rated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin: they contain traces of the use of the Christian Scriptures (*e. g.* i. 30, 33, 37, ii. 13, 26, 45 ff., xv. 8, 35, xvi. 54), and still more they are pervaded by an anti-Jewish spirit. Thus, in the opening chapter, Ezra is commanded to reprove the people of Israel for their continual rebellions (i. 1–23), in consequence of which God threatens to cast them off (i. 24–34) and to "give their houses to a people that shall come." But in spite of their desertion, God offers once more to receive them (ii. 1–32). The offer is rejected (ii. 33), and the heathen are called. Then Ezra sees "the Son of God" standing in the midst of a great multitude "wearing crowns and bearing palms in their hands" in token of their victorious confession of the truth. The last two chapters (xv. xvi.) are different in character. They contain a stern prophecy of the woes which shall come upon Egypt, Babylon, Aria, and Syria, and upon the whole earth, with an exhortation to the chosen to guard their faith in the midst of all the trials with which they shall be visited (? the Decian persecution. Cf. Lucke, 186, &c.). Another smaller interpolation occurs in the Latin version in vii. 28, where *filius meus Jesus* answers to "*My Messiah*" in the Aethiopic, and to "*My Son Messiah*" in the Arabic (cf. Lücke, 170 *n.* &c.). On the other hand, a long passage occurs in the Aethiopic and Arabic versions after vii. 35, which is not found in the Latin (Aethiop. c. vi.), though it bears all the marks of genuineness, and was known to Ambrose (*de bono mort.* 10, 11). In this case the omission was probably due to dogmatic causes. The chapter contains a strange description of the intermediate state of souls, and ends with a peremptory denial of the efficacy of human intercession after death. Vigilantius appealed to the passage in support of his views, and called down upon himself by this the severe reproof of Jerome (*Lib. c. Vigil.* c. 7). This circumstance, combined with the Jewish complexion of the narrative, may have led to its rejection in later times (cf. Lücke, 155 ff.)

4. The original Apocalypse (iii.–xiv.) consists of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The *first revelation* (iii.-v. 15, according to the A. V.) is given by the angel Uriel to Ezra, in "the thirtieth year after the ruin of the city," in answer to his complaints (c. iii.) that Israel was neglected by God while the heathen were lords over them; and the chief subject is the unsearchableness of God's purposes, and the signs of the last age. The *second revelation* (v. 20–vi. 34) carries out this teaching yet further, and lays open the gradual progress of the plan of Providence, and the nearness of the visitation before which evil must attain its most terrible climax. The *third revelation* (vi. 35–ix. 25) answers the objections which arise from the apparent narrowness of the limits within which the hope of blessedness is confined, and describes the coming of Messiah and the last scene of Judgment. After this follow three visions. The *first vision* (ix. 26–x. 59) is of a woman (Sion) in deep sorrow, lamenting the death, upon his bridal day, of her only son (the city built by Solomon), who had been born to her after she had had no child for thirty years. But while Ezra looked, her face "upon a sudden shined exceedingly," and "the woman appeared no more, but there was a city builded." The *second vision* (xi.-xii.), in a dream, is of an eagle (Rome) which "came up from the sea" and "spread her wings over all the earth." As Ezra looked, the eagle suffered strange transformations, so that at one time "three heads and six little wings" remained; and at last only one head was left, when suddenly a lion (Messiah) came forth, and with the voice of a man rebuked the eagle, and it was burnt up. The *third vision* (xiii.), in a dream, is of a man (Messiah) "flying with the clouds of heaven," against whom the nations of the earth are gathered, till he destroys them with the blast of his mouth, and gathers together the lost tribes of Israel and offers Sion, "prepared and builded," to His people. The last chapter (xiv.) recounts an appearance to Ezra of the Lord who showed Himself to Moses in the bush, at whose command he receives again the law which had been burnt, and with the help of scribes writes down ninety-four books (the twenty-four canonical books of the O. T. and seventy books of secret mysteries) and thus the people is prepared for its last trial, guided by the recovered Law.

5. The date of the book is much disputed, though the limits within which opinions vary are narrower than in the case of the book of Enoch Lücke (*Versuch einer vollst. Einl.* &c., ed. 2, i. 209) places it in the time of Caesar; Van der Vlis (*Disput. crit. l. c.*) shortly after the death of Caesar. Lawrence (*l. c.*) brings it down somewhat lower, to 28-25 B.C., and Hilgenfeld (*Jud. Apok.* p. 221) agrees with this conclusion, though he arrives at it by very different reasoning. On the other hand Gfrörer (*Jahrh. d. Heils*, i. 69 f.) assigns the book to the time of Domitian, and in this he is followed by Wieseler and by Bauer (Lücke, p. 189, &c.), while Lücke in his first edition had regarded it as the work of a Hellenist of the time of Trajan. The interpretation of the details of the vision of the eagle, which furnishes the chief data for determining the time of its composition, is extremely uncertain from the difficulty of regarding the history of the period from the point of view of the author; and this difficulty is increased by the allusion to the desolation of Jerusalem, which may be merely suggested by the circumstances of Ezra, the imaginary author: or, on the contrary, the last destruction of Jerusalem may have suggested Ezra as the medium of the new revelation. (Cf. Fabricius, *Cod. Pseudep.* ii. pp. 189 ff. and Lücke, 187 n. &c., for a summary of the earlier opinions on the composition of the book.)

6. The chief characteristics of the "three-headed eagle," which refer apparently to historic details,[b] are "twelve feathered wings" (duodecim alae pennarum), "eight counter-feathers" (contrariae pennae), and "three heads;" but though the writer expressly interprets these of kings (xii. 14, 20) and "kingdoms" (xii. 23), he is, perhaps intentionally, so obscure in his allusions, that the interpretation only increases the difficulties of the vision itself.

[b] The description of the duration of the world as "divided into twelve (ten *Aeth.*) parts, of which ten parts are gone already, and half of a tenth part" (xiv. 11), is so uncertain in its reckoning, that no argument can be based upon it.

One point only may be considered certain,—the eagle can typify no other empire than Rome. Notwithstanding the identification of the eagle with the fourth empire of Daniel (cf. Barn. *ep.* 4; DANIEL, BOOK OF), it is impossible to suppose that it represents the Greek kingdom (Hilgenfeld; cf. Volkmar, *Das vierte Buch Esra*, pp. 36 ff. Zürich, 1858). The power of the Ptolemies could scarcely have been described in language which may be rightly applied to Rome (xi. 2, 6, 40); and the succession of kings quoted by Hilgenfeld to represent "the twelve wings" preserves only a faint resemblance to the imagery of the vision. But when it is established that the interpretation of the vision is to be sought in the history of Rome, the chief difficulties of the problem begin. The second wing (*i. e.* king) rules twice as long as the other (xi. 17). This fact seems to point to Octavian and the line of the Caesars; but thus the line of "twelve" leads to no plausible conclusion. If it is supposed to close with Trajan (Lücke, *1te Aufl.*), the "three heads" receive no satisfactory explanation. If, again, the 'three heads" represent the three Flavii, then "the twelve" must be composed of the nine Caesars (Jul. Caesar—Vitellius) and the three pretenders Piso, Vindex, and Nymphidius (Gfrörer), who could scarcely have been brought within the range of a Jewish Apocalypse. Volkmar proposes a new interpretation, by which two wings are to represent *one* king, and argues that this symbol was chosen in order to conceal better from strange eyes the revelation of the seer. The twelve wings thus represent the six Caesars (Caesar—Nero); the eight "counter-feathers," the usurping emperors Galba, Otho, Vitellius, and Nerva; and the three heads the three Flavii. This hypothesis offers many striking coincidences with the text, but at the same time it is directly opposed to the form of interpretation given by Ezra (xii. 14 regnabunt . . . *duodecim* reges . . . v. 18 *octo* reges), and Volkmar's hypothesis that the *twelve* and *eight* were marked in the original MS. in some way so as to suggest the notion of division, is extremely improbable. Van der Vlis and Lücke in his later edition regard the twelve kings as only generally symbolic of the Roman power; and while they identify the three heads with the Triumvirs, seek no explanation of the other details. All is evidently as yet vague and uncertain, and will probably remain so till some clearer light can be thrown upon Jewish thought and history during the critical period 100 B.C.-100 A.C.

7. But while the date of the book must be left undetermined, there can be no doubt that it is a genuine product of Jewish thought. Weisse (*Evangelienfrage*, 222) alone dissents on this point from the unanimous judgment of recent scholars (Hilgenfeld, 190, &c.); and the contrast between the tone and style of the Christian interpolations and the remainder of the book is in itself sufficient to prove the fact. The Apocalypse was probably written in Egypt; the opening and closing chapters certainly were.

8. In tone and character the Apocalypse of Ezra offers a striking contrast to that of Enoch [THE BOOK OF ENOCH]. Triumphant anticipations are overshadowed by gloomy forebodings of the destiny of the world. The idea of victory is lost in that of revenge. Future blessedness is reserved only for "a very few" (vii. 70, viii. 1, 3, 52-55), vii. 1-13). The great question is "not how the ungodly shall be punished, but how the righteous shall be saved, for whom the world is created" (ix. 13). The "woes of Messiah" are described with a terrible minuteness which approaches the despairing traditions of the Talmud (v., xiv. 10 ff., ix. 3 ff.); and after a reign of 400 years (vii. 28-35; the clause is wanting in Aeth. v. 29) "Christ," it is said, "My Son, shall die (*Arab.* omits), and all men that have breath; and the world shall be turned into the old silence seven days, like as in the first beginning, and no man shall remain" (vii. 29). Then shall follow the resurrection and the judgment, "the end of this time and the beginning of immortality" (vii. 43). In other points the doctrine of the book offers curious approximations to that of St. Paul, as the imagery does to that of the Apocalypse (*e. g.* 2 Esdr. xiii. 43 ff.; v. 4). The relation of "the first Adam" to his sinful posterity, and the operation of the Law (iii. 20 ff., vii. 48, ix. 36); the transitoriness of the world (iv. 26); the eternal counsels of God (vi. ff.); His Providence (vii. 11) and long-suffering (vii. 64); His sanctification of His people "from the beginning" (ix. 8) and their peculiar and lasting privileges (vi. 59) are plainly stated; and on the other hand the efficacy of good works (viii. 33) in conjunction with faith (ix. 7) is no less clearly affirmed.

9. One tradition which the book contains obtained a wide reception in early times, and served as a pendant to the legend of the origin of the LXX. Ezra, it is said, in answer to his prayer that he might be inspired to write again all the Law which was burnt, received a command to take with him tablets and five men, and retire for forty days. In this retirement a cup was given him to drink, and forthwith his understanding was quickened and his memory strengthened; and for forty days and forty nights he dictated to his scribes, who wrote ninety-four books (*Latin*, 204), of which twenty-four were delivered to the people in place of the books which were lost (xiv. 20-48). This strange story was repeated in various forms by Irenaeus (*adv. Haer.* iii. 21, 2), Tertullian (*De cult. foem.* i. 3, omne instrumentum Judaicae literaturae per Esdram constat restauratum), Clement of Alexandria (*Strom.* i. 22, p. 410, P. cf. p. 392), Jerome (*adv. Helv.* 7, cf. Pseudo-Augustine, *de Mirab. S. Scr.* ii. 32), and many others; and probably owed its origin to the tradition which regarded Ezra as the representative of the men of "the Great Synagogue," to whom the final revision of the canonical books was universally assigned in early times. [CANON.]

10. Though the book was assigned to the "prophet" Ezra by Clement of Alexandria (Strom. iii. 16, p. 556, P.) and quoted with respect by Irenaeus (*l. c.*), Tertullian (? *l. c.* Cf. *adv. Marc.* iv. 16), and Ambrose (*Ep.* xxxiv. 2; *de bono Mortis*, 10 ff.), it did not maintain its ecclesiastical position in the Church. Jerome speaks of it with contempt, and it is rarely found in MSS. of the Latin Bible. Archbishop Lawrence examined 180 MSS. and the book was contained only in thirteen, and in these it was arranged very differently. It is found, however, in the printed copies of the Vulgate older than the Council of Trent, by which it was excluded from the Canon; and quotations from it still occur in the Roman services (Basnage, ap. Fabr. *Cod. Pseud.* ii. 191). On the other hand though this book is included among those which are "read for examples of life" by the English

Church, no use of it is there made in public worship. Luther and the Reformed Church rejected the book entirely; but it was held in high estimation by numerous mystics (Fabric. *l. c.* 178 ff.) for whom its contents naturally had great attractions.

11. The chief literature of the subject has been noticed in the course of the article. Lücke has, perhaps, given the best general account of the book; but the essay of Van der Vlis is the most important contribution to the study of the text, of which a critical edition is still needed, though the Latin materials for its construction are abundant. [B. F. W.]

ES'EBON, THEY OF (τοὺς Ἐσεβωνίτας, Alex. τοὺς Ἐσεβών; *Hesebon*), Jud. v. 15. [HESHBON.]

ES'EBRIAS (Ἐσερεβίας; *Sedebias*), 1 Esd. viii. 54. [SHEREBIAH.]

E'SEK (עֵשֶׂק; Ἀδικία; *Calumnia*), a well (בְּאֵר) containing a spring of water; which the herdsmen of Isaac dug in the valley of Gerar, and which received its name of Esek, or "strife," because the herdmen of Gerar "strove" (הִתְעַשְּׂקוּ) with him for the possession of it* (Gen. xxvi. 20).

ESH'-BAAL (אִישְׁבַעַל = "Baal's man;" Ἀσαθάλ, Alex. Ἰεβάλ; *Esbaal*), the fourth son of Saul, according to the genealogy of 1 Chr. viii. 33 and ix. 39. He is doubtless the same person as ISH-BOSHETH, since it was the practice to change the obnoxious name of Baal into Bosheth or Besheth, as in the case of Jerub-besheth for Jerub-baal, and (in this very genealogy) of Merib-baal for Mephibosheth: compare also Hos. ix. 10, where Bosheth (A. V. "shame") appears to be used as a synonym for Baal. If Esh-baal is not identical with Ish-bosheth, the latter has been omitted entirely from these lists of Saul's descendants, which, considering his position, is not likely. Which of the two names is the earlier it is not possible to decide. [G.]

ESH'BAN (אֶשְׁבָּן; Ἀσβάν, Ἀσεβών, Alex. Ἐσεβάν; *Eseban*), a Horite; one of the four sons of DISHAN (so the Hebrew in Gen.; but A. V. has Dishon), the son of Seir the Horite (Gen. xxxvi. 26; 1 Chr. i. 41). No trace of the name appears to have been discovered among the modern tribes of Idumaea.

ESH'COL (אֶשְׁכֹּל; Ἐσχώλ; Josephus Ἐσχωλης; *Eschol*), brother of Mamre the Amorite, and of Aner; and one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24). According to Josephus (*Ant.* i. 10, §2) he was the foremost of the three brothers, but the Bible narrative leaves this quite uncertain (comp. 13 with 24). Their residence was at Hebron (xiii. 18), and possibly the name of Eshcol remained attached to one of the fruitful valleys in that district till the arrival of the Israelites, who then interpreted the appellation as significant of the gigantic "cluster" (in Hebr. *Eshcol*) which they obtained there.

ESH'COL, THE VALLEY, OR THE BROOK, OF (נַחַל-אֶשְׁכֹּל, or אֶשְׁכֹּל; φάραγξ Βότρυος; *Nehelescol, id est torrens botri*), a *wady* in the neighbourhood of Hebron, explored by the spies who were sent by Moses from Kadesh-barnea. From the terms of two of the notices of this transaction (Num. xxxiii. 9; Deut. i. 24) it might be gathered that Eshcol was the furthest point to which the spies penetrated. But this would be to contradict the express statement of Num. xiii. 21, that they went as far as Rehob. From this fruitful valley they brought back a huge cluster of grapes, an incident which, according to the narrative, obtained for the place its appellation of the "valley of the cluster" (Num. xiii. 23, 24). It is true that in Hebrew *Eshcol* signifies a cluster or bunch, but the name had existed in this neighbourhood centuries before, when Abraham lived there with the chiefs Aner, Eshcol, and Mamre, not Hebrews but Amorites; and this was possibly the Hebrew way of appropriating the ancient name derived from that hero into the language of the conquerors, consistently with the paronomastic turns so much in favour at that time, and with a practice of which traces appear elsewhere.

