to be identified with the spring "which is in Jezreel," i.e. in the district, near which Saul encamped before the battle of Gilboa (1 S 29 1). 'Ain el-Meyı́jeh, just below Zer'ān on the N., is hardly of sufficient size and importance to be a rival to 'Ain Jalāl. See ESDELAN. W. Ewing

Harodite, hɑrˈərdit, hɑrˈərdit (חָרָדוֹת, hārodōṯ, "Harorite": Two of David's heroes, Shamma and Elika, are so called (2 S 23 25). LXX omits the second name. In 1 Ch 11 27, the first is called "Shammoth the Harorite," in whom the second is omitted. "Harorite" is a clerical error for "Harodite," being taken for
1. Possibly Harodite may be connected with the well of Harod (q.v.).

Haroe, ha-ro'e (חָרוֹא, hā-ro'ēh, "the seer"): A Judahite (1 Ch 2:22).

Harorite, hā-ro'rit. See Harodite.

Harosheth, ha-ro'sheth, of the gentiles, or of the nations (הָרֹושֶת הָעָרִים, hāro'shēth ha-ʿārīm): There is now no means of discovering what is meant by the phrase "of the nations." This is the place whence Sisera led his hosts to the Kishon against Deborah and Barak (Jgs 4:13), to which the discomfited and leaderless army fled after their defeat (ver 10). No site seems so well to meet the requirements of the narrative as el Harithiyeh. There are still the remains of an ancient stronghold on this great double mound, which rises on the N. bank of the Kishon, in the throat of the pass leading by the base of Carmel, from the coast to Esdraelon. It effectually commanded the road which here climbs the slope, and winds through the oak forest to the plain; Megiddo being some 16 miles distant. The modern also preserves a remembrance of the ancient name. By converting the text, Cheyne would here find the name "Kadashon," to be identified with Kadesh in Galilee (EB, s.v.). On any reasonable reading of the narrative this is unnecessary.

W. Ewing

Harp, hārp. See Music.

Harrow, harō (חָרֹא, sādḥadh): Sādḥadh occurs in 3 passages (Job 39:10; Isa 28:24; Hos 10:11). In the first 2 it is tāfharrow, in the last "break the clod." That this was a separate operation from plowing, and that it was performed with an instrument drawn by animals, seems certain. As to whether it corresponded to our modern harrowing is a question. The reasons for this uncertainty are: (1) the ancient Egyptians have left no records of its use; (2) at the present time, in those parts of Pal and Syria where foreign methods have not been introduced, harrowing is not commonly known, although the writer has been told that in some districts the ground is levelled after plowing with the three-lug-sledge or a log drawn by oxen. Cross-plowing is resorted to for breaking up the lumpy soil, esp. where the ground has been baked during the long rainless summer. Lumps not reduced in this way are further broken up with a hoe or pick. Seed is always sown before plowing, so that harrowing to cover the seed is unnecessary. See Agriculture. Fig. used of affliction, discipline, etc (Isa 28:24).

James A. Patch

Harrors, har'ōs (חָרוֹס, hārōs): Harōs has no connection with the vb. tāfharrows. The context seems to indicate some form of pointed instrument (2 S 12:31; 1 Ch 20:3; see esp. RVm).

Harsa, hār'sha (הָרוֹשָה, harōshā): Head of one of the families of the Nethinim (Ezr 2:52; Neh 7:54); 1 Esd 5:32, "Charea."

Harsith, har'sīth (הָרֹשִׁית, harōsīth): One of the gates of Jerus (Jer 19:2 RV); in AVa suggests gate of the potters' field; AV "sun gate" and AV "sun gate," both deriving the name from לֶאָרֹש (le-aros) "harm"; "harm." The gate opened into the valley of Hinnom. See Jerusalem; Potsdemi.

Hart, hārt. See Deer.

Harum, hār'um (חָרוּם, hārum): A Judahite (1 Ch 4:8).

Harumaph, ha-ro'māph (חָרוּמָפ, hāro'māph): Father of Jediah who assisted in repairing the walls of Jerus under Nehemiah (Neh 3:10).

Haruphite, ha-ro'uphit (חָרוּפִית, hāro'uphit, or חָרוֹפִית, hāro'phīth): In 1 Ch 12:5 Shephatiah, one of the companions of David, is called a Haruphite (K) or Haruphite (Q). If the latter be the correct reading, it is connected with Haraph or perhaps Haraph (q.v.).

Haruz, hār'uz (חָרוּע, haru'ā): Father of Meashulmehet, the mother of Amon, king of Judah (2 K 21:19).

Harvest, hār'vest (חָרָבָשׁ, kāṭir; ἵπποιθασος, therismos): To many of us, harvest time is of little concern, because in our complex life we are far removed from the actual production of our food supplies, but for the Heb people, as for those in any agricultural district today, the harvest was a most important season (Gen 8:22; 45:6). Events were reckoned from harvests (Gen 30:14; Josh 3:15; Josh 15:13; 1 S 6:12, 22; 2 S 12:20; 1 K 22:19; 2 K 19:13). The three principal feasts of the Jews corresponded to the three harvest seasons (Ex 23:16; 34:21, 22); (1) the feast of the Passover in April at the time of the barley harvest (cf Ruth 1:22); (2) the feast of Pentecost (7 weeks later) at the wheat harvest (Ex 34:22), and (3) the feast of Tabernacles at the end of the year (October) during the fruit harvest. The seasons have not changed since that time. Between the reaping of the barley in April and the wheat in June, most of the other cereals are reaped. The grapes begin to ripen in August, but the gathering in for making wine and molasses (dība), and the storing of the dried figs and raisins, is at the end of September. Between the barley harvest in April and the wheat harvest, only a few showers fall, which are welcomed because they increase the yield of wheat (cf Am 4:7). Samael made use of the unusual occurrence of rain during the wheat harvest to strike fear into the hearts of the people (1 S 12:17). Such an unusual storm of excessive violence visited Syria in 1912, and did much damage to the harvests, bringing fear to the superstitious farmers, who thought some greater disaster awaited them. From the wheat harvest of the fruit harvest no rain falls (S 2:11; Jer 5:24; cf Prov 26:1). The harvesters long for cool weather during the reaping season (cf Prov 25:13).

Many definite laws were instituted regarding the harvest. Gleaning was forbidden (Lev 19:9; 23:22; Dt 24:19) (see Gleaning). The first-fruits were required to be presented to Jeh (Lev 23:10). In Syria the Christians still celebrate 'id er-rubb ("feast of the Lord"), at which time the owners of the vineyards bring their first bunches of grapes to the church. The children of Israel were enjoined to reap no harvest for which they had not labored (Lev 25:5). In Prov the ants' harvesting is mentioned as a lesson for the sluggard (Prov 6:10; 10:5; 20:4).

Figurative: A destroyed harvest typified devastation or affliction (Job 5:5; Isa 16:9; 17:11; Jer 5:17; 50:16). The "time of harvest," in the OT frequently meant the day of destruction (Jer 61:33; Hos 8:11; Joel 3:13). "Joy in harvest" typified great joy (Isa 9:3), "harvest of the Nile," an abundant harvest (Isa 23:3). "The harvest is past" meant that the appointed time was gone (Jer 8:20). Jeh chose the most promising time to cut off the wicked, namely, "when there is a cloud of dew in the heat of harvest" (Isa 18:4,5). This occurrence of hot misty days just before the ripen-
ing of the grapes is still common. They are welcome because they are supposed to hasten the harvest. The Syrian farmers in some districts call it t-talbakk el dinib wa ifin ("the fireplace of the grapes and figs").

In the Gospel, Jesus frequently refers to the harvest of souls (Mt 9:37-38; 13:30; 39; Mk 4:29; Jn 4:35; cf. Jn 4:35-36). In explaining the parable of the sower, he said, "The harvest is the end of the world" (Mt 13:39; cf Rev 14:15). See also AGRICULTURE.

JAMES A. PATCH

HASADIAH, has-a-di'a (גַּאֲדִיָּה, ḫṣḏḏḥyāh), "Jeh is kind"); A son of Zerubbabel (1 Ch 2:20). In 1 B.C. 1 the Or is Asadiad.

HASSENAYAH, has-s-n'ya (חֶסֶנָּה, ḫṣṣn'yā)' (q.v.): AV 1 (Ch 9:7) for Hassenuah.

HASHABIAH, hash-ab'-ia (חַשֶּבַיָּה, ḫṣḥḇ'yāyāh): (1) Two Levites of the family of Merari (1 Ch 6:45; 9:14).

(2) A Levite who dwelt in Jerusalem at the time of Nehemiah (Neh 11:15).

(3) A son of Jeduthun (1 Ch 25:3).

(4) A Hebronite, chief of a clan of warriors who had charge of West Jordan in the interests of Jeh and the king of Israel (1 Ch 26:30).

(5) A Levite who was a "ruler" (1 Ch 27:17).

(6) One of the Levite priests in the time of Josiah, who gave liberally toward the sacrifices (2 Ch 35:9). In 1 Esd 1:9 it is "Sabbia.

(7) A Levite whom Ezra induced to return from exile with him (Ezr 8:19). 1 Esd 8:48 has "Assibas."

(8) One of the twelve priests set apart by Ezra to take care of the gold, the silver, and the vessels of the temple on their return from exile (Ezr 8:24; 1 Esd 8:54, "Assamias").

(9) Ruler of half of the district of "Keilah," who helped to repair the walls under Nehemiah (Neh 3:17), and also helped to seal the covenant (Neh 10:11; 12:24).

(10) A Levite (Neh 11:22).


HASHBANAH, has-sh-'n'a (חַשְׁבָּנָה, ḫṣḥḇn'yāh): One who helped to seal the covenant under Nehemiah (Neh 10:25).

HASHBANELOH, hash-ab'-el'-a (חַשֶּבָּנֶלֶו, ḫṣḥḇln'yāyāh): AV Hashbaniah, hash-ab'-e-l'a.

(1) Father of one of the builders of the wall (Neh 3:10).

(2) A Levite mentioned in connection with the prayer preceding the signing of the covenant (Neh 5:5); possibly identical with the Hashabiah (hashabhb'yāyāh) of Ezr 8:19;24; Neh 10:11; 12:22; 12:24, or one of these.

HASHBADANA, hash-ba'-d'a-na, HASHBADANA, hash-bad'a-na (חַשְׁבָּדָנו, ḫṣḥbddn'yāh): Probably a Levite. He was one of those who stood at Ezra's left hand when he read the law, and helped the people to understand the meaning (Neh 8:4). 1 Esd 9:44 has "Nabarins" (Nab_artn, Nabareesa).

HASHEM, hā'shem (הַשֵּהָם, ḡšḥām): The "sons of Hashem" are mentioned (1 Ch 11:34) among David's mighty men. The passage (2 S 23:32) has "sons of Jashen."

HASHMONAH, hash-mo'-na (חַשְׁמֹנָה, ḫṣḵmnāh, "fatness"); A desert camp of the Israelites between Mithkah and Moseroth (Nu 33:29-30). See WANDERINGS OF ISRAEL.

HASHUB, hā'shub, hash'ub. See HASHUB.

HASHUBAH, ha-sho-ō'na (חַשּׁוֹנָה, ḫsh'n') hshb'hāyāh, "consideration"); One of the sons of Zerubbabel (1 Ch 3:20).

HASHUM, ha-sh'um (חַשּׁוּם, ḫsh'um): (1) In Ezr 2:19; Neh 7:22, "children of Hashum" are mentioned among the returning exiles. In Ezr 10:33 (cf 1 Esd 9:33, "Asom"), members of the same family are named among those who married foreign wives.

(2) One of those who stood on Ezra's left at the reading of the law (Neh 8:4; 1 Esd 9:44, "Lothassubus"). The sign of the covenant (Neh 10:18) is possibly the same.

HASIDAEANS, has-i-d'âns (חֵסִידָאֵי, ḫṣyd'â'î), a transliteration of ḫṣydâ'îm, "the pious, "Puritans"); A name assumed by the orthodox Jews (1 Mac 2:42; 7:13) to distinguish them from the Hellenizing faction described in the Maccabean books as the "impious," the "lawless," the "truce breakers." They held perhaps narrow but strict and seriously honest views in religion, and recognized Judas Maccabaeus as their leader (2 Mac 14:6). They existed as a party before the days of the Maccabees, standing on the ancient ways, caring little for politics, and having small sympathy with merely national aspirations, except when affecting religion (1 Mac 1:61; 2:6 Mac 18:17; Jth 12:2; Ant, XIV, iv, 3). Their cooperation with Judas went only to the length of securing the right to follow their own religious practices. When Bacchides came against Judea, they were quite willing to make peace because Alcimus, "a priest of the seed of Aaron," was in his company. Him they accepted as high priest, though sixty of them soon fell by his treachery (1 Mac 7:13). Their desertion of Judas was largely the cause of his downfall.

J. HUTCHISON

HASMONEANS. See ARMONKANS.

HASRAH, ha-s'-rā, ha-s'-rā (חֲסָרָה, ḫs'r'h): Grandfather of Shallum, who was the husband of Huldah the prophetess (2 Ch 34:22).

In 2 K 22:14, HARRAS (q.v.).

HASSENAH, has-s'-n'a (חָסְנָה, ḫsn'yāh): In Neh 3:3 the "sons of Hassenah" are mentioned among the builders of the wall. Probably the same as Sennaah (Ezr 2:35; Neh 7:38) with the definite article, i.e. ha-sennaah. The latter, from the connection, would appear to be a place-name. See also Hassencar.

HASSENUAH, has-s'-n'a (חָסְנָע, ḫs'n') (q.v.): A family name in the two lists of Benjamite inhabitants of Jerus (1 Ch 9:7, AV "Hassenuah"); Neh 11:9, "Sennah"). The name is possibly the same as Hassenaah (q.v.), yet the occurrence of the singular ("son of H.") does not so well accord with the idea of a place-name.

HASHUB, hā'shub, hash'ub (q.v.): AV everywhere Hashub except 1 Ch 9:14: (1) A builder of the wall (Neh 3:11).

(2) Another builder of the same name (Neh 3:23).

(3) One of the signers of the covenant (Neh 10:23).

(4) A Levite chief (Neh 11:15; 1 Ch 9:14). BDB makes (1) and (3) identical.

HASSOPHERETH, has-o-ē'reth. See SOPHERETH.
HASTE, hast (חָשָׁה, ḥaphah, שָׁה, ḫāh, מָהָר, ṣētūdāh, ṣētūdāh), head- is catch. It (6). Sometimes, 43.44; 139 The cf Jambs 34. The head-covering. He 29, Isa 2, 17-20, said He 22). A "hasten my head-covering, hastily" K (Esd 22), RV (Ex 22 3, 22). Is as (40 14), "shall speedy" for; "hasten after another god" (Ps 16 4). ARV has "gives gifts for another god." RV exchange the Lord for: for "hasten hereunto," RV 29 27, "hasten enjoyment" for "hasten hitter" (1 K 22 9). "Catch quickly" for; "any other" (Ps 38 10). So "hasten to" (Job 9 26); "swoopeth on;" for hasteth in it; "hasten" (20 10; 101 3; 159 21, 22, etc.). The NT law softens this feeling as regarding persons, bringing it under the higher law of (Mt 5 43, 44; cf Rom 12 17-21), while intensifying the hatred of evil (Jude verse 23; Rev 2 6). God himself is hated by the wicked (Ex 20 5; Ps 159 21; cf Rom 8 7). Sometimes, however, the word "hate" is used hyperbolically in a relative sense to express only the strong preference of one to another. God loved Jacob, but hated Esau (Mal 1 3; Rom 9 13); father and mother are to be hated in comparison with Christ (Lk 14 26; cf Mt 10 37). See ENMITY.

JAMES ORR

HATHACH, hāthak (הָתָח, hāthakh), "terror": Son of Othniel and grandson of Kenaz (1 Ch 4 13).

HATIPA, ha-tt'fa, hat'fā (חָתְפָה, ḥātaphā), "taken," "captive"?): The ancestral head of a family of Nethinim that returned from Babylon (Ezr 2 34; Neh 7 56—"Atiphah," 1 Ezd 5 32).

HATTITA, ha-t'ta, hat-t'ā (חָתֵיתָה, ḥāṭītāh), head of a family among the "children of the porters" who returned from exile (Ezr 2 42; Neh 7 45; 1 Ezd 5 28, "Ateta").

HATSIMMENUCHOTH, hat-si-ham-en-ū-koth: A marginal reading in 1 Ch 2 52 AV. It disappears in RV, which reads in text, "half of the Menunoth" (q.v.). (Heb ḫēṣt ha-m'nnūbāh.)

HATTIL, hat'il (חָטִיל, ḫāṭīl): A company of servants of Solomon appearing in the post-exilic literature (Ezr 2 57; Neh 7 59). Same called "Agis" in 1 Ezd 5 34.

HATTUSH, hat'ūsh (חָתְשׁ, ḫāṭash): (1) Son of Shemaiyah, a descendant of the kings of Judah, in the 5th generation from Zerubbabel (1 Ch 3 22). He returned with Zerubbabel and
Ezra from Babylon to Jerus (Ezr 8 2; Neh 12 2).

HAUNT, hōnt, hānt: The vb. in OE was simply "to resort to," "frequent;" a place of dwelling or business was a haunt.

HAUNTED, hōntd, hāntd: The haunt of Sieber demons, in the hideous landscape of Szzek (Neh 10 4).

HAURAN, hōrân (Aram, hawrân; LXX Apavrus, Auranitis, also with aspirate): A province of Eastern Pal which, in Ezk 17.18, 16, was dishonored by the infidel Jebel S. to the S. and the S. of the desert. Its extent was from Dan in the N. to Gilead Province in the S., including the S. of the desert, a fertile land (Neh 10 4). It is a fertile land which, however, has nothing above ground which is older than the Jericho period. The human occupation is found in different parts, e.g. at Jer, may be very ancient.

HAURAN: The rema...er the hill of Jericho, may be very ancient.

TURKS ever since: and whether or not the recent operations against them (January, 1911) will result in their entire subjugation, remains to be seen.
HAVILAH, hav'i-lä (חָוִלָּה, hāwîlah; Εὐδάκα, Heudad): 
(1) Son of Cush (Gen 10 7; 1 Ch 1 9).
(2) Son of Yektan, descendant of Shem (Gen 10 29; 1 Ch 1 23).
(3) Mentioned with Shur as one of the limits of the territory of the Ishmaelites (Gen 25 18); of the same limits of the land of the Amalekites (1 S 15 7), where, however, the text is doubtful. It is described (Gen 2 11.12) as bounded by the river Pishon and as being rich in gold, bdellium and "shoham-stone" (EV "onyx"). The shoham-stone was perhaps the Assyr sattu, probably the malachite or turquoise. The mention of a Cushite Havilah is explained by the fact that the Arabian tribes at an early time migrated to the coast of Africa. The context of Gen 10 7 thus favors a situation on the Ethiopian shore, and the name is perhaps preserved in the kolpos Aulisites and in the tribe Abalaita on the S. side of the straits of Bab-el-Mandeb. Or possibly a trace of the name appears in the classical Aulis, now Zeila in Somaliland. But its occurrence among the Yektanite Arabs (Gen 10 29) suggests a later origin in Arabia. South Arabian inscriptions mention a district of Khaulan (Haulan), and a place of this name is found both in Thama and S.E. of San'a. Again Strabo's Chaolotaiot and Hwaula in Bahrein point to a district on the Arabian shore in the Pers Gulf. No exact identification has yet been made.

A. S. FULTON

HAVOC, hav'ok: "Devastation," "to make havoc of" is the tr of ἀποκαταστάσεων, lamakatosai, 'to stain," "to disgrace," in the NT "to injure," "destroy" (Acts 8 3. "As for Saul he made havoc of the church," RV "laid waste"; 1 Mac 7 7, "what havoc," RV "all the havoc," exozothreusis, "utter destruction"). RV has "made havoc of" (porthô) for "destroyed" (Acts 9 21; Gal 1 26), for "wasted" (Gal 1 13).

HAVVAH, hav'a (חֳוֵה, hayvah): Heb spelling, rendered Eve, "mother of all living." Gen 3 20 RVm. See EVE.

HAVVOTH-JAIR, hav-oth-jâ'îr (חַוֹּתֶת הָיִר, hōwhth yâ'thîr), "the encampments" or "tent villages of Jair"; AV Havoith-Jair, há-vóth-jâ'îr): The word hōwhth occurs only in this combination (Num 32 41; Dt 3 14; Josh 10 4), and is a legacy from the nomadic stage of Heb life. Jair had thirty sons who possessed thirty "cities," and these are identified with Havvoth-jair in Josh 10 3 ff. The district was in Gilead (ver 5; Num 32 41). In Dt 3 13 ff, it is identified with Bashan and Argob; but in 1 K 4 13, "the towns of Jair" are said to be in Gilead, while he also "possessed the region of Argob, which is in Bashan, terracree great cities with walls and brazen bars." There is evident confusion here. If we follow Josh 10 3 ff, we may find a useful clue in ver 5. Kamon is named as the burial place of Jair. This probably corresponds to Kamon taken by Antiochus III, on his march from Pella to Gephyrin (Polyb. v.70, 12). Schumacher (Northern 'Ajlûn, 137) found two places to the W. of Irbid with the names Kamm and Kumeim (the latter a diminutive of the former) with ancient ruins. Kamm probably represents the Heb Kamōn, so that Havvoth-jair should most likely be sought in this district, i.e. in North Gilead, between the Jordan valley and Jebel ez-Zumlek.

HAY, hā. See GRASS.

HAZAEL, ha-zâ'el, hâ'za-el, haz'a-el (חָזָאֵל, hāzâ'èl and חוּזָאֵל, hōzâ'èl; 'Atashâ, Hazaâl; Assyra'aza'du): Comes first into Bib. history as a high officer in the service of Ben-hadad II, king of Syria (2 K 8 7 ff; of 1 K 19 15 ff). He had been sent by his sick sovereign to inquire of the prophet
Elisha, who was then in Damascus, whether he should recover of his sickness or not. He took with him a present “even of every good thing of Damascus, forty eunuchs' balsam, and six measures of honey, and ten tunics.” Elisha looked stedfastly at Hazael and wept, explaining to the incredulous officer that he was to be the perpetrator of horrible cruelties against the children of Israel: “Their strongholds will thou set on fire, and their young men will thou slay with the sword, and wilt dash in pieces their little ones, and rip up their women with child!” (2 K 8:12). Hazael protested against the very thought of such things, but Elisha assured him that he had shown him that he was to be king of Syria. No sooner had Hazael delivered to his master the answer of the man of God than the treacherous purpose took shape in his heart to hasten Ben-hadad’s end, and “He took the coverlet, and dipped it in water, and spread it on his face, so that he died” (2 K 8:15). The reign which opened under such sinister auspices proved long and successful, and brought the kingdom of Syria to the zenith of its power. Hazael soon found occasion to invade Israel. It was at Ramoth-gilead, “the city where the hand of the Lord was broken” (2 K 8:15), that the first overt clash between the two peoples occurred, and a scene of a fierce conflict between Israel and Syria when Ahab met his death, that Hazael encountered Joram, the king of Israel, with whom his kinsman, Ahaziah, king of Judah, had joined forces to retain that important fortress which had been recovered from the Syrians (2 K 9:14-15). The final issue of the battle is not recorded, but Joram received wounds which obliged him to return across the Jordan to Jezreel, leaving the forces of Israel in command of Jehu, whose anointing by Elisha’s deputy at Ramoth-gilead, usurpation of the throne of Israel, slaughter of Joram, Ahaziah and Zechariah, and vengeance upon the whole house of Ahab are told in rapid and tragic succession by the sacred historian (2 K 9-10).

Whatever was the issue of this attack upon Ramoth-gilead, it was not long before Hazael laid waste the whole country E. of the Jordan—“all the land of Gilead, the Gadites, and the Reubenites, and the Manassehites, even Aroer, which is by the valley of the Arnon, even Gilead and Bashan” (2 K 10:33; cf Am 1:3). Nor did Judah escape the heavy hand of the Syrian oppressor. Marching southward through the plain of Esdraelon, and following a route along the maritime plain taken by many conquerors before and since, Hazael fought against Gath and took it, and then “set his face to go up to Jerus” (2 K 12:17). As other kings of Judah had to do with other conquerors, Jehoash, who was now upon the throne, bought off the invader with the gold and the treasures of temple and palace, and Hazael withdrew his forces from Jerusalem.

Israel, however, still suffered at the hands of Hazael and Ben-hadad, his son, and the sacred historian mentions that Hazael oppressed Israel all the days of Jehoahaz, the son of Jehu. So grievous was the oppression of the Syrians that Hazael “left not to Jehoahaz of the people save fifty horsemen, and ten chariots, and ten thousand footmen, for the king of Syria destroyed them, and made them like the dust in threshing” (2 K 13:1-7). Forty or fifty years later Amoz, in the opening of his prophecy, recalled these Syrian campaigns against the little nation whose capital city was to come upon Damascus. “Thus saith Jeh . . . I will send a fire into the house of Hazael, and it shall devour the palaces of Ben-hadad” (Am 1:3,4).

Already, however, the power of Syria had passed its meridian and had begun to decline. Events of which Hazael and his son stood more or less witness were proceeding which ere long, made it possible for the son of Jehoahaz, Jehu, to recover the honor of Israel and recover the cities that had been lost (2 K 13:5). For all this, the full recital of these events we must turn to the Assyrian annals preserved in the monuments. We do read in the sacred history that Jehu gave to Israel “a savagery, so that they went out from under the hand of the Syrians” (2 K 13:5). The annals of the Assyrians give this period clearly and qualitatively the invasion and occupation of the region by the Assyrians, and the passage quoted above is instructive. The relief that came to Israel was due to the crippling of the power of Syria by the aggression of Assyria on the lands of the Wathians. From the Black Obelisk in the British Museum, on which Shalmaneser III (859–829 BC) has inscribed the story of the campaign he carried on during his long reign, there are instructive notices of this period of Israelish history. In the 13th year of his reign (842 BC), Shalmaneser made war against Hazael. On the Obelisk the record is short, but a longer account is given on one of the pavements slabs from Ninroud, the ancient Kalâb. It is as follows: “In the 13th year of my reign for the 16th time I crossed the Euphrates. Hazael of Damascus trusted to the strength of his arm and marched his troops in full array. I sent Senir (Pamphylia) from the south, and a limit which is in front of Lebanon, he made his stronghold. I fought with him; his defeat I accomplished; 600 of his soldiers I killed, and his horses I killed 470 of his horses, with his camp I took from him. To give my life, he heaped it up; I purged with a sword his royal city. He shut him up. His plantations I cut down. As far as the mountains of the Hauran I marched. Cities without number I smote. Hazael of Damascus was in fire. Their spoil beyond count I carried away. As far as the mountains of Raal-Rosh, which is a headland of the sea (at the mouth of the Nahr el-Kbl, Dog River), I marched; my royal likeness I set there up. At that time I received the tribute of the Syrian and of the lands of Hamath and of Yahua [Jehu] the son of Khummri (Omri)” (Ball, “From the Tablet of Khummri and the Days of Hazael,” Ch. 2).

From this inscription we gather that Shalmaneser did not succeed in the capture of Damascus. But it still remained an object of his ambition to Assur, and king Ahab began to fear for the safety of his kingdom. Rameses III, the grandson of Shalmaneser, succeeded in capturing it, and reduced Hazael to submission. We read of Rama, who was “the saviour” whom God raised up to deliver Israel from the hand of Syria. Then it became possible for Israel under Jehoash to recover the cities he had lost, but by this time Hazael had died and Ben-hadad, his son. Ben-hadad III, called Mari on the monuments, had become king in his stead (2 K 13:24-25).

LITERATURE.—Schrader, COT, 197-208; McCurdy, HPM, 1, 282 ff.

T. NICOL

HZAHAIAH, ha'-zi'ya (יהזיה, ‘Jah seen’): Among the inhabitants of Jerusalem mentioned in the list of Judahites in Neh 11:5.

HAZAR, ha'-zar (חצר, hāṣer, constr. of לְחָצֵר, le-ḥāṣer, ‘an inclosure,’ ‘settlement,’ or ‘village’): is frequently the first element in Heb place-names.

Hazar-Addar (Heb hāṣar 'addār), a place on the southern boundary of Judah (Nu 34:4), is probably identical with Hazron (Josh 16:3), which, in this case, however, is sometimes rendered from Addar (AV “Adar”). It seems to have lain somewhere to the S.W. of Kadesh-barnea.

Hazar-enan (Heb hāṣar 'ēnān, “village of springs”: 'ēnān is Aram., a place, undetermined, at 2 Hazar- the junction of the northern and eastern enan- enans, the frontier of the land promised to the Israelites (Nu 34:9 f; cf Eze 47:17; 48:1). To identify it with the sources of the Orontes seems to leave too great a gap between this and the places named to the S. Buhi (GAP, 66 f) would draw the northern boundary from Nahr el- Kāsimiyeh to the foot of Hermon, and would locate Hazar-enan on Bōnás. The springs there lend fit B. Buhi (GAP, 66 f) would draw the northern boundary from Nahr el- Kasimiyeh to the foot of Hermon, and would locate Hazar-enan on Bōnás. The springs there lend fit circumstances to the placing of the capital city as at Hādr, farther east, suggested by von Kießer. But there is no certainty.
Hazar-gaddah (Heb הָazor-גַּדָּדָה), a place in the territory of Judah “toward the border of Edom in the South” (Josh 15 21.27).

3. Hazar-gaddah—untouched parts of the Darama, overlooking the Dead Sea. This might point to the site of Masada, or to the remarkable ruins of Umm Batayak farther south (GAP, 185).

Hazar-hatticon (RV HAZER-HATTICON; Heb חָazor-הֵתִכְו, “the middle village”), a place named on the ideal border of Israel (Ezek 47:16). The context shows that it is identical with Hazar-enan, for which this is apparently another name. Possibly, however, it is due to a script error.

Hazar-navveh (Heb חָazor-נָבָה), the name of a son of Joktan attached to a clan or district in South Arabia (Gen 10:28; 1 Ch 1:20).

5. Hazar-navveh—that broad, a rightful valley running nearly parallel with the coast for about 100 miles, north of el-Yemen. The ruins and inscriptions found by Glaser show that it was once the home of a great civilization, the capital being Sabata (Gen 10:7) (Glaser, Skizze, II, 20, 423 ff).

Hazar-shual (Heb חָazor-שְׂעָל; 1 Ch 24:1). It is represented by the modern Hadramaut, a broad and fruitful valley reaching nearly parallel with the coast for about 100 miles, north of el-Yemen. The ruins and inscriptions found by Glaser show that it was once the home of a great civilization, the capital being Sabata (Gen 10:7) (Glaser, Skizze, II, 20).

6. Hazar-shual—rightful valley running nearly parallel with the coast for about 100 miles, north of el-Yemen. The ruins and inscriptions found by Glaser show that it was once the home of a great civilization, the capital being Sabata (Gen 10:7) (Glaser, Skizze, II, 20).

7. Hazar-susah (Heb חָazor-סָעָה; Jos 18:24). As it stands, the name means “station of a mare” or “of horses,” and it occurs along with Beth-marcaboth, “place of chariots,” which might suggest depots for trade in chariots and horses. The site has not been identified.

W. EWING

HAZAR-ADDAR, ad'ar; -ENAN, e'nan; -GAD-DAH, gad'a; -HATTICON, ha'ti-kon; -MAVETH, ma'veth; -SHUAL, shoo'al; -SUSA, su'sa; -SU-SIM, su'sim. See HAZAR.

HAZAZON-TAMAR, haz'a-zon-ta-mar (חָazor-תָּמָר), ḥoṣaqin tāmar; AV Hazezon Tamar): “Hazar of the palm trees,” mentioned (Gen 14:7) as a place of the Amorites, conquered, together with En-mishpat, by the Egyptians under Chedorlaomer; in 2 Ch 20:2 it is identified with En-Geder (q.v.); and if so, it must have been its older name. If this identification is accepted, then Hazazon may survive in the name Wady Hassahah, N.W. of 'Ain Jidah. Another suggestion, which certainly meets the needs of the narrative better, is that Hazazon-tamar is the Thamar of OS (86 3; 210 86), the ḥoṣaqin, Thamarah, of Ptol. xvi.3. The ruin Kurmus, 20 miles W.S.W. of the S. end of the Dead Sea—on the road from Hebron to Elath—is supposed to mark this site.

E. W. G. MASTERMAN

HAZEL, hā'zēl (Gen 30 37 AV). See ALMOND.

HAZELENPO, haz-el-el-'ō-ni. See HAZEELENPO.

HAZER-HATTICON. See HAZAR.

HAZERIM, ha-zér-im (하זרים), ḥāzē-rim): Is rendered in AV (Dt 2:23) as the name of a place in the S.W. of Pal, in which dwelt the Avvim, ancient inhabitants of the land. The word means “villages,” and ought to be translated as in RV. The sentence means that the Avvim dwelt in villages—not in fortified towns—before the coming of the Caphtorim, the Philis, who destroyed them.

HAZEROTH, ha-zērōth, haz'er-oth (חָazor-וֹת, ḥoṣaqin the enclosures): A camp of the Israelites, the 3d from Sinai (Nu 11 35; 12 16; 33 17; Dt 1). It is identified with Ain Ḥadra (spring of the enclosure), 30 miles N.E. of Jebel Musa, on the way to the Aravah. See WANDERINGS OF ISRAEL.

HAZEOZON-TAMAR, haz-ezon-ta-mar (חָazor-תָּמָר), ḥaṣṭaqon tāmar, Gen 14 7 AV; ḥaṣṭaqon tāmar, 2 Ch 20 2). See HAZAZON-TAMAR.

HAZIEL, hā'zi-el (חָזִי-אל, “God sees”): A Levite of the sons of Shimiel, of David’s time (1 Ch 29 3).

HAZO, hā'zo (חָזו, ḥa'zo, fifth son of Nahor [Gen 22:22]). Possibly the eponym of a Nahorite family or clan.

HAZOR, hā'zōr (חָזוֹר, ḥa'zōr; Na'ërōp, Na'ōrō, S, Ḫ怀抱, Ḫawā'; Ḫa'ērōp, 1 Mace 11 67) (1) The royal city of Jabin (Josh 11 1), which, before the Israelite conquest, seems to have been the seat of a wide authority (ver 11). It was taken by Joshua, who exterminated the inhabitants, and it was the only city in that region which he destroyed by fire (vs 11-13). At a later time the Jabin Dynasty appears to have recovered power and restored the city (Jgs 4 2). The heavy defeat of their army at the hands of Deborah and Barak led to their final downfall (vs 23-27). It was in the territory allotted to Naphtali (Josh 19 30). Hazor was one of the cities for the fortifications with which Solomon raised a levy (1 K 9 15). Along with other cities in Galilee, it was taken by Tiglath-pileser III (2 K 15 29). In the plain of Hazor, Jonathan the Maccabees gained a great victory over Demetrius (1 Mace 11 67 ff).

In Tob 1 2 it is called “Asher” (LXX Ἀσήρ, Ἀσήρ), and 'Ascher is said to be “above” it. Jos (Ant, V, v, 1) says that Hazor was situated over the lake, Senechnonitis, which he evidently identifies with the Waters of Merom (Josh 11 13). It must clearly be sought on the heights W. of el-Huleh. Several identifications have been suggested, but no certain conclusion can be reached. Some (Wilson and Guérin) favor Tell Harrekh to the S.E. of Kedès, where there are extensive remains of a late village. For the site of Khureibeh, 2 3 miles S. of Kedes, where, however, there are no ruins. We may take it as certain that the ancient name of Hazor is preserved in Merv el-Hafeeth, S.W. of Kedes, and N. of Wady Ubo, and in Jebel Hafeeth, E. of the Mount, although it has evidently drifted from the original site, as names have so often done in Pal. Conder suggests a possible identification with Hazor, farther S., “at the foot of the chain of Upper Galilee ... in a position more appropriate to the use of the chariots that belonged to the king of Hazor” (HDB, s.v.).

(2) A town, unidentified, in the S. of Judah (Josh 15 23).

(3) A town in the S. of Judah (Josh 15 25).

See KEROOTH-HEBREW.

(4) A town in Benjamin (Neh 11 33) now represented by Khirbet Ḥuzzär, not far to the E. of Nebi Samwil.

(5) An unidentified place in Arabia, smitten by Nebuchadnezzar (Jer 49 28.33).

W. EWING

HAZOR-HADATTAH, hāzōr-ba-dāt'a (Aram, ḥa'zōr bā-ḥadattāh, “New Hazor”): “An Aram. adj., however, in this region is so strange that
the reading must be questioned" (Di). One of the "uttermost seas," of Judah toward the border of Edom (Josh 15:25). Eliseu and Jerome describe a "New Hazer" to the E. of Asealon, but this is too far N.

HAZZELELPONI, has-a-eel-pa'ni (חֹזַלְפּוֹן): A feminine name occurring in the list of the genealogy of Judah (1 Ch 4:3); probably representing a clan.

HE, hih (?): The fifth letter of the Heb alphabet; transliterated in this Encyclopaedia as h. It came also to be used for the number 5. For name, etc., see ALPHABET.

HEAD, head (ד'ה, נְפִּשׁ, Aram. נַפְּשׁ, נפָּשׁ, and in special sense הַנֵּפֵר, goli'beth, lit. "skull," "cut-off head of foremost, uppermost, originaly: "the head that stands at the head"; cf. "God is with us at our head" (2 Ch 13:12); "Knowest thou that Jehovah will take away thy master and thy people from thy head?" (2 K 2 3); "head-stone," RV "top-stone," i.e. the uppermost stone (Zec 4 7). Israel is called the head of nations (Dt 28 13); "The head (capital) of Syria is Damascus, and the head [prince] of Damascus is Rezin" (Isa 7 8); "heads of their fathers' houses," i.e. elders of the clans (Ex 6 14); of "heads of tribes" (Dt 1 15), also "captain," lit. head (Nu 14 4; Dt 1 15; 1 Ch 11 42; Neh 9 17). The phrase "head and tail" (Isa 9 14; 19 15) is explained by the rabbis as meaning the nobles and the common people; of "palm-tree and rush" (9 14), "hair of the feet . . . and beard" (7 20), but of also Isa 9 15. In the NT we find the remarkable statement of Christ being "the head of the church" (Eph 1 22; 5 23), "head of every man" (1 Cor 11 4), "head of all principality and power" (Col 2 10), "head of the body, the church" (Col 1 18; cf Eph 4 15).

The context of 1 Cor 11 3 is very instructive to a true understanding of this expression: "I would have you know, that the head of every man is Christ; and the head of the woman is man; and the head of Christ is God" (cf Eph 5 23). Here, clearly, reference is had to the lordship of Christ over His church, not to the oneness of Christ and His church, while in Eph 4 16 the dependence of the church upon Christ is spoken of. These passages should be closely considered before belief in the idea of Christ being the intellectual center, the brain of His people, from whence the members are passively governed, for to the Jewish mind the heart was the seat of the intellect, not the head. See HEAVER.

As the head is the most essential part of physical man, calmity and blessing are said to come upon the head of a person (Gen 49 26; Dt 6 8). There are various cases of the head being either to be used for evil or to be used for good (Ex 12 49; 1 Ki 20 12; Eze 9 3; 25 23; Rom 12 20). This phrase is dark as to its origin, but quite clear as to its meaning and application (cf Rom 12 7-17). The Jew was inclined to swear by his head (Mt 5 36), as well as to extend it to the whole mortal body (Nu 24 20; Lam 2 10; Am 2 7), or to its parts (Zec 4 7; Jer 19 3; Heb 6 20). The head is said to be under a vow (Nu 6 18 19; Acts 18 18; 21 23), because the Nazirite vow could readily be recognized by the head.

There are numerous idiomatic expressions connected with the head, of which we enumerate the following: "the hoary head" designates old age (see HAIR); "to round the corners of the head," etc. (Lev 19 27; cf. also Dt 14 1; Am 8 10), probably refers to the shaving of the side locks or to the whole scene of the heathen. The term is also often done in idolatrous shrines or in token of initiation into the service of an idol. It was therefore forbidden to Israel, and its rigid observance gave rise to the peculiar Jewish custom of wearing long side locks or a "turbant" (cf Num 6 5; 23 5; 92 10; He 1 9) a sign of joy and hospitality, while the "covering of the head" (2 S 16 30; Est 6 12; Jer 14 3), "putting the hand upon the head" (2 S 13 19) and putting earth, dust or ashes upon it (Josh 7 6; 1 S 4 12; 2 S 1 2; 13 19; Lam 2 10; cf Am 2 7) were expressive of sadness, grief, deep shame and mourning. In Est 7 8 Haman's face is covered as a condemned criminal, or as one who has been utterly put to shame, and who has nothing more to say for his life. In this connection the Pauline injunction as to the veiling of women in the public gatherings of the Christians (1 Cor 11 5), while men were instructed to appear bareheaded, must be mentioned. This is diametrically opposed to the Jewish custom, according to which men wore the head covered by the tallith or prayer shawl, while women were considered sufficiently covered by their long hair (1 Cor 11 15). The apostle here simply commends a Gentile custom for the use of the Gentile women. In other populations; in other words, he recommends obedience to local standards of decency and good order.

"To bruise the head" (Gen 3 15) means to injure gravely; "to smite through the head" (Ps 68}
HEALING, hə'ling (NEB, marpē', tappa', t'ēlah, tēhāh): In the OT this word is always used in its figurative sense; marpē', which lit. means "a cure," is used in Jer 14 19 twice, and in Mal 4 2; t'ēlah, which lit. means "an irrigation canal," here means something applied externally to the body, in which sense it is used metaphorically in Jer 30 13; tēhāh occurs only in Nah 3 19 AV and is tr4 "assuaging" in RV.

In the NT tēh is therapeō; once (Acts 10 38) idomai; in the other passages it is either sama, as in 1 Cor 12 9-30, or tassō, as in Acts 4 22, derivatives from this vb.

HEALING, GIFTS OF (χαρίσματα λατρείας, chartismata tamidōn): Among the "spiritual gifts" enumerated in 1 Cor 12 4-11.28 are included "gifts of healings." See SPIRITUAL GIFTS. The subject has risen into much prominence of recent years, and so calls for separate treatment. The points to be considered are: (1) the NT facts, (2) the nature of the gifts, (3) their permanence in the church.

The Gospels abundantly show that the ministry of Christ Himself was one of healing no less than of teaching (cf Mt 11 5). The healing miracles of the Lord's Gospel, if it does not preserve words actually used by Christ Himself, bears witness at all events to the traditional belief of the early church that after His departure from the world His disciples would still possess the gift of healing. The Book of Acts furnishes plentiful evidence of the exercise of this gift by apostles and other prominent men in the primitive church (Acts 3 7; 5 12-16; 8 7; 19 12; 28 8f), and the Ep. of Jas refers to a ministry of healing carried on by the elders of a local church acting in their collective capacity (Jas 5 14f). But Paul in this passage speaks of "gifts of healings" (the pl. "healings" apparently refers to the variety of ailments that were cured) as being distributed along with other spiritual gifts among the ordinary members of the church. There were men, it would seem, who occupied no official position in the community, and who might not otherwise be distinguished among their fellow-members, on whom this special charism of healing had been bestowed.

On this subject the NT furnishes no direct information, but it supplies evidence from which conclusions may be drawn. We notice that the exercise of the gift is ordinarily conditional on the faith of the recipient of the blessing (Mt 6 5f; 10 52; Acts 14 9)—faith not only in God but in the human agent (Acts 3 4f; 6 15; 9 17). The healer himself is a person of great faith (Mt 17 19f), and he, like his power, is confirmed and authenticated by the patients with confidence points to the possession of a strong, magnetic personality. The diseases cured appear for the most part to have been not organic but functional; and many of them would now be classed as nervous disorders. The conclusion from these data is that the gifts of healing to which Paul alludes were not miraculous endowments, but natural therapeutic faculties raised to their highest power by Christian faith.

Modern psychology, by its revelation of the marvels of the subliminal self or subconscious mind and the power of "suggestion," shows how it is possible for one man to lay his hand on the very springs of personal life in another, and so disclose the psychological source of the gift of healing. The medical science of our time, by its recognition of the dependence of the physical upon the spiritual, of the

ALEX. MACALISTER

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Health

THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA

Hearth

control of the bodily functions by the subconscious
and of the physician's ability by means of suggestion, whether waking or hypnotic, to influence
subconscious
the
soul and set free the healing powers
of Nature, provides the physiological basis. And
may we not add that many incontestable cases of
Christian faith-cure (take as a type the well-known
instance in which Luther at Weimar "tore Melanchthon," as the latter put it, "out of the very jaws of
death"; see RE, XII, 520) furnish the religious
basis, and prove that faith in God, working through
the soul upon the body, is the mightiest of all healing influences, and that one who by his own faith
and sjrmpathy and force of personality can stir up
faith in others may exercise by God's blessing the
power of healing diseases?
There is abundant evidence that in the early
centuries the gifts of healing were still claimed and
practised within the church (Justin,
Apol. ii.6;
3. Permanence of 32, 4; TertuUian, Apol. xxiii; Origen. Contra Celsum, vii.4). The free
Healing
Gifts in
exercise of these gifts gradually ceased,
the Church partly, no doubt, through loss of the
early faith and spirituality, but partly
through the growth of an ascetic temper which ignored Christ's gospel for the body and tended to the
view that pain and sickness are the indispensable
ministers of His gospel for the soul. All down the
history of the church, however, there have been
notable personalities (e.g. Francis of Assisi, Luther,
Wesley) and little societies of earnest Christians
(e.g. the Waldenses, the early Moravians and
Quakers) who have reasserted Christ's gospel on
its physical side as a gospel for sickness no less than
for sin, and claimed for the gift of healing the place
Paul assigned to it among the gifts of the Spirit.
In recent years the subject of Christian healing has
risen into importance outside of the regularly organized churches through the activity of various faithThat the leaders of these
healing movements.
movements have laid hold of a truth at once Scriptural and scientific there can be little doubt, though
they have usually combined it with what we regard
as a mistaken hostility to the ordinary practice of
medicine. It is worth remembering that with all
his faith in the spiritual gift of healing and personal
experience of its power, Paul chose Luke the physician as the companion of his later journeys; and
worth noticing that Luke shared with the apostle
the honors showered upon the missionaries by the
people of Melita whom they had cured of their
diseases (Acts 28 10). Upon the modern church
there seems to lie the duty of reaffirming the
reality and permanence of the primitive gift of
healing, while relating it to the scientific practice of
medicine as another power ordained of God, and
its natural ally in the task of diffusing the Christian
gospel of health.
Literature. Hort, Christian Ecclesia, ch x; A. T.
Unconscious Therapeutics;
Schofleld, Force of Mind.
E. Worcester and others. Religion and Medicine; HJ,

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p. 606; Expos T,

HEALTH, helth

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349, 417.
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C.

Lambert

shalom, nyilB-;

fflXST, riph'uth, HD^IiJ, 'drukhah;

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yshu'ah,

«ro)nr)pCa,

so-

teria, vyialva, hugiaino): Shalom is part of the
formal salutation still common in Pal. In this
sense it is used in Gen 43 28; 2 S 20 9; the stem
word means "peace," and is used in many varieties

of expression relating to security, success and good
bodily health. Y'shU'dh, which specifically means
deliverance or help, occurs in the refrain of Ps 42
it is ren11; 43 6, as well as in Ps 67 2; in
dered "help." Riph'iZlhislit. "healing," andisfound
onlyinProv 3 8. Afarpe' also means healing of the
body, but is used in a figurative sense as of promoting

ARV

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soundness of mind and moral character in Prov 4
22; 12 18; 13 17; 16 24, as also in Jer 8 15,
where RV renders it "healing." 'Arukhah is also
used in the same figurative sense in Isa 58 8; Jer
8 22; 30 17; 33 6; lit. means "repairing or restoring" it is the word used of the repair of the wall of
;

by Nehemiah (ch 4).
The word "health" occurs twice

Jerus

in the NT: in
Paul's appeal to his shipmates to take food (Acts
27 34), he says it is for their soteria, lit. "safety";
so ARV,
"health." The vb. hugiaino is used
in 3 Jn ver 2, in the apostle's salutation to Gaius.