In the Onomasticon of Eusebius the φάραγξ Βότρυος is placed, with some hesitation, at Gophna, fifteen miles north of Jerusalem, on the Neapolis road. By Jerome it is given as north of Hebron, on the road to Bethsur (*Epitaph. Paulae*). The Jewish traveller Ha-Parchi speaks of it as north of the mountain on which the (ancient) city of Hebron stood (Benjamin of Tudela, *Asher*, ii. 437); and here the name has been lately observed still attached to a spring of remarkably fine water called *'Ain-Eshkali*, in a valley which crosses the vale of Hebron N.E. and S.W., and about two miles north of the town (Van de Velde, ii. 64). It is right to say that this interesting intelligence has not been yet confirmed by other observers. [G.]

ESH'EAN (אֶשְׁעָן; Σομά, Alex. Ἐσάν; *Esaan*), one of the cities of Judah, in the mountainous district, and in the same group with Hebron (Josh. xv. 52). The name does not occur again, nor has it been met with in modern times. [G.]

E'SHEK (עֵשֶׂק; Ἀσήλ, Alex. Ἐσελέκ; *Esec*), a Benjamite, one of the late descendants of Saul; the founder of a large and noted family of archers, lit. "treaders of the bow" (1 Chr. viii. 39). The name is omitted in the parallel list of 1 Chr. ix.

ESHKAL'ONITES, THE (accurately "the Eshklonite," הָאֶשְׁקְלֹנִי, in the singular number; τῷ Ἀσκαλωνίτῃ; *Ascalonitas*), Josh. xiii. 3. [ASHKELON.]

ESH'TAOL (אֶשְׁתָּאוֹל and אֶשְׁתָּאֹל; Ἀσταώλ, Ἀσά, Ἐσθαόλ; *Esthaol, Asthaol*), a town in the low country—the *Shefelah*—of Judah. It is the first of the first group of cities in that district (Josh. xv. 33) enumerated with Zoreah (Heb. *Zareah*), in company with which it is commonly mentioned. Zorah and Eshtaol were two of the towns allotted to the tribe of Dan out of Judah (Josh. xix. 41). Between them, and behind Kirjath-jearim, was situated Mahaneh-Dan, the camp or stronghold which formed the head-quarters of that little community during their constant encounters with the Philistines. Here, among the old warriors of the tribe, Samson spent his boyhood, and experienced the first impulses of the Spirit of Jehovah; and hither after his last exploit his body was brought up the long slopes of the western hills, to its last rest

* The word rendered "strive" (ריב) in the former part of ver. 20, and in 21 and 22 is not the same as that from which *Esek* derived its name, and should be translated by a different English word. Such points, though small, are anything but unimportant in connexion with these ancient and peculiar records

in the burying-place of Manoah his father (Judg. xiii. 25, xvi. 31, xviii. 2, 8, 11, 12). [DAN.] In the genealogical records of 1 Chron. the relationship between Eshtaol, Zareah, and Kirjath-jearim is still maintained. [ESHTAULITES.]

In the *Onomasticon* of Eusebius and Jerome Eshtaol is twice mentioned—(1) as Astaol of Judah, described as then existing between Azotus and Ascalon under the name of *Astho*; (2) as Esthaul of Dan, ten miles N. of Eleutheropolis. The latter position is hardly more in accordance with the indications of the Bible. In more modern times the name has vanished. Zorah has been recognized as *Sûrah* (Rob. ii. 14, 16, 224, iii. 153), but the identification of Eshtaol has yet to be made. Schwarz (102) mentions a village named *Stual*, west of Zorah, but, apart from the fact that this is corroborated by no other traveller and by no map, the situation is too far west to be "behind Kirjath-jearim" if *Kuryet el-enab* be Kirjath-jearim. The village marked on the maps of Robinson and Van de Velde, *Yeshûa*, and alluded to by the former (iii. 155), is nearer the requisite position; but the resemblance between the two names is too faint to admit of identification. [G]

ESHTAULITES, THE (הָאֶשְׁתָּאלִי, accur. "the Eshtaulite," in sing. number; *οἱ* Ἐσθαάμ, Alex. *οἱ* Ἐσθαωλαῖοι; *Esthaolitae*), with the Zarathites, were among the families of Kirjath-jearim (1 Chr. ii. 53). [ESHTAOL.]

ESHTEMO'A, and in shorter form, without the final guttural, **ESHTEMOH'** (אֶשְׁתְּמֹעַ and אֶשְׁתְּמֹה; the latter occurs in Josh. xv. only: Ἐσθαμώ; Alex. Ἐσθεμώ; corruptly Ἐς καὶ Μάν; καὶ τὴν Τέμα, Ἐσθιέ; *Istemo, Estemo*), a town of Judah, in the mountains; one of the group containing DEBIR (Josh. xv. 50). With its "suburbs" Eshtemoa was allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during the long period of their wanderings; and to his friends there he sent presents of the spoil of the Amalekites (1 Sam. xxx. 28, comp. 31). The place was known in the time of Eusebius and Jerome (*praegrandis vicus*), though their description of its locality is too vague to enable us to determine it (Onom. *Esthemo*). But there is little doubt that it has been discovered by Dr. Robinson at *Semû'a*, a village seven miles south of Hebron, on the great road from *el-Milh*, containing considerable ancient remains, and in the neighbourhood of other villages still bearing the names of its companions in the list of Josh. xv.; Anab, Socoh, Jattir, &c. (See Robinson, i. 494, ii. 204, 5; Schwarz, 105.)

In the lists—half genealogical, half topographical—of the descendants of Judah in 1 Chron. Eshtemoa occurs as derived from Ishbah, "the father of Eshtemoa" (1 Chr. iv. 17); Gedor, Socoh, and Zanoah, all towns in the same locality being named in the following verse. Eshtemoa appears to have been founded by the descendants of the Egyptian wife of a certain Mered, the three other towns by those of his Jewish wife. See the explanations of Bertheau (*Chronik, ad loc.*). In verse 19 the name appears to belong to an actual person, "ESHTEMOA the Maachathite." [G.]

ESHTON (אֶשְׁתּוֹן; Ἀσσαθών; *Esthon*), a name which occurs in the genealogies of Judah (1 Chr. iv. 11, 12). Mehir was "the father of Eshton," and amongst the names of his four children are two—Beth-rapha and Ir-nahash—which have the appearance of being names, not of persons, but of places. [G.]

ESLI (Rec. T. Ἐσλί, B Ἐσλεί, probably = אֶצְלִיהוּ, AZALIAH; *Esli*, Cod. Amiat. *Hesli*), son of Nagge or Naggai, and father of Naum, in the genealogy of Christ (Luke iii. 25). See Hervey, *Genealogies*, &c., 136.

ESO'RA (Αἰσωρά; Vulg. omits: the Peschito Syriac reads *Bethchorn*), a place fortified by the Jews on the approach of the Assyrian army under Holofernes (Jud. iv. 4). The name may be the representative of the Hebrew word Hazor, or Zorah (Simonis, *Onom. N. T.* 19), but no identification has yet been arrived at. The Syriac reading suggests Beth-horon, which is not impossible.

ESRIL (Ἐσρίλ, Alex. Ἐζρίλ; Vulg. omits), 1 Esd. ix. 34. [AZAREEL, or SHARAI.]

ESROM (Rec. T. Ἐσρώμ; in Luke, Lachm. with B, Ἐσρών; *Esrom*), Matt. i. 3; Luke iii. 33. [HEZRON.]

ESSENES. 1. In describing the different sects which existed among the Jews in his own time, Josephus dwells at great length and with especial emphasis on the faith and practice of the *Essenes*, who appear in his description to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. An analogous sect, marked, however, by characteristic differences, appears in the Egyptian *Therapeutae*, and from the detailed notices of Josephus (*B. J.* ii. 8; *Ant.* xiii. 5, §9, xv. 10, §4 f., xviii. 1, §2 ff.) and Philo (*Quod omn. prob. liber*, §12 ff. *Fragm.* ap. Euseb. *Praep. Ev. De vita contemplativa*), and the casual remarks of Pliny (*H. N.* v. 17), later writers have frequently discussed the relation which these Jewish mystics occupied towards the popular religion of the time, and more particularly towards the doctrines of Christianity. For it is a most remarkable fact that the existence of such sects appears to be unrecognised both in the Apostolic writings and in early Hebrew literature.

2. The name *Essene* (Ἐσσηνοί, Joseph. *Esseni* Plin.) or *Essaean* (Ἐσσαῖοι Philo; Jos. *B. J.* i. 3, 5, &c.) is itself full of difficulty. Various derivations have been proposed for it, and all are more or less open to objection. Some have connected it with חסיד (Ἀσιδαῖοι) "*puritan*," or צנועין, "*the retiring*," or חזן, "*the servant* (of God);" others, again, find the root in אסא "*to heal*" (Baur), or חסא "*to bathe*" (Grätz). Philo, according to his fashion, sees in the word a possible connexion with the Greek ὅσιος, *holy* (*Quod omn. prob. lib.* §12); and Epiphanius interpreted the collateral form Ὀσσηνοί as meaning "the stout race" (*στιβαρὸν γένος, Haer.* xix. *i. e.* חסין). It seems more likely that Essene represents חזין, "*seers*" (so Suidas = *θεωρητικοί*, Hilgenfeld) or חשאין, "*the silent, the mysterious*" (Jost). Josephus represents חשן (LXX. λογεῖον), "the High Priest's breastplate," by Ἐσσήνης, interpreting the word as equivalent to λόγιον "oracle" (*Ant.* iii. 7, §5). Comp. Jost, *Gesch. d. Judenth.* i. 207 *n.*; Hilgenfeld, *Jud. Apok.* 277 f.; Ewald, *Gesch. Isr.* iv. 420 *n.*

2. The obscurity of the Essenes as a distinct body arises from the fact that they represented originally a tendency rather than an organisation. The communities which were formed out of them

were a result of their practice, and not a necessary part of it. As a sect they were distinguished by an aspiration after ideal purity rather than by any special code of doctrines; and like the Chasidim of earlier times [ASSIDEANS], they were confounded in the popular estimation with the great body of the zealous observers of the Law (Pharisees). The growth of Essenism was a natural result of the religious feeling which was called out by the circumstances of the Greek dominion; and it is easy to trace the process by which it was matured. From the Maccabaean age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism which was thus gradually reduced to shape. The associations of the "Scribes and Pharisees" (חברים "*the companions, the wise*") gave place to others bound by a more rigid rule; and the rule of the Essenes was made gradually stricter. Judas, the earliest Essene who is mentioned (c. 110 B.C.), appears living in ordinary society (Jos. *B. J.* i. 3, §5). Menahem, according to tradition a colleague of Hillel, was a friend of Herod, and brought upon his sect the favour of the king (Jos. *Ant.* xv. 10, §5). But by a natural impulse the Essenes withdrew from the dangers and distractions of business. From the cities they retired to the wilderness to realize the conceptions of religion which they formed, but still they remained on the whole true to their ancient faith. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people. The differences lay mainly in rigour of practice, and not in articles of belief.

3. The traces of the existence of Essenes in common society are not wanting nor confined to individual cases. Not only was a gate at Jerusalem named from them (Jos. *B. J.* v. 4, §2, Ἐσσηνῶν πύλη), but a later tradition mentions the existence of a congregation there which devoted "one third of the day to study, one third to prayer, and one third to labour" (Frankel, *Zeitschrift*, 1846, p. 458). Those, again, whom Josephus speaks of as allowing marriage may be supposed to have belonged to such bodies as had not yet withdrawn from intercourse with their fellow-men. But the practice of the extreme section was afterwards regarded as characteristic of the whole class, and the isolated communities of Essenes furnished the type which is preserved in the popular descriptions. These were regulated by strict rules, analogous to those of the monastic institutions of a later date. The candidate for admission first passed through a year's noviciate, in which he received, as symbolic gifts, an axe, an apron, and a white robe, and gave proof of his temperance by observing the ascetic rules of the order (τὴν αὐτὴν δίαιταν). At the close of this probation, his character (τὸ ἦθος) was submitted to a fresh trial of two years, and meanwhile he shared in the lustral rites of the initiated, but not in their meals. The full membership was imparted at the end of this second period when the novice bound himself "by awful oaths"—though oaths were absolutely forbidden at all other times—to observe piety, justice, obedience, honesty, and secrecy, "preserving alike the books of their sect, and *the names of the angels*" (Joseph. *B. J.* ii. 8, §7).

4. The order itself was regulated by an internal jurisdiction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. All things were held in common, without distinction of property or house; and special provision was made for the relief of the poor. Self-denial, temperance, and labour—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden (Philo, *Quod om. prob. l.* §12. p. 877 M.); and, according to Philo, their conduct generally was directed by three rules, "the love of God, the love of virtue, and the love of man" (Philo, *l. c.*).

5. In doctrine, as has been seen already, they did not differ essentially from strict Pharisees. Moses was honoured by them next to God (Joseph. *B. J.* ii. 8, 9). They observed the Sabbath with singular strictness; and though they were unable to offer sacrifices at Jerusalem, probably from regard to purity (διαφορότητι ἁγνειῶν), they sent gifts thither (Jos. *Ant.* xviii. 2, 5): at the same time, like most ascetics, they turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul. They studied and practised with signal success, according to Josephus, the art of prophecy (Joseph. *B. J.* ii. 8; cf. *Ant.* xv. 10, §5; *B. J.* i. 3, §5); and familiar intercourse with nature gave them an unusual knowledge of physical truths. They asserted with peculiar boldness the absolute power and foreknowledge of God (Joseph. *Ant.* xiii. 5, §9, xviii. 1, §5); and disparaged the various forms of mental philosophy as useless or beyond the range of man (Philo, *l. c.* p. 877).

6. The number of the Essenes is roughly estimated by Philo at 4000 (Philo, *l. c.*), and Josephus says that there were "more than 4000" who observed their rule (*Ant.* xviii. 2, §5). Their best-known settlements were on the N.W. shore of the Dead Sea (Philo; Plin. li. cc.), but others lived in scattered communities throughout Palestine, and perhaps also in cities (Jos. *B. J.* ii. 8, §4. Cf. [Hippol.] *Philos.* ix. 20).

7. In the Talmudic writings there is, as has been already said, no direct mention of the Essenes, but their existence is recognised by the notice of peculiar points of practice and teaching. Under the titles of "the pious," "the weakly" (*i. e.* with study), "the retiring," their maxims are quoted with respect, and many of the traits preserved in Josephus find parallels in the notices of the Talmud (Z. Frankel, *Zeitschrift*, Dec. 1846, pp. 451 ff. *Monatsschrift*, 1853, pp. 37 ff.). The four stages of purity which are distinguished by the doctors (*Chagiga*, 18 a, ap. Frankel, *l. c.* 451) correspond in a singular manner with the four classes into which the Essenes are said to have been divided (Joseph. *B. J.* ii. 8, §10); and the periods of probation observed in the two cases offer similar coincidences.

8. But the best among the Jews felt the peril of Essenism as a system, and combined to discourage it. They shrank with an instinctive dread from the danger of connecting asceticism with spiritual power, and cherished the great truth which lay in the saying "Doctrine is not in heaven." The miraculous energy which was attributed to mystics was regarded by them rather as a source of suspicion than of respect; and theosophic speculations were condemned with emphatic distinctness (Frankel *Monatsschrift*, 1853, pp. 62 ff., 68, 71).