AV

Alex. Macalisteb

HEAP, hep (JTpny ^Hremah,
bn tel) "Heap"'appears (1) in

ba gal, "l? , nedh,
the simple sense of
a gathering or pile, as the tr of 'dremah, a "heap,"
in Ruth 3 7 of grain; Neh 4 2 of stones; in 2 Ch
31 6, etc, of the tithes, etc; of homer (boiMng up),
a "heap''; in Ex 8 14 of frogs; of gal, a "heap";
in Job 8 17 of stones.
(2) As indicating "ruin,"
19 25; Job 15 28; Isa 25 2;
"waste," gal (2
37 26; Jer 9 11; 51 37); m'% (Isa 17 1); 'i (Ps
79 1; Jer 26 18; Mic 1 6; 3 12); tel,"mound,"
"hillock," "heap''(Dt 13 16; Josh 8 28; Jer 30 18
AV; 49 2). (3) Of waters, nedh, "heap," "pile" (Ex
15 8; Josh 3 13.16; Ps 33 7; 78 13); ;^0OTer (Hab
"surge").
3 15, "the heap of mighty waters,"
(4) A cairn, or heap of stones (a) over the dead
body of a dishonored person, ffoi (Josh 7 26; 8 29;
2 S 18 17); (6) as a witness or boundary-heap
(Gen 31 46 f, Garsdh [Galeed] in Heb, also mispah,
"watch tower," Y'ghar-SdhadhHtha' [Jegar-sahadutha] in Aram., both words meaning "the heap
of witness"; see Gen 31 47.49 RV).
(5) As a
way mark, tamrUrlm, from tamar, "to stand
erect" (Jer 31 21 AV, "Set thee up waymarks,
make thee high heaps," RV "guide-posts," a more
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RVm

likely tr)

"To heap" represents various single words: h&thdh,
"to take," "to take hold of," with one exception, apglled to fire or burning coals (Prov 36 22, "Thou wilt
eap coals ol Are upon his head," "Thou wilt take coals
of i&e [and heap them] on his head"); sdphah, "toadd"
(Dt 32 23); satAar, toheapup" (Hab 1 10); kabhag,
" to press together " (with the fingers or hand) (Hab 2 6);
rdbhdk, "to multiply" (Ezk 24 10); episoreilo. "to heap
up upon" (2 Tim 4 3, they "will heap to themselves teachers after their own lusts"); sore-do, "to heap up" (Rom
12 20, "Thou Shalt heap coals of fire upon his head");
thesaurlzo, "to lay up" (as treasure) (Jas 5 3 AV, "Ye
have heaped treasure together, "RV "laid up"); gdbhar,
"to heap up," "to heap" or "store up" (Job 27 16,
"silver";- Ps 39 6, "riches"; Zee 9 3, "silver"); sum,
Sim "to place," "set," "put" (Job 36 13 AV, "The hypocrites in heart heap up wrath," RV "They that are
godless in heart lay up anger"). In Jgs 15 16 we have
hdmor, hdmdrothdyim. "with the jawbone of an ass,
heaps upon heaps," RVm "heap, two heaps"; one of
Samson's sayings; hdmor means "an ass," homer "a
heap."

For "heap up words" (Job 16 4), RV has "join tofor "shall be a heap" (Isa 17 11), "fleeth
"shall be a heap"; "heap" for "number"
as
(Nah 3 3); ERV "heap of stones" for "sling,"
AV and ARV (Prov 26 8); "in one heap" for "upon
"heheapethup
[dust]"
for
(Josh
"they
3
16);
aheap"

gether";

away,"

m

shaUheap" (Hab

m

1 10).

W. L. Walker
hart (35, lebh, M?) lebhabh; KapSta,
kardia): The different senses in which the word
may be grouped under
occurs in the OT and the
the following heads;
It represents in the first place the bodily organ,
and by easy transition those experiences which
affect or are affected by the body.
Fear, love, courage, anger, joy, sorrow,
1. Various
Meanings hatred are always ascribed to the
heart esp. in the OT thus courage for
which usually ™";^ is used (Ps 27 14); joy(P8 4 7);
anger (Dt 19 6, "while his heart is hot," lebhabh);
fear (1 S 25 37); sorrow (Ps 13 2), etc.
Hence naturally it came to stand for the man
himself (Dt 7 17; "say in thine heart," Isa 14 13).
HEART,

NT

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As representing the man himself, it was considered to be the seat of the emotions and passions and appetites (Gen 18:5; Lev 19:17; Ps 105:18), and embraced likewise the intellectual and moral faculties—though these are necessarily ascribed to the “soul” as well. This distinction is not always observed.

“Soul” in Heb can never be rendered by “heart”, nor can “heart” be considered as a synonym for “soul” (Cramer has well observed: “The range of the Heb nephesh, to which the Gr ψυχή alone corresponds, differs so widely from the ideas connected with ψυχή, that utter confusion would have ensued had ψυχή been employed in an unlimited degree for ליב ("heart")). The Bib. ליב never, like ψυχή, denotes the personal subject, nor could it do so. That which in classical Gr is ascribed to ψυχή [a good soul, a just soul, etc.] is in the Bible ascribed to the heart alone and cannot be otherwise” (Crenmer, Lexicon, art. “Kardia,” 437 ff, German ed).

In the heart vital action is centered (1 K 21:7). "Heart,” existing as a term in the Bible, is never ascribed to animals, as is the case sometimes with nephesh and ῥαψ(Lev 17 of Vital 11, nephesh; Gen 2:19; Nu 16:22; Action Gen 7:22, ῥαψ). "Heart” is thus often used interchangeably with these two (Gen 41:8; Ps 86:4; 119:20); but it “never denotes the personal subject, always the personal organ.”

As the central organ in the body, forming a focus for its vital action, it has come to stand for the center of its moral, spiritual, intellectual life. “In particular the heart and mind is the place in which the process of self-consciousness is carried out, in which the soul is at home with itself, and is conscious of all its being and suffering as its own” (Oehler). Hence it is that men of "courage" are called "men of the heart"; that the Lord is said to speak “in his heart” (Gen 8:21); that men “know in their own heart” (Deut 5:5), that “no one consid- ereth the heart” (Isa 44:19 AV). “Heart” in this connection is sometimes rendered “mind,” as in Nu 16:28 ("of mine own mind"). Vulg ex propria corde, LXX ἐκ αὐτοῦ; the fooliah “is void of understanding,” i.e. “heart” (Prov 6:32, where the KJV renders "soul"). Luther “der ist ein Narr”). God is represented as “searching the heart” and “trying the reins” (Jer 17:10 AV). Thus “heart” comes to stand for "conscience," for which there is no word in Heb, as in Job 27:6, “My heart shall not reproach me,” or in 1 S 24:5, "David’s heart smote him,” or 1 S 25:31. From this it appears, in the words of Owen: “The heart in Scripture is variously used, sometimes for the mind and understanding, sometimes for the will, sometimes for the affections, sometimes for the conscience, sometimes for the whole soul. Generally, it denotes the whole soul of man and all the faculties of it, not absolutely, but as they are all one principle of moral operations, as they all concur in our doing of good and evil.

The radiating reflection of human nature is clearly taught in Scripture and brought into connection with the heart. It is “uncircumcised” (Jer 9:26; Ezek 44:7; cf Acts 7:51; 11:29; 12:15, "uncircumcised").

6. Figurative Senses and “hardened” (Ex 4:21; Ps 44:23); “deceitful” (Prov 11:20); “godless” (Job 36:13): “deceitful and desperately wicked” (Jer 17:9 AV). It defiles the whole man (Mt 15:19:20); resists, as in the case of Pharaoh, the repeated call of God (Ex 7:13).

There, however, the law of God is written (Rom 2:15); there the work of grace is wrought (Acts 15:9), for the “heart” may be “renewed” by grace (Ezk 36:26), because the “heart” is the seat of sin (Gen 6:5; 8:21).

This process of heart-renewal is indicated in various ways. It is the removal of a “stony heart” (Ezk 11:19). The heart becomes "clean” (Ps 51:10); “fixed” (Ps 112 of Heart 7) through “the fear” of the Lord (Jer 10:20).

7. Process “renewal” (ver 1); “With the heart man believeth” (Rom 10:10); on the “heart” the power of God is exercised for renewal (Jer 31:33). To God the bereaved apostles pray as a knower of the heart (Acts 1:24—a word not known to classical writers, found only here in the NT and in Acts 15:8, kardionostē). In the “heart” God’s Spirit dwells with might (Eph 3:16, τὸν ὄντα ἁπλον; in the “heart” God’s love is poured forth (Rom 5:5). The Spirit of His Son has been “sent forth into the heart” (Gal 4:6); the "earnest of the Spirit" has been given “in the heart” (2 Cor 1:22). In the work of grace, therefore, the heart occupies a position almost unique.

We might also refer here to the command, on which both the Law and NT rest their warmth of love, as based: “Thou shalt love Jec thy God with all thy heart, and with all thy soul, and with all thy might” (Dt 6:5), where “heart” always takes the first place, and in a form which in the NT rendering remains unchanged (cf Mt 22:37; Mk 12.30.33; Lk 10:27, where “heart” always takes precedence).

A bare reference may be made to the employment of the term for that which is innermost, hidden, deepest in anything (Ex 15:8; 9. A Term Jon 2:3), the very center of things, for “Deep- est” This we find in all languages. Cf est”

J. I. MARAISSHEARTH, hārāth: Occurs 7 t in AV: Gen 18:6; Ps 102:3; Isa 30:14; Jer 36:22.23 bis; Zec 12:6; 4 t in RV: Lev 6:9; Isa 30:14; Ezek 45:15.16 ("altar hearth"); Ps 29:8.9. In his heart it was noted that the renderings of the two VSS agree in only one passage (Isa 30:14).

(1) The hearth in case of a tent was nothing more than a depression in the ground in which fire was kindled, and where ashes were gathered. It is mentioned in Gen 18:6, in the ashes or upon hot stones. In this passage, however, there is nothing in the Heb corresponding to AV "on the hearth." In the poorer class of houses also the hearth consisted of such a depression, of varying dimensions, in the middle or in one corner of the room. There was no chimney for the smoke, which escaped as it could, or through a latticed opening for the purpose (the "chimney" of Hos 13:5). While the nature of the hearth is thus far more rich or less uncertainty attaches to specific terms used in the Heb. In Isa 30:14 the expression means simply “that which is kindled,” referring to the bed of live coals. From this same vb. (עֵכָד, “be kindled”) are formed the nouns עֵכָד (Ps 102:3 [Heb 4]) and עֵכָד (Lev 6:9 [Heb 2]), which might, according to their formation, mean either the material kindled or the place where a fire is kindled. Hence the various renderings, "firebrand," "hearth," etc. Moreover in Lev 6:26 (26) the termination -עֵכָד (moktib) may be taken as the personal suffix, "its"; hence RV “on its firewood.”

(2) Two other terms have reference to heating in the better class of houses. In Jer 36:22.23 the word "דַב" means a "braizer" of burning coals, with
which Jehoiakim's "winter house" was heated. The same purpose was served by the "pan [κεπρόν] of fire" of Zez 12:6 RV, apparently a wide, shallow vessel used for cooking (1 S 22:14, RV "pan"), or as a wash basin (cf Ex 30:18; 1 K 7:38, etc., "lav'er").

(3) Another class of passages is referred to the signification 'altar hearth,' which seems to have been a term applied to the top of the altar of burnt offering. The mōrēdāh of Lev 6:9 [2], though related by derivation to the words discussed under (1) above, belongs here (cf also Ecclus 50:12, "by the hearth of the altar," παρ' ἱραρχῶν βασιλέων, παρ' ἱεράρχων βασιλέων in Ezekiel's description of the altar of the restored temple (43:15,16)), he designates the top of the altar by a special term (RV 'altar vessel,' which is by most understood to mean "altar hearth" (so RV). With this may be compared the symbolic name given to Jesus (Isa 29:1), and variously explained as "lion [or lioness] of God," or "hearth of God.

HEARTILY, hār'-ii-li: Occurs (Col 3:23) as the tr of εἰσέβαλλεν, εἰσέβαλλον, "whatsoever ye do, do it heartily as unto the Lord [who sees the heart and recompenses whatsoever good thing a man does]" and not unto men (however they, your masters according to the flesh, may require; 1 K 19:16; RV 'work heartily,' m 'Gr from the soul').

In 2 Mac 4:37, we have "Antiochus was heartily sorry," psuchódos ('from the soul').

HEAT, hēt (ς, hēm, Ἰησοῦς, ἱδρώμα, θηρευθ, 'drought,' Job 30:30; Isa 4:6; 25:4; Jer 36:30; ἑπτα), skārēthā, Isa 49:10, tr in RV 'miserable'; see MIRAGE: The heat of the summer is greatly dreaded in Pal, and as a rule the people rest under cover during the middle of the day, when the sun is hottest. There is no rain from May to October, and scarcely a cloud in the sky to cool the air or to screen off the burning vertical rays of the sun. The first word of advice given to visitors to the air to protect themselves from the sun. Even on the mountains, where the temperature is lower, the sun is perhaps more fierce, owing to the lesser density of the atmosphere. This continuous summer heat often causes sunstroke, and the glare causes diseases of the eye which affect a large percentage of the 2. Causes population of Pal and Egypt.

Disease is it to be expected that in these times of heat and drought the ideal pleasure has come to be to sit in the shade by some cool flowing fountain. In the mountains the village which has the coolest spring of water is the most desired. These 3. Relief considerations give renewed meaning to the passages: "as cold waters to a thirsty soul" (Prov 25:25); "He maketh me to lie down in green pastures; he leadeth me beside still waters" (Ps 23:2). What a blessing to be "under the shadow of the Almighty" (Ps 91:1), where "the sun shall not strike upon them, nor any heat" (Rev 7:16)!

The middle of the day is often referred to as the 'heat of the day' (1 S 11:11). It made a great difference to the army whether it could win the battle before the midday heat. Saladin won the great battle at Hittin by the heat of the heavens. The apostle Paul speaks of himself as caught up into "the third heaven," which he evidently identifies with Paradise (2 Cor 12:2). See HEAVENLY.
**HEAVENS, NEW (AND EARTH, NEW):**

1. Eschatological Idea
2. Earliest National Type
3. Different from Mythological Theory
4. Antiquity and Conception
5. The Cosmical Dependence on the Ethico-Religious
6. The End Correspondent to the Beginning
7. The Cosmical Heavens: He 12 26-29
8. Fainienesis: Mt 19 28
9. A Purified Universe

The formal conception of new heavens and a new earth occurs in Isa 65 17; 66 22; 2 Pet 3 13; (cf. Trito-Hebrews 26-29). The idea in substance is also found in theological Isa 51 16; Mt 19 28; 2 Cor 5 17; Idea He 12 26-28. In each case the reference is eschatological, indeed the adj. "new" seems to have acquired in this and other connections a semi-technical eschatological sense. It must be remembered that the OT has no single word for "universe," and that the phrase "heaven and earth" serves to supply the deficiency. The promise of a new heavens and a new earth is therefore equivalent to a promise of world renewal.

It is a debated question how old in the history of revelation this promise is. Isaiah is the prophet with whom the idea first occurs in an explicit form, and that in passages which many critics assign to the post-exilic period (the so-called Trito-Isaiah). In general, until recently, the trend of criticism has been to represent the universalistic-cosmic type of eschatology as developed out of the particularistic-national type by a gradual process of widening of the horizon of prophecy, a view which would put the emergence of the former at a comparatively late date. More recently, however, Greffmann (Die Ursprache der irakaschischen Schriftliche Welt, 1902) and others have endeavored to show that often even prophecies belonging to the latter type embody material and employ means of expression which presuppose acquaintance with the idea of a world-catastrophe at the end. On this view the world-eschatology would have, from ancient times, existed alongside of the more narrowly confined outlook, and would be even older than the latter. These writers further assume that the cosmic eschatology was not ingrafted among the Hebrews, but of oriental (both) origin, a theory which they apply not only to the more developed system of the later apocalyptic writings, but also to its preformations in the OT.

The cosmic eschatology is not believed to have been the distinctive property of the great ethical prophets, but rather a commonly current mythological belief to which the prophets refer without 3. Different formally endorsing it. Its central thought is said to have been the belief that the end of the world-process must correspond to the beginning, that consequently the original condition of things, when heaven and earth were new, must repeat itself at some future point, and the state of paradise with its concomitants return. The belief supposed to have rested on certain astronomical observations.

While this theory in the form presented is unproven and unacceptable, it deserves credit for having focused attention on certain phenomena of which clearly, from Cosmical national, prophecy, and Conception particularly the world-embracing scope which it assumes in some predictions, is far older than modern criticism had been willing to concede. The phenomenon of the cosmic type of eschatology also puts the eschatological promise on the broadest racial basis (Gen 3). It does not first ascend from Israel to the new humanity, but at the very outset takes its point of departure in the race and from this descends to the election of Israel, always keeping the universalistic goal in clear view. Also in the earliest accounts, already elements of a cosmic universalism find their place side by side with those of a racial kind, as when the nature is represented as sharing in the consequences of the fall of man.

As regards the antiquity of the universalistic and cosmic eschatology, therefore, the conclusions of these writers may be registered as a gain, while on the two other points of the pagan origin, either the the character of the expectation involved, or the dissent from them should be expressed.

5. The Cosmical Dependence on the Ethico-Religious

According to the OT, the whole idea of world-renewal is of strictly supernatural origin, and in it the cosmic follows the ethical basis. The cosmic eschatology is simply the correlate of the fundamental Bib. principle that the issues of the world-process depend on the ethico-religious developments in the history of man (cf. 2 Pet 3 13).

But the end correspondent to the beginning is likewise a true Scriptural principle, which the theory in question has helped to reemphasize.

6. The End Correspondence—Scripture does not look forward to a restoration of the primeval harmony on a higher plane such as precedes all further disturbance. In the passages above cited, there are clear intimations of the account of creation (Isa 65 18, "I will plant the heavens, and lay the foundations of the earth"); 65 17, "I create new heavens and a new earth"; 2 Pet 3 13 compared with vs 4-6; Rev 21 1 compared with the imagery of paradise throughout the chapter.

Besides this, where the thought of the renewal of earth is met with in older prophecy, this is depicted in colors of the state of paradise (Isa 11 6-9; Hos 2 18-21). The "regeneration" (palingenesia) of Mt 19 28 also points back to the first generation of the world. The "inhabited earth to come" (iskoumene mellousa) of He 2 5 occurs at the opening of a context throughout which the account of Gen 1-3 evidently stood before the writer's mind.

In the combined Hebrew, mythological, and a new earth, the terms "heavens" must therefore be taken in the sense imposed upon it by the story of creation, where "heavens" designate not the celestial habitation of God, but the cosmic heavens, the region of the superhuman sun and moon and stars. The Bible nowhere suggests that there is anything abnormal or requiring renewal in God's dwelling-place (He 9 23 is of a different import). In Rom 8 19, where "the new heaven and the new earth" appear, it is at the same time stated that the new Jesus comes down from God out of heaven (cf vs 12.10). In He 12 26-28 also the implication is that only the lower heavens are subject to renewal. The "shaking" that accompanies the new covenant and corresponds to the shaking of the law-giving at Sinai, is a shaking of "not the earth only, but also the heaven." This shaking, in its reference to heaven as well as to earth, signifies a removal of the things shaken. But from the things that can be shaken (including heaven), the writer distinguishes "those things which are not shaken," which are destined to remain, and these are identified with the kingdom of God. The kingdom of God, however, according to the saying of Jesus and the teaching of the epistle, has its center in the heavenly world. The words "that have been made," in ver 27, do not assign their created character as the reason why
Heaven and earth can be shaken, an exegesis which would involve us in the difficulty that among that which is subject to destruction lies God: the true construction and correct paraphrase are: "as of things that were made with the thought in the mind of God that those things which cannot be shaken may remain," i.e. already at creation God contemplated an unchangeable universe as the ultimate, higher state of things.

In Mt 19:28 the term palingenesia marks the world-renewing as the renewal of an abnormal state of things. The Scripture teaching, therefore, it is the renewal of the center of God's heaven, which is not subject to deterioration or renewal, a new cosmic heaven and a new earth will be established to be the dwelling-place of the eschatological humanity. The light in which the premise thus appears reminds us that the renewed kosmos, earth as well as cosmic heavens, is destined to play a permanent (not merely provisional, on the principle of chiliasm) part in the future life of the people of God. This is in entire harmony with the prevailing Bib. resurrection conception, not only in the OT but likewise in the NT (cf Mt 5 5; He 2 5), although in the Fourth Gospel and in the Pauline Epistles the emphasis is to such an extent thrown on the renewal of the future life that the rôle to be played in it by the renewed earth recedes into the background. Rev. on the other hand, recognizes this element in its imagery of "the new Jerusalem" coming down from God out of heaven upon earth.

That the new heavens and the new earth are represented as the result of a "creation" does not necessarily involve a production ex nihilo. The terms employed in 2 Pet 3 13 seem rather to imply that the renewal will out of the old humanity a purified universe, whence also the catastrophe is compared to that of the Deluge. As then the old world perished by water and the present world arose out of the flood, so in the end-crisis the heavens shall be dissolved by fire and the elements melt with fervent heat," to give rise to the new heaven and the new earth in which righteousness dwells. The term palingenesia (Mt 19 28) points to renewal, not in the sense of "the heavens and the earth were created at the close of the Hexemeron (1) of Isa 66 22, "the new heavens and the new earth." GEERHARD VOS

HEAVY, hevî, HEAVINESS, hevî-nîs (עֲשָׂפָה, kabhedh, עֹשֶׂפָה, di'ahApphah; Körn, tlapè): Heavy (heave, to lift) is used lit. with respect to material things, as the tr of kabhedh, "heaviness" (Mt 26 37, v. "heavy upon earth"); of a people of God. 1. Literal kabhedh, "to be weighed" (1 S 4 18; 2 S 14 26; Lam 3 7); of ãmaš, "to load" (Isa 46 1 AV; of Mt 26 43; Mk 14 40; Lk 9 32, "Their eyes were heavy"); bârōmenô, "to be weighed down on".

It is used (1) for what is hard to bear, oppressive, kabhedh (Ex 18 18; Nu 11 14; 1 S 5 611; Ps 38 4; Isa 24 20); miyâh, "a yoke" (Isa 26 20; Mt 26 38, 43; Mk 14 40); Lk 9 32, "Their eyes were heavy"); barōmenô, "to be weighed down on".

(2) for what is heavy upon earth, a stone is heavy (Mt 23 4); (2) for sad, sorrowful (weighed down), mar, "bitter" (Prov 31 6, RV "bitter"); ra, "evil" (Prov 25 20); adœmonsô, lit. "to be sated, "wearyed," then, "to be very heavy," "dejected" (Mt 26 37, of Our Lord in Gethsemane, [he] began to be sorrowful and very heavy," RV "sore troubled"); "adœmonein denotes a consciousness of being in a state of extremity, distraction and bewilderment, the intellectual powers reeling and staggering under the pressure of the ideas presented to them" (Mason, The Conditions of Our Lord's Life on Earth); of Mk 14 37, (3) "bitter" (Isa 6 10, "make their ears heavy"); 69 1, "neither [is] his ear heavy"); (4) "tired" seems to be the meaning in Ex 17 12, "Meshe's hand was heavy" (kabhedh); of Mt 26 43 and is above.

Heavily is the tr of kabhêdath, "heaviness" (Ex 14 25), meaning "with difficulty"; of kâbhar, "to be black," "to be a mourner" (Ps 36 14 AV, RV "I bowed down mourning"); of kabhêth (Isa 47 6).