9. The character of Essenism limited its spread. Out of Palestine, Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylonia. The case was different in Egypt, where Judaism assumed a new shape from its intimate connexion with Greece. Here the original form in which it was moulded was represented not by direct copies, but by analogous forms; and the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutae. These Alexandrine mystics abjured the practical labours which rightly belonged to the Essenes, and gave themselves up to the study of the inner meaning of the Scriptures. The impossibility of fulfilling the law naturally led them to substitute a spiritual for a literal interpretation; and it was their object to ascertain its meaning by intense labour, and then to satisfy its requirements by absolute devotion. The "whole day, from sunrise to sunset, was spent in mental discipline." Bodily wants were often forgotten in the absorbing pursuit of wisdom, and "meat and drink" were at all times held to be unworthy of the light (Philo, *De vit. contempl.* §4).

10. From the nature of the case Essenism in its extreme form could exercise very little influence on Christianity. In all its practical bearings it was diametrically opposed to the Apostolic teaching. The dangers which it involved were far more clear to the eye of the Christian than they were to the Jewish doctors. The only real similarity between Essenism and Christianity lay in the common element of true Judaism; and there is little excuse for modern writers who follow the error of Eusebius, and confound the society of the Therapeutae with Christian brotherhoods. Nationally, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. In place of the message of the coming "kingdom" they could proclaim only individual purity and isolation. At a later time traces of Essenism appear in the Clementines, and the strange account which Epiphanius gives of the *Ossaei* (Ὀσσηνοί) appears to point to some combination of Essene and pseudo-Christian doctrines (*Haer.* xix.). After the Jewish war the Essenes disappear from history. The character of Judaism was changed, and ascetic Pharisaism became almost impossible.

11. The original sources for the history of the Essenes have been already noticed. Of modern essays, the most original and important are those of Frankel in his *Zeitschrift*, 1846, pp. 441-461, and *Monatsschrift*, 1853, 30 ff., taken in conjunction with the wider view of Jost, *Gesch. d. Judenth.* i. 207 ff. The account of Hilgenfeld (*Jud. Apokalyptik*. 245 ff.) is interesting and ingenious, but essentially one-sided and subservient to the writer's theory (cf. Volkmar, *Das vierte B. Ezra*, 60). Gfrörer (*Philo*, ii. 299 ff.), Dähne (*Jud.-Alex. Relig.-Philos.* i. 467 ff.), and Ewald (*Gesch. d. Volk. Isr.* iv. 420 ff.), all contribute important sketches from their respective points of view. The earlier literature, as far as it is of any value, is embodied in these works. [B. F. W.]

ESTHER (אֶסְתֵּר, *the planet Venus*; Εσθήρ), the Persian name of HADASSAH, daughter of Abihail the son of Shimei, the son of Kish, a Benjamite [MORDECAI, and cousin of Mordecai]. The explanation of her old name Hadassah, by the addition of her new name, by which she was better known, with the formula, הִוא אֶסְתֵּר, "that is Esther" (Est. ii. 7), is exactly analogous to the usual addition of the modern names of towns to explain the use of the old obsolete ones (Gen. xxxv. 19, 27; Josh. xv. 10, &c.). Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem (part of which was in the tribe of Benjamin) by Nebuchadnezzar when Jehoiachin was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther, and she was crowned queen in the room of Vashti with much pomp and rejoicing. The king was not aware, however, of her race and parentage; and so, with the careless profusion of a sensual despot, on the representation of Haman the Agagite, his prime minister, that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of all their property. The means taken by Esther to avert this great calamity from her people and her kindred, at the risk of her own life, and to turn upon Haman the destruction he had plotted against the Jews, and the success of her scheme, by which she changed their mourning, fasting, weeping, and wailing, into light and gladness and joy and honour, and became for ever especially honoured amongst her countrymen, are fully related in the book of Esther. The feast of Purim, *i. e.* of *Lots*, was appointed by Esther and Mordecai to be kept on the 14th and 15th of the month Adar (February and March) in commemoration of this great deliverance. [PURIM.] The decree of Esther to this effect is the last thing recorded of her (v. 32). The continuous celebration of this feast by the Jews to the present day is thought to be a strong evidence of the historical truth of the book. [ESTHER, BOOK OF.]

The questions which arise in attempting to give Esther her place in profane history are—

I. Who is Ahasuerus? This question is answered under AHASUERUS, and the reasons there given lead to the conclusion that he was Xerxes the son of Darius Hystaspis.

II. The second inquiry is, who then was Esther? Artissona, Atossa, and others are indeed excluded by the above decision; but are we to conclude with Scaliger, that because Ahasuerus is Xerxes, therefore Esther is Amestris? Surely not. None of the historical particulars related by Herodotus concerning Amestris make it possible to identify her with Esther. Amestris was the daughter of Otanes (Onophas in Ctesias), one of Xerxes' generals, and brother to his father Darius (Herod. vii. 61, 82). Esther's father and mother had been Jews. Amestris was wife to Xerxes before the Greek expedition (Herod. vii. 61), and her sons accompanied Xerxes to Greece (Herod. vii. 59), and had all three come to Greece (Herod. vii. 59), and had all three come to man's estate at the death of Xerxes in the 20th year of his reign. Darius, the eldest, had married immediately after the return from Greece. Esther did not enter the king's palace till his 7th year, just the time of Darius's marriage. These objections are conclusive, without adding the difference of character of the two queens. The truth is that his-

tory is wholly silent both about Vashti and Esther. Herodotus only happens to mention one of Xerxes' wives; Scripture only mentions two, if indeed either of them were wives at all. But since we know that it was the custom of the Persian kings before Xerxes to have several wives, besides their concubines; that Cyrus had several (Herod. iii. 3); that Cambyses had four whose names are mentioned, and others besides (iii. 31, 32, 68); that Smerdis had several (ib. 68, 69); and that Darius had six wives, whose names are mentioned (ib. *passim*), it is most improbable that Xerxes should have been content with one wife. Another strong objection to the idea of Esther being his one legitimate wife, and perhaps to her being strictly his wife at all, is that the Persian kings selected their *wives* not from the harem, but, if not foreign princesses, from the noblest Persian families, either their own nearest relatives, or from one of the seven great Persian houses. It seems therefore natural to conclude that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honour, with the name of queen, may have been given to her, as to Vashti before her, as the favourite concubine or inferior wife, whose offspring, however, if she had any, would not have succeeded to the Persian throne. This view, which seems to be strictly in accordance with what we know of the manners of the Persian court, removes all difficulty in reconciling the history of Esther with the scanty accounts left us by profane authors of the reign of Xerxes.

It only remains to remark on the character of Esther as given in the Bible. She appears there as a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful daughter to her adoptive father, docile and obedient to his counsels, and anxious to share the king's favour with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. And there must have been a singular grace and charm in her aspect and manners, since she "obtained favour in the sight of all that looked upon her" (ii. 15). That she was raised up as an instrument in the hands of God to avert the destruction of the Jewish people, and to afford them protection, and forward their wealth and peace in their captivity, is also manifest from the Scripture account. But to impute to her the sentiments put into her mouth by the apocryphal author of ch. xiv., or to accuse her of cruelty because of the death of Haman and his sons, and the second day's slaughter of the Jews' enemies at Shushan, is utterly to ignore the manners and feelings of her age and nation, and to judge her by the standard of Christian morality in our own age and country instead. In fact the simplicity and truth to nature of the Scriptural narrative afford a striking contrast, both with the forced and florid amplifications of the apocryphal additions, and with the sentiments of some later commentators. It may be convenient to add that the 3rd year of Xerxes was B.C. 488, his 7th, 479, and his 12th, 474 (Clinton, *F. H.*), and that the simultaneous battles of Plataea and Mycale, which frightened Xerxes from Sardis (Diod. Sic. xi. §36) to Susa, happened, according to Prideaux and Clinton, in September of his 7th year. For a fuller discussion of the identity of Esther, and different views of the subject, see Prideaux's *Connexion*, i. 236, 243, 297, sqq., and Petav. *de doctr. temp.* xii. 27, 28, who make Esther wife of Artaxerxes Longim., following Joseph. *Ant.* xi. 6, as he followed the LXX. and the apocryphal Esther; J. Scalig. (*de emend. temp.* vi. 591; *Animadv. Euseb.* 100) making Ahasuerus, Xerxes; Usher (*Annal. Vet. Test.*) making him Darius Hystaspis; Loftus, *Chaldaea*, &c. Eusebius (*Canon. Chron.* 338, ed. Mediol.) rejects the hypothesis of Artaxerxes Longim., on the score of the silence of the books of Ezra and Nehemiah, and adopts that of Artaxerxes Mnemon, following the Jews, who make Darius Codomanus to be the same as Darius Hystaspis, and the son of Artaxerxes by Esther! It is most observable that *all* Petavius's and Prideaux's arguments against Scaliger's view apply solely to the statement that Esther is Amestris. [A. C. H.]

ESTHER, BOOK OF, one of the latest of the canonical books of Scripture, having been written late in the reign of Xerxes, or early in that of his son Artaxerxes Longimanus. The author is not known, but may very probably have been Mordecai himself. The minute details given of the great banquet, of the names of the chamberlains and eunuchs, and Haman's wife and sons, and of the customs and regulations of the palace, betoken that the author lived at Shushan, and probably at court, while his no less intimate acquaintance with the most private affairs both of Esther and Mordecai well suits the hypothesis of the latter being himself the writer. It is also in itself probable that as Daniel, Ezra, and Nehemiah, who held high offices under the Persian kings, wrote an account of the affairs of their nation, in which they took a leading part, so Mordecai should have recorded the transactions of the book of Esther likewise. The termination of the book with the mention of Mordecai's elevation and government, agrees also well with this view, which has the further sanction of many great names, as Aben Ezra, and most of the Jews, Vatablus, Carpzovius, and many others. Those who ascribe it to Ezra, or the men of the great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did, bringing it, and perhaps the book of Daniel, with him from Babylon to Jerusalem.

The book of Esther appears in a different form in the LXX.,[a] and the translations therefrom, from that in which it is found in the Hebrew Bible. In speaking of it we shall first speak of the canonical book found in Hebrew, to which also the above observations refer; and next of the Greek book with its apocryphal additions. The canonical ESTHER then is placed among the hagiographa or כְּתוּבִים by the Jews, and in that first portion of them which they call the five volumes, מְגִלּוֹת. It is sometimes emphatically called *Megillah*, without other distinction, and was held in such high repute by the Jews that it is a saying of Maimonides that in the days of Messiah the prophetic and hagiographical books will pass away, except the book of Esther, which will remain with the Pentateuch. This book is read through by the Jews in their synagogues at the feast of Purim, when it was, and

[a] It is not intended by this expression to imply that the translators of the Hebrew Bible into Greek were also the authors of the apocryphal additions. The term LXX. is used to indicate the whole Greek volume as we now have it.

is still in some synagogues, the custom at the mention of Haman's name to hiss, and stamp, and clench the fist, and cry, Let his name be blotted out, may the name of the wicked rot. It is said also that the names of Haman's ten sons are read in one breath, to signify that they all expired at the same instant of time. Even in writing the names of Haman's sons in the 7th, 8th, and 9th verses of Esth. ix., the Jewish scribes have contrived to express their abhorrence of the race of Haman. For these ten names are written in three perpendicular columns of 3, 3, 4, as if they were hanging upon three parallel cords, three upon each cord, one above another, to represent the hanging of Haman's sons (Stehelin's *Rabbin. Literat.* vol. ii. p. 349). The Targum of Esth. ix., in Walton's Polyglott,[b] inserts a very minute account of the exact position copied by Haman and his sons on the gallows, the height from the ground, and the interval between each; according to which they all hung in one line, Haman at the top, and his ten sons at intervals of half a cubit under him. It is added that Zeresh and Haman's seventy surviving sons fled, and begged their bread from door to door, in evident allusion to Ps. cix. 9, 10. It has often been remarked as a peculiarity of this book that the name of God does not once occur in it. Some of the ancient Jewish teachers were somewhat staggered at this, but others accounted for it by saying that it was a transcript, under Divine inspiration, from the Chronicles of the Medes and Persians, and that being meant to be read by heathen, the Sacred name was wisely omitted. Baxter (*Saint's Rest*, pt. iv. ch. iii.) speaks of the Jews using to cast to the ground the book of Esther, because the name of God was not in it. But Wolf (*B. H.* pt. ii. p. 90) denies this, and says that if any such custom prevailed among the Oriental Jews, to whom it is ascribed by Sandys, it must have been rather to express their hatred of Haman. Certain it is that this book was always reckoned in the Jewish canon, and is named or implied in almost every enumeration of the books composing it, from Josephus downwards. Jerome mentions it by name in the *Prolog. Gal.*, in his Epistle to Paulinus, and in the preface to Esther; as does Augustine, *de Civit. Dei*, and *de Doctr. Christ.*, and Origen, as cited by Eusebius (*Hist. Eccles.* vi. 25), and many others. Some modern commentators, both English and German, have objected to the contents of the book as improbable; but if it be true, as Diodorus Sic. relates, that Xerxes put the Medians foremost at Thermopylae on purpose that they might be all killed, because he thought they were not thoroughly reconciled to the loss of their national supremacy, it is surely not incredible that he should have given permission to Haman to destroy a few thousand strange people like the Jews, who were represented to be injurious to his empire, and disobedient to his laws. Nor again, when we remember what Herodotus relates of Xerxes in respect to promises made at banquets, can we deem it incredible that he should perform his promise to Esther to reverse the decree in the only way that seemed practicable. It is likely too that the secret friends and adherents of Haman would be the persons to attack the Jews, which would be a reason why Ahasuerus would rather rejoice at their destruction. In all other respects the writer shows such an accurate acquaintance with Persian manners, and is so true to history and chronology, as to afford the strongest internal evidences to the truth of the book. The casual way in which the author of 2 Macc. xv. 36 alludes to the feast of Purim, under the name of "Mardochaeus's day," as kept by the Jews in the time of Nicanor, is another strong testimony in its favour, and tends to justify the strong expression of Dr Lee (quoted in Whiston's Josephus, xi. ch. vi.), that "the truth of this history is demonstrated by the feast of Purim, kept up from that time to this very day."[c]

The style of writing is remarkably chaste and simple, and the narrative of the struggle in Esther's mind between fear and the desire to save her people, and of the final resolve made in the strength of that help, which was to be sought in prayer and fasting, is very touching and beautiful, and without any exaggeration. It does not in the least savour of romance. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity, which do not occur in older Hebrew, such as אֲחַשְׁדַּרְפְּנִים, פִּתְשֶׁגֶן, בִּירָה, מְאֻמָּר.

In short it is just what one would expect to find in a work of the age which the book of Esther pretends to belong to.

As regards the LXX. version of the book (of which there are two texts, called by Dr. Fritzsche, A. and B.), it consists of the canonical Esther with various interpolations prefixed, interspersed,[d] and added at the close. Read in Greek it makes a complete and continuous history, except that here and there, as *e. g.* in the repetition of Mordecai's pedigree, the patch-work betrays itself. The chief additions are, Mordecai's pedigree, his dream, and his appointment to sit in the king's gate, in the second year of Artaxerxes, prefixed. Then, in the third chapter, a pretended copy of Artaxerxes's decree for the destruction of the Jews added, written in thorough Greek style, a prayer of Mordecai inserted in the fourth chapter, followed by a prayer of Esther, in which she excuses herself for being wife to the uncircumcised king, and denies having eaten anything or drunk wine at the table of Haman; an amplification of v. 1-3; a pretended copy of Artaxerxes's letter for reversing the previous decree, also of manifestly Greek origin in ch. viii., in which Haman is called a Macedonian, and is accused of having plotted to transfer the empire from the Persians to the Macedonians, a palpable proof of this portion having been composed after the overthrow of the Persian empire by the Greeks; and lastly an addition to the tenth chapter, in which Mordecai shows how his dream was fulfilled in the events that had happened, gives glory to God, and prescribes the observations of the feast of the 14th and 15th Adar. The whole book is closed with the following entry:—"In the fourth year of the reign of Ptolemaeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemy his son, brought this epistle of Phurim, and Ptolemy his son was the same, and that Lysimachus, which they said was the same, and that Lysimachus, the son of Ptolemy, that was in Jerusalem, had interpreted it." This entry was apparently intended to give authority to this Greek version of

[b] There are two Targums to Esther, both of late date. See Wolf's *Bibl. Hebr.* Pars II, 1171-81.

[c] Dr. W. Lee also has some remarks on the proof of the *historical* character of the book derived from the feast of Purim, as well as on other points (*Inspir. of H. S.* 430, sqq.).

[d] The Targum to Esther contains other copious embellishments and amplifications. [MORDECAI.]

ESTHER, by pretending that it was a certified translation from the Hebrew original. Ptolemy Philometor, who is here meant,[e] began to reign B.C. 181. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal additions as they are inserted in some editions of the Latin Vulgate, and in the English Bible, are incomprehensible; the history of which is this:—When Jerome translated the book of Esther, he first gave the version of the Hebrew alone as being alone authentic. He then added at the end a version in Latin of those several passages which he found in the LXX., and which were not in the Hebrew, stating where each passage came in, and marking them all with an obelus. The first passage so given is that which forms the continuation of chapter x. (which of course immediately precedes it), ending with the above entry about Dositheus. Having annexed this conclusion, he then gives the *Prooemium*, which he says forms the beginning of the Greek Vulgate, beginning with what is now verse 2 of chapter xi.; and so proceeds with the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the Canonical book. The extreme absurdity of this arrangement is nowhere more apparent than in chapter xi., where the verse (1), which closes the whole book in the Greek copies, and in St. Jerome's Latin translation, is actually made immediately to precede that (ver. 2), which is the very first verse of the Prooemium. As regards the place assigned to Esther in the LXX., in the Vatican edition, and most others, it comes between Judith and Job. Its place before Job is a remnant of the Hebrew order, Esther there closing the historical, and Job beginning the metrical *Megilloth*. Tobit and Judith have been placed between it and Nehemiah, doubtless for chronological reasons. But in the very ancient Codex published by Tischendorf, and called *C. Friderico-Augustanus*, Esther immediately follows Nehemiah (included under Esdras B), and precedes Tobit. This Codex, which contains the Apocryphal additions to Esther, was copied from one written by the martyr Pamphilus with his own hand, as far as to the end of Esther, and is ascribed by the editor to the fourth century.

As regards the motive which led to these additions, one seems evidently to have been to supply what was thought an omission in the Hebrew book, by introducing copious mention of the name of God. It is further evident from the other Apocryphal books, and additions to Canonical Scripture, which appear in the LXX., such as Bel and the Dragon, Susannah, the Song of the Three Children, &c., that the Alexandrian Jews loved to dwell upon the events of the Babylonish captivity, and especially upon the Divine interpositions in their behalf, probably as being the latest manifestations of God's special care for Israel. Traditional stories would be likely to be current among them, and these would be sure sooner or later to be committed to writing, with additions according to the fancy of the writers. The most popular among them, or those which had most of an historical basis, or which were written by men of most weight, or whose origin was lost in the most remote antiquity, or which most gratified the national feelings, would acquire something of sacred authority (especially in the absence of real inspiration dictating fresh Scriptures), and get admitted into the volume of Scripture, less rigidly fenced by the Hellenistic than by the Hebrew Jews. No subject would be more likely to engage the thoughts, and exercise the pens of such writers, than the deliverance of the Jews from utter destruction by the intervention of Esther and Mordecai, and the overthrow of their enemies in their stead. Those who made the additions to the Hebrew narrative according to the religious taste and feeling of their own times, probably acted in the same spirit as others have often done, who have added florid architectural ornaments to temples which were too plain for their own corrupted taste. The account which Josephus follows seems to have contained yet further particulars, as, *e.g.* the name of the Eunuch's servant, a Jew, who betrayed the conspiracy to Mordecai; other passages from the Persian Chronicles read to Ahasuerus, besides that relating to Mordecai, and amplifications of the king's speech to Haman, &c. It is of this LXX. version that Athanasius (*Fest. Epist.* 39, Oxf. transl.) spoke when he ascribed the book of Esther to the non-canonical books; and this also is perhaps the reason why in some of the lists of the Canonical books, Esther is not named, as, *e.g.* in those of Melito of Sardis and Gregory Nizanzen, unless in these it is included under some other book, as Ruth, or Esdras[f] (see Whitaker, *Disput. on H. Scr.* Park. Soc. 57, 58; Cosins on the *Canon of Scr.* 49, 50). Origen, singularly enough, takes a different line in his *Ep. to Africanus* (Oper. i. 14). He defends the canonicity of these Greek additions, though he admits they are not in the Hebrew. His sole argument, unworthy of a great scholar, is the use of the LXX. in the churches, an argument which embraces equally all the Apocryphal books. Africanus, in his Ep. to Origen, had made the being in the Hebrew essential to canonicity, as Jerome did later. The Council of Trent pronounces the whole book of Esther to be canonical, and Vatablus says that prior to that decision it was doubtful whether or no Esther was to be included in the Canon, some authors affirming, and some denying it. He afterwards qualifies the statement by saying that at all events the seven last chapters were doubtful. Sixtus Senensis, in spite of the decision of the Council, speaks of these additions, after the example of Jerome, as "lacinias hinc inde quorumdam Scriptorum temeritate insertas," and thinks that they are chiefly derived from Josephus, but this last opinion is without probability. The manner and the order in which Josephus cites them (*Ant.* xi. vi.) show that they had already in his days obtained currency among the Hellenistic Jews as portions of the Book of Esther; as we know from the way in which he cites other Apocryphal books that they were current likewise; with others which are now lost. For it was probably from such that Josephus derived his stories

[e] He is the same as is frequently mentioned in 1 Macc.; *e.g.* x. 57, xi. 12; cf. Joseph. *A. J.* xiii. 4, §1, 5, and Clinton, *F. H.* iii. p. 393. Dositheus seems to be a Greek version of Mattithiah; Ptolemy was also a common name for Jews at that time.

[f] "This book of Esther, or sixth of Esdras, as it is placed in some of the most ancient copies of the Vulgate."—Lee's *Dissert. on 2d Esdras*, p. 25.

about Moses, about Sanballat, and the temple on Mount Gerizim, and the meeting of the High-priest and Alexander the Great. But these, not having happened to be bound up with the LXX., perished. However, the marvellous purity with which the Hebrew Canon has been preserved, under the providence of God, is brought out into very strong light, by the contrast of the Greek volume. Nor is it uninteresting to observe how the relaxation of the peculiarity of their national character, by the Alexandrian Jews, implied in the adoption of the Greek language, and Greek names, seems to have been accompanied with a less jealous, and consequently a less trustworthy guardianship of their great national treasure, "the oracles of God."

See further, Bishop Cosins, on the *Canon of H. S.*; Wolf's *Bibl. Hebr.* 11, 88, and *passim*; Hotting. *Thesaur.* 494; Walton, *Proleg.* ix. §13; Whitaker, *Disput. of Script.* ch. viii.; Dr. O. F. Fritzsche, *Zusätze zum Buche Esther*; Baumgarten *de Fide Lib. Esther*, &c. [A. C. H.]

ETAM (עֵיטָם; Αἰτάν; *Etam*). 1. A village (חצר) of the tribe of Simeon, specified only in the list in 1 Chr. iv. 32 (comp. Josh. xix. 7); but that it is intentionally introduced appears from the fact that the number of places is summed as five, though in the parallel list as four. The cities of Simeon appear all to have been in the extreme south of the country (see Joseph. *Ant.* v. 1, §22). Different from this, therefore, was:—

2. A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). From its position in this list we may conclude that it was near Bethlehem and Tekoah; and in accordance with this is the mention of the name among the ten cities which the LXX. insert in the text of Josh. xv. 60, "Thecoa and Ephratha which is Bethlehem, Phagor and Aitan (Ethan)." Reasons are shown below for believing it possible that this may have been the scene of Samson's residence, the cliff Etam being one of the numerous bold eminences which abound in this part of the country; and the spring of En-hak-kore one of those abundant fountains which have procured for Etam its chief fame. For here, according to the statements of Josephus (*Ant.* viii. 7, §3) and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethlehem and the Temple supplied. (See Lightfoot, on *John* v.)

3. A name occurring in the lists of Judah's descendants (1 Chr. iv. 3), but probably referring to the place named above (2), Bethlehem being mentioned in the following verse.

ETAM, THE ROCK (סֶלַע עֵיטָם; ἡ πέτρα Ἠτάμ, for Alex. see below; Joseph. Αἰτάν; *Petra*, and *silex*, *Etam*), a cliff or lofty rock (such seems to be the special force of *Sela'*) into a cleft, or chasm (סְעִיף; A. V. "top") of which, Samson retired after his slaughter of the Philistines, in revenge for their burning the Timnite woman who was to have been his wife (Judg. xv. 8, 11[a]). This natural stronghold (πετρα δ' ἐστὶν ὀχυρά, Jos. *Ant.* v. 8, §8) was in the tribe of Judah; and near it, probably at its foot, was Lehi or Ramath-lehi, and En-hak-kore (xv. 9, 14, 17, 19). These names have all vanished; at any rate none of them have been yet discovered within that comparatively narrow circle to which Samson's exploits appear to have been confined. Van de Velde (ii. 141) would identify Lehi with *Lekiyeh*, a short distance north of Beersheba, but this has nothing beyond its name to recommend it. The name Etam, however, was held by a city in the neighbourhood of Bethlehem, fortified by Rehoboam (2 Chr. xi. 6), and which from other sources is known to have been situated in the extremely uneven and broken country round the modern *Urtas*. Here is a fitting scene for the adventure of Samson. It was sufficiently distant from Timnah to have seemed a safe refuge from the wrath of the Philistines, while on the other hand it was not too far for them to reach in search of him; for even at Bethlehem, still more distant from Philistia, they had a garrison, and that in the time of their great enemy king David. In the abundant springs and the numerous eminences of the district round *Urtas*, the cliff Etam, Ramath-lehi, and En-hak-kore may be yet discovered. [G.]

[a] There is some uncertainty about the text of this passage, the Alex. MS. of the LXX. inserting the words παὰ τοῦ χειμαῤῥου, "by the torrent," before the mention of the rock. In ver. 11 the reading agrees with the Hebrew.

ETHAM. [EXODUS, THE, p. 599.]

ETHAN (אֵיתָן; Γαιθάν, Αἰθάμ; *Ethan*). The name of several persons. 1. ETHAN THE EZRAHITE, one of the four sons of Mahol, whose wisdom was excelled by Solomon (1 K. iv. 31). His name is in the title of Ps. lxxxix. There is little doubt that this is the same person who in 1 Chr. ii. 6 is mentioned—with the same brothers as before—as a son of Zerah, the son of Judah. [DARDA; EZRAHITE.] But being a son of Judah he must have been a different person from

2. Son of Kishi or Kushaiah; a Merarite Levite, head of that family in the time of king David (1 Chr. vi. 44; hebr. 29), and spoken of as a "singer." With Heman and Asaph the heads of the other two families of Levites Ethan was appointed to sound with cymbals (xv. 17, 19). From the fact that in other passages of these books the three names are given as Asaph, Heman, and JEDUTHUN, it has been conjectured that the two names both belonged to the one man, or are identical; but there is no direct evidence of this, nor is there any thing to show that Ethan the singer was the same person as Ethan the Ezrahite, whose name stands at the head of Ps. lxxxix., though it is a curious coincidence that there should be two persons named Heman and Ethan so closely connected in two different tribes and walks of life.

3. A Gershonite Levite, one of the ancestors of Asaph the singer (1 Chr. vi. 42, heb. 27). In the reversed genealogy of the Gershonites (ver. 21 of this chap.) Joah stands in the place of Ethan as the son of Zimmah.

ETHANIM. [MONTHS.]

ETHBA'AL (אֶתְבַּעַל; Ἐθβάαλ; Joseph. Ἰεθβαλος; *Ethbaal*), king of Sidon and father of Jezebel, wife of Ahab (1 K. xvi. 31). Josephus (*Ant.* viii. 13, §1) represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus (Εἰθώβαλος), noticed by Menander (Joseph. *c. Apion.* i. 18), a priest of Astarte, who, after having assassinated Pheles, usurped the throne of Tyre for 32 years. As 50 years elapsed between the deaths of Hiram and Pheles, the date of Ethbaal's reign may be given as about B.C. 940-908. The variation in the name

is easily explained; Ethbaal = *with Baal*; Ithobalus (אִתּוֹבַעַל) = *Baal with him*, which is preferable in point of sense to the other. The position which Ethbaal held explains, to a certain extent, the idolatrous zeal which Jezebel displayed. [W. L. B.]

ETHER (עֶתֶר; Ἰθάκ, Ἰεθέρ, Alex. Ἀφέρ, Βεθέρ; *Ether, Athar*), one of the cities of Judah in the low country, the *Shefelah* (Josh. xv. 42) allotted to Simeon (xix. 7). In the parallel list of the towns of Simeon in 1 Chr. iv. 32, TOCHEN is substituted for Ether. In his *Onomasticon* Eusebius mentions it twice, as Ether and as Jether (in the latter case confounding it with JATTIR, a city of priests and containing friends of David during his troubles under Saul). It was then a considerable place (κώμη μεγίστη), retaining the name of Jethira or Etera, very near Malatha in the interior of the district of Daroma, that is in the desert country below Hebron and to the east of Beersheba. The name of Ether has not yet been identified with any existing remains; but Van de Velde heard of a *Tel Athar* in this direction (*Memoir*, 311). [G.]

ETHIOPIA (כּוּשׁ; Αἰθιοπία; *Aethiopia*). The country, which the Greeks and Romans described as "Aethiopia" and the Hebrews as "Cush," lay to the S. of Egypt, and embraced, in its most extended sense, the modern *Nubia, Sennaar, Kordofan*, and northern *Abyssinia*, and in its more definite sense the kingdom of Meroë, from the junction of the Blue and White branches of the Nile to the border of Egypt. The only direction in which a clear boundary can be fixed is in the N., where Syene marked the division between Ethiopia and Egypt (Ez. xxix. 10): in other directions the boundaries can be only generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian highlands on the S. The name "Ethiopia" is probably an adaptation of the native Egyptian name "Ethaush," which bears a tolerably close resemblance to the gentile form "Aethiops;" the Greeks themselves regarded it as expressive of a dark complexion (from αἴθω, "to burn," and ὤψ, "a countenance"). The Hebrews transformed the ethnical designation "Cush" into a territorial one, restricting it, however, in the latter sense to the African settlements of the Cushite race. [CUSH.] The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Ez. xxix. 10); and they describe it as a well-watered country lying "by the side of" (A. V. "beyond") the waters of Cush (Is. xviii. 1; Zeph. iii. 10), being traversed by the two branches of the Nile, and by the Astaboras or *Tacazze*. The Nile descends with a rapid stream in this part of its course, forming a series of cataracts: its violence seems to be referred to in the words of Is. xviii. 2, "whose land the rivers have spoiled." The Hebrews seem also to have been aware of its tropical characteristics, the words translated in the A. V. "the land shadowing with wings" (Is. xviii. 1), admitting of the sense "the land of the shadow of both sides," the shadows falling towards the north and south at different periods of the year—a feature which is noticed by many early writers (comp. the expression in Strabo, ii. p. 133, ἀμφίσκιοι; Virg. *Ecl.* x. 68; Plin. ii. 75). The papyrus boats ("vessels of bulrushes," Is. xviii. 2), which were peculiarly adapted to the navigation of the Upper Nile, admitting of being carried on men's backs when necessary, were regarded as a characteristic feature of the country. The Hebrews carried on commercial intercourse with Ethiopia, its "merchandise" (Is. xlv. 14) consisting of ebony, ivory, frankincense and gold (Herod. iii. 97, 114), and precious stones (Job xxviii. 19; Joseph. *Ant.* viii. 6, §5). The country is for the most part mountainous, the ranges gradually increasing in altitude towards the S., until they attain an elevation of about 8000 feet in *Abyssinia*.