Heaviness has always the sense of anxiety, sorrow, grief, etc; di'ahApphah, "fear," "dread," "anxious care" (Prov 12 25, "Heaviness in the heart of a man maketh it heavy," RV "or care"); kâbhah, "to be feeble," "weak" (Isa 51 3, "the spirit of heaviness"); pârah, "face," "aspect" (Isa 27 9), RV "will leave off my heaviness," RV "[sad] countenance"; of 2 Esd 6 16; Wisd 17 4; Ecclus 25 23; taîyâthah, from ãndaḥ, "to groan," to sigh" (Isa 29 2, RV "mourning and lamentation"); tâghâthah, "sadness," "weariness" (Ps 119 13; Prov 11 14; 14 13); taîtûthâth, "affliction of one's self," "fasting" (Ezr 9 5, RV "humiliation," m "fasting"); kabëphêa, "dejection," "sorrow" (lit. "of the eyes") (Isa 4 6, "your joy [turned] to heaviness"); lupû, "grief" (Rom 3 3, RV "great sorrow"); 2 Cor 2 1, RV "sorrow"); lupûmâni (1 Pet 1 6, RV "put to grief"); for nâsh, "to be sick," "feebile" (Ps 69 20, RV "sore sick"); and adœmonê (Phil 2 26 RV "sorrow troubled"), AV has "full of heaviness." "Heaviness," in the sense of sorrow, sadness, occurs in 2 Esd 10 7, 8 24; Tob 2 5; lupê (Ecclus 22 4, RV "grief"); 30 21, "Give not thy soul to heaviness," RV "sorrow"; 1 Mace 6 4; lupê (Ecclus 30 9, RV "will grieve thee"); pêthôth (1 Mace 3 51, etc).

AV has "heavier work" for "more work" (Ex 5 9); "heaviness upon men" for "common among men" (Esd 6 1); for "were heavy laden" (Isa 46 1), "are made a burden"; for "burden the earth is heavy" (Isa 30 27), "in thick rising smoke." W. L. WALKER

HEBER, hâbér (ֶבֵר, hâbèr, "associate" or, possibly, "enchanter"); "Êbê, Êber"). A name occurring several times in the OT as the name of an individual or of a clan.

(1) A member of the tribe of Asher and son of Berach (Gen 46 17; Nu 26 45; 1 Ch 7 31 f).

(2) A Kenite, husband of Jael, who deceptively slew Sisera, captain of the army of Jabin, a Canaanite king (Jgs 4 17; 5 24). He had separated himself from the main body of the Kenites, which accounts for his tent being near Kedesh, the place of Sisera’s disastrous battle (Jgs 4 11).

(3) Head of a clan of Judah, and son of Mered by his Jewish, as distinguished from an Egyptian, wife. He was father, or founder, of Socco (1 Ch 4 18).

(4) A Benjamite, or clan or family of Elpaal belonging to Benjamin (1 Ch 8 29).

(5) Heber, of Our Lord’s genealogy (Lk 3 35 AV), better, Eber.

So, the name “Eber,” הָבֵר, “bër, in 1 Ch 5 13; 8 22, is not to be confounded with Heber, הָבֵר, hâbèr, as in the foregoing passages.

EDWARD BAGGY POLLARD

HEBRITEs, hâbèr-îts (ֶבְרֵי, ha-bèrî); Descendants of Heber, a prominent clan of Asher, (Nu 26 45). Supposed by some to be connected with the Habiri of the Am Tab.
HEBREWS, hēb'roŭ. HEBREWNESS, hēb'roo-nes (הֵדְרוֹן, Ἡβροῦ, fem. Ἡβρόη, Ἡβρωνή; Ἑβραϊκός, Ἑβραίος, Ἑβραῖος, Ἑβραίοτης), HEBRATOS): The earliest name for Abraham (Gen 14 13) and his descendants (Joseph, Gen 39 14; 45 16; 50 12; 43 22; Israelites in Egypt, Ex 1 15; 2 6; 3 18; 40 12; laws, Ex 21 2; Deut 15 12; in history, 1 Sam 5 6; 13 7; 19; etc. later, Jer 34 9, “Hebrew,” 14; Jon 1 9; in the NT, Acts 6 1; 2 Cor 11 22; Phil 3 5). The etymology of the word is disputed. It may be derived from Eber (Gen 10 21 32, etc.), or, as some think, from the vb. הָדְרָן, Ἡβράω, “to cross over” (people from across the Euphrates; cf Josh 24 2). A connection is sought by some with the apri or epri of the Egyptian monuments, and again with the Habiri of the Am. Tab. In Acts 6 1, the “Hebrews” are contrasted with “Hellenists,” or Greek-speaking Jews. By the "Heb" tongue in the NT (Ἑβραίος, Ἰν 5 1; 19 13; 7; 20 16) is meant ARAMAIC (q.v.), but also in Rev 9 11; 16 16, Heb proper.

JAMES ORR

HEBREW LANGUAGE. See LANGUAGEs of the OT; ARAMAIC.

HEBREWS, hēb’roŭz, EPISTLE to the:

I. Title
II. Literary Form
III. The Author
IV. Destination
V. Date
VI. Contents
VII. Letters

I. Title.—In AV and ERV the title of this book describes it as “the Epistle of Paul the Apostle to the Hebrews.” Modern scholarship has disputed the applicability of every word of this title. Neither does it appear in the oldest MSS, where we find simply “to Hebrews” (πρὸς Εβραίους). This, too, seems to have been prefixed to the original writing by a collector or copist. It is too vague and general for the author to have used it. And there is nothing in the body of the book which affirms any part of either title. Even the shorter title was an inference from the general character of the writing. Nowhere is criticism less hampered by problems of authenticity and inspiration. No question arises, at least directly, of pseudonymity either of author or of readers, for both are anonymous. For the purpose of tracing the history and interpreting the meaning of the book, the absence of a title, or of any definite historical data, is a disadvantage. We are left to infer its historical context from a few fragments of uncertain tradition, and from the general references to historical conditions as the document itself contains. Where no date, name or well-known event is fixed, it becomes impossible to decide, among many possibilities, what known historical conditions, if any, are presupposed. Yet this very fact, of the book’s detachment from personal and historical incidents, renders it more self-contained, and its exegesis less dependent upon understanding the exact historical situation. But its general relation to the thought of its time must be taken into account if we are to understand it at all.

II. Literary Form.—The writer was evidently a man of culture, who had a masterly command of the Gr language. The theory of Clement of Alexandria, that the work was the Author’s a tr from Heb, was merely an in- 

Culture and Style

1. The Author's Epistle or Treatise? It was first addressed to Heb-speaking Christians. It bears none of the marks of a tr. It is written in pure idiomatic Gr. The writer had an intimate knowledge of the LXX, and was familiar with Jewish life. He was well-read in Hellenic lit. (e.g. Wisd), and had probably made a careful study of Philo (see VI below). His argument proceeds continuously and methodically, in general, though not strict, accord with the rules of Gr rhetoric, and without the interruptions and digressions which render Paul’s arguments so hard to follow. “Where the literary skill of the author comes out is in the deft adjustment of the argumentative to the hortatory sections” (Moffatt, Intro, 424 F). He has been classed with Lk as the most “cultured” of the early Christian writers.

It has been questioned whether He is rightly called a letter at all. Unlike all Paul’s letters, it opens without any personal note of address or salutation; and at the outset set forth, in rounded periods and in philosophical language, the central theme which is developed throughout. In this respect it resembles the Johannine writings alone in the NT. But as the argument proceeds, the personal note of application, exhortation and exhortation emerges more clearly (2 1; 3 1–12; 4 14; 5 11; 6 9; 10 9; 13 7; and it ends with greetings and salutations (13 18 ff). The writer calls it “a word of exhortation.” The vb. epistle (RV “I have written”) is the usual expression for writing a letter (13 22). Hebrew begins like an essay, proceeds like a sermon, and ends as a letter.

Deissmann, who distinguishes between a “true letter,” the genuine personal message of one man to another, and an “epistle,” or imitation of the form of a letter, but with an eye on the reading public, puts He in the latter class; nor would he “consider it anything but a literary oration—hence not as an epistle at all—if the epistle, and the greetings at the close, did not permit of the supposition that it had at one time opened with something of the nature of an address as well” (Bible Studies, 49–50). There is no textual or historical evidence of any opening address having ever stood as part of the text; nor does the opening section bear any mark or suggestion of fragmentariness, as if it had once followed such an address.

Yet the supposition that a greeting once stood at the beginning of our document is not so impossible as Zahn thinks (Intro to the NT, 11, 313 f), as a comparison with Jas or 1 Pet will show.

So unusual is the phenomenon of a letter without a greeting, that among the ancients, Pantaenus had offered the explanation that Paul, out of modesty, had refrained from putting his name to a letter addressed to the Hebrews, because the Lord Himself had been apostle to them.

In recent times, Jülicher and Harnack have conjectured that the author intentionally suppressed the greeting, either from motives of prudence at
time of persecution, or because it was unnecessary, since the bearer of the letter would communicate the name of the sender to the recipients.

Fr. Overbeck advanced the more revolutionary hypothesis that the letter once opened with a greeting, but from someone other than Paul, that in order to satisfy the general conditions of canonization, the non-apostolic greeting was struck out by the Alexandrians, and the personal references in 13:22–25 added, in order to represent it as Pauline.

W. Woerde, starting from this theory, rejects the first part of it and adopts the second. He does not base his hypothesis on the conditions

3. A Unity or a Composite Writing?

Deissmann’s rejected alternative, and argues that the main part of the book was originally not an epistle at all, but a general doctrinal treatise. Then ch. 13, and esp. vs. 18 ff., were added by a later hand, in order to represent the whole as a Pauline letter, and the book in its final form was made, after all, pseudonymous.

The latter supposition is based upon an assumed reference to imprisonment in 13:19 (cf Philen. ver 22) and upon the reference to Timothy in 13:23 (cf Phil. 2:19); and the proof that these supposed Pauline phrasing by Paulines is derived in a suppressed contradiction between 13:19 and 13:23. But ver 19 does not necessarily refer to imprisonment exclusively or even at all, and therefore it stands in no contradiction with ver 23 (cf Ro. 1:9–13). And Timothy must have associated with many Christian leaders besides Paul. But why should anybody who wanted to represent the letter as Pauline and who scrupled not to add it for that purpose, refrain from the obvious device of prefixing a Pauline biblical or personal note? He therefore makes special pleading that the 1:1–13 are a mere doctrinal treatise, devoid of all evidences of a personal relation to a circumscribed circle of readers. The present form of the readers’ conversion are defined (2:3 f.).

Their present spiritual condition is described in terms of such anxiety and hope as betoken a very intimate personal relation (6:11 f.; 9:8–11). Their past conflicts, temptations, endurance and triumph are recalled and personal encouragement under present trials, and both past and present are defined in particular terms that point to concrete situations well known to writer and readers (10:32–36).

There is, it is true, not in He the same intense and all-embracing personal note as in the earlier Pauline letters; the writer often loses sight of his particular audience and develops his argument in detached and abstract form. But it cannot be assumed that nothing is a letter which does not conform to the Pauline model. And the presence of long, abstract, arguments does not justify the excision or explaining away of undoubted personal passages. Neither the language nor the logic of the book either demands or permits the separation of doctrinal and personal note after one another, so as to leave for residuum a mere doctrinal treatise.

Doctrinal statements lead up to personal exhortations, and personal exhortations form the transition to new arguments; they are indissolubly involved in one another; and ch. 13 presents no such exceptional features as to justify its separation from the whole work. There is really no reason, but the unwarrantable assumption that an ancient writer must have conformed with a certain convention of writing, where, in fact, it is all too clear for what it appears to be—a defence of Christianity written for the benefit of definite readers, growing more intimate and personal as the writer gathers his argument into a practical appeal to the hearts and consciences of his readers.

III. The Author.—Certain coincidences of language and thought between this epistle and that of Clement of Rome to the Corinthians

1. Tradition: that he was known in Rome toward the end of the 1st cent. AD (cf. 1 Cor xii 38, 39, and 1 Cor iv 19, 20). Clement makes no explicit reference to the book or its author: the quotations are unacknowledged. But they show that he already had some authority in Rome. The same inference is supported by similarity of expression found also in the Shepherd of Hermas. The possible marks of its influence in Polycarp and Justin Martyr are too uncertain and indefinite to justify any inference. Its name does not appear in the list of NT writings compiled and acknowledged by Marcion, moreover, that other Muratorian Fragment. The latter definitely assigns letters by Paul to only seven churches, and so inferentially excludes He.

When the book emerges into the clear light of history toward the end of the 2d cent., the tradition as to its authorship is seen to divide into three different streams.

(1) In Alexandria, it was regarded as in some sense the work of Paul. Clement tells how his teacher, apparently Pantaenus, explained why Paul’s letters do not in any personal manner mention readers under his name. Out of reverence for the Lord (II, 2, above) and to avoid suspicion and prejudice, he as apostle of the Gentiles refrains from addressing himself to the Hebrews as their apostle. Clement accepted this explanation with many Christian leaders besides Paul. But why should anybody who wanted to represent the letter as Pauline and who scrupled not to add it for that purpose, refrain from the obvious device of prefixing a Pauline biblical or personal note? He therefore makes special pleading that the 1st to 13 are a mere doctrinal treatise, devoid of all evidences of a personal relation to a circumscribed circle of readers. The present form of the readers’ conversion are defined (2:3 f.).

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(2) In the West, the Pauline tradition failed to assert itself till the 4th cent., and was not generally accepted till the 6th cent. In Italy, another tradition prevailed, namely, that Barnabas was the author. This was the only other definite tradition of authorship that prevailed in antiquity. Tertullian, introducing a quotation of He 6:14–6, writes: ‘There is also an Ep. to the Hebrews under the name of Barnabas . . . . and the Ep. of Barnabas is more generally received among the churches than that apocryphal “Shepherd” of adulterers’ (De Pudicitia, 20). Tertullian is not expressing his own personal hypothesis, but the tradition which had so far established itself as to appear in the title of the epistle in the MS, and he betrays no consciousness of the existence of any other tradition. Zahn infers that this view prevailed in Montanist churches and may have origi-
nated in Asia. Moffatt thinks that it had also behind it "some Rom tradition" (Intro, 437). If it was originally, or at any time, the tradition of the African churches, it gave way there to the Alexandrian view, in the course of the 4th cent. A Council of Hippo, in 399, from thirteenth verse of the apostle Paul, and one by the same to the Hebrews." A council of Carthage in 419 reckons "fourteen epp. of the apostle Paul." By such gradual stages did the Pauline tradition establish itself.

(3) All the evidence tends to show that in Rome and the remaining churches of the West, the epistle was originally anonymous. No tradition of authorship appears before the 4th cent. And Stephen Gobarius, writing in 600, says that both Irenaeus and Hippolytus denied the Pauline authorship. Photius repeats this statement as regards Hippolytus. Neither he nor Gobarius mentions any alternative view (Zahn, Intro, II, 310). The epistle was known in Rome (to Clement) toward the end of the 1st cent., and if Paul's name, or any other, had been associated with it from the beginning, it is impossible that it could have been forgotten by the time of Hippolytus. The western churches had no reason for refusing to admit He into the Pauline and canonical books, except only that they did not believe it to be the work of Paul, or of any other apostle.

It seems therefore certain that the epistle first became generally known as an anonymous writing. Even the Alexandrian tradition in its infancy, for it appears first as an explanation by Pantaenus why Paul concealed his name. The idea that Paul was the author was therefore an Alexandrian inference. The religious value of the epistle was naturally first recognized in Alexandria, for, as the chief letter-writer of the church, at once occurred to those in search for its author. Two facts account for the ultimate acceptance of that view by the whole church. The spiritual value and authority of the book were seen to be too great to relegate it into the same class as the Shepherd or the Ep. of Barnabas. And the conception of the Canon developed into the hard-and-fast rule of apostolicity. No writing could be admitted into the Canon and considered as the work of an apostle, when it could no longer be excluded, it followed that its apostolic authorship must be affirmed. The tradition already existing in Alexandria supplied the demand, and who but Paul, among the apostles, could have written it?

The Pauline theory prevailed together with the scheme of thought that made it necessary, from the 5th to the 16th cent. The Humanists and the Reformers rejected it. But it was again revived in the 17th and 18th cents., along with the recrudescence of scholastic ideas. It is clear, however, that tradition and history shed no light upon the question of the authorship of He. They neither prove nor disprove the Pauline, or any other theory.

We are therefore left to search for such evidence as the epistle itself affords, and that is wholly inferential.

2. The Witness of the Epistle Itself

It seems probable that the author was a Hellenist, a Gr-speaking Jew. He was familiar with the Scriptures of the OT and with the religious ideas and worship of the Jews. He claims the inheritance of their sacred history, traditions and institutions (1 1), and dwells on them with an intimate knowledge and enthusiasm that would be impossible in a person who was not personally and still more in a Christian convert from heathenism. But he knew the OT only in the LXX tr., which he follows even where it deviates from the Heb. He writes Gr with a purity of style and vocabulary to which the writings of Lk alone in the NT can be compared. His mind is imbued with that combination of Heb and Gr thought which is best known in the writings of Philo. His general typological mode of thinking, his use of the allegorical method, and the general terms that are most familiar in Alexandrian thought, all reveal the Hellenistic mind. Yet his fundamental conceptions are in full accord with the teaching of Paul and of the Johannine writings.

The central position assigned to Christ, the high estimate of His person, the saving significance of His death, the general trend of the ethical teaching, the writer's opposition to asceticism and his esteem for the rulers and teachers of the church, all bear out the inference that he belonged to a Christian circle dominated by Pauline ideas. The author and his readers alike were not personal disciples of Jesus, but had received the gospel from those who had heard the Lord (2 3) and who were no longer living (13 7). He had lived among his readers, and had probably been their teacher and leader; he is now separated from them but he hopes soon to return to them again (13 18 f).

Is it possible to give a name to this person?

(1) Although the Pauline tradition itself proves nothing, the general signs of Paulianism are sufficient to identify it. We know enough about Paul to be certain that he could not have written He, and that is all that can be said with confidence on the question of authorship. The style and language, the categories of thought and living preoccupation, all differ widely from those of any writings ascribed to Paul. The latter quotes the OT from the Heb and LXX, but He only from LXX. Paul's formula of quotation is, "It is written," or "The scripture saith," or "He saith," or "The Holy Spirit," or "One somewhere saith." For Paul the OT is law, and stands in antithesis to the NT, but in He the OT is covenant, and is the "shadow" of the New Covenant. Paul's characteristic terms, "Christ Jesus," and "Our Lord Jesus Christ," are never found in He; and "Jesus Christ" only 3 t (10 10; 13 8), and "the Lord" (for Christ) only twice (2 3; 7 14)—phrases used by Paul over 600 t (Zahn). Paul's Christology turns around the death, resurrection, and living presence of Christ in the church, that of He around His high-priestly function in heaven. Their conceptions of God differ accordingly. In He it is Judaistic-Platonistic, or (in later terminology) Deistic. The revelation of the Divine Fatherhood of God by the immanence of God in history and in the world had not possessed the author's mind as it had Paul's. Since the present world is conceived in He as a world of "shadows," God could only intervene in it by mediators.

The experience and conception of salvation are also different in these two writers. There is no evidence in He of inward conflict and conversion and of constant personal relation with Christ, which constituted the entire spiritual life of Paul. The apostle's central doctrine, that of justification by faith, does not appear in He. Faith is less the personal, mystical relation with Christ, that it is for Paul, than a general hope which lays hold of the future to overcome the present; and salvation is accomplished by cleansing, sanctification and perfection, not by justification. While Paul's mind was not uninfluenced by Hellenistic thought, as we find it in Alexandria (as, e.g. in Col and Eph), it nowhere appears in his epistles in the same manner as it does in He. Moreover, the author of He was probably a member of the community to which he writes (13 18 f), but Paul never stood in quite the relation supposed here to any church. Finally, Paul could not have written He 2 3, for
He emphatically declares that he did not receive his gospel from the older disciples (Gal 1 12; 2 6).

The general Christian ideas on which He was in harmony with Paul were the Levite tradition, the heritage of which the apostle had left to all the churches. The few more particular affinities of He with certain Pauline writings (e.g. He 2 2 || Gal 3 19; He 12 22; 1 3 || Gal 4 25; He 8 10 || Rom 11 36, also with Eph; see also addend, Hand-Companion, 3) are easily explicable either as due to the author's reading of Paul's Epistles or as reminiscences of Pauline phrases that were current in the churches. But they are too few and slender to rest upon them any presumption in the arguments which disprove the Pauline tradition.

2. The passage that is most conclusive against the Pauline authorship (2 3) is equally conclusive against any other apostle being the author. But almost every prominent name among the Christians of the second generation has been suggested. The epistle itself excludes Timothy (3 23), and Titus awaits his turn. Otherwise Luke, Clement of Rome, Barnabas, Silas, Apollos, Priscilla and Aquila, Philip the Deacon, and Aristion have all had their champions.

(a) The first two, Luke and Clement, were brought in through their connection with Paul. Where it was recognized that a direct Pauline authorship must not be ruled out, the Pannese tradition might still be retained, if the epistle could be assigned to one of the apostle's disciples. These two were fixed upon as being well-known writers. But this very fact reveals the improbability of the theory. Luke's style is too modern, and Clement's thought is too derived from the comparison of He with the Pauline writings avail also in the comparison of He with the writings of Lk and Clement. Both these disciples of the apostle adhere much closer to his system of thought than He does, and they reveal none of the influences of Alexandrian thought, which is predominant in He.

(b) Of all the other persons suggested, so little is known that it is impossible to establish, with any convincing force, an argument for or against their authorship.

(c) Barnabas was a Levite of Cyprus (Acts 4 36), and once a companion of Paul (Acts 13 2 21). Another ancient writer is called "the Epistle of Barnabas" by Philo, and he begins it with the "the ancient tradition of the occurrence of the word "consolation" in Barnabas' name (Acts 4 36) and in the writer's description of his He (13 22) is quite irrelevant. Tertullian's tradition is the only positive argument in favor of the Barnabas theory. It has been argued against it that Barnabas, being a Levite, could not have shown the opposition to the Levitical system, and the unfamiliarity with it (He 7 27; 9 4), which is supposed to mark our epistle. But the author's Levitical system was derived, not from the Heb OT, nor from the Jewish temple, but from Jewish tradition; and the supposed inaccuracies as to the daily sin offering (7 27), and the position of the golden altar of incense (9 4) have been traced to Jewish tradition (see Moffatt, Intro, 438). And the writer's hostility to the Levitical system is not nearly so intense as that of Paul to Pharisaism. There is nothing that renders it intrinsically impossible that Barnabas was the author, nor is anything known of him that makes it probable otherwise. It is a mystery why the tradition was confined to Africa.

(d) Harnack has argued the probability of a joint authorship by Priscilla and Aquila. The interchange of "I" and "we" he explains as due to a dual authorship by persons intimately acquainted, and such an interchange of the personal "I" and the epistolary "we" can be paralleled in the Epistles of Paul (e.g. Rom) where no question of joint authorship arises.

The probable relation of the author to a church in Rome may suit Priscilla and Aquila (cf Rom 16 5 with Heb 13 2 3). Indeed, the coincidence of the aforementioned passages were correct, it is possible and probable that Luke, Barnabas, Apollos, and certainly Clement, stood in a similar relation to a Roman church. Harnack, on this theory, explains the disappearance of the author's name as due to prejudice against women teachers. This is the only novel point in favor of this theory as compared with several others; and it does not explain why Aquila's name should not have been retained within the address. The position of a feminine mind behind the epistle are highly disputable. On the other hand, a female disciple of Paul's circle would scarcely assume such authority in the church as the author of He does (13 17 f; cf 1 Cor 14 34 f). And nothing that is known of Priscilla and Aquila would suggest the culture and the familiarity with Alexandrian thought possessed by this writer. Acts 18 26 does not prove that they were expert and cultured teachers, but only that they knew and could repeat the salient points of Paul's early preaching. So unusual a phenomenon as this theory supposes demands more evidence to make it even probable. (But see Rendel Harris, Sidelights on NT Research, 148-76).