The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6), and are described in the Bible as a dark-complexioned (Jer. xiii. 23) and stalwart race (Is. xlv. 14, "men of stature;" xviii. 2, for "scattered," substitute "tall"). Their stature is noticed by Herodotus (iii. 20, 114), as well as their handsomeness. Not improbably the latter quality is intended by the term in Is. xviii. 2, which in the A. V. is rendered "peeled," but which rather means "fine-looking." Their appearance led to their being selected as attendants in royal households (Jer. xxxviii. 7). The Ethiopians are on one occasion coupled with the Arabians, as occupying the opposite shores of the Red Sea (2 Chr. xxi. 16); but elsewhere they are connected with African nations, particularly Egypt (Ps. lxviii. 31; Is. xx. 3, 4, xliii. 3, xlv. 14), Phut (Jer. xlvi. 9), Lub and Lud (Ez. xxx. 5), and the Sukkiims (2 Chr. xii. 3). They were divided into various tribes, of which the Sabaeans were the most powerful. [SEBA; SUKKIIM.]

The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. The first Egyptian king who governed Ethiopia was one of the 12th dynasty, named Osirtasen I., the Sesostris of Herod. ii. 110. During the occupation of Egypt by the Hyksos, the 13th dynasty retired to the Ethiopian capital, Napata; and again we find the kings of the 18th and 19th dynasties exercising a supremacy over Ethiopia, and erecting numerous temples, the ruins of which still exist at *Semneh, Amada, Soleb, Aboosimbel*, and *Jebel Berkel*. The tradition of the successful expedition of Moses against the Ethiopians, recorded by Josephus (*Ant.* ii. 10), was doubtless founded on the general superiority of the Egyptians over the Ethiopians at that period of their history. The 22nd dynasty still held sway over Ethiopia, as we find Ethiopians forming a portion of Shishak's army (2 Chr. xii. 3), and his successor Osorkon apparently described as Zerah "the Ethiopian" (2 Chr. xiv. 9). The kings of the 25th dynasty were certainly Ethiopians, who ruled the whole of Upper Egypt, and at one period Lower Egypt also, from their northern capital, Napata. Two of these kings are connected with sacred history, viz., So, probably *Sebichus*, who made an alliance with Hoshea king of Israel (2 K. xvii. 4), and Tirhakah, or *Tarcus*, who advanced against Sennacherib in aid of Hezekiah king of Judah (2 K. xix. 9). The prophets appear to refer to a subjection of Ethiopia by the Assyrians as occurring about this period (Is. xx. 4), and particularly to the capture of Thebes at a time when the Ethiopians were among its defenders (Nah. iii. 8, 9). We find, in confirmation of these notices, that Esarhaddon is stated in the Assyrian inscriptions to have conquered both Egypt and Ethiopia. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally extend beyond northern Ethiopia. Shortly before our Saviour's birth, a native dynasty

of females, holding the official title of Candace (Plin. *N.* 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27. [CANDACE.] [W. L. B.]

ETH'MA (Ἐθμά, Alex. Νοομά; *Nobeí*), 1 Esd. v. 35; apparently a corruption of NEBO in the parallel list of Ezra x. 43.

ETH'NAN (אֶתְנָן; Ἐσθανάμ, Alex. Ἐνθαδί; *Ethnan*), a descendant of Judah; one of the sons of Helah the wife of Ashur, "the father of Tekoa" (1 Chr. iv. 7).

ETH'NI (אֵתָנִי; Ἀθανί, Alex. Ἀθανεί; *Athnai*), a Gershonite Levite, one of the forefathers of Asaph the singer (1 Chr. vi. 41; Heb. 26).

EUBU'LUS (Εὔβουλος), a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

EUER'GETES (Εὐεργέτης, *a benefactor*; *Ptolemaeus Euergetes*), a common surname and title of honour (cf. Plato, *Gorg.* p. 506 C, and Stallb. *ad loc.*) in Greek states, conferred at Athens by a public vote (Dem. p. 475), and so notoricus as to pass into a proverb (Luke xxii. 25). The title was borne by two of the Ptolemies, Ptol. III., Euergetes I., B.C. 247-222, and Ptol. VII., Euergetes II., B.C. (170) 146-117. The Euergetes mentioned in the prologue to Ecclesiasticus has been identified with each of these, according to the different views taken of the history of the book. [ECCLESIASTICUS; JESUS SON OF SIRACH.] [B. F. W.]

EU'MENES II. (Εὐμένης), king of Pergumus, succeded his father Attalus I., B.C. 197, from whom he inherited the favour and alliance of the Romans. In the war with Antiochus the Great he rendered the most important services to the growing republic; and at the battle of Magnesia (B.C. 190) commanded his contingent in person (Just. xxxi. 8, 5; App. *Syr.* 34). After peace was made (B.C. 189) he repaired to Rome to claim the reward of his loyalty; and the Senate conferred on him the provinces of Mysia, Lydia, and Ionia (with some exceptions), Phrygia, Lycaonia, and the Thracian Chersonese (App. *Syr.* 44; Polyb. xxii. 7; Liv. xxxviii. 56). His influence at Rome continued uninterrupted till the war with Perseus, with whom he is said to have entertained treasonable correspondence (Liv. xxiv. 24, 25); and after the defeat of Perseus (B.C. 167) he was looked upon with suspicion which he vainly endeavoured to remove. The exact date of his death is not mentioned, but it must have taken place in B.C. 159.

The large accession of territory which was granted to Eumenes from the former dominions of Antiochus is mentioned 1 Macc. viii. 8, but the present reading of the Greek and Latin texts offers insuperable difficulties. "The Romans gave him," it is said, "the *country of India and Media*, and Lydia and parts of his (Antiochus) fairest countries (ἀπὸ τῶν καλλ. χωρῶν αὐτοῦ)." Various conjectures have been proposed to remove these obvious errors; but though it may be reasonably allowed that *Mysia* may have stood originally for Media (מוסי for מודי, *Michaelis*), it is not equally easy to explain the origin of χώραν τὴν Ἰνδικήν. It is barely possible that Ἰνδικὴν may have been substituted for Ἰωνικὴν after Μηδίαν was already established in the text. Other explanations are given by Grimm, *Exeg. Handb. ad loc.*; Wernsdorf, *De fide Libr. Macc.* p. 50 ff., but they have little plausibility. [B. F. W.]

EU'NATAN (Ἐννατάν, Alex. Ἐλναθάν; *Ennagam*), 1 Esd. viii. 44. [ELNATHAN.]

EUNI'CE (Εὐνίκη), mother of Timotheus, 2 Tim. i. 5; there spoken of as possessing unfeigned faith; and described in Acts xvi. 1, as a γυνὴ Ἰουδαία πιστή. [H. A.]

EUNUCH (סָרִיס; εὐνοῦχος, θλαδίας; *spado*; variously rendered in the A.V. "eunuch," "officer," and "chamberlain," apparently as though the word intended a class of attendants who were not always mutilated).[a] The original Hebrew word (root Arab. سرس, *impotens esse ad venerem*, Gesen. *s. v.*) clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Matt. xix. 12, not signifying, as the Greek εὐνοῦχος, an office merely. The law, Deut. xxiii. 1 (comp. Lev. xxii. 24), is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. viii. 15, marg.), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18, Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Herod. iii. 49, vi. 32), not only of tender age (when a non-development of beard, and feminine mould of limbs and modulation of voice ensues), but, it should seem, when past puberty, which there occurs at an early age. Physiological considerations lead to the supposition that in the latter case a remnant of animal feeling is left; which may explain Ecclus. xx. 4, xxv. 20 (comp. Juv. vi. 366, and Mart. vi. 67; Philostr. Apoll. Tyan. i. 37; Ter. *Eun.* iv. 3, 24), where a sexual function, though fruitless, is implied. Busbequius (*Ep.* iii. 122, Ox. 1660) seems to ascribe the absence or presence of this to the total or partial character of the mutilation; but modern surgery would rather assign the earlier or later period of the operation as the real explanation. It is total among modern Turks (Tournefort, ii. 8, 9, 10, ed. Par. 1717, *taillés à fleur de ventre*); a precaution arising from mixed ignorance and jealousy. The "officer" Potiphar (Gen. xxxvii. 36, xxxix. 1, marg. "eunuch") was an Egyptian, was married, and was the "captain of the guard;" and in the Assyrian monuments an eunuch often appears, sometimes armed, and in a warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies (Layard, *Nineveh*, ii. 324-6, 334). A bloated beardless face and double chin is there their conventional type. Chardin (*Voyages en Perse*, ii. 283, ed. Amsterd. 1711) speaks of eunuchs having a harem of their own. If Potiphar had become such by operation for disease, by accident, or even by malice, such a marriage seems, therefore, according to Eastern notions, supposable.[b] (See Grotius on Deut. xxiii. 1; comp. Burckhardt, *Trav. in Arab.*

[a] So Whiston, Joseph. *Ant.* x. 10, §2, note.

[b] The Jewish tradition is that Joseph was made a eunuch on his first introduction to Egypt; and yet the accusation of Potiphar's wife, his marriage and the birth of his children, are related subsequently without any explanation. See Targum Pseudojon. on Gen. xxxix. 1, xli. 50, and the details given at xxxix. 13.

i. 290.) Nor is it wholly repugnant to that barbarous social standard to think that the prospect of rank, honour, and royal confidence, might even induce parents to thus treat their children at a later age, if they showed an aptness for such preferment. The characteristics as regards beard, voice, &c., might then perhaps be modified, or might gradually follow. The Poti-pherah of Gen. xli. 50, whose daughter Joseph married, was "priest of On," and no doubt a different person.

The origination of the practice is ascribed to Semiramis (Amm. Marcell. xiv. 6), and is no doubt as early, or nearly so, as Eastern despotism itself. Their incapacity, as in the case of mutes, is the ground of reliance upon them (Clarke's *Travels*, part ii. §1, 13; Busbeq. *Ep.* i. p. 33). By reason of the mysterious distance at which the sovereign sought to keep his subjects (Herod. i. 99, comp. Esth. iv. 11), and of the malignant jealousy fostered by the debased relation of the sexes, such wretches, detached from social interests and hopes of issue (especially when, as commonly, and as amongst the Jews, foreigners), the natural slaves of either sex (Esth. iv. 5), and having no prospect in rebellion save the change of masters, were the fittest props of a government resting on a servile relation, the most complete ὄργανα ἔμψυχα of its despotism or its lust, the surest (but see Esth. ii. 21) guardians (Xenoph. *Cyrop.* vii. 5, §15; Herod. viii. 105) of the monarch's person, and the sole confidential witnesses of his unguarded or undignified moments. Hence they have in all ages frequently risen to high offices of trust. Thus the "chief"[c] of the cupbearers and of the cooks of Pharaoh were eunuchs, as being near his person, though their inferior agents need not have been so (Gen. xl. 1). The complete assimilation of the kingdom of Israel, and latterly[d] of Judah, to the neighbouring models of despotism, is traceable in the rank and prominence of eunuchs (2 K. viii. 6, ix. 32, xxiii. 11, xxv. 19; Is. lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigour, or associated, as we mostly recognise them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. Similarly, in the details of the travels of an embassy sent by the Duke of Holstein (p. 136), we find a eunuch mentioned as sent on occasion of a state-marriage to negotiate, and of another (p. 273) who was the *Meheter*, or chamberlain of Shah Abbas, who was always near his person, and had his ear (comp. Chardin, iii. 37), and of another, originally a Georgian prisoner, who officiated as supreme judge. Fryer (*Travels in India and Persia*, 1698) and Chardin (ii. 283) describe them as being the base and ready tools of licentiousness, as tyrannical in humour, and pertinacious in the authority which they exercise; Clarke (*Travels in Europe*, &c., part ii. §1, p. 22), as eluded and ridiculed by those whom it is their office to guard. A great number of them accompany the Shah and his ladies when hunting, and no one is allowed, on pain of death, to come within two leagues of the field, unless the king sends an eunuch for him. So eunuchs run before the closed arabahs of the sultanas when abroad, crying out to all to keep at a distance. This illustrates Esth. i. 10, 12, 15, 16, ii. 3, 8, 14. The moral tendency of this sad condition is well known to be the repression of courage, gentleness, shame, and remorse, the development of malice, and often of melancholy, and a disposition to suicide. The favourable description of them in Xenophon (*l. c.*) is overcharged, or at least is not confirmed by modern observation. They are not more liable to disease than others, unless of such as often follows the foul vices of which they are the tools. The operation itself, especially in infancy, is not more dangerous than an ordinary amputation. Chardin (ii. 285) says that only one in four survives; and Clot Bey, chief physician of the Pasha, states that two-thirds die. Burckhardt, therefore (*Nub.* 329), is mistaken, when he says that the operation is only fatal in about two out of a hundred cases.

It is probable that Daniel and his companions were thus treated, in fulfilment of 2 K. xx. 17, 18; Is. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs (Joseph. *Ant.* xvi. 8, §1, xv. 7, §4), as had also that of Queen Candace (Acts viii. 27). Michaelis (ii. 180) regards them as the proper consequence of the gross polygamy of the East, although his further remark that they tend to balance the sexual disparity which such monopoly of women causes is less just, since the countries despoiled of their women for the one purpose are not commonly those which furnish male children for the other.

In the three classes mentioned in Matt. xix. 12 the first is to be ranked with other examples of defective organisation, the last, if taken literally, as it is said to have been personally exemplified in Origen (Euseb. *Eccl. Hist.* vi. 8), is an instance of human ways and means of ascetic devotion being valued by the Jews above revealed precept (see Schöttgen, *Hor. Heb.* i. 159). But a figurative sense of εὐνοῦχος (comp. 1 Cor. vii. 32, 34) is also possible.

In the A. V. of Esther the word "chamberlain" (marg. "eunuch") is the constant rendering of סָרִיס; and as the word also occurs in Acts xii. 20 and Rom. xvi. 23, where the original expressions are very different, some caution is required. In Acts xii. 20 τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως may mean a "chamberlain" merely. Such were persons of public influence, as we learn from a Greek inscription, preserved in Walpole's *Turkey* (ii. 559), in honour of P. Aelius Alcibiades, "chamberlain of the emperor" (ἐπὶ κοιτῶνος Σεβ.), the epithets in which exactly suggest the kind of patronage expressed. In Rom. xvi. 23 the word ἐπίτροπος is the one commonly rendered "steward" (*e. g.* is the one commonly rendered "steward" (*e. g.* Matt. xx. 8; Luke viii. 3), and means the one to whom the care of the city was committed. For further information, Salden, *Otia Theol. de Eunuchis*, may be consulted. [H. H.]

[c] Wilkinson (*Anc. Egypt*, ii. 61) denies the use of eunuchs in Egypt. Herodotus, indeed (ii. 92), confirms his statement as regards Egyptian monogamy; but if this as a rule applied to the kings, they seemed at any rate to have allowed themselves concubines (ib. 181). From the general beardless character of Egyptian heads it is not easy to pronounce whether any eunuchs appear in the sculptures or not.

[d] 2 Chr. xxviii. 1, is remarkable as ascribing eunuchs to the period of David, nor can it be doubted that Solomon's polygamy made them a necessary consequence; but in the state they do not seem to have played an important part at this period.

EUODIAS (Εὐωδία), a Christian woman at Philippi (Phil. iv. 2). The name however is correctly EUODIA, that being the nominative case of Εὐωδίαν. The two persons whom St. Paul there wishes to bring into accordance are both women, referred to in the following verse by *abtaîs* and *aírives*. [H. A.]