(e) Apollos has found favor with many scholars from Luther downward. No ancient tradition supports this theory, a fact which tells heavily against it, but not conclusively, for someone must have written the letter, and his name was actually lost to early tradition, unless it were Barnabas, and that tradition too was unknown to the vast majority of the early churches. All that is known of Apollos suits the author of He. He may have learnt the gospel from "them that heard" (2 3); he was a Jew, "an Alexandrian by race, a learned [or eloquent] man," "mighty in the Scriptures," "he powerfully confuted the Jews" (Acts 18 24 ff), who knew the "truth" and he belonged with He (14 29). The coincidence of the occurrence of the word "consolation" in Barnabas' name (Acts 4 36) and in the writer's description of the He (13 22) is quite irrelevant. Tertullian's tradition is the only positive argument in favor of the Barnabas theory. It has been argued against it that Barnabas, being a Levite, could not have shown the opposition to the Levitical system, and the unfamiliarity with it (He 7 27; 9 4), which is supposed to mark our epistle. But the author's Levitical system was derived, not from the Heb OT, nor from the Jewish temple, but from Jewish tradition; and the supposed inaccuracies as to the daily sin offering (7 27), and the position of the golden altar of incense (9 4) have been traced to Jewish tradition (see Moffatt, Intro, 438). And the writer's hostility to the Levitical system is not nearly so intense as that of Paul to Pharisaism. There is nothing that renders it intrinsically impossible that Barnabas was the author, nor is anything known of him that makes it probable otherwise. It is a mystery why the tradition was confined to Africa.

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IV. Destination. The identity of the first readers of He is, if possible, more obscure than that of the author. It was written to Christians, and to a specific body or group of Christians (see I above). The title the Hebrews and Greek mean properly inferences drawn from the contents of the document, and the tradition it embodies was unanimously
accepted from the 2d cent. down to the early part of the last cent. Now, however, a considerable body of critics hold that the original readers were Gentiles. The question is entirely one of inference from the contents of the epistle itself.

The readers, like the writer, received the gospel first from "the things which were heard" (2 Cor 11:13) from the personal disciples of the Lord, but they had. 

1. General were not of their number. They had Character of witnesses "signs and wonders" and the Readers "manifest powers" and "gifts of the holy Spirit" (2 4). Their conversion had been thorough, and their faith and Christian life had been of a high order. They had a sound knowledge of the first principles of Christ (6 1 f). They had become "partakers of Christ," and had need only to "hold fast the beginning of [their] confidence firm unto the end" (3 14). They had been fruitful in good works, ministering unto the saints (6 10), enduring suffering and persecution, and sympathising with whose were imprisoned (10 32-34).

All this had been in former days which appeared now remote. Their youth and activity of those days are now dead (13 7). And they themselves have undergone a great change. While they should have been teachers, they have become dull of hearing, and have need again to be taught the rudiments of the oracles of God (6 12), and they are in danger of a great apostasy from the faith. They need warning against "an evil heart of unbelief, in falling away from the living God" (3 12).

They were become sluggish (6 12), profane like Esau (12 16), worldly-minded (6 11). The religion was tending toward a false asceticism and outward works (13 4.9). And now that this moral dulness and spiritual indifference had fallen upon them, they are being subjected to a new test by persecution, that they. The Gentile Christians adopted the Jewish tradition as their own in consequence of, and secondary to, their attachment to Christianity. Even Judaizing Gentile Christians, such as may be supposed to have belonged to the Corinthian churches, had adopted some parts of the Jewish law only as a supplement to Christianity, but not as its basis.

Von Soden and others have argued with much reason that these Christians were not in danger of falling back into Judaism from Christianity, but rather of falling away from all faith into unbelief and materialism, like the Israelites in the wilderness (3 7 ff), or Esau (12 16). With all its references to OT sacrifice and ceremonial, the letter contains no such indications; nor any indications that the readers were in danger of so doing (Hand-Commentar, 12-16). But it has been too readily assumed that these facts prove that the readers were not Jews. The pressure of social influence and persecution rendered Jewish Gentile Christians, as well as gentile Christians, liable to apostatize to heathenism or irreligion (Wisd 2 10.20; 2 Mace 4, 6, 7; Philo, De Migracione Abraham, XV; Mt 24 10.12; Acts 20 30; 1 Cor 10 7.14; 2 Thess 4; 1 Jn 2 18, 21; Pliny Ep. X, 96). Von Soden's argument really cuts the other way. If the writer had been dealing with gentile Christians who were in danger of relapsing into heathenism, or of falling into religious indifference, his argument from the shadowy and temporary glories of Judaism to the perfect salvation in Christ would avail nothing, because, for such, his premises would depend upon his conclusion. But if they were Jewish Christians, even though leaning toward heathenism, his argument is well calculated to call up on its side all the dormant force of their early religious training. He is not arguing them out of a "subtle Judaism" quickened by the zeal of a propagandist (Moffatt, Intro, 449-50), but from "drifting away" (2 1), from "neglect" (2 3), from "an evil heart of unbelief" (6 12), from "disobedience" (4 11), from "a dulness of hearing" (5 11), but into "dulgence . . . . that ye be not sluggish" (6 11),
into "boldness and patience" (10 35 f), and to "lift up the hands that hang down, and the palsied knees" (12 13); and this he might well do by his approach to their religious experience, both Jewish and Christian, and to the whole religious history of their race.

The question of the locality of these "Hebrews" remains a matter for mere conjecture. Jerus., Alexandria, Rome, Antioch, Colossae, Ephesus, Berea, Ravenna and other places have been suggested. Tradition has it, since Clement of Alexandria, fixed on Jerus., but on the untenable ground that the letter was addressed to a community speaking Aramaic. The undisputed fact that it was written in Gr tells against Jerus. So does the absence of all reference to the temple ritual, and the mention of almsgiving as the chief grace of the "Hebrews" (6 10). Jerus. received rather than gave ALS. Nor is it likely that all the personal disciples of the Lord would have died out in Jerus. (2 3). And it could not be charged against the mother church that it had produced no teachers (6 12). These points also tell with almost equal force against any Palestinian locality.

Alexandria was suggested as an alternative to Jerus., on the supposition that those references to Jewish ritual which did not correspond with the Jerus. ritual (10 4; 10 11) might refer to the temple at Leontopolis. But the ritual system of the epistle is that of the tabernacle and of tradition, and not of any temple. The Alexandrian character of the letter has bearing on the identity of the author, but not on that of its readers. The erroneous idea that Paul was the author arose in Alexandria, but it would have been least likely to arise where the letter was originally sent.

Rome has lately found much favor. We first learn of the existence of the letter at Rome. The phrase "thee of Italy salute you" (13 24) implies that either the writer or his readers were in Italy. It may be more natural to think of the writer, with a small group of Italian friends away from home, sending greetings to Italy, than to suppose that a greeting from Italy generally was sent to a church at a distance. It is probable that a body of Jewish Christians existed in Rome, as in other large cities of the Empire. But this view does not, as von Soest thinks, fit in any way between Heb. and Rom. A Rom origin might. It could explain the use of He by Clement. But the letter might also have come to Rome by Clement's time, even though it was originally sent elsewhere. The slender arguments in favor of Rome find favor chiefly because no arguments can be adduced in favor of any other place.

V. Date.—The latest date for the composition of He is clearly fixed as earlier than 96 AD by reason of its use by Clement of Rome 1. Terminal about that time. There is no justification for the view that He shows dependence on Jos. The earliest date cannot be so definitely fixed. The apparent dependence of He on Paul's Epp., Gal, 1 Cor and Rom, brings it beyond 50 AD.

But we have data in the epistle itself which require a date considerably later. The readers had been converted by personal disciples of the Lord (2 3). They did not belong to the earliest group of Christians. But it is not necessary for a long interval between the Lord's ascension and their conversion.

The disciples were scattered widely from Jerus. by the persecution. Following the speech of Stephen (Acts 8 1), "We may well believe that the vigorous preaching of St. Stephen would set a wave in motion which would be felt even at Rome" (Sunday, Romans, xxviii). They are not, therefore, necessarily to be described as Christians of the 2d generation in any strict chronological sense. But the letter was written a considerable time after their conversion. They have had time for great development (5 12). They have forgotten the former days after their conversion (10 32). Their early leaders are now dead (13 7). Yet the majority of the church still consists of the first converts (2 3; 10 32). And although no argument can be based upon the mention of 40 years (3 9), for it is only an incidental phrase in a quotation, yet no longer interval could be permitted between the writing of the letter and the writing of the letter. It might be shorter. And the church may have been founded at any time from 52 to 70 AD.

The doctrinal development represented in He stands midway between the system of the later Pauline Epp. (Phil, Col, Eph) and that of the Johannine writings. The divergent strand of the Docetists, and strange teachings mentioned in- clude only such ascetic tendencies about which both Paul and others have been concerned at Rome 3. Doctrinal
tions 4. The Full Problem of Jerus—
emann 5. Timothy 23, but it does not carry us far. Timothy was a young man and already a disciple, when Paul visited Galatia on his 2d journey about 46 AD (Acts 16 1). And he may have lived to the end of the century or nearly to it. It cannot be safely argued from the mere mention of his name alone, that Paul and his other companions were dead.

Two incidents in the history of the readers are mentioned which afford further ground for some such late date. Immediately after their conversion, they suffered perse- cutions, "a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly becoming partners with them that were so used" (He 10 32 f). And now, when the letter is written, they are entering upon another time of similar trial, in which they "have need of..."
patience" (10 36), though they "have not yet resisted unto blood" (12 4). Their leaders, at least, it would appear, the writer and Timothy, have also been in prison, but one is at liberty and the other expects to be soon (13 19-23). It has been conjectured that the sharp persecution was that under Nero in 64 AD, and the second, that in the reign of Domitian, after 81 AD. But when it is remembered that in some part of the Empire Christians were almost always under persecution, and that the locale of their presence is very uncertain, these last criteria do not justify any dogmatizing. It is certain that the letter was written in the second half of the 1st cent. Certain general impressions, the probability that the first apostles and leaders of the church were dead, the absence of any mention of Paul, the development of Paul's theological ideas in a new medium, the disappearance of the early enthusiasm, the many and great changes that had taken place in the community, point strongly to the last quarter of the century. The opinions of scholars at present seem to converge about the year 80 AD or a little later.

VI. Contents and Teaching. —

I. The Revelation of God in His Son (1-9).
1. Christ the completion of revelation (1 1-3).
2. Christ's superiority over the angels (1 4 ff).

1. Summary of Contents.

1 (Because He is Son) (1 4-6).
2 (Because His reign is eternal) (1 7 ff).
3. The dangers of neglecting salvation (through the Son) (9 1-3).
4. The Son and humanity (2 5 ff).
   (1) The lowliness and dignity of man (2 5-8).
   (2) Christ as the new Adam (8 9 ff).
   (a) To fulfill God's gracious purpose (9 9 ff).
   (b) The Saviour and saved might be one (12 1-15).
   (c) That the Saviour may sympathize with the saved (12 16 ff).

II. The Prince of Salvation (3 1-4 13).
1. Christ as Son superior to Moses as servant (3 1-6).
2. Consequences of Israel's unbelief (3 7-11).
3. Warning the "Hebrews" against similar unbelief (3 12 ff).
4. Exhortation to faithfulness (4 1-19).
   (1) A rest remains for the people of God (4 1-11).
   (2) Because the omniscient God is judge (4 12 f).

III. The Great High Priest (4 14—10 18).
2. Christ has the essential qualifications for priesthood (5 1-10).
   (1) Sympathy with men (5 1-3).
   (2) Those who fulfill the high priest's appointment (5 4-10).
3. The spiritual distinctness of the Hebrews (5 11-6 13).
   (1) Their lack of growth in knowledge (5 11 ff).
   (2) 'Press on unto perfection' (6 1-9).
   (3) The danger of falling away from Christ (6 4-8).
   (4) Their past history a ground for hoping better things (6 9-12).
4. God's oath the ground of Christ's priesthood and of the believer's hope (6 13 ff).
5. Christ a priest after the order of Melchizedek (7 1 ff).
   (1) The history of Melchizedek (7 1-3).
   (2) The superiority of his order over that of Aaron (7 4-10).
   (3) Supersession of the Aaronic priesthood (7 11-19).
   (4) Consecration of Christ's priesthood (7 20-24).
6. Christ a priest mediating (7 24 ff).
   (1) He entered the true sanctuary (8 1-6).
   (2) He makes a good priest (8 6 f).
   (3) Description of the tabernacle and its services (9 1-7).
   (4) Ineffectiveness of his sacrifices (9 8-10).
   (5) Efficacy of Christ's sacrifice (10 9-14).
   (6) The Mediator of the New Covenant through his own blood (10 15 ff).
   (7) Weakness of the sacrifices of the law (10 1-5).
6. Consecration for the sake of sacrifice (10 6-9).
7. The one satisfactory atonement (10 10-18).

IV. Practical Exhortations (10 19—13 25).
1. Draw near to God and hold fast the faith (10 19-23).
2. The responsibility of Christians and the judgment of God (10 24-31).
3. Partake of Christ's sacrifice to gain present confidence (10 32 ff).
4. The meaning of faith (11 1 ff).
   (1) What is faith? (11 1-3).
   (2) The examples of faith (11 4-32).
   (3) The triumph of faith (11 33 ff).
5. Run the race looking unto Jesus (12 1-3).
6. Suffers as disciple from the Father (12 4).
7. The duty of helping and loving the brethren (12 5-8).
8. Comparison of the trials and privileges of Christians with those of the ancients (12 18 ff).
   (1) Moral and social relations (13 1-6).
   (2) Beware of Jewish heresies (13 9-14).
   (4) Ecclesiastical worship and order (15-17).
10. Personal affairs and greetings (13 18 ff).
   (1) A request for the prayers of the church (13 20 ff).
   (2) A prayer for the church (13 20 f).
   (3) Bear with the word of exhortation (13 22).
   (4) "Our brother Timothy" (13 23).
   (5) Greetings (13 24).
   (6) Grace (13 25).

The theme of the epistle is the absoluteness of the Christian religion, as based upon the preeminence of Jesus Christ, the one and only mediator of salvation. The essence of Christ's preeminence is that He alone is mediator of salvation, the one and only mediator of salvation. The author's working concept is the Logos-doctrine of Philo; and the empirical data to which it is related is the religious history of Israel, so far as it culminates in Christianity. He makes no attempt to prove either his ideal first principles or his historical premises, and his philosophy of religion takes no account of the heathen world. The inner method of his argument is to fit Judaism and Christianity into the Logos-concept; but his actual relation to the ideal in the way of Plato's antithesis of shadow and reality, of pattern and original, rather than in Aristotle's way of development, although the influence of the latter method may often be traced, as in the history of faith, which is carried back to the beginnings of the history of faith, but is made perfect in the Christian consummation (11 40). In a number of other ideas the teleological movement may be seen cutting across the categories of shadow and reality (1 3; 1 10; 4 8 f.; 8 8 f.; 9 12; 10 12; 12 22).

The form of the argument may be described as either rabbinical or Alexandrian. The writer, after laying down his proposition, proceeds to prove it by quotations from the OT, taken out of their context and historical connection, adapted and even changed to suit his present purpose.

This practice was common to Palestinian and Alexandrian writers; as was also the use of allegory, which plays a large part in He (e.g. 3 7—4 11; 13 11 f.). But the writer's allegorical method differs from that of the rabbis in that it is like Philo's, a part of a conscious philosophy, according to which the whole of the past and present history of the world is only a shadow of the true realities which are laid up in heaven (8 5; 9 23 f.; 10 1). His interest in historical facts, in OT writers, in Jewish institutions and even in the historical life of Jesus, is quite subordinate to his presupposition with the eternal and heavenly realities which they, in more or less shadowy fashion, represent. That the affinities of this writer with the Alexandrian rather than Palestinian is further proved by many philological and
literary correspondences with Wisd and Philo. Most of the characteristic terms and phrases of the epistle are also found in these earlier writers. It has been argued that He and Wisd came from the same hand, and it seems certain that the author of He was familiar with both Wisd and the writings of Philo (Plumptre in Espos., I, 329 ff; 409 ff; von Soden in Hand-Commentar, 5-6). In Philo the dualism of appearance and reality finds its ultimate synthesis in his master-conception of the Logos, and although this term does not appear in He in Philo's sense, the doctrine is set forth in Philonic phraseology in the opening verses (1–4). As Logos, Christ excels the prophets as ruler of God's superior to the angels who were the mediators of the old Covenant, and is more glorious than Moses as the builder of God's true tabernacle, His eternal house; He is a greater Saviour than Joshua, for He brings his own to final rest; and He superseded the Aaronic priesthood, for while they ministered in a "holy place made with hands, like in pattern to the true," under a "law having a shadow of the good things to come, not the very image of the things" (9 24; 10 1), He "having a better and more high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands . . . nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (9 11 f).

Yet it is possible to exaggerate the dependence of He on Alexandrian thought. Deeper than the allegorical interpretation of passages even from the LXV, is the deeper than the LOGOS-philosophy which formed the framework of his thought, is the writer's experience and idea of the personal Christ. His central interest lies not in the theoretical scheme which he adopts, but in the living person who, while He is the eternal reality behind all shadows, and the very image of God's essence, is also our brother who lived and suffered on earth, the Son of the Father of the "uttermost that draws near unto God through him, seeing he ever liveth to make intercession for them" (1 1–4; 2 14 ff; 2 10; 5 7–9; 4 14–15; 6 20; 20), as Paul and Jn, so in He, the historical Jesus. The ever-living Christ is in as an original and creative element, which transforms the abstract philosophy of Hellenistic thought into a living system of salvation. Because of His essential and personal preeminence over the institutions and personalities of the Old Covenant, He has founded a new Covenant, given a new revelation and proclaimed a new gospel. The writer never loses sight of the present bearing of these eternal realities on the lives of his readers. There is in their warning against apostasy, for their encouragement in the face of persecution, and for their upholding hope while they "run the race that is set before [them], looking unto Jesus the author and perfecter of . . . faith" (2 5; 3 12 ff; 4 1 ff; 10 28 f; 12 1 f 23 f).

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(Heb) Thoreson, T. O. The Ep. to the He; Milligan, The Theology of the Ep. to the He; Ménageo, La théologie de l'Épître aux Hebreus. For fuller list, see Moffatt, op. cit.

T. REES

HEBREWS, GOSPEL ACCORDING TO THE (Ἐγενόμενον καθ' Ἐπίσκοπον, Evangelium kath' Hebreous, τον Ἐφημέριον, τον Λουθάκον, το Λουθάκων; Evangelium Hebraorum, Judaicum):

1. References in Early Church History
2. Its Character and Contents
3. Its Circulation and Language
4. Relation to St. Matthew
5. Time of Composition
6. Uncanonical Passages and Incidents
7. Conclusion

LITERATURE

"The Gospel according to the Hebrews" was a work of early Christian literature, which reference is frequently made by the Church Fathers in the first five centuries, and of which some twenty or more fragments, preserved in their writings, have come down to us. The book itself has long disappeared. It has, however, been the subject of many critical surmises and discussions in the course of the last century. It has been regarded as the original record of the life of Jesus, the Archimedepoint of the whole gospel history. From it Justin Martyr has been represented as deriving his knowledge of the works and words of Christ, and to it some have been referred the gospel quotations found in Justin and other early writers when these deviate in any measure from the text of the canonical gospels. Recent discussions have thrown considerable light upon the problems connected with this Gospel, and a large literature has grown up around it of which the most important works will be noted below.

Speaking of Papias Eusebius mentions that he has related the story of a woman who was accused of many sins before the Lord, which is contained in the "Gospel according to the Hebrews." This does not prove that Papias was acquainted with this Gospel, for he might have obtained the story, which cannot any longer be regarded as part of St. John's Gospel, from oral tradition. But there is a certain significance of Eusebius' mentioning it in this connection (Euseb., H.E., III, xxxix, 16). Eusebius, speaking of Ignatius and his ep., takes notice of a saying of Jesus which he quotes (Ep. ad Smyrn, iii, cf. Lk 24 39), "Take, handle me, and see that I am not an incorporeal spirit." The saying differs materially from the saying in St. Luke's Gospel, and Eusebius says he has no knowledge whence it had been taken by Ignatius. Jerome, however, twice over attributes the saying to the "Gospel according to the Hebrews," and Origen quotes it from the "Teaching of Peter" (First. 17). There is no evidence whatever that this Gospel has been known to the Church, and we cannot, therefore, be sure that he knew this Gospel.

The first early Christian writer who is mentioned as having actually used the "Gospel according to the Hebrews" is Hegesippus, who flourished in the second half of the 2d cent. Eusebius, to whom we owe the reference, tells us that Hegesippus in his "Memorix quotes passages from "the Syriac Gospel according to the Hebrews" (HE, IV, xxi, 7).

Irenæus, in the last quarter of the 2d cent., says that the Ebionites use only the "Gospel according to Matthew" and reject the apostle Paul, calling him an apostate from the law (Adv. Haer., i, 26, 2). There is reason to believe that there is some confusion in this statement of Irenæus, for we have the testimony of Epiphanius, Jerome and Eusebius that it was the "Gospel according to the Hebrews" that was used by the Ebionites. With this qualification we may accept Irenæus as a witness to this Gospel.

Clement of Alexandria early in the 3d cent. quotes from the Gospel of Matthew with the acypotherial formula as he employs for quotation of Holy Scripture (Strom., ii, 9). Origen, Clement's successor at
Alexandria, has one very striking quotation from the "Gospel according to the Hebrews" (Comm. in Joann, ii), and Jerome says this Gospel is often used by Origen.

Busebius, in the first half of the 4th cent., mentions that the "Gospel according to the Hebrews" take small account of the others (He, i, xvii, 4). He has, besides, other references to it, and in his widely known classification of Christian Scriptures into "acknowledged," "doubted," and "rejected," he mentions this Gospel which he says some have put in the last category, although those of the Hebrews who have accepted Christ are delighted with it (He, i, xvii, 5). Busebius had himself in all probability seen and handled the book in the library of his friend Pamphilus at Caesarea, where Jerome, a hundred years later, found it and read it.

Epiphanius, who lived largely in Pal, and wrote his treatise on heresies in the latter half of the 4th cent., has much to say of the Ebionites, and the Nazarenes. Speaking of the Ebionites, he says they received the "Gospel according to Matthew" to the exclusion of the others, mentioning that it alone of the NT books is in Heb speech and Heb characters, and is called the "Gospel according to the Hebrews" (Hær., 12.2). He goes on to say that their "Gospel according to Matthew," as it is named, is not complete but falsified and mutilated, "and they call it the Heb Gospel" (Hær., xxi.13). The quotations which Epiphanius proceeds to make show that this Gospel diverges considerably from the canonical Gospel of Mt and may well be that according to the Hebrews. It is more likely that "the Gospel according to Matthew, very full, in Hebrew," of which Epiphanius speaks, when telling about the Nazarenes, is the "Gospel of the Hebrews" attested by Papias, Ireneus, and a widespread early tradition. But as Epiphanius confesses he does not know whether it has the genealogies, it is clear he was not himself acquainted with the book.

Jerome, toward the end of the 4th cent., is our chief authority for the circulation and use of the "Gospel according to the Hebrews," although his later statements on the subject do not always agree with the earlier. He was proud of being "trilinguis," acquainted with the Heb as well as with Lat and Gr. When he says "there is a Gospel," he says, "which the Nazarenes and Ebionites use, which I lately read in the Heb tongue into Gr and which is called by many the authentic Gospel of Matthew" (Comm. on Mt. 13:13). The fact here mentioned is considerable, that he reads the work, seems to imply that this Gospel was really something different from the canonical Mt which he had in his hands. In another place, however, he writes: "Matthew . . . . first of all composed the Gospel of Christ in Heb letters and words, in Judaea, for behalf of those of the circumcision who had believed, and it is not quite certain who afterward transcribed it into Gr. But the very Heb is preserved to this day in the Caesarean library, which Pamphilus the Martyr, with such care, had stored; I myself was allowed the opportunity of copying it by the Nazarenes in Beroea who use this volume. In which it is to be observed that the evangelist, when he uses the testimonies of the OT, either in his own person, or in that of the Lord and Saviour, does not follow the authority of the LXX translators, but that of the Heb. So these, the following are two examples: 'Out of Egypt have I called my Son' (Mt. 2:15 AV); and 'He shall be called a Nazarene' (Mt. 2:23)" (De Vir. Ill., iii). It certainly looks as if in the former instance Jerome meant the Gospel according to the Hebrews, and in the latter the well-authenticated Heb Gospel of St. Matthew. At a later time, however, Jerome appears to withdraw this and to introduce a confusing or even contra-tradictory note. His words are: "In the Gospel according to the Hebrews, which was written in Ethiopian, and in the Chaldee-Syr (Aram.) language, but in Heb characters, which the Nazarenes use as the 'Gospel of the Apostles,' or as most people think the 'Gospel according to Matthew,' which was written in Gr and Lat, and was used frequently by Origen" (Comm. in Galat., i.9). Jerome names the actual Gospel were frequent, detailed and unequivocal.

Neophorus at the beginning of the 9th cent. puts the Gospel according to the Hebrews in his list of disputed books of the NT along with the Apocalypse of St. John, the Apocalypse of Peter, and the Epistle of Barnabas. This list is believed to rest upon an authority of about the year 500 AD, and, in the stichometry attached, this Gospel is said to have occupied 2,200 lines, while the canonical Mt occupied 2,500.

Codex A of the 9th cent. discovered by Tischendorf, and now in the Bodleian Library, is affixed to four passages of Mt giving the readings of Ioudatike, the lost Gospel according to the Hebrews (Signer, Textual Criticism, i, 180; see also Plate xi, 30, p. 131).

All that survives, and all that we are told of this work, show that it was of the nature of a Gospel, and that it was written in the manner of the Synoptic Gospels. It seems to describe the life and ministry of Jesus, to make an attempt to show that it was written by a Jewish writer, and that it was limited to the limited circles of Jewish Christians who preferred it. And it never attained canonical authority. The Muratorian Fragment has no reference to it. Ireneaus knew that the Ebionites used only the Gospel according to Matthew in Heb, although, as we have seen, this may be really the Gospel according to the Hebrews; but his fourfold Gospel comprises the Gospels of Mt, Mk, Lk and Jn, which we know. There is no reason to believe that it was the copy of the Gospel as attested by the early writers. The name Ap. is derived from the Aramaic word ʿapomemononuma, or of quotations made anonymously by others of the early Fathers. Like the Synoptic Gospels, however, it contained narratives of events as well as sayings and discourses. It has an account of the crucifixion and of the ministry, of the baptism of Jesus, of the call of the apostles, of the woman taken in adultery, of the last supper, of the denial of Peter, of appearances of Jesus after the resurrection; and it contained the Lord's Prayer, and sayings of Jesus, like the forgiveness of sins, the great commandment, the question of the rich young ruler, and others. One or two sayings have a gnostic tinge, as when Jesus calls the Holy Spirit His mother, and is made to express His unwillingness to eat the flesh of the paschal lamb. There are apocryphal additions, and these sayings are narrated belonging to the canonical Gospels, and there are sayings and incidents wholly apocryphal in the fragments of the Gospel which have survived. But these superfluities do not imply any serious deviation from Catholic doctrine; they only prove, as Professor Zahn says, "the earnestness of the redactor of the Gospel according to the Hebrews to enrich the only Gospel which Jewish Christians possessed up to that time from the still unexhausted source of private oral tradition" (GK, ii, 717).

The very title of the work suggests that it circulated among Jewish Christians. Those Christians of Pal to whom Jesus was the ecclesiastical center bequeathed themselves, after the troubles which
belf the Holy City, to the less frequented regions beyond the Jordan, and were thus cut off from the main stream of catholic Christianity. In fact, the Ebionites were considered a separate and heretical group for their unique beliefs and practices.

3. Its Circumcision and of exclusiveness to assert itself among
Language and also for heretical tendencies
to develop. The Ebionites went forth in the

mainstream of Catholic Christianity. However, among those Jews who rejected the spirit

of circumcision and its teachings, the Ebionites stood out as a distinct and heretical group.

The Nazarenes, as all Jewish Christians were called at first, observed the ceremonial law themselves, but did not impose it upon gentile Christians. And the third of the three periods of the Church, the person of Christ. It was among a community of these Nazarenes at Beroea, the modern Aleppo, that Jerome, during a temporary residence at Chalcis in Northern Syria, found the Gospel according to the Hebrews in circulation. No fewer than 9 times he mentions that this Gospel is their one Gospel, and only once does he connect the Ebionites with them in the use of it. Epiphanius draws a clear line of distinction between the Ebionites and the Nazarenes, and we can scarcely suppose that a Gospel which satisfied the one would be wholly acceptable to the other.

There is reason to believe that the Heb Gospel of St. Matthew was most to the mind of the Heb Christians, and that it took different forms in the hands of various communities to which the Jewish Christians were attached. The Gospel of the Nazarenes was the Gospel according to the Hebrews, which in all probability had some affinity with the Heb Gospel of St. Matthew. The Gospel of the Ebionites, which seems to have been the same as the Gospel of the Twelve Apostles, was something of a more diverse doctrinal tendency suited to the diverse and heretical views of that sect. But it is not easy to reconcile the statements of Epiphanius with those of Eusibus and Jerome.

That the Heb tongue in which Papias says St. Matthew composed his Logia was the Aram. of Pal is generally accepted. This Aram. was closely akin to the Syr spoken between the Mediterranean and the Tigris. It was the same as the Chaldei of the books of Ezr, Neh, and Dnl, of which examples have so recently been found in the Aram. papyri from Elephantine at Assouan. Euseibus and Jerome are emphatic and precise in recording the fact that the Heb Gospel was not only Heb or Aram. in composition, but written in the square Heb characters, so different from the Old Heb of the Moabite Stone and the Siloam inscription. That there was a Gr br before the time of Jerome is certain, but there is no record of a Heb Gospel which was used by Origen, Clement of Alexandria, and others, is strenuously affirmed by Professor Harnack (Altchristliche Literatur, 1, 6 ff) and as strenuously denied by Professor Zahn (Gk, II, 48). The reason why the book never attained to any ecclesiastical authority was no doubt its limited circulation in a tongue familiar, outside the circle of Jewish Christians, to only a learned few. For this reason also it is unlikely that it will ever be found, as the Epistle of Barnabas, the Shepherd, and other works have been.

It is natural to seek for traces of special relationship between the Gospel according to the Hebrews, circulating among communities of Jewish Christians, and the Gospel of St. Matthew. But the soil of Pal, and which was originally composed in the interest of Jewish Christians, and circulated at a very early period in a form separate from that of the canonical Gospel of Mt and now altogether lost. We have already seen that Irenaeus in all likelihood confused the "Gospel according to the Hebrews" with the Heb Gospel of St. Matthew; and that Jerome says the Gospel used by the Nazarenes was called by many the authentic Gospel of St. Matthew. However, among those Jews who have survived, there are more which resemble St. Matthew's record than either of the other Synoptics. E. B. Nicholas, after a full and scholarly examination of the fragments and of the references, puts forward the hypothesis that St. Matthew wrote at different times the canonical Gospel and the Gospel according to the Hebrews, or, at least, that large part of the latter which runs parallel to the former (The Gospel according to the Hebrews, 104). The possibility of two editions of this form of the same document has recently received illustration from Professor Bliss's theory of two recensions of the Acts and of St. Luke's Gospel to explain the textual peculiarities of these books in Codex D. This theory has received the adhesion of eminent scholars; but Nicholas has more serious differences to explain, and it cannot be said that his able argument and admirably marshaled learning have carried conviction to the minds of NT scholars.

If we could be sure that Ignatius in his Ep. to the Smyrneans derived the striking saying attributed to Our Lord, “Take, handle me, and see that I am not an incorporeal spirit,” we might have less difficulty in seeing it as part of the Heb composition of the Gospels.

3. Composition of the Hebrew Gospel. The composition of the Heb Gospel of St. Matthew is as at any rate within the 1st cent. The obscurity of its origin, the primitive cast of its contents, and the respect accorded to it down to the 9th cent., have disposed some scholars to assign it an origin not later than that of the synoptic Gospels, and to regard it as continuing the Aram. tradition of the earliest preaching and teaching regarding Christ. The manifestly secondary character of some of its contents seems to be against such an early origin. Professor Zahn is rather disposed to place it not earlier than 130, when, during the insurrection of Bar-cochba, the gulf that had grown up between Jews and Jewish Christians was greatly deepened, and with an exclusively gentle church in Jesus, the Jewish Christians had lost their center and broken off into sects. The whole situation seems to him to point to a date somewhere between 130-50 AD. The data for any precise determination of the question are wanting.

4. Relation to St. Matthew. The Gospel according to St. Matthew bore the name of Matthew, and was supposed to be the genuine Gospel of St. Matthew. There is, however, no record of a written work of the Evangelist, or of any other ancient writer, who assigns to St. Matthew the composition of a Hebrew Gospel.

5. Incidents. The Holy Spirit took me by one of my hairs, and bore me away to the great mountain Thabor (Orig., In Joam., ii; it is quoted several times both by Origen and Jerome). Jerome more than once quotes from it a saying of the Lord to His disciples: “Never be joyful except when ye look on your brother in love” (Hieron. in Eph 6:4; in Eccl 18:7). In his comm. on Mt (6:11) Jerome mentions that he found in the third petition of the Lord’s prayer for the difficult and unique Gr word tâmbâr, âmâsias, which he translates supersubstantialis, the Aram. word màthar, crasinus, so that the sense would be, “Tomorrow’s bread give us today.” Of unrecorded incidents the most notable is that of the appearance of the Risen Lord to James: “And when the Lord had given His linen cloth to the servant of the priest, He went to James and appeared to him. For James had sworn that he would not eat bread from that hour wherein he knew the eucharist.” We saw Him rising from the dead. Again a little afterward the Lord says, Bring a table and bread. Immediately it is added: He took bread and blessed
and brake, and afterward gave it to James the Just and said to him, My brother, eat thy bread for the Son of Man has risen from them that sleep" (Hieron., De Vir. Illust., "Jacobus").

Jerome also tells that in the Gospel according to the Hebrews there is the following passage: "Lo the mother of the Lord and His brethren said unto Him: John the Baptist is baptising for the remission of sins; let us go and be baptized by him. But He said to them: What sin have I committed that I should go and be baptized by him? Unless perchance this very word which I have spoken is a sin of ignorance" (Hieron., Ado. Pelag., III.2).

Rahmán, "the friend of the Merciful," i.e. of God, a favorite name for Abraham; cf Jas 2 23. The city is some 20 miles S. of Jerus, situated in an open valley, 3,040 ft. above sea-level.

1. History of the City.—Hebron is said to have been founded before Zoan (i.e. Tanis) in Egypt (Nu 13 22); its ancient name was Kiriath-arba, probably meaning the "Four Cities," perhaps because divided at one time into four quarters, but according to Jewish writers so called because four patriarchs, Abraham, Isaac, Jacob and Adam were buried there. According to Josh 10 13 it was so called after Arba, the father of Anak.

This Gospel is not to be classed with heretical Gospels like that of Marcion, nor with apocryphal Gospels like that of James or Nicodemus. It differed from the former in that it did not deviate from any essential of catholic truth in its representation of Our Lord. It differed from the latter in that it narrated particulars mostly relating to Our Lord's public ministry, while they occupy themselves with matters of curiosity left unrecorded in the canonical Gospels. It differs from the canonical Gospels only in that it is more florid in style, more diffuse in the relation of incidents, and more inclined to sectional views of doctrine. Its uncritical sayings and incidents may have come from oral tradition, and they do lend a certain interest and picturesque to the narrative. Its language confined it to a very limited sphere, and its sectional character prevented it from ever professing Scriptural authority or attaining to canonical rank. See also Apocryphal Gospels.

Literature.—E. B. Nicholson, The Gospel according to the Hebrews (1879); R. Handmann, Das Hebräer-Evangelium: Teile u. Untersuchungen, Band V (1889); Zahn, G. K. II, 642-723 (1890); Harnack, Geschichte der altchristlichen Literatur, I, 64 ft.; II, 1, 629-51 (1897); Neutestamentliche Apocryphen (Hennecke), I, 11-21 (1904).

T. NICOL.

HEBREWS, RELIGION OF. See Israel, Religion of.

HEBRON, hebbrún (יהבּּר), hebbrón, "league" or "confederacy"; Ἰαβ SabhaV, Chebrón: One of the most ancient and important cities in Southern Pal, now known to the Moslems as el Khahtil (i.e. Khallärf

Hebrón, Υαβρόν, "league" or "confederacy"; Jakob, Chebrón: One of the most ancient and important cities in Southern Pal, now known to the Moslems as el Khahtil (i.e. Khallärf

Abram came and dwelt by the oaks of Mamre (q.v.), "which are in Hebron" (Gen 13 18); from here he went to the rescue of Lot and brought him back after the defeat of Chedorlaomer (14 13); here his name was changed to Abraham (17 5); to this place came the three angels with the promise of a son (18 10); Sarah died here (23 2); and for her sepulcher Abraham bought the cave of Machpelah (23 17); here Isaac and Jacob spent much of their lives (35 27; 37 14); from here Jacob sent Joseph to seek his brethren (37 14), and hence Jacob and his sons went down to Egypt (46 1). In the cave of Machpelah all the patriarchs and their wives, except Rachel, were buried (49 30; 50 13).

The spies visited Hebron and near there cut the cluster of grapes (Nu 13 22f). Hoham (q.v.), king of Hebron, was one of the five kings defeated by Joshua at Beth-joshua and horon and slain at Makkedah (Josh Judges 10 3f). Caleb drove out from Hebron the "three sons of Anak" (14 12; 15 14); it became one of the cities of Judah (15 54), but was set apart for the Kohathite Levites (21 10), and became a city of refuge (20 7). One of Samson's exploits was the carrying of the gate of Gaza "to the top of the mountain that is before Hebron" (Jgs 16 3).

David, when a fugitive, received kindness from the people of this city (1 S 30 31); here Ahner was treacherously slain by Joab at the gate (2 S 3 27), and the sons of Rimmon, after their hands and feet had been cut off, were hanged "beside the pool" (4 12). After the death of Saul, David was here
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Hebron

Heifer, Red

anointed king (6 3) and reigned here 71 years, until he captured Jerus and made that his capital (6 5); while here, six sons were born to him.

3. The Days (3 2). In this city Absalom found a

center for his disaffection, and repairing

Monarchy there under pretense of performing a

yow to Jeh, he raised the standard of revolt (15 7 f). Jos mistakenly places here the
dream of Solomon (Ant, VIII, ii, 1) which occurred at Gibeon (1 K 3 4). Hebron was fortified by Rehoboam (2 Ch 11 10).

Abraham's Oak.

Probably during the captivity Hebron came into the hands of Edom, though it appears to have been
colonized by returning Jews (Neh 11 4. Later 25); it was recovered from Edom by Simon Maccabaeus (1 Mace 5 65; Jos, Ant, XII, viii, 6). In the first great revolt against Rome, Simon bar-Giorias captured the city (BJ, IV, ix, 7), but it was retaken, for Vespasian, by his general Cerealis who carried it by storm, slaughtered the inhabitants and burnt it (ib, 9).

During the Muslim period Hebron has retained its importance on account of veneration to the patriarchs, esp. Abraham; for the same reason it was respected by the Crusaders who called it Castellum ad Sanctum Abraham. In 1165 it became the see of a Lat bishop, but 20 years later it fell to the victorious arms of Saladin, and it has ever since remained a fanatic Moslem center, although regarded as a holy city, alike by Moslem, Jew and Christian.

II. The Ancient Site. Modern Hebron is a

straggling town clustered round the Haram or sacred enclosure built above the traditional cave of Machpelah (q.v.); it is this sacred spot which has determined the present position of the town all through the Christian era, but it is quite evident that an exposed and indefensible situation, running along a valley, like this, could not have been that of earlier and less settled times. From many of the pilgrim narratives, we can gather that for long there had been a tradition that the original site was some distance from the modern town, and, as analogy might suggest, upon a hill. There can be little doubt that the site of the Hebron of OT history is a lofty, olive-covered hill, lying to the W. of the present town, known as er Rumelidy. Upon its

summit are cyclopin walls and other traces of an-
cient occupation. In the midst are the ruins of a

mediaeval building known as Der el-Arba'm, the

"monastery of the forty" (martyrs) about whom the Hebronites have an interesting folklore tale. In the building are shown the tombs of Jesse and Ruth. Near the foot of the hill are several

fine old tombs, while to the N. is a large and very ancient Jewish cemetery, the graves of which are each covered with a massive monolith, 5 and 6 ft. long. At the eastern foot of the hill is a perennial

spring, 'Ain el Jadeh; the water rises in a vault, roofed by masonry and reached by steps. The environs of this hill are full of folklore associations; the summit would well repay a thorough

excavation.

A mile or more to the N.W. of Hebron is the

famous oak of Mamre (q.v.), or "Abraham's oak," near which the Russians have erected a hospice. It is a fine specimen of the Holm oak (Quercus coccifera), but is gradually dying. The present site appears to have been pointed out as that of Abra-

ham's tent since the 12th cent.; the earlier traditional site was at Ramet el Khallit. See Mamre.

III. Modern Hebron. Modern Hebron is a city of some 20,000 inhabitants, 55 per cent of whom are

Moslems and the remainder mostly Jews. The city is divided into seven quarters, one of which is known as that of the "glass blowers" and another as that of the "water-skin makers." These industries, with the manufacture of pottery, are the main sources of trade. The most conspicuous

building is the Haram (see Macpelah). In the town are two large open reservoirs the Birkef el Kassain, the "pool of the glass blowers" and Birkef es Sallal, the "pool of the Sultan." This latter, which is the larger, is by tradition the site of the execution of the murderers of Ishbosheth (2 S 4 12). The Moslem inhabitants are noted for their fanatical exclusiveness and conservatism, but this has been greatly modified in recent years through the patient and beneficent work of Dr. Paterson, of the U. F. Ch. of S. Med. Mission. The Jews, who number about 1,500, are mostly confined to a special ghetto; they have four synagogues, two Sephardic and two Ashkenazic; they are a poor and unprogressive community.

For Hebron (Josh 19 28) see EBON.

E. W. G. MASTERMAN

HEBRON (ἡβρὼν, hebröm, "league," "association");

(1) The third son of Kohath, son of Levi (Ex 6 18; Nu 3 19, 27; 1 Ch 6 21, 28; 12 19).

(2) A son of Maresah and descendant of Caleb (1 Ch 2 42, 43). See also Korah.

HEBRONTES, heb'rontes (ἡβρόντες, hebrōntes, hebrōnì), A family of Levites, descendants of Hebron, third son of Kohath (Nu 3 27; 26 38, etc).

HEDGE, hej;

(1) ἑρμή, m'sakhab, "a thorn hedge," only in Mic 7 4; ἑρμή, msuckah, "a hedge" (Isa 5 5); ἑρμή, msuckhah hadhek, "a hedge of thorns" (Prov 15 19).

(2) ἑρμή, ἱδρή, and ἱδρή, ἱδρή, "hedgerows" in RV only in Ps 89 40, elsewhere "fence." GED-

ERAH (q.v.) in RV is tr. hedgers' (1 Ch 4 23).

(3) ἑρμῆν, na'dak, "thorn-hedges" (Isa 7 19).

(4) φαραγός, phраг nós, tr. "hedge" (Mt 21 33; Mk 12 1; Lk 14 23); "partition" in Eph 2 14, which is its literal meaning. In the LXX it is the usual equivalent of the above Heb words.
Loose stone walls without mortar are the usual "fences" around fields in Pal, and this is what ḡāther and ḡātheraḥ signify in most passages. Hedgehogs made of cut thorn branches or thorny bushes are very common in the plains and particularly in the Jordan valley.

E. W. G. MASTERMAN

HEDEGOH, ḫe’hog (LXX ἐχθνος; echthnos, "hedgehog," for ἐξποκός, ἐχθνόδ, in Is 14 23; 34 11; Zeph 2 14, and for ἐξποκός, ἐχθνόδ, in Is 34 15). See POCORIBUS; BITTERN; OWL; SERPENT.

HEED, hēd: This word, in the sense of giving careful attention ("take heed," "give heed," etc.), represents several Heb and Gr words; chief among them are ἦθα, shānā, "to watch"; ἤθελον, ἤθελον, "to look," ἐθικόν, ἐθικόν, "to see." As opposed to thoughtlessness, disregard of God's words, of the counsels of wisdom, for care of one's ways, it is constantly inculcated as a duty of supreme importance in the moral and spiritual life (Dt 4 9,15,23; 27 9, AV, etc.; Jos 22 5; 23 11; Ps 59 1; Mt 16 6; Mk 14 3; Lk 12 15; 1 Cor 3 10; 8 9; 10 12; Col 4 17, etc.).

JAMES ORR

HEEL, hēl (בְּרָא, "ačekab"): "The iniquity of my heels" (Ps 49 5 AV) is a literal tr., and might be understood to indicate the Psalmist's "false steps," erroneous or erra, but that meaning is very doubtful here. RV gives "iniquity at my heels." RVM gives a still better sense, "When the iniquity of them that would supplant me compasseth me about, even of them that trust in . . . riches'"—treacherous enemies ever on the watch to trip up a man's heels (of Hos 12 3). Of Judah it was said, "Thy heels shall suffer violence" (Jer 13 22) through being "made bare" (AV), and thus subject to the roughness of the road as she was led captive. 

Figurative: (1) Of the partial victory of the evil power over humanity, "Thou shalt bruise [in "lie in wait for"][m "lie in wait for"] his heel" (Gen 3 15), through constant, insidious suggestion of the satisfaction of the lower desires. Or if we regard this statement as a part of the Protevangelium, the earliest proclamation of Christ's final and complete victory over sin, the destruction of "the serpent" ("He shall bruise thy head"), then the reference is evidently to Christ's sufferings and death, even to that which He endured in His body, nature, and in the hands of the tribe of Dan in war, "An adder in the path, that biteth the horse's heels" (Gen 47 17), by which it triumphed over foes of superior strength. (2) Of violence and brutality, 'Who . . . hath lifted up his heel against me' (Ps 41 9; Jn 13 18), i.e. lifted up his foot to trample upon me (cf Jos 10 24).

M. O. EVANS

HEGAL, ḫe’gl, HEGE, ḫe’ge (חָגַל, hagahay; ʼaṭ, Gal [Est 2 8,15], and ḫe’gē, ḫe’gē, Hege [Est 3 3]): One of the officers of the Pers king Assuerus; a chamberlain or eunuch (keeper of women), into whose custody the "fair young virgins" were delivered from whom the king intended to choose his queen in the place of the discredited Vashti.

HEGEMONIDES, ḫe’g-e-mon’i-des, ḫe’g-e-mon’i-des (Ἱγμανοιδῆς, Ἡγεμόνιδες): The Syrian officer placed in command of the district extending from Potomalis to the Gerermains (2 Mace 13 22). It is not easy to see how LXX and AV even in Swete's revised text the word can be taken as a mere appellative along with stratēgon, the two being rendered "principal officer": one of the two could certainly be omitted (Swete, 3d ed, 1905, capitalizes Hēgemonides). In RV the word is taken as the name of some person otherwise unknown.

HEIFER, ḫe’fr (חָפר, pārāh, in Nu 19 [see following,] and Hos 4 16; ḩp, ἕγγαλή, elsewhere in the OT; ḫdʿalq, ḧmāla, in He 9 13): For the "heifer of three years old" in AV, RVm of Is 15 5; Jer 48 34, see EGLATI-SHELISHIYAH. A young cow (contrast BULLOCK). The ἕγγαλη figures specifically in religious rites only in the ceremony of Dt 21 1,9 for the cleansing of the land, where an unexplored murder had been committed. This was not a sacrificial rite—the priests are witnesses only, and the animal was slain by breaking the neck—but sacrificial purity was required for the heifer. Indeed, it is not uncommon supposed that if the animal is killed when it now stands is a rededication of one that formerly had been sacrificial. In the sacrifices proper the heifer could be used for a peace offering (Lev 3 1), but was forbidden for the burnt (Lev 1 3) or sin (4 3 14) offerings. Hence the sacrifice of 1 S 16 2 was a peace offering. In Gen 15 9 the ceremony of the ratification of the covenant by God makes use of a heifer and a she-goat, but the reason for the use of the females is altogether obscure. Cf following article.

Figuratively: The heifer appears as representing meekness combined with helplessness in Jer 46 20 (cf the comparison of the soldiers to 'stalled calves' in the next verse). In Jer 50 11; Hos 10 11, the heifer is pictured as a victim of大家一起's war. This was particularly light work, coupled with unusually abundant food (Dt 25 4), so that the threshing heifer served esp. well for a picture of contentment. ("Wanton") in Jer 50 11, however, is an unfortunate tr in RV. Hb he'ge', Hb 'ge', RV "heifer," predicts that the "heifers" shall be set to the hard work of ploughing and breaking the sods. In Jgs 14 18, Samson uses "heifer" in his riddle to refer to his wife. This, however, was not meant to convey the impression of licentiousness that it gives the modern reader.