EUPHRATES (פְּרָת ; Εὐφράτης ; *Euphrates*) is probably a word of Arian origin, the initial element being *'u*, which is in Sanscrit *su*, in Zend *hu*, and in Greek εὖ; and the second element being *fra*, the particle of abundance. The Euphrates is thus "the good and abounding river." It is not improbable that in common parlance the name was soon shortened to its modern form of *Frát*, which is almost exactly what the Hebrew literation expresses. But it is most frequently denoted in the Bible by the term הַנָּהָר, *han-nahar*, i. e. "the river," *the* river of Asia, in grand contrast to the shortlived torrents of Palestine. (For a list of the occurrences of this term, see Stanley, *S. & P.* App. §34.)

The Euphrates is the largest, the longest, and by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian mountains, one of them at *Domli*, 25 miles N.E. of Erzeroum, and little more than a degree from the Black Sea; the other on the northern slope of the mountain range called *Ala-Tagh*, near the village of *Diyadin*, and not far from Mount Ararat. The former, or Northern Euphrates, has the name *Frát* from the first, but is known also as the *Kara-Su* (Black River); the latter, or Southern Euphrates, is not called the *Frát* but the *Murad Chai*, yet it is in reality the main river. Both branches flow at first towards the west or south-west, passing through the wildest mountain-districts of Armenia; they meet at *Kebban-Maden*, nearly in long. 39° E. from Greenwich, having run respectively 400 and 270 miles. Here the stream formed by their combined waters is 120 yards wide, rapid, and very deep; it now flows nearly southward, but in a tortuous course, forcing a way through the ranges of Taurus and anti-Taurus, and still seeming as if it would empty itself into the Mediterranean; but prevented from so doing by the longitudinal ranges of Amanus and Lebanon, which here run parallel to the Syrian coast, and at no great distance from it; the river at last desists from its endeavour, and in about lat. 36° turns towards the south-east, and proceeds in this direction for above 1000 miles to its embouchure in the Persian Gulf. The last part of its course, from *Hit* downwards, is through a low, flat, and alluvial plain, over which it has a tendency to spread and stagnate; above *Hit*, and from thence to *Sumeïsat* (Samosata), the country along its banks is for the most part open but hilly; north of *Sumeïsat*, the stream runs in a narrow valley among high mountains, and is interrupted by numerous rapids. The entire course is calculated at 1780 miles, nearly 650 more than that of the Tigris, and only 200 short of that of the Indus; and of this distance more than two-thirds (1200 miles) is navigable for boats, and even, as the expedition of Col. Chesney proved, for small steamers. The width of the river is greatest at the distance of 700 or 800 miles from its mouth —that is to say, from its junction with the *Khabour* to the village of *Werai*. It there averages 400 yards, while lower down, from *Werdi* to *Lemlun*, it continually decreases, until at the last named place its width is not more than 120 yards, its depth having at the same time diminished from an average of 18 to one of 12 feet. The causes of this singular phenomenon are the entire lack of tributaries below the *Khabour*, and the employment of the water in irrigation. The river has also in this part of its course the tendency already noted, to run off and waste itself in vast marshes, which every year more and more cover the alluvial tract west and south of the stream. From this cause its lower course is continually varying, and it is doubted whether at present, except in the season of the inundation, any portion of the Euphrates water is poured into the *Shat-el-Arab*.

The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The rise of the Tigris is earlier, since it drains the *southern* flank of the great Armenian chain. The Tigris scarcely ever overflows [HIDDEKEL], but the Euphrates inundates large tracts on both sides of its course from Hît downwards. The great hydraulic works ascribed to Nebuchadnezzar (Abyden. Fr. 8) had for their great object to control the inundation by turning the waters through sluices into canals, prepared for them, and distributing them in channels over a wide extent of country.

The Euphrates has at all times been of some importance as furnishing a line of traffic between the East and the West. Herodotus speaks of persons, probably merchants, using it regularly on their passage from the Mediterranean to Babylon (Her. i. 185). He also describes the boats which were in use upon the stream (i. 194)—and mentions that their principal freight was wine, which he seems to have thought was furnished by Armenia. It was, however, more probably Syrian, as Armenia is too cold for the vine. Boats such as he describes, of wicker work, and coated with bitumen, or sometimes covered with skins, still abound on the river. Alexander appears to have brought to Babylon by the Euphrates route vessels of some considerable size, which he had had made in Cyprus and Phoenicia. They were so constructed that they could take to pieces, and were thus carried piecemeal to Thapsacus, where they were put together and launched (Aristobul. ap. Strab. xvi. 1, §11). The disadvantage of the route was the difficulty of conveying return cargoes against the current. According to Herodotus the boats which descended the river were broken to pieces and sold at Babylon, and the owners returned on foot to Armenia, taking with them only the skins (i. 194). Aristobulus however related (ap. Strab. xvi. 3, §3) that the Gerrhaeans ascended the river in their rafts not only to Babylon, but to Thapsacus, whence they carried their wares on foot in all directions. The spices and other products of Arabia formed their principal merchandize. On the whole there are sufficient grounds for believing that throughout the Babylonian and Persian periods this route was made use of by the merchants of various nations, and that by it the east and west continually interchanged their most important products. (See Layard's *Nineveh and Babylon*, pp. 536-7.)

The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates" to the river of

Egypt is promised to the chosen race. In Deuteronomy and Joshua we find that this promise was borne in mind at the time of the settlement in Canaan (Deut. i. 7; xi. 24; Josh. i. 4); and from an important passage in the first Book of Chronicles it appears that the tribe of Reuben did actually extend itself to the Euphrates in the times anterior to Saul (1 Chr. v. 9). Here they came in contact with the Hagarites, who appear upon the middle Euphrates in the Assyrian inscriptions of the later empire. It is David, however, who seems for the first time to have entered on the full enjoyment of the promise, by the victories which he gained over Hadadezer, king of Zobah, and his allies, the Syrians of Damascus (2 Sam. viii. 3-8; 1 Chr. xviii. 3). The object of his expedition was "to recover his border," and "to stablish his dominion by the river Euphrates;" and in this object he appears to have been altogether successful; in so much that Solomon, his son, who was not a man of war, but only inherited his father's dominions, is said to have "reigned over all kingdoms from the river (*i. e.* the Euphrates) unto the land of the Philistines and unto the border of Egypt" (1 K. iv. 21; compare 2 Chr. ix. 26). Thus during the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the north-east, and the river of Egypt (*torrens Aegypti*) to the south-west. This wide-spread dominion was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The "Great River" had meanwhile served for some time as a boundary between Assyria and the country of the Hittites (see ASSYRIA), but had been repeatedly crossed by the armies of the Ninevite kings, who gradually established their sway over the countries upon its right bank. The crossing of the river was always difficult; and at the point where certain natural facilities fixed the ordinary passage, the strong fort of Carchemish had been built, probably in very early times, to command the position. [CARCHEMISH.] Hence, when Necho determined to attempt the permanent conquest of Syria, his march was directed upon "Carchemish by Euphrates" (2 Chr. xxxv. 20), which he captured and held, thus extending the dominion of Egypt to the Euphrates, and renewing the old glories of the Ramesside kings. His triumph, however, was short-lived. Three years afterwards the Babylonians—who had inherited the Assyrian dominion in these parts—made an expedition under Nebuchadnezzar against Necho, defeated his army, "which was by the river Euphrates in Carchemish" (Jer. xlvi. 2), and recovered all Syria and Palestine. Then "the king of Egypt came no more out of his land, for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt" (2 K. xxiv. 7).

These are the chief events which Scripture distinctly connects with the "Great River." It is probably included among the "rivers of Babylon," by the side of which the Jewish captives "remembered Zion" and "wept" (Ps. cxxxvii. 1); and no doubt is glanced at in the threats of Jeremiah against the Chaldaean "waters" and "springs," upon which there is to be a "drought," that shall "dry them up" (Jer. l. 38; li. 26). The fulfilment of these prophecies has been noticed under the head of CHALDAEA. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes.

It is remarkable that Scripture contains no clear and distinct reference to that striking occasion, when, according to profane historians (Herod. i. 191; Xen. *Cyrop.* vii. 5), the Euphrates was turned against its mistress, and used to effect the ruin of Babylon. The brevity of Daniel (v. 30-31) is perhaps sufficient to account for his silence on the point; but it might have been expected from the fulness of Jeremiah (chs. l. and li.) that so remarkable a feature of the siege would not have escaped mention. We must, however, remember, in the first place, that a clear prophecy may have been purposely withheld, in order that the Babylonians might not be put upon their guard. And secondly, we may notice, that there does seem to be at least one reference to the circumstance, though it is covert, as it was necessary that it should be. In immediate conjunction with the passage which most clearly declares the taking of the city by a surprise is found an expression, which reads very obscurely in our version—"the passages are stopped" (Jer. li. 32). Here the Hebrew term used (מַעְבָּרוֹת) applies most properly to "fords or ferries over rivers" (comp. Judg. iii. 28); and the whole passage may best be translated, "the ferries are seized" or "occupied;" which agrees very well with the entrance of the Persians by the river, and with the ordinary mode of transit in the place, where there was but one bridge (Herod. i. 186).

(See, for a general account of the Euphrates, Col. Chesney's *Euphrates Expedition*, vol. i.; and for the lower course of the stream, compare Loftus's *Chaldaea and Susiana*. See also Rawlinson's *Herodotus*, vol. i. Essay ix., and Layard's *Nineveh and Babylon*, chs. xxi. and xxii.) [G. R.]

EUPOL'EMUS (Εὐπόλεμος), the "son of John, the son of Accos" (Ἀκκώς; cf. Neh. iii. 4, 21, &c.), one of the envoys sent to Rome by Judas Maccabaeus, cir. B.C. 161 (1 Macc. viii. 17; 2 Macc. iv. 11; Joseph. *Ant.* xii. 10, §6). He has been identified with the historian of the same name (Euseb. *Praep. Ev.* ix. 17 ff.); but it is by no means clear that the historian was of Jewish descent (Joseph. *c. Ap.* i. 23; yet cf. Hieron. *de Vir. Illustr.* 38). [B. F. W.]

EUROC'LYDON (Εὐροκλύδων), the name given (Acts xxvii. 14) to the gale of wind, which off the South coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. The circumstances of this gale are described with much particularity; and they admit of abundant illustration from the experience of modern seamen in the Levant. In the first place it came down from the island (κατ' αὐτῆς), and therefore must have blown, more or less, from the Northward, since the ship was sailing along the South coast, not far from Mount Ida, and on the way from FAIR-HAVENS toward PHOENICE. Captain Spratt, R.N., after leaving Fair-Haven with a light southerly wind, fell in with "a strong northerly breeze, blowing direct from Mount Ida" (Smith, *Voy. and Shipwreck of St. Paul*, 1856, pp. 97, 245). Next, the wind is described as being like a typhoon or whirlwind (τυφωνικός, A. V. "tempestuous"); and the same authority speaks of

such gales in the Levant as being generally "accompanied by terrific gusts and squalls from those high mountains" (*Life and Epistles of St. Paul*, 1856, ii. 401). It is also observable that the change of wind in the voyage before us (xxvii. 13, 14) is exactly what might have been expected; for Captain J. Stewart, R.N., observes, in his remarks on the Archipelago, that "it is always safe to anchor under the lee of an island with a northerly wind, as it dies away gradually, but it would be extremely dangerous with southerly winds, as they almost invariably shift to a violent northerly wind" (Purdy's *Sailing Directory*, pt. ii. p. 61). The long duration of the gale ("the fourteenth night," 27), the overclouded state of the sky ("neither sun nor stars appearing," 20), and even the heavy rain which concluded the storm (τὸν ὑετὸν, xxviii. 2) could easily be matched with parallel instances in modern times (see *Voy. and Shipwreck*, p. 144; *Life and Epp.* p. 412). We have seen that the wind was more or less northerly. The context gives us full materials for determining its direction with great exactitude. The vessel was driven from the coast of Crete to CLAUDA (xxvii. 16), and apprehension was felt that she would be driven into the African Syrtis (v. 17). Combining these two circumstances with the fact that she was less than half way from Fair-Havens to Phoenice when the storm began (v. 14), we come to the conclusion that it came from the N.E. or E.N.E. This is quite in harmony with the natural sense of Εὐρακύλων (*Euroaquilo*, Vulg.), which is regarded as the true reading by Bentley, and is found in some of the best MSS.; but we are disposed to adhere to the Received Text, more especially as it is the more difficult reading, and the phrase used by St. Luke (ὁ καλούμενος Εὐροκλύδων) seems to point to some peculiar word in use among the sailors. Dean Alford thinks that the true name of the wind was εὐρακύλων, but that the Greek sailors, not understanding the Latin termination, corrupted the word into εὐροκλύδων, and that so St. Luke wrote it. [WINDS.] [J. S. H.]

EUTYCHUS (Εὔτυχος), a youth at Troas (Acts xx. 9), who sitting in a window, and having fallen asleep while St. Paul was discoursing far into the night, fell from the third story, and being taken up dead, was miraculously restored to life by the Apostle. The plain statement, ἤρθη νεκρός, and the proceeding of St. Paul with the body (cf. 2 K. iv. 34), forbid us for a moment to entertain the view of De Wette, Meyer, and Olshausen, who suppose that animation was merely suspended. [H. A.]

EVANGELIST. The constitution of the Apostolic Church included an order or body of men known as Evangelists. The absence of any detailed account of the organisation and practical working of the Church of the first century leaves us in some uncertainty as to their functions and positions. The meaning of the name, "The publishers of glad tidings," seems common to the work of the Christian ministry generally, yet in Eph. iv. 11 the εὐαγγελισταὶ appear on the one hand after the ἀπόστολοι and προφῆται; on the other before the ποιμένες and διδάσκαλοι. Assuming that the Apostles here, whether limited to the Twelve or not, are those who were looked on as the special delegates and representatives of Christ, and therefore higher than all others in their authority, and that the Prophets were men speaking under the immediate impulse of the Spirit words that were mighty in their effects on men's hearts and consciences, it would follow that the Evangelists had a function subordinate to theirs, yet more conspicuous, and so far higher than that of the Pastors who watched over a church that had been founded, and of the Teachers who carried on the work of systematic instruction. This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labours of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. He had been one of those who had gone everywhere, εὐαγγελιζόμενοι τὸν λόγον (Acts viii. 4), now in one city, now in another (viii. 40); but he has not the power or authority of an Apostle, does not speak as a prophet himself, though the gift of prophecy belongs to his four daughters (xxi. 9), exercises apparently no pastoral superintendence over any portion of the flock. The omission of Evangelists in the list of 1 Cor. xii. may be explained on the hypothesis that the nature of St. Paul's argument led him there to speak of the settled organisation of a given local Church, which of course presupposed the work of the missionary preacher as already accomplished, while the train of thought in Eph. iv. 11 brought before his mind all who were in any way instrumental in building up the Church universal. It follows from what has been said that the calling of the Evangelist is expressed by the word κηρύσσειν rather than διδάσκειν, or παρακαλεῖν; it is the proclamation of the glad-tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptised. And this is also what we gather from 2 Tim. iv. 2, 5. Timotheus is "to preach the word;" in doing this he is to fulfil "the work of an Evangelist." It follows also that the name denotes a *work* rather than an *order*. The Evangelist might or might not be a Bishop-Elder or a Deacon. The Apostles, so far as they evangelized (Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many evangelists who were not Apostles. The brother, "whose praise was in the Gospel" (2 Cor. viii. 18), may be looked on as one of St. Paul's companions in this work, and known probably by the same name. In this, as in other points connected with the organisation of the Church in the Apostolic age, but little information is to be gained from later writers. The name was no longer explained by the presence of those to whom it had been specially applied, and came to be variously interpreted. Theodoret (on Eph. iv. 11) describes the Evangelists (as they have been described above) as travelling missionaries. Chrysostom, as men who preached the Gospel μὴ περιϊόντες πανταχοῦ. The account given by Eusebius (*H. E.* ii. 37), though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. Men "do the work of Evangelists, leaving their homes to proclaim Christ, and deliver the written Gospels to those who were ignorant of the faith." The last clause of this description indicates a change in the work, which before long affected the meaning of the name. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were κατ' ἐξοχήν THE Evangelists. It is thus accordingly that Eusebius (*l. c.*) speaks of them

though the old meaning of the word (as in *H. E.* v. 10, where he applies it to Pantaenus) is not forgotten by him. Soon this meaning so overshadowed the old that Oecumenius (Estius on Eph. iv. 11) has no other notion of the Evangelists than as those who have written a Gospel (comp. Harless on Eph. iv. 11). Augustine, though commonly using the word in this sense, at times remembers its earlier signification (*Serm.* xcix. and cclxvi.). Ambrosianus (Estius, *l. c.*) identifies them with Deacons. In later liturgical language the work was applied to the reader of the Gospel for the day. (Comp. Neander, *Pflanz. u. Leit.* iii. 5; Hooker, *E. P.* Bk. lxxviii. 7, 9.) [E. H. P.]