BURTON SCOTT EASTON

HEIFER, RED. In Nu 19 a rite is described in which the ashes of a "red heifer" and of certain objects are mixed with running water to obtain the so-called "water for impurity." (Such is the correct tr of ARV in Nu 19 5.13.20.21; 31 23. In these passages, AV and ERV, through a misunderstanding of a rather difficult Hb term, have "water of separation"; LXX and the Vulg have "water of separation": English versions are ambiguous.) This water was employed in the removal of the uncleanness of a person or thing that had been in contact with a dead body, and also in removing ritual defilement from booty taken in war.

The general origin of the rite is clear enough, as is the fact that this origin lies back of the official sacrificial system of Israel. For the removal of impurity, ritual as well as physical, water, preferably running water (ver 17; of Lev 14 5 ff; 15 13). In these passages, AV and ERV, through a misunderstanding of a rather difficult Hb term, have "water of separation"; LXX and the Vulg have "water of separation": English versions are ambiguous.) This water was employed in the removal of the uncleanness of a person or thing that had been in contact with a dead body, and also in removing ritual defilement from booty taken in war.

1. Origin and Significance of the Rite is the natural means, and is employed universally. But where the impurity was unusually great, mere water was not felt to be adequate, and various substances were mixed with it in order to increase its efficacy. So (among other things) blood is used in Lev 14 6.7, and dust in Nu 5 17 (see Water of Bitterness). The use, however, of ashes in Nu 19 17 is unique in the OT, although parallelism from elsewhere can be suggested. So e.g. in Ovid Fasti, iv.639-40, 725, 733, in the last of these references, "The blood of a horse shall be purified, and a ashes of calves," is remarkably close to the OT. The ashes were obtained by burning the heifer completely, "her skin, and her flesh, and her blood, with her dung" (the contents of the entrails) (ver 5; of Ex 29 14). Here
only in the OT is blood burned for a ceremonial purpose, and here only is burning a "proliminary; elsewhere it is either a child act or served to consume the remnants of a finished sacrifice—Lev 4:12 and Nu 19:3 are altogether different.

The heifer is a female. For the regular sin offering for the congregation, only the male was permitted (Lev 4:14), but the female was used in the purificatory ceremony of Dt 21:3 (a rite that has several points of similarity to that of Nu 19). An individual sin offering by one of the common people, however, required a female (Lev 4:28), but probably only in order to give greater prominence to the purificatory aspect of the rite. There is even a "sacrifice of purification" in Lev 15:10, and Lev 16:14 and 16:18, where a woman was punished by being cast out, and a heifer, was offered whereof the priest was to sprinkle the blood (Nu 5:1).

The heifer is mentioned only in Lev 4:14, in which case it was to be a "female," and Lev 4:16, in which case it was to be a "young heifer." The female, being the "female," was used to purify the sins of the congregation, while the "male," being the "male," was used to purify the sins of the individual. The reason for this distinction is not clear, but it is possible that the female was chosen because it was considered to be less "sinful" than the male, and therefore more appropriate for the purificatory purpose.

The heifer was used in the purification ceremony of Lev 15:10 and 15:15, but not in Lev 16:16, where a woman was punished by being cast out, and a heifer, was offered whereof the priest was to sprinkle the blood (Nu 5:1).

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tion in He 9:13 show that the provisions were well remembered. See also SACRIFICE.

LITERATURE.—Bdensch (1903), Holzinger (1908), and especially Galling in ibid.; Ebersohn, Temple and Ministry, ch xviii (rabbinic traditions). Ebersheim gives the best of the "typological" explanations.

BURTON SCOTT EASTON

HEIGHT, hit; HEIGHTS: The Eng. terms represent a large number of Heb words (gdbhah, mdbrnm, etc.). A very thing to notice is that in RV "height" and "heights" are frequently substituted for other words in AV, as "cost" (Josh 12:23), "region" (1 K 4:11), "boundaries" (Josh 11:2), "countries" (Josh 17:11), "strength" (Ps 96:4), "high places" (Isa 41:18; Jer 5:21; 7:29; 12:14; 16:6), "high mountain" (Ps 114:4) and the other, for "height" in AV, RV has "statute" (Ezk 31:5.10), "raised baseament" (Ezk 41:8), etc. In the NT we have ἀπογέη, prop. of space (Rom 8:39), and ἀπόστασις of measure (Eph 3:18; Rev 21:16).

JAMES OSIR

HEIR, är: In the NT "heir" is the invariable tr of κληρονόμος, kleronomos (15 t), the technical equivalent in Gr, and of the common Heb. word קָנָה, qannah, "obtain, receive." It is used in Rom 8:17; Eph 3:6; Heb 11:9; 1 Pet 3:7 (in Gal 4:30; Heb 11:14, contrast AV and RV). In the OT "heir" and "to be heir" both represent some form of the common vb. עָנָן, yarash, "possess," and the particular rendition of the vb. as "to be heir" is given only by the context (cf e.g. AV and RV in Jer 49:2; Mic 1:15). Exactly the same is true of the words ἐριθη, "inherit," "inheritance," which in by far the greatest majority of cases would have been represented better by "possess," "possession" (see Inheritance and OHL on פִּי showing). Consequently, when God said, as in the instances of having given Palestine to Israel as an "inheritance" (Lev 20:24, etc.), nothing more need be meant than "given as a possession." The LXX, however, for the sake of variety in its rendition of Heb words, used κληρονομοῖς in many such cases (esp. Gen 15:7; 22:17), the thereby fixed on 'heir' the sense of 'recipient of a gift from God.' And so the word passed in this sense into NT Gr.—Rom 4:13, 14; Gal 3:29; Tit 3:7; Heb 6:17; 11:7; Jas 2:5; cf Eph 3:6; He 11:9; 1 Pet 3:7. On the meaning of the word is found in Mk 12:7 (and [es] and Gal 4:1—in the latter case being suggested by the transferred meaning in 3:29—while in Rom 8:17; Gal 4:7, the literal and transferred meanings are blended. This blending has produced the phrase "heirs of God," which, literally, is meaningless and which doubtless was formed without much deliberation, although it is perfectly clear. A similar blending has applied "heir" to Christ in He 1:2 (cf Rom 8:17 and perhaps Mk 12:7) as the recipient of all things in their totality. But depart from these "blended" passages, it would be a mistake to think that sonship is always consciously thought of where "heir" is mentioned, and hence too much theological implication should not be assigned the latter word.

The heirs of property in the OT were normally the sons and, chief among these, the firstborn. (1) Dt 21:15-17 provides that the OT Law shall hold that in firstborn shall inherit a "double portion," whereas the other sons shared equally. It should be noted that in this law the firstborn is the eldest son of the father, not of the mother as in Ex 13:2.) Uncertain, however, is what Dt 21:15-17 means by "wife," and the practice must have varied. In Gen 21:10 the son of the handmaid was not to be heir with Isaac, but in Gen 30:1-13 the sons of Bilhah and Zilpah are reckoned as legitimate children of Jacob. See MARRIAGE. Nor is it clear that Dt 21:15-17 forbids settling aside the eldest son before his own death or that the right of the firstborn could be set aside by the father (1 Ch 26:10). That the royal dignity went by primogeniture is asserted only (in a particular case) in 2 Ch 21:3, and both David (1 K 11:13) and Hezekiah (2 Ch 21:23) chose younger sons as their successors.

A single payment in the father's lifetime could be given in lieu of heritage (Gen 26:6; Lk 16:12), and it was possible for two brothers to make a bargain as to the disposition of the property after the father's death (Gen 25:31-34).

(2) When there were sons alive, the daughters had no right of inheritance, and married daughters had no such right in any case. Job 42:15 describes an altogether exceptional procedure. Possibly unmarrried daughters went under the charge of the firstborn, as the new head of the family, and he took the responsibility of finding them husbands. Nu 27:1-11; 36:1-12 treat of the case where there were no sons—the daughters inherited the estate, but they could marry only within the tribe, lest the tribal possessions be confused. This right of the daughters, however, is definitely stated to be a new thing, and in earlier times the property probably passed to the nearest male relatives, to whom it went in the same way as if there were no daughters. In extreme cases, where no other heirs could be found, the property went to the slaves (Gen 15:3; Prov 30:23, noting that the meaning of the latter word is uncertain), but this could have happened only at the rarest intervals. A curious instance is that of 1 Ch 2:34,35, where property is preserved in the family by marrying the daughter to an Egyptian slave belonging to the father; perhaps some adoption-idea underlies this.

(3) The wife had no claim on the inheritance, though the disposition made of her dowry is not explained, and it may have been returned to her. If she was childless she resorted to the Levirate marriage (Dt 25:5-10). If she was able or was without issue she returned to her own family and might marry another husband (Gen 38:11; Lev 22:13; Ruth 1:8). The inferior wives (concubines) were part of the estate and went to the heir; indeed, possession of the father's concubines was proof of possession of his dignities (2 S 15:22; 1 K 2:13-25). At least, such was the custom in the time of David and Solomon, but at a later period nothing is heard of the practice.

(4) The disposition of land is a very obscure question. Nu 36:4 states explicitly that each heir had a share, but the continual splitting up of an estate through successive generations would have produced an impossible state of affairs. Possibly the land went to the eldest born as part of his portion, possibly in some cases it was held in common by the members of the family, possibly some member bought the shares of the others, possibly the practice differed at different times. But our ignorance of the facts is complete.

Norm.—The dates assigned by different scholars to the passages cited have an important bearing on the discussion.

BURTON SCOTT EASTON

HELAH, hēlāh (חֵלָה, helah): A wife of Ashhur, father of Tekoa (1 Ch 4:57).
HEM, hēl'lam (חֵלֵם, hēlām, 2 S 10 16 f.; in ver 17 with † locale; LXX Aἰάμη, Hēlām): A place near which David is said to have defeated the Philistines now called Khalem (2 S 10 16 f). Its site is unknown. Cornilli and others introduce it into the text of 1 Esch 47 16 from the LXX (ח'דֵה, Hēlām). This would place it between the territories of Damascus and Hamath, which is not unreasonable. Some scholars identify it with Aleppo, which seems too far north.

HELBAN, hel'ba (חֶלְבָּא, helbā): A place in the territory assigned to Asher (Jgs 3 1). It may be identical with Mahallaba of Samachert's prism inscription. The site, however, has not been recovered.

HELBON, hel'bon (חֶלְבּוֹן, helbōn; Ἡλέβων, Helbon, Χελβων, Helbōn, Chelbōn): A district from which Tyre received supplies of wine through the Damascus market (Ezk 27 18); universally admitted to be the modern Halbus, a village at the head of a fruitful valley of the same name among the chalk slopes on the eastern side of Anti-Lebanon, 13 miles N.W. of Damascus, where traces of ancient vineyard terracing still exist. Records contemporary with Ezek mention mat helbunim or the land of Helbon, whence Nebuchadnezzar received wine for sacrificial purposes (Belshazzar Cylinder, I, 23), while Karan halbus, or Helbonian wine, is named in WAI, II, 44. Strabo (xv.735) also tells us that the kings of Persia esteemed it highly. The district is still famous for its grapes—the best in the country—but these are mostly made into raisins, since the population is mainly Moslem. Helbon must not be confused with Chalybon (Ptol. v.15, 17), the Gr-Rom province of Haleb or Aleppo.

HELCHIAH, hel-kii'a. See HELKIAH.

HELDAI, hel'dāi (חֵלְדָי, helday): (1) A captain of the temple-service, appointed for the 12th month (1 Ch 27 15). Same as Heled (חֵלֵד, hēledh) in I 11 30, and is probably also to be identified with Heleb, son of Baanah the Metopharchite, one of David's heroic leaders (2 S 23 29). (2) One of a company of Jews who brought gifts of gold and silver from Babylon to assist the exiles under Zerubbabel (Zec 6 10).

HELEB, hē'leb (חֶלֶב, helēb, 2 S 23 29). See HELDAI.

HELED, hē'led (חֵלֶד, helēd, 1 Ch 11 30). See HELDAI.

HELEK, hē'lek (חָלֵק, helēk): Son of Gilead the Manassite (Nu 26 30; Josh 17 2). Patronymic, Helekites (Nu 26 30).

HELEM, hē'lem: (1) חֵלֶם, helēm; LXX B, Βαλαὰς, Balaam, omitting "son," A, בָּלָאָה, Balaolah, "son of Elam." (2) CHXidBupos, Helchos. A great-grandson of Asher, called Hotham in ver 32. The form "Elam" appears as the name of a Levite in 1 Esd 8 33. (2) חֵלֶם, helēm, "strength," regarded by LXX as a common noun (Zec 6 14). One of the ambassadors from the Jews of the exile to Jesus; probably the person called Helkai in ver 10 is meant.

HELEPH, hē'leph (חֵלֶף, helēph): A place on the southern border of Naphtali (Josh 19 33); unidentified.

HELEZ, hē'lez (חֵלֵז, helēz, "vigor"); LXX Χαλέζ, Chalēz, Xelēz, Chelēz: (1) 2 S 22 36; 1 Ch 11 27; 27 10. One of David's mighty men, assigned to 1 Ch 27 10, he belonged to the sons of Ephraim and was at the head of the 7th course in David's organization of the kingdom. (2) LXX Chelēs, 1 Ch 2 39. A man of Judah of the clan of the Jerahmeelites.


HELIODORUS, hē-ii-o-dō'rus (Ἁλιοδόρος, Heliodōros): Treasurer of the Syrian king Seleucus IV, Philopator (187-175 BC), the immediate predecessor of Antiochus Epiphanes who carried out to its utmost extremity the Hellenizing policy begun by Seleucus and the "sons of Tobias." Greatly in want of money to pay the tribute due to the Romans as one of the results of the victory of Scipio over Antiochus the Great at Magnesia (190 BC), Seleucus learned from Apollonius, governor of Coele-Syria (Pal) and Phoenicia, of the wealth which was reported to be stored up in the Temple at Jerusalem and commissioned H. (2 Macc 3) to plunder the temple and to bring its contents to him. On the wealth collected in the Temple at this time, Jos (Ant, IV, vii, 2) may be consulted. The Temple seems to have served the purposes of a bank in which the private deposits of widows and orphans were kept, and another security, and in 2 Macc 15-21 is narrated the panic at Jerusalem which took place when H. came with an armed guard to seize the contents of the Temple (see Stanley, Lectures on the History of the Jewish Church, III, 287). In spite of the protest of Onias, the high priest, H. was proceeding to carry out his commission when, "through the Lord of Spirits and the Prince of all power," a great apparition appeared which caused him to fall down "compassed with great darkness" and speechless. When "quite at the last gasp" he was by the intercession of Onias restored to life and strength and "testified to all men the works of the great God which he had before his eyes." The narrative given in 2 Macc 3 is not meant to be taken by any other historian, and in 2 Macc refers to the plundering of the Temple and assigns the deed to Apollonius. Rassaffe used the narrative in depicting, on the walls of the Vatican, the triumph of Pope Julius II over the enemies of the Pontificate. J. HURVISON

HELIOPOLIS, hē-lē-op'ō-lis. See On.

HELKIAH, hel'ki-a. See HELKIAH.

HELEK, hēlek (חָלֵק, helēk); perhaps an abbreviation for Helkiah, "he is my portion." Not in LXX B; LXX L, Xelēas, Chellesias [Neh 12 15]: The head of a priestly house in the days of Joakim.

HELKATH, hel'kath (חֹלָכָה, holkath [Josh 19 25]; helkath [21 31]; by a scribal error hokbed [1 Ch 6 75]): A town or district on the border of Asher, assigned to the Levites; unidentified.

HELKATH-HAZZURIM, hel'kath-ha-zū'rim, -ha-zū'rin, -ha-zū'rim, hekath ha-ćurim; Mapu vīr em bōhūn, Merō tān em bōhōn: The name as it stands gives "field of the strangers," and is applied to the scene of the conflict in which twelve champions each from the army of Joab and that of Abner perished together, each slaying his
Hellenism, hel-en'is-m, HELLENIST, hel'en-ist: Hellenism is the name we give to the manifold achievements of the Greeks in social and political institutions, in the various arts, in science and philosophy, in morals and religion. It is customary to distinguish two main periods, between which stands the striking figure of Alexander the Great; and to apply to the earlier period the adj. "Hellenic," that of "Hellenistic" to the later. While there is no abundant reason for making this distinction, it must not be considered as resting upon fortuitous changes occasioned by foreign influences. The Hellenistic age is rather the sudden unfolding of a flower whose bud was forming and maturing for centuries.

Before the coming of the Hellenic peoples into what we now call Greece, there existed in those lands a flourishing civilization to which we may give the name "Aegean." 1. The Expansion of The explorations of archaeologists of the Greek peoples during the last few decades have brought it to light in many places on the continent, as well as on the islands of the Aegean and notably in Crete. When the Hellenic peoples came, it was not as a united nation, nor even as homogeneous tribes of a common race; though without doubt predominantly of kindred origin, it was the common possession of an Aryan speech and of a common religion that marked them off from the peoples among whom they settled. When their southward movement from Ilyria occurred, and by what causes it was brought about, we do not know; but it can hardly have taken the word of the (in 31 out of 65 occurrences of that word it is so tr"), and in all places, save one (1 Cor 15 55) in the NT, for the Gr word Hades (this word occurs 11; in 10 of these it is tr" "hell"; 1 Cor 15 55 reads "grave," with "hell" in m). In these cases the word has its older general meaning, though in Lk 16 23 (parable of Rich Man and Lazarus) it is specially connected with a place of "torment," in contrast with the "Abraham's bosom" to which Lazarus is taken (ver 22).

In the above cases RV has introduced changes, replacing "hell" by "Sheol" in the passages in the OT (ERV retains "hell" in Isa 14 9.15; ARK makes no exception), and Word in RV by "Hades" in the passages for the NT (see under these words).

Besides the above uses, and more in accordance with the modern meaning, the word "hell" is used in the NT in AV as the equivalent of Gehenna, "a pit," Mt 6 22.28; 10 28; 13 40; 18 8, etc; RV in these cases puts "Gehenna" in m. Originally the Valley of Hinnom, near Jerusalem, Gehenna became among the Jews the synonym for the place of torment in the future life (the "Gehenna of fire," Mt 5 22, etc; see GEHENNA).

In yet one other passage in the NT (2 Pet 2 4), "to cast down to hell" is used (AV and RV) to represent the Gr tartarō, ("to send into hell") in the place of punishment of the fallen angels: "sacked not angels when they sinned, but cast them down to hell, and committed them to pits [or chains] of darkness" (cf Jude ver 6; but also Mt 25 41). Similar ideas are found in certain of the Jewish apocalyptic books (Book of En, Book of Jub, Apoc Bar, with apparent reference to Gen 6 1-4; of ESCHATOLOGY of the OT).

On the theological aspect, see PUNISHMENT, EVERLASTING. For literature, see references in above-named arts, and of art. "Hill" by Dr. D. S. Salmond in HDB.

JAMES ORR

HELLENISM, hel'en-iz'm, HELLENIST, hel'en-ist: Hellenism is the name we give to the manifold achievements of the Greeks in social and political institutions, in the various arts, in science and philoso
conquered peoples. But the strong individuality of the Hellenic population manifested itself everywhere in its civilization. In the evolution from the Homeric kingship (sup-
ported by the nobles in council, from which the commonly was excluded, or perhaps it was in the main sense to express assent or dissent to proposals laid before it) through oligarchic or aristocratic rule and the usurped authority of the tyrants, to the establishment of democratic government, there is nothing surprising to the man of today. That is because the civilization has become typical of all western civilization. In the earlier stages of this process, moreover, there is nothing strikingly at variance with the institutions of the Hebrews, at least so far as concerns the outward forms. But there existed throughout a subtle difference of spirit which made it possible, even inevitable, for the Greeks to attain to democratic institutions, whereas to the Hebrews such a development was impossible, if not unthinkable. It is difficult to define this spirit, but one may say that it was marked from the first by an inclination to permit the free development and expression of individuality subordinated to the common good; by a corresponding recognition of human limitations over against divine Deity; by an instinctive dread of excess as inhuman and provoking the just punishment of the gods; and lastly by a sane refusal to take oneself too seriously, displaying itself in a certain good-humored irony even among men who, like Socrates and Epicurus, regarded themselves as charged with a sublime mission, in striking contrast with the Heb prophets who voiced the thunders of Sinai, but never by any chance smiled at their own earnestness. Even the Macedonians did not attempt to rule Greece with despotic sway, leaving the states in general in the enjoyment of their liberties; and in the Orient, Alexander and his successors, Rom as well as Gr, secured their power and extended civilization by the foundation and encouragement of Hellenic cities in extraordinary numbers. The city-state, often confederated with other city-states, displaced the organization of tribe or clan, thus substituting a new unit and a new interest for the old; and the city-state, as a petty republic, radiated influences and made for order and good government everywhere. But in accordance with the new conditions the state took on a somewhat different form. While the city preserved local autonomy, the state became more and more the oriental conglomeration of the king reinforced by the Hellenic tendency to defy the benefactors of mankind, eventuated in modes of speech and thought which powerfully influenced the Messiahic hopes of the Jews.

The life of the Greeks, essentially urban and dominated by political interests fostered in states in which the individual counted for much was of a type wholly different from the oriental. Although the fe-
gance of life cultivated by the Hellenic city-state as by the Sem tribe, it was more transparent in the former, particularly in the newer communities formed in historical times. There was thus a powerful stimulus to mutual tolerance and concession which, supported as it was by the strong love of personal independence and the cultivation of individuality, led to the development of liberty and the recognition of the rights of man. A healthy social life was the result for those who were of the cultivated classes, and for those who, in hardly less degree, for those resident aliens who received the protection of the state. Women also, though not so free as men, enjoyed, even at Athens where they were most limited, liberties unknown to the Orientals. In the Hellenistic age they attained a position essentially similar to that of modern Europe. There were slaves belonging both to individuals and the state, but their lot was mitigated in general by a steadily growing humanity. The amenities of life were many, and were cultivated no less in the name of religion than of art, literature, and science. No less than to express the aims of the Hellenic spirit, the civilization of the Greeks was essentially a civilization from the life of the people without artificial constraints imposed from within, or overpowering influences coming from without; a fortune which no other great movement in art or letters can boast. Or art was largely developed in the service of religion; but owing to the circumstance that both grew side by side, springing from the heart of man, their reactions were mutual, art contributing to religion quite as much as it received. The creative genius of the Hellenic people expressed itself with singular directness and simplicity in forms clearly visualized and subject to the conditions of psychologically effective grouping in space or time. Their art is marked by the expressiveness of expression, imposed by a certain natural restraint due to the preponderance of the intellectual element over the purely sensuous. Its most characteristic product is the ideal type in which only enough individuality enters to give to the typical the concreteness of life. What has been said of art in the narrower sense applies equally to artistic letters. The types thus created, whether in sculpture, architecture, music, drama, history, or oratory, though not regarded with super-
itious reverence, commanded themselves by the sheer force of inherent truth and beauty to succeeding generations, thus steadying the course of develop-
ment and restraining the exuberant originality and the tendency to individualism. In the Hellen-
istic age, individualism gradually preponderated where the lessening power of creative genius did not lead to simple imitation.