EVE (חַוָּה, i. e. *Chavvah*, LXX. in Gen. iii. 20, Ζωή, elsewhere Εὔα; *Heva*), the name given in Scripture to the first woman. It is simply a feminine form of the adjective חַי, *living, alive*, which more commonly makes חַיָּה; or it may be regarded as a variation of the noun חַיָּה, which means *life*. The account of Eve's creation is found at Gen. ii. 21, 22. Upon the failure of a companion suitable for Adam among the creatures which were brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which he fashioned into a woman, and brought her to the man. Various explanations of this narrative have been offered. Perhaps that which we are chiefly intended to learn from it is the foundation upon which the union between man and wife is built, viz. identity of nature and oneness of origin.

Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. She took of the fruit of the forbidden tree and gave it her husband (Comp. 2 Cor. xi. 3; 1 Tim. ii. 13, 14). [Adam]. The different aspects under which Eve regarded her mission as a mother are seen in the names of her sons. At the birth of the first she said "I have gotten a man from the Lord," or perhaps, "I have gotten a man, *even* the Lord," mistaking him for the Redeemer. When the second was born, finding her hopes frustrated, she named him Abel, or *vanity*. When his brother had slain him, and she again bare a son, she called his name Seth, and the joy of a mother seemed to outweigh the sense of the vanity of life: "For God," said she, "hath appointed me another seed instead of Abel, for Cain slew him." The Scripture account of Eve closes with the birth of Seth. [S. L.]

EVI (אֵוִי; Εὐί; *Evi, Hevaeus*), one of the five kings or princes of Midian, slain by the Israelites in the war after the matter of Baal-peor, and whose lands were afterwards allotted to Reuben (Num. xxxi. 8; Josh. xiii. 21). [Midian.] [E. S. P.]

EVIL-MERODACH (אֱוִיל מְרֹדַךְ; Εὐιλαμαρωδέκ, Οὐλαμαδάχαρ; Abyden. Ἀμιλμαρούδουκος; Beros. Εὐειλμαράδουχος; *Euilmerodach*), according to Berosus and Abydenus, was the son and successor of Nebuchadnezzar. We learn from the second book of Kings (2 K. xxv. 27) and from Jeremiah (Jer. lii. 31), that in the first year of his reign this king had compassion upon his father's enemy, Jehoiachin, and released him from prison where he had languished for thirty-seven years, "spake kindly to him," and gave him portion at his table for the rest of his life. He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B.C. 561, and being himself succeeded by Neriglissar in B.C. 559. (See the Canon of Ptolemy, given under Babylon.) He thus appears to have reigned but two years, which is the time assigned to him by Abydenus (Fr. 9) and Berosus (Fr. 14). At the end of this brief space Evil-Merodach was murdered by Neriglissar [Nergal-sharezer]—a Babylonian noble married to his sister—who then seized the crown. According to Berosus, Evil-Merodach provoked his fate by lawless government and intemperance. Perhaps the departure from the policy of his father, and the substitution of mild for severe measures, may have been viewed in this light. [G. R.]

EXECUTIONER (טַבָּח; σπεκουλάτωρ). The Hebrew *tabbach* describes in the first instance the office of executioner, and, secondarily, the general duties of the body-guard of a monarch. Thus Potiphar was "captain of the executioners" (Gen. xxxvii. 36; see margin), and had his official residence at the public gaol (Gen. xl. 3). Nebuzaradan (2 K. xxv. 8; Jer. xxxix. 9) and Arioch (Dan. ii. 14) held the same office. That the "captain of the guard" himself occasionally performed the duty of an executioner appears from 1 K. ii. 25, 34. Nevertheless the post was one of high dignity, and something beyond the present position of the *zábit* of modern Egypt (comp. Lane, i. 163), with which Wilkinson (ii. 45) compares it. It is still not unusual for officers of high rank to inflict corporal punishment with their own hands (Wilkinson, ii. 43). The LXX. takes the word in its original sense (cf. 1 Sam. ix. 23), and terms Potiphar *chief-cook*, ἀρχιμάγειρος.

The Greek σπεκουλάτωρ (Mark vi. 27) is borrowed from the Latin *speculator;* originally a military spy or scout, but under the emperors transferred to the *body-guard*, from the vigilance which their office demanded (Tac. *Hist.* ii. 11; Suet. *Claud.* 35). [W. L. B.]

EXILE. [Captivity.]

EX'ODUS (וְאֵלֶּה שְׁמוֹת, being the first words of the Book, or abbr. שְׁמוֹת; in the Masora to Gen. xxiv. 8 called נזיקין, see Buxt. *Lex. Tal.* p. 1325; Ἔξοδος; *Exodus*), the second book of the Law or Pentateuch.

A. *Contents.*—The book may be divided into two principal parts, I. Historical, i. 1—xviii. 27; and II. Legislative, xix. 1—xl. 38. The former of these may be subdivided into (1.) the preparation for the deliverance of Israel from their bondage in Egypt; (2.) the accomplishment of that deliverance.

I. (1.) The first section (i. 1—xii. 36) contains an account of the following particulars:—The great increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph (ch. i.); the birth, education, and flight of Moses (ii.); his solemn call to be the deliverer of his people (iii. 1—iv. 17), and his return to Egypt in consequence (iv. 18-31); his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens (v. 1-21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22—vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover (vii. 8—xii. 36).

(*a.*) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. We have in this section (*a.*) the departure and (mentioned in connexion with it) the injunctions then given respecting the Passover and the sanctification of the first-born (xii. 37—xiii. 16); the march to the Red Sea, the passage through it, and the destruction of Pharaoh and his host in the midst of the sea, together with Moses' song of triumph upon the occasion (xiii. 17—xv. 21); (*b.*) the principal events on the journey from the Red Sea to Sinai, the bitter waters at Marah, the giving of quails and of the manna, the observance of the sabbath, the miraculous supply of water from the rock at Rephidim, and the battle there with the Amalekites (xv. 22—xvii. 16); the arrival of Jethro in the Israelitish camp, and his advice as to the civil government of the people (xviii.).

II. The solemn establishment of the Theocracy on Mount Sinai. The people are set apart to God as "a kingdom of priests and an holy nation" (xix. 6); the ten commandments are given, and the laws which are to regulate the social life of the people are enacted (xx. 1—xxiii. 19); an Angel is promised as their guide to the Promised Land, and the covenant between God and Moses, Nadab and Abihu, and seventy elders, as the representatives of the people, is most solemnly ratified (xxiii. 20—xxiv. 18); instructions are given respecting the tabernacle, the ark, the mercy-seat, the altar of burnt-offering, the separation of Aaron and his sons for the priest's office, the vestments which they are to wear, the ceremonies to be observed at their consecration, the altar of incense, the laver, the holy oil, the selection of Bezaleel and Aholiab for the work of the tabernacle, the observance of the sabbath and the delivery of the two tables of the Law into the hands of Moses (xxv. 1—xxxi. 18); the sin of the people in the matter of the golden calf, their rejection in consequence, and their restoration to God's favour at the intercession of Moses (xxxii. 1—xxxiv. 35); lastly, the construction of the tabernacle, and all pertaining to its service in accordance with the injunctions previously given (xxxv. 1—xl. 38).

This Book in short gives a sketch of the early history of Israel as a nation: and the history has three clearly marked stages. First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.

B. *Integrity.* — According to von Lengerke (*Kenaan*, lxxxviii. xc.) the following portions of the book belong to the original or Elohistic document:—Chap. i. 1-14, ii. 23-25, vi. 2—vii. 7, xii. 1-28, 37, 38, 40-51 (xiii. 1, 2, perhaps), xvi., xix. 1, xx., xxv.-xxxi., xxxv.-xl. Stähelin (*Krit. Unters.*) and De Wette (*Einleitung*) agree in the main with this division. Knobel, the most recent writer on the subject, in the introduction to his commentary on Exodus and Leviticus, has sifted these books still more carefully, and with regard to many passages has formed a different judgment. He assigns to the Elohist:—i. 1-7, 13, 14, ii. 23-25 from ויאנחו, vi. 2—vii. 7, except vi. 8, vii. 8-13, 19-22, viii. 1-3, 11 from ולא, and 12-15, ix. 8-12 and 35, xi. 9, 10, xii. 1-23, 28, 37 *a*, 40-42, 43-51, xiii. 1, 2, 20, xiv. 1-4, 8, 9, 15-18, except מה תצעק אלי in ver. 15, and הרם את מטך in ver. 16), 21-23, and 26-29 (except 27 from וישב), xv. 19, 22, 23, 27, xvi. ., 2, 9-26, 31-36, xvii. 1, xix. 2 *a*, xxv.-xxxi. 11, 12-17 in the main; xxxv. 1—xl. 38.

A mere comparison of the two lists of passages selected by these different writers as belonging to the original document is sufficient to show how very uncertain all such critical processes must be. The first, that of v. Lengerke, is open to many objections, which have been urged by Hävernick (*Einl. in der Pent.* §117), Ranke, and others. Thus, for instance, chap. vi. 6, which all agree in regarding as Elohistic, speaks of "great judgments" (מִשְׁפָּטִים גְּדֹלִים in the plur.), wherewith God would redeem Israel, and yet not a word is said of these in the so-called original document. Again xii. 12, 23, 27 contains the announcement of the destruction of the first-born of Egypt, but the fulfilment of the threat is to be found, according to the critics, only in the later Jehovistic additions. Hupfeld has tried to escape this difficulty by supposing that the original documents did contain *an* account of the slaying of the first-born, as the institution of the Passover in xii. 12, &c., has clearly a reference to it: only he will not allow that the story as it now stands is that account. But even then the difficulty is only partially removed, for thus *one* judgment only is mentioned, not *many* (vi. 6). Knobel has done his best to obviate this glaring inconsistency. Feeling no doubt that the ground taken by his predecessors was not tenable, he retains as a part of the original work much which they had rejected. It is especially worthy of notice that he considers some at least of the miraculous portions of the story to belong to the older document, and so accounts for the expression in vi. 6. The changing of Aaron's rod into a serpent, of the waters of the Nile into blood, the plague of frogs, of mosquitoes (A. V. lice), and of boils, and the destruction of the first-born, are, according to Knobel, Elohistic. He points out what he considers here links of connexion, and a regular sequence in the narrative. He bids us observe that Jehovah always addresses Moses, and that Moses directs Aaron how to act. The miracles, then, are arranged in order of importance: first there is the sign which serves to accredit the mission of Aaron; next follow three plagues, which, however, do not touch men, and these are sent through the instrumentality of Aaron; the fourth plague is a plague upon man, and here Moses takes the most prominent part; the fifth and last is accomplished by Jehovah himself. Thus the miracles increase in intensity as they go on. The agents likewise rise in dignity. If Aaron with his rod of might begins the work, he gives way afterwards to his greater brother, whilst for the last act of redemption Jehovah employs no human agency, but Himself with a mighty hand and outstretched arm effects the deliverance of his people. The passages thus selected have no doubt a sort of connexion, but it is in the highest degree arbitrary to conclude that because portions of a work may be omitted without seriously disturbing the sense, these portions do not belong to the original work, but must be regarded as subsequent embellishments and additions.

Again all agree in assigning chaps. iii. and iv. to the Jehovist. The call of Moses, as there described, is said to be merely the Jehovistic parallel to vi. 2—vii. 7. Yet it seems improbable that the Elohist should introduce Moses with the bare words, "And God spake to Moses," vi. 2, without a single word

as to the previous history of so remarkable a man. So argues Hävernick, and as it appears to us, not without reason. It will be observed that none of these critics attempt to make the Divine names a criterion whereby to distinguish the several documents. Thus in the Jehovistic portion, chap. i. 15-22, De Wette is obliged to remark, with a sort of uneasy candour, "but vers. 17, 20, *Elohim* (?)," and again chap. iii. 4, 6, 11-15, "here seven times *Elohim*." In other places there is the same difficulty as in chap. xix. 17, 19, which Stähelin, as well as Knobel, gives to the Jehovist. In the passages in chaps. vii., viii., ix., which Knobel classes in the earlier record, the name Jehovah occurs throughout. It is obvious then that there must be other means of determining the relative antiquity of the different portions of the book, or the attempt to ascertain which are earlier and which are later must entirely fail. Accordingly certain peculiarities of style are supposed to be characteristic of the two documents. Thus, for instance, De Wette (*Einl.* §151, S. 183) appeals to פרה ורבה, i. 7, בעצם היו' הזה, xii. 17, 41, הקים ברית, vi. 4, the formula וידבר יי אל משה לאמר, xxv. 1, xxx. 11, &c., צבאות, vi. 26, vii. 4, xii. 17, 41, 51; בין הערבים, xii. 6, xxix. 41, xxx. 8, and other expressions, as decisive of the Elohist. Stähelin also proposes on very similar grounds to separate the first from the second legislation. Wherever, he says, I find mention of a pillar of fire, or of a cloud, Ex. xxxiii. 9, 10, or an "Angel of Jehovah," as Ex. xxiii., xxxiv., or the phrase "flowing with milk and honey, as Ex. xiii. 5, xxxiii. 3 . . . where mention is made of a coming down of God, as Ex. xix., xxxiv. 5, or where the Canaanite nations are numbered, or the tabernacle supposed to be without the camp, Ex. xxxiii. 7, I feel tolerably certain that I am reading the words of the Author of the Second Legislation (*i. e.* the Jehovist)." But these nice critical distinctions are very precarious, especially in a stereotyped language like the Hebrew.

Unfortunately, too, dogmatical prepossessions have been allowed some share in the controversy. De Wette and his school chose to set down every thing which savoured of a miracle as proof of later authorship. The love of the marvellous, which is all they see in the stories of miracles, according to them could not have existed in an earlier and simpler age. But on their own hypothesis this is a very extraordinary view. For the earlier traditions of a people are not generally the least wonderful, but the reverse. And one cannot, thus, acquit the second writer of a *design* in embellishing his narrative. However, this is not the place to argue with those who deny the possibility of a miracle, or who make the narration of miracles proof sufficient of later authorship. Into this error Knobel it is true has not fallen. By admitting some of the plagues into his Elohistic catalogue, he shows that he is at least free from the dogmatic prejudices of critics like De Wette. But his own critical tests are not conclusive. And the way in which he cuts verses to pieces, as in viii. 11, and xiii. 15, 16, 27, where it suits his purpose, is so completely arbitrary, and results so evidently from the stern constraint of a theory, that his labours in this direction are not more satisfactory than those of his predecessors.

On the whole there seems much reason to doubt whether critical acumen will ever be able plausibly to distinguish between the original and the supplement in the book of Exodus. There is nothing indeed forced or improbable in the supposition, either that Moses himself incorporated in his memoirs ancient tradition whether oral or written, or that a writer later than Moses made use of materials left by the great legislator in a somewhat fragmentary form. There is an occasional abruptness in the narrative, which suggests that this may possibly have been the case, as in the introduction of the genealogy vi. 13-27. The remarks in xi. 3, xvi. 35, 36 lead to the same conclusion. The apparent confusion at xi. 1-3 may be explained by regarding these verses as parenthetical.