The traditional views of the Hellenic peoples touching Nature and conduct, which did not differ widely from those of corresponding stage of culture, main-
tained themselves down to the 7th cent. of conduct. Along with and following the colonial and commercial expansion was the awakening intellectual curiosity, or rather the shock of surprise necessary to convert attention into question. The mythology of the Greeks had contained a vague theology, without authority indeed, but satisfactory because adequate to express the national thought. Ethics there was none, morality being customary. But the extending horizon of Hellenic thought discovered that customs differed widely in various lands; indeed, it is alto-
gether likely that customs filled the quivers of the militant Sophists in the 5th cent. had its inception in the 6th and possibly the 7th cent. At any rate it furnished the fiery darts of the adversary until ethics was founded in reason by the quest of Soc-
ocrates for the universal, not in conduct, but in judgment. As ethics arose out of the irreconcilable contradictions of conduct, so natural philosophy sprung from the contradictions of mythical theology and in opposition thereto, and also from the strata of conceptions touching supernatural beings; one, growing out of a primitive animism, regarded their operations essentially from the point of view of magic, which refuses to be surprised at any result, be it never so ill-portioned to the means em-
ployed, so long as the mysterious word was spoken or the requisite act performed; the other, sprung from a worship of Nature in her most striking phenomena, was turned to order, and pertained to the moral order, in her operations. When natural philosophy arose in the 6th cent., it instinctively at first, then consciously, divested Nature of personality by stripping off the disguise of myth and substituting a plausible and reasoned tale founded on mechanical principles. This is the spirit which pervades pre-Socratic science and philosophy. The quest of Socrates for universally valid judgments on conduct directed thought to the laws of mind, which are teleologically construed to the laws of matter, which are mechanical; and thus in effect dethroned Nature, regarded as material, by giving primacy to mind. Henceforth Gr philosophy was destined, with relatively few and unimportant exceptions, to devote itself to the study of human conduct and to be essentially idealistic, even where the foundation, as with the Stoics, was ostensibly materialistic. More and more it became true of the Gr philosophers that they sought God, "if haply they might feel after him and find him," conscious of themselves as instruments of the human mind and defining philosophy as the endeavor to assimilate the soul to God.

The Homeric poems present a picture of Gr life as seen by a highly cultivated aristocratic society. The student must be familiar with the commoner of the Hellenic races.

6. Hellenic ality. Hence we are not to regard and Hellen- Homeric religion as the religion of the istic Re- Hellenic peoples in the Homeric age.

Our first clear view of the Hellenic commoner is presented by Hesiod in the 8th cent. Here we find, alongside of the worship of the Olympians, evidences of chthonian cults and abundant hints of human needs not satisfied by the well-regulated religion of the several city-states. The conventionalized monarchy of Zeus ruling over his fellow-Olympians is known to be a fiction of the poets, having just as much — no more — foundation, in fact, as the mythical overlordship of Agamemnon over the assembled princes of the Achaenians; while it caught the imagination of the Greeks and dominated their literature, each city-state possessed its own shrines sacred to its own gods, who might or might not be called by the names of Olympians. Yet the great shrines which attracted Greeks from every state, to the shrine of Zeus at Dodona (chiefly in the period before the 7th cent.) and Olympia, of Apollo at Delos and Delphi, and of Hera at Argos, were the favored abodes of Olympians. Only one other should be mentioned: that of Demeter at Eleusis. Her worship was of a different character, and the great reputed of her shrine dates from the 5th cent. If the Zeus of Olympia was predominantly the benign god of the sky, to whom men came in joyful mood to delight him with pomp and festive gatherings, performing feats of strength and prowess in the Olympic games, the Zeus of Dodona, and the Delphian Apollo, as oracular deities, were visited in times of doubt and distress. The 7th and 6th cents. mark the advent — or the coming into prominence — of deities whose appeal was to the deepest human emotions of ecstatic enthusiasm, of fear, and of hope. Among them we must mention Dionysus, the god of teeming Nature (see Dionysus), and Orpheus. With their advent comes an awakening of the individual soul, whose aspiration to commune with the essential unity of the Divine and to preserve a friendly relationship with the states. Private organizations and quasi-monastic orders, like those of the Orphics and Pythagoreans, arose and won countless adherents. Their deities found admission into older shrines, chiefly those of chthonian divinities like that of Demeter at Eleusis, and wrought a change in the spirit and to a certain extent in the ritual of the "mysteries" practised there. It was in these "mysteries" that the Christian Fathers, according to the mood or the need, polemical or apologetic, of the moment, set forth the diabolically instituted counterfeit, of the sacraments and ordinances of the church. The spirit and even the details of the observances of the "mysteries" are difficult to determine; but one must beware of accepting the hostile judgments of Christian writers who were in fact retapping upon the Greeks criticisms leveled at the church: both were blinded by partisanship and so misread the symbols.

If we thus find a true praeparatio evangelica in the Hellenistic developments of earlier Hellenic religion, there are parallel developments in the other religions which were adopted in the Hellenistic age. The older national religions of Persia and Egypt underwent a similar change, giving rise respectively to the worship of Mithra and of Isis, both destined, along with the chthonian mysteries of the Greeks, to be dangerous rivals for the conquest of the world of Christianity, itself a younger son in this prolific family of neo-sacredness of the human age. Hence, in consideration of these religious movements, the family resemblance of which with Christianity is becoming every day more apparent; but so much at least should be said, that while every candid observer of experience will agree that Christian moral content and adaptation to the religious nature of man, the difference in these respects was not at first sight so obvious that the successful rival might at the beginning of the contest have been confidently predicted. The Jews, on the contrary, with their historical past and contemporary Jewish life, the Hellenistic spirit, so, too, in matters of religion, it was the free development of living institutions that most strikingly distinguishes the Greeks from the Hebrews. They had priests, but were never ruled by them; they possessed a literature regarded with veneration, and in certain shrines treasured sacred writings containing directions for the practice and ritual of the cults, but they were neither intended nor suffered to fix for all time the interpretation of the symbols. In the 5th and 4th cents. the leaders of Gr thought rebuked the activity of certain priests, and it was not before the period of Rom dominion that priests succeeded even in a small measure in usurping the powers of the Hellenic oracles. The influence of Gr thought upon Jewish writings began to exercise an authority remotely comparable to that recognised among the Jews.

A most interesting question is that concerning the extent to which Gr civilization and thought had penetrated and influenced Judaism. During the three centuries before the advent of Jesus, Hellenism had been a power in Syria and Judaea. The earliest writings of the Hebrews showing this influence are Dn and the OT Apoc. Several books of the Apoc were composed in Gr. The LXX show strong influence of Gr thought. The LXX, made for the Jews of the Dispersion, early won its way to authority even in Pal, where Aram. had displaced Heb, which thus became a dead language known only to a few. NT quotations of the OT are almost without exception taken from the LXX. Thus the sacred literature of the Jews was for practical purposes Gr. Though Jesus spoke Aram., He unquestionably knew some Gr. Yet there is no clear evidence of special acquaintance with this thought, the presuppositions of which are Jewish or generally those of the Hellenistic age. All the writings of the NT were originally composed in Gr, though their authors differed widely in the degree of proficiency in the use of the language and in acquaintance with Hellenic thought. Their debt to these sources can be profitably considered
only in connection with the individual writers; but one who is acquainted with the Heb and Gr literature instinctively feels in reading the NT that the national character of the Jews, as reflected in the OT, has all but vanished, remaining only as a subtle tension of national earnestness and as an imaginative coloring, except in the simple story of the Synoptic Gospels. But for the bitterness aroused by the destruction of Jerusalem, it is probable that the Jews would have yielded completely to Hellenic influences.

William Arthur Heidel

HELM, helm. See SHIPS.

HELMET, hel'met. See ARMS, ARMOR.

HELON, hēlon (יוֹ לְ, hōlōn, "valorous"); LXX B, Χαλάν, Chalān: The father of Eliab, the prince of the tribe of Zebulun (Nu 1 9; 2 7; 7 24; 10 16).

HELP: With the sense of the that which brings aid, support, or deliverance, "help" (nount (v.15) and vb.) represents a large variety of words in Heb and Gr (noun forms, Gr. participle, and vb). A principal Heb word is יָּפֵל "help", אֵזֶר, "to help," with the corresponding nouns יָּפַל, יָּפַל, "aid, help;" a chief Gr word is βοήθεια, βοήθεια (Mt 15 25; Mt 9 22.24, etc.). True help is to be sought for in Jeh, in whom, in the OT, the believer is constantly exhorted to trust, with the renouncing of all other confidences (Ps 20 2; 23 20; 42 5; 46 1; 115 9.10.11; 121 2; Isa 41 10. 13.14, etc.). In Rom 8 26 it is said, "The spirit also helpeth our infirmity," the vb. here (συναθλισμός) having the striking meaning of "to take hold along with one." In the story of Eden, Eve is spoken of as "a help meets" for Adam (Gen 2 18.20). The idea in "meet" is not so much "suitability," though that is implied, likeness, correspondence in nature (Vulg similitud simile). One like himself, as taken from him, the woman would be an aid and companion to the man in his tasks.

HELMETEET, help'mēt. See HELP.

HELP (διαντιδισθειμαι, antilæmpseis, I Cor 12 28): In classical Gr the word antilæmpseis means "remuneration," the hold one has on something, then perception, apprehension. But in Bib. Gr it has an altruistic meaning. Thus it is used in the LXX, both in the OT Scriptures and in the Apocrypha (Ps 22 19; 89 19; 1 Esd 8 27; 2 Macc 15 7). Thus we obtain a clue to its meaning in our text, where it has been usually understood as referring to the deacons, the following word κυβέρνεσις, τος "governments," being explained as referring to the presbyters.

Henry E. Dosker


HELVE, helv (יוֹ לְ, ἡλὼν, "wood," "tree"): The handle or wooden part of an ax. "The hand [m "iron"] slippeth from the helve" (m "tree"), Dt 19 5). The marginal reading suggests that "the ax is supposed to glance off the tree it is working on."

HEM (קָּרָסֵדְבֶּנ, kārsed-bōn): The classic instance of the use of "hem" in the NT is Mt 9 20 (cf 14 30), where the woman "touched the hem of his (Christ's) garment." The reference is to the fringe or tassel with its traditional blue thread which the faithful Israelite was directed to wear on the corners of the outer garment (Nu 15 37 ff; Dt 23 12). Great importance came to be attached to it, the ostentation of Pharisees making it very broad or large (Mt 22 5). Here the woman clearly thought there might be peculiar virtue in touching the tassel or fringe of Jesus' garment. Elsewhere the word is rendered BORDER (q.v.). See also DRESS; FRINGE.

Geo. B. Eager

HEMAM, hē'mam (Gen 56 22 and ERV). See HEMAM; HOMAM.

HEMAM, hē'man (יִּנְמָן, hēmān, "faithful"): The name of two men in the OT.

1. A musician and seer, a Levite, son of Joel and grandson of the prophet Samuel; of the family of the Kohathites (1 Ch 6 33), appointed by David as one of the leaders of the temple-singing (1 Ch 15 17; 2 Ch 5 12). He had 14 sons (and 3 daughters) who assisted their father in the chorus. Heman seems also to have been a man of spiritual power; is called "the king's seer in matters of God" (1 Ch 26 5; 2 Ch 35 15).

2. One of the noted wise men prior to, or about, the time of Solomon. He was one of the three sons of Mahol (1 K 4 31 [Heb 5 11]); also called a son of Zerah (1 Ch 2 6). Ps 88 is inscribed to Heman the Ezrahite, who is probably to be identified with the second son of Zerah.

Edward Baerg Polland

HEMATH, hē'math. See HAMMATH (1 Ch 2 55).

HEMDAN, hēm'dan (יִּנְמָנָן, hemdān, "pleasant"): A descendant of Seir, the Horite (Gen 36 29). Wrongly tr'd "Arman" by AV in 1 Ch 1 41 (RV "Hamran"), where the transcribers made an error in one vowel and one consonant, writing hemdān (יִּנְמָנָן) instead of hemdān (יִּנְמָנָן).

HEMLOCK, helm'lock. See GALL.

HEN, hen (יִּנְנָל, hēn, "favor"). In Zec 6 14, EV reads, "And the crowds shall be to Helem . . ." and to Hen the son of Zebaphiah. But as this person is called Josiah in ver 10, RV "for the kindness of the son of Zebaphiah" is probably right, but the text is uncertain. See JOSIAH.

HEN (הֵנַּס, hēnas): Mentioned in the accounts of the different disciples in describing the work of Jesus (Mt 23 37; Lk 13 34).

HENA, hē'na (יִּנְנָת, hēnāt; "Ava, Ana"): Named in 2 K 19 13, as one of the cities destroyed by Sennacherib along with Sepharvaim. It does not appear in a similar connection in 17 24. The text is probably corrupt. No reasonable identification has been proposed. Cheyne (EB, s.v.) says of the phrase "Hena and Ivah" that "underlying this is a witty editorial suggestion that the existence of cities called Hēnā and Hēnā respectively has passed out of mind (cf Ps 9 6[7]), for Hēnā, Hēnā, was "tweaked, clearly means 'he has driven away and overthrown' (so Tg, Sym.). He would drop Hēnā, Hommel (Expos 7 I X, 330) thinks that here we have divine names; Hena standing for the Arab. star-name al-han'a, and Ivah for al-lamaw'd. See IVAH.

W. Ewing

HENADAD, hen'a-dad (יִּנְנָדַד, hēnāddād, "favor of Hadad"); LXX Ἡνᾶδας, Ἡνᾶδας; Ἡνᾶδας, Ἡνᾶδας; Ἡνᾶδας, Ἡνᾶδας [Exx 3 9; Neh 3 18.24; 10 9]): One of the heads of the Levites in the post-exilic community.

HENNA, hē'na (Cant 1 14; 4 13): An aromatic plant.

HENOCH, hē'noch (יִּנְנָכ, hēnāk; Ev'n, Henōch; in 1 Ch 1 3 AV RV, "Enoch"); in Gen 25 4, AV
and RV “Hanoch”; 1 Ch 3:33, AV “Henech,” RV “Hanoch”): The name of a Midianite, a descendant of Abram.

HEPHAER, hê-fee’r, HEPHERITES, hê-fer-its (םֶפֶה, hêpher, ἱφερ, hêphēr):
1. LXX ὦφερ, Ἡφερ (Nu 36 32 f.; 27 1; Josh 17 3), the head of a family or clan of the tribe of Manasseh. The clan is called the Hophrites in Nu 36 32.
2. LXX Ἰαβᾶ, Ἡφαβᾶ (1 Ch 4 6), a man of Judah.
3. LXX ὦφερ, Ἡφερ (1 Ch 11 30), one of David’s heroes.

HEPHZIBAH, hêf-si’-ba (יְפֶצִיבָה, ἱφεζίβα, “my delight is in her”):
1. LXX ὠψάει, Ὑψάει, Ἀψάει, Ὑψάει, ὦψάει, Ὑψάσει, Ὑψάσσει, the mother of Manasses (2 K 21 19).
2. The new name of Zion (Isa 62 4); LXX translates Θεοῦ λύβα, Θιλένα ἐμοί, “my delight.”

HERAKLES, hêr’a-kle’s (Ἡρακλῆς, Hēraklēs). See HERCULES.

HERALD, her’a-ld: The word occurs once (Dnl 3 4) as the tr. of the Aram. word צבָזִי, ἡραλίς (cf ἐραλίς, khrus): “Then the herald cried aloud.” See also GAMES.

HERB, hûr’b, urch, herb:
1. צְבָזִי, yârâb, “green thing” (Ex 10 15; Isa 15 6); “a garden of herbs” (Dt 11 10; 1 K 21 2); “a dinner, portion of herbs” (Prov 15 17).
2. צְבָזִי, ἑαβῆ; cf Arab. ʿushb, “herbage,” “grasses,” “herbs yielding seed” (Gen 1 11); “herb or grass for seed” (Gen 1 30; Jer 14 10); a “gras[es]” (Dt 15 15; Am 7 2); “herbs” (Prov 27 25, etc).
3. צְבָזִי, deshe’, tr “herb” (2 K 19 26; Prov 27 25; Isa 37 27; 66 14 AV); but generally GRASS (q.v.).
4. צְבָזִי, ᥣָץ, vegetation generally, but tr GRASS (q.v.).
5. צְבָזִי, צְבָזִי, ʿôrûkh (pl only), “green plant” or “herbs.” In 2 K 4 39 the Talm interprets it to mean “cadowel,” but it may mean any edible herbs which had survived the drought. In Isa 26 19 the expression “dew of herbs” is in tr “dew of light,” which is more probable (see DREW), and the tr “heat upon herbs” (Isa 18 4 AV) is in RV tr “clear heat in sunshine.”
6. בָּרָה, בָּרָה (He 6 7).
7. λαίκας, λαίκανα = yârâb (Mt 13 32). See also BITTER HERBS. E. W. G. Masterman

HERCULES, hûr’k-kl’s (Ἡρακλῆς, Hēraklēs): The process of Hellenezing the Jews which began at an earlier date was greatly promoted under Antiochus Epiphanes (175–164 BC). Jason, who supplemented his brother Onias in the office of high priest by promising Antiochus an increase of tribute, aided the movement by setting up under the king’s authority a Gr palaestra for the training of youth in Gr exercises, and by registering the inhabitants of Jerusalem as citizens of Antioch (2 Mac 4 8 f.). Certain of these Antiochians of Jerusalem sent to Tyre, where games were held every five years in honor of Hercules, that is, the national Tyrian deity Melkart, identified with Baal of OT history. According to Jos (Ant, VII, v, 3) Hiram, king of Tyre in the days of Solomon, built the temple of Hercules and also of Astarte. Jason’s deputies carried 300 drachmas of silver for the sacrifice of Hercules, but they were so ashamed of their commission that they thought it not right to use the money for any sacrifice, and “on account of present circumstances it went to the equipment of the galleys” (2 Mac 4 18–20). J. Hutchinson

HERD, hûrd. See CATTLE.

HERDSMAN, hûrd’s-man (יוּדּ, bóker; AV, ERV “herdsman”): A cowherd (Am 7 14). The same word is used in Syria today. יוד, ’roeh, has its equivalent in the language of Syria and Pal (Arab. ra’), and is a general term for any kind of a herdsman (Gen 15 7:8; 26 20; 1 S 21 7). יוד, nâḵēḏa, occurs in one passage (Am 1 1); lit. it means one who spots or marks the sheep, hence a herdsman. Spotting the wool with different dyes is still the method of distinguishing between the sheep of different flocks. The herdsman is solely the owner of the sheep, but a hireling. See SHEEP; SHEEP TENDING. James A. Patch

HERE, hêr, in composition:
Hereafter, hêr-af’ (here this present and after) represents Heb ʾaḥār, “hinder part,” “end” (Isa 41 23), “the things that are to come hereafter” (ʾāḥār after, behind the present), with ʾān, “this,” ʾāḥār ʾān, “the time after, behind” (Gen 29 30; Ex 20 20). Gr α’π’ ἀρτ”, “from now,” (Mt 26 64), “Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven,” which does not mean “at a future time,” according to the more modern usage of “hereafter,” but (as the Gr) “from now,” RV “henceforth”; Tindale and the chief VSS after him have “hereafter,” but Wiclif has “fora hennes forth.” Jn 1 51, “Hereafter ye shall see the heaven opened,” etc, where “hereafter” has the same meaning, it is omitted by RV after a corrected text (Wiclif also omits): ʾān, “yet,” “still,” “any more,” “any longer” (Jn 14 30, RV “I will no more speak much with you,” Wiclif, “now I shall not”); μετέο, “no more,” “no longer” (Mt 11 4, “no more bearing of fruit hereafter” RV “henceforward”); απ’ βο’ μυ’ν, “from now” (Lk 22 69, RV “From henceforth shall the Son of man be seated at the right hand of the power of God,” Wiclif “after this time”); meta tōta (Jn 15 7, “Thou shalt know [RV ‘understand’ hereafter,” Wiclif “afterward”).

Hereby, hêr-bi’, represents b’zōth, “in or by this” (Gen 42 15, “Hereby ye shall be proved); ek tolōw, “out of this” (Jn 4 6, RV “by this”); en toûtō, “in this” “by this mean” (1 Cor 4 4; 1 Jn 2 3.5; 3 16.19.24; 4 2.3.13).

Herein, hêr-in’, Heb b’zōth, “in! “or “by this” (Gen 34 22, RV “on this condition”); en toûtō (Jn 4 37; 9 30; 16 5; Acts 24 16; 2 Cor 8 10; 1 Jn 4 10.17).

Herewith, hêr-’w, Gr huper, “this” (Mt 9 26); kóttos, “this” (He 5 3, RV “thereof”).

Heretofore, hêr-ťō-fōr’, Heb t’mol, “yesterday,” “neither heretofore, nor since” (Ex 4 10; cf 5 7.8.14; Josh 3 4; Ruth 2 11; “aterno shalshôm, “yesterday,” “third day” (1 S 7 6), “There hath not been such a thing heretofore.”

Hereunto, hêr-un’-tü’; Gr eis toûto, “unto,” “with a view to this” (1 Pet 2 21, “For hereunto were ye called”: “hereunto” is supplied (Ecol 2 1375 THE INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA Helm Here
25, “Who else can hasten hereunto more than I,” R.V “who can have enjoyment,” m “hasten there to”.

Hereweth, hā-rāw’ēth, Heb bā-dō’îth, bra’dōth, “in,” “by,” or “with this” (Ex 16 29; Mal 3 10, “Prove me now herewith, saith Jeh’f”).

HEREDITY, bē-rē’d-i-ti: Heredity, in modern, logical and psychical, in their offspring, their qualities, their characteristics, physiological and psychical, in their offspring, the most uncultured peoples. The references to it in the Bible are of various kinds.

Curiously enough, little mention is made of physiological heredity, even in so simple a form as the resemblance of a son to his father, but there are a few references, e.g., the phrase “great giants for sons” (2 S 21 18–22; 1 Ch 20 4–8; cf Gen 6 4; Nu 13 33; Dt 1 28, etc). Moreover Dt 23 59–61 may contain a thought of hereditary diseases (2 S 21 18–22). On the psychological side the data are almost equally scanty. That a son should resemble his father may differ entirely is taken for granted and mentioned repeatedly (esp. in Ex 18 5–20). Even in the case of the king, the frequent changes of dynasty prevented such a phrase as “the seed royal” (2 K 11 1; Jer 41 1) from being taken very seriously. Yet, perhaps, the inheritance of mechanical dexterity is hinted at in Gen 4 20–22, if “father” means anything more than “teacher.” But, in any case, the fact that “father” could have this metaphorical sense, together with the corresponding use of “son” in such phrases as “son of Belial” (Jgs 19 22 AV), “son of wickedness” (Is 89 22), ‘sons of the prophets’ (Am 7 14m, etc), “son of the wise . . . of ancient kings” (Isa 19 11; this last phrase may be meant literally), shows that the inheritance of characteristics was a very familiar fact. See Son.

The question, however, is considerably complicated by the close solidarity that the Hebrews ascribed to the family. The individual.

2. Hebrew vidual was felt to be only a link in the Conception chain, his “personality” (very vaguely of Heredity conceived) somehow continuing in the family.

The two towns in association with Ir-shemesh and many authorities hold the pharohian sun, and, har, being perhaps a cognate for ἁρ, “city,” we have in Jgs 1 34 a reference to Beth-shemesh, the modern ‘Atin Shems. Conder thinks that ‘Batn Hardakeh, N.E. of Aijalon, a prominent hill, may be the place referred to. Budde thinks Har-heres may be identified with the Bit-Ninib (Ninib being the fierce morning sun) of the Am ‘Tar; this place was in the district of Jerusalem.

HERES, hā-re’s, hā-re’s: (1) חָרָה־מִים, har-heres, “Mount Heres” (Jgs 1 34 f), a district from which the Amorites were not expelled; it is mentioned along with Aijalon and Shalhim. In Josh 19 41 f we have then two towns in association with Ir-shemesh and many authorities hold the pharohian sun, and, har, being perhaps a cognate for ἁρ, “city,” we have in Jgs 1 34 a reference to Beth-shemesh, the modern ‘Atin Shems. Conder thinks that ‘Batn Hardakeh, N.E. of Aijalon, a prominent hill, may be the place referred to. Budde thinks Har-heres may be identified with the Bit-Ninib (Ninib being the fierce morning sun) of the Am ‘Tar; this place was in the district of Jerusalem.

(2) חָרָה מִים, ma’dō’hā he-heres, “the ascent of Heres” (Jgs 8 13, AV “before the sun was up”), the place from which Gideon returned to Succoth after his defeat of Zophah and Zalmona. RV is probably a great improvement in spelling, but both the text and the topography are uncertain.

(3) חָרָה הָרְאֹת, ἁρά-ερας, “City of Heres” E.Vn, “City of Destruction” (חָרָה, herem) EV, or “City of the sun” (חָרָה, heres) EVn. This is the name of one of the “five cities in the land of Egypt that speak the language of Canaan, and swear to Jeh of hosts” (Isa 19 18). See also (4) חָרָה הָרְאֹת.