We shall give reasons hereafter for concluding that the Pentateuch *in its present form* was not altogether the work of Moses. [PENTATEUCH.] For the present it is sufficient to remark, that even admitting the hand of an editor or compiler to be visible in the book of Exodus, it is quite impossible accurately to distinguish the documents from each other, or from his own additions.

C. *Credibility.*—Almost every historical fact mentioned in Exodus has at some time or other been called in question. But it is certain that all investigation has hitherto tended only to establish the veracity of the narrator. A comparison with other writers and an examination of the monuments confirm, or at least do not contradict, the most material statements of this book. Thus, for instance, Manetho's story of the Hyksos, questionable as much of it is, and differently as it has been interpreted by different writers, points at least to some early connexion between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. [EGYPT.] Manetho speaks, too, of strangers from the East who occupied the eastern part of Lower Egypt. And his account shows that the Israelites had become a numerous and formidable people. According to Ex. xii. 37, the number of men beside women and children who left Egypt was 600,000. This would give for the whole nation about two millions and a half. There is no doubt some difficulty in accounting for this immense increase, if we suppose (as on many accounts seems probable) that the actual residence of the children of Israel was only 215 years. We must remember indeed that the number who went into Egypt with Jacob was considerably more than "threescore and ten souls" [see CHRONOLOGY]; we must also take into account the extraordinary fruitfulness of Egypt[a] (concerning which all writers are agreed), and especially of that part of it in which the Israelites dwelt. Still it would be more satisfactory if we could allow 430 years for the increase of the nation rather than any shorter period.

According to De Wette, the story of Moses' birth is mythical, and arises from an attempt to account etymologically for his name. But the beautiful simplicity of the narrative places it far above the stories of Romulus, Cyrus, and Semiramis, with which it has been compared (Knobel, p. 14). And as regards the etymology of the name, there can be very little doubt that it is Egyptian (from the Copt. ⲙⲱⲩ. "water," and ϫⲓ or ϭⲓ, "to take;" cf. Gesen. *Thes. in v.*, and Knobel, *Comm. in loc.*); and if so, the author has either played upon the

[a] Cf. Strabo, xv. p. 478; Aristot. *Hist. Anim.* vii. 4; Plin. *H. N.* vii. 3; Seneca, *Qu. Nat.* iii. 25, quoted by Hävernick.

wrong or is mistaken in his philology. But this does not prove that the whole story is nothing but a myth. Philology as a science is of very modern growth, and the truth of history does not stand or fall with the explanation of etymologies. The same remark applies to De Wette's objection to the etymology in ii. 22.

Other objections are of a very arbitrary kind. Thus Knobel thinks the command to destroy the male children (i. 15 ff.) extremely improbable, because the object of the king was not to destroy the people, but to make use of them as slaves. To require the midwives to act as the enemies of their own people, and to issue an injunction that every son born of Israelitish parents should be thrown into the Nile, was a piece of downright madness of which he thinks the king would not be guilty. But we do not know that the midwives were Hebrew, they may have been Egyptian; and kings, like other slave-owners, may act contrary to their interest in obedience to their fears or their passions; indeed, Knobel himself compares the story of King Bocchoris, who commanded all the unclean in his land to be cast into the sea (Lysim. *ap. Joseph. c. Apion.* i. 34), and the destruction of the Spartan Helots (Plutarch, *Lycurg.* 28). He objects further that it is not easy to reconcile such a command with the number of the Israelites at their exodus. But we may suppose that in very many instances the command of the king would be evaded, and probably it did not long continue in force.

Again, De Wette objects to the call of Moses that he *could not* have thus formed the resolve to become the saviour of his people—which, as Hävernick justly remarks, is a dogmatical, not a critical decision.

The ten plagues are physically, many of them, what might be expected in Egypt, although in their intensity and in their rapid succession, they are clearly supernatural. Even the order in which they occur is an order in which physical causes are allowed to operate. The corruption of the river is followed by the plague of frogs. From the dead frogs are bred the gnats and flies, from these came the murrain among the cattle and the boils on men, and so on.

Most of the plagues indeed, though of course in a much less aggravated form, and without such succession, are actually experienced at this day in Egypt. Of the plague of locusts it is expressly remarked that "before them were no such locusts, neither after them shall be such." And all travellers in Egypt have observed swarms of locusts, brought generally by a south-west wind (Denon, however, mentions their coming with an *east* wind), and in the winter or spring of the year. This last fact agrees also with our narrative. Lepsius speaks of being in a "regular snow-drift of *locusts*," which came from the desert in hundreds of thousands to the valley. "At the edge of the fruitful plain," he says, "they fell down in showers." And this continued for six days, indeed in weaker flights much longer. He also saw *hail* in Egypt. In January 1843, he and his party were surprised by a storm. "Suddenly," he writes, "the storm grew to a tremendous hurricane, such as I have never seen in Europe, and hail fell upon us in such masses, as almost to turn day into night" He no-ticed, too, an extraordinary cattle *murrain* "which carried off 40,000 head of cattle" (*Letters from Egypt, Eng. Transl.* pp. 49, 27, 14).

The institution of the Passover (ch. xii.) has been subjected to severe criticism. This has also been called a mythic fiction. The alleged circumstances are not historical it is said, but arise out of a later attempt to explain the origin of the ceremony and to refer it to the time of Moses. The critics rest mainly on the difference between the directions given for the observance of this the first, and those given for subsequent passovers. But there is no reason why, considering the very remarkable circumstances under which it was instituted, the first Passover should not have had its own peculiar solemnities, or why instructions should not then have been given for a somewhat different observance for the future. [PASSOVER.]

In minor details the writer shows a remarkable acquaintance with Egypt. Thus, for instance, Pharaoh's daughter goes to the river to bathe. At the present day it is true that only women of the lower orders bathe in the river. But Herodotus (ii. 35) tells us (what we learn also from the monuments) that in ancient Egypt the women were under no restraint, but apparently lived more in public than the men. To this must be added that the Egyptians supposed a sovereign virtue to exist in the Nile-waters. The writer speaks of chariots and "chosen chariots" (xiv. 7) as constituting an important element in the Egyptian army, and of the king as leading in person. The monuments amply confirm this representation. The Pharaohs lead their armies to battle, and the armies consist entirely of infantry and chariots.

Many other facts have been disputed, such as the passage of the Red Sea, the giving of the manna, &c. But respecting these it may suffice to refer to other articles in which they are discussed. [THE EXODUS; MANNA; THE RED SEA.]

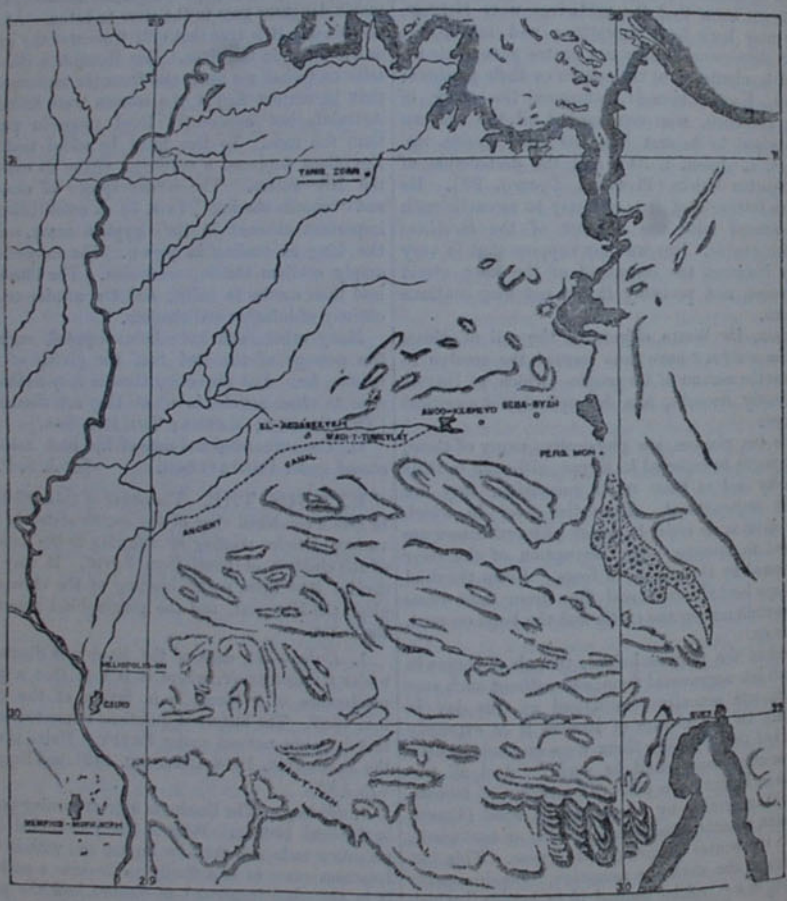
D. The authorship and date of the book are discussed under PENTATEUCH. [J. J. S. P.]

EX'ODUS, THE. The object of this article is to give a combined view of the results stated in the various articles relating or referring to the Exodus of the children of Israel from Egypt. It may be divided into three parts, treating of the chronological, the historical, and the geographical aspect of the event.

1. *Date.*—The date of the Exodus is discussed under CHRONOLOGY, where it is held that a preponderance of evidence is in favour of the year B.C. 1652. The historical questions connected with this date are noticed under EGYPT. Hales places the Exodus B.C. 1648, Usher B.C. 1491, and Bunsen B.C. 1320.

2. *History.*—The Exodus is a great turning-point in Biblical history. With it the Patriarchal dispensation ends and the Law begins, and with it the Israelites cease to be a family and become a nation. It is therefore important to observe how the previous history led up to this event. The advancement of Joseph, and the placing of his kinsmen in what was to a pastoral people, at least, "the best of the land," yet, as far as possible, apart from Egyptian influence, favoured the multiplying of the Israelites and the preservation of their nationality. The subsequent persecution bound them more firmly together, and at the same time loosened the hold that Egypt had gained upon them. It was thus that the Israelites were ready when Moses declared his mission to go forth as one man from the land of their bondage. [JOSEPH; MOSES; EGYPT.

The history of the Exodus itself commences with the close of that of the Ten Plagues [PLAGUES OF EGYPT]. In the night in which, at midnight, the firstborn were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (ver. 31, 32). They at once set forth from Rameses (ver. 37, 39), apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed. It has been thought by some that Pharaoh did not perish in the Red Sea, but not only does the narrative seem to forbid such a supposition (Ex. xiv. 18, 23, 28), but it is expressly contradicted in Ps. cxxxvi. (ver. 15). Recently it has been suggested that the Israelites crossed by a ford. If, however, their safe passage could thus be accounted for, the drowning of the Egyptians would become more extraordinary than before. Obviously ordinary causes are not sufficient to explain the deliverance of the former and the destruction of the latter. But even were it so, the question would have to be asked whether the occurrence of the event at the fit time could reasonably be considered as due to such ordinary causes, and the necessary negative reply would show the fallacy of attempting a naturalistic explanation of the event on account of the use of natural means. It would be more reasonable to deny the event, but this could not be attempted in the face of the overwhelming evidence of its occurrence.



Map to illustrate the Exodus of the Israelites.

3. *Geography.*—The determination of the route by which the Israelites left Egypt is one of the most difficult questions in Biblical geography. The following points must be settled exactly or approximately:—the situation of the Land of Goshen, the length of each day's march, the position of the first station (Rameses), and the direction of the journey.

The Land of Goshen may be concluded from the Biblical narrative to have been part of Egypt, but not of what was then held to be Egypt Proper. It must therefore have been an outer eastern province of Lower Egypt. The Israelites, setting out from a town of Goshen, made two days' journey towards the Red Sea, and then entered the wilderness, a day's journey or less from the sea. They could only therefore have gone by the valley now called the *Wádi-t-Tumeylát*, for every other cultivated or cultivable tract is too far from the Red Sea. Rameses, as we shall see, must have lain in this valley, which thus corresponded in part at least to Goshen. That it wholly corresponded to that region is evident from its being markedly a single

valley, and from the insufficiency of any smaller territory to support the Israelites. [GOSHEN.]

It is not difficult to fix very nearly the length of each day's march of the Israelites. As they had with them women, children, and cattle, it cannot be supposed that they went more than fifteen miles daily; at the same time it is unlikely that they fell far short of this. The three journeys would therefore give a distance of about forty-five miles. There seems, however, as we shall see, to have been a deflexion from a direct course, so that we cannot consider the whole distance from the starting-point, Rameses, to the shore of the Red Sea as much more than about thirty miles in a direct line. Measuring from the ancient western shore of the Arabian Gulf due east of the *Wádi-t-Tumeylát*, a distance of thirty miles in a direct line places the site of Rameses near the mound called in the present day *El-'Abbáseeyeh*, not far from the western end of the valley. That the Israelites started from a place in this position is further evident from the account of the two routes that lay before them:—"And it came to pass, when Pharaoh had let the people go, that God led them not [by] the way of the land of the Philistines, although that [was] near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God let the people turn to the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). The expression used, וַיַּסֵּב, does not necessarily imply a change in the direction of the journey, but may mean that God did not lead the Israelites into Palestine by the nearest route, but took them about by the way of the wilderness. Were the meaning that the people turned, we should have to suppose Rameses to have been beyond the valley to the west, and this would probably make the distance to the Red Sea too great for the time occupied in traversing it, besides overthrowing the reasonable identification of the land of Goshen. [RAMESES.] Hence it is clear that they must have started from near the eastern side of the ancient Delta, along which lies the commencement of the route to the Philistine territory.

Rameses is evidently the Raamses of Ex. i. 11. It seems to have been the chief town of the land of Goshen, for that region, or possibly a part of it, is called the land of Rameses in Gen. xlvii. 11, comp. 4, 6. [RAMESES; GOSHEN.]

After the first day's journey the Israelites encamped at Succoth (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6). This was probably a mere resting-place of caravans, or a military station, or else a town named from one of the two. Such names as the Scenae Veteranorum (which has been rashly identified with Succoth), and the Scenae Maudrae of the *Itinerary* of Antoninus, and the settlement of Ionian and Carian mercenaries called τὰ Σκηνὰ-ωθα (Herod. ii. 154), may be compared to this. Obviously such a name is very difficult of identification. [SUCCOTH.]

The next camping-place was Etham, the position of which may be very nearly fixed in consequence of its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). The cultivable land now extends very nearly to the western side of the ancient head of the gulf. At a period when the eastern part of Lower Egypt was largely inhabited by Asiatic settlers, there can be no doubt that this tract was under cultivation. It is therefore reasonable to place Etham where the cultivable land ceases, near the *Seba Biár*, or *Seven Wells*, about three miles from the western side of the ancient head of the gulf. The Patumos of Herodotus and Strabo, which appears to have been the same as the Thoum or Thou of the *Itinerary* of Antoninus, is more likely to be the Pithom than the Etham of Scripture. [PITHOM.] It is too far west for the latter.

After leaving Etham the direction of the route changed. The Israelites were commanded "to turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv. 2). Therefore it is most probable that they at once turned, although they may have done so later in the march. The direction cannot be doubted, if our description of the route thus far be correct, for they would have been entangled (ver. 3) only by turning southward, not northward. They encamped for the night by the sea, probably after a full day's journey. The place of their encampment and of the passage of the sea would therefore be not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum. We do not venture to attempt the identification of the places mentioned in the narrative with modern sites. Nothing but the discovery of ancient Egyptian names, and their positive appropriation to such sites, could enable us to do so. Something, however, may be gathered from the names of the places. The position of the Israelite encampment was before or at Pi-hahiroth, behind which was Migdol, and on the other hand Baal-zephon and the sea. [BAAL-ZEPHON.] Pi-hahiroth or Hahiroth is probably the name of a natural locality. The separable prefix is evidently the Egyptian masculine article, and we therefore hold the name to be Egyptian. Jablonsky proposed the Coptic etymology, ⲡⲓ-ϩⲭⲓ-ⲣⲱⲧ, "the place where sedge grows," which, or a similar name, the critical sagacity of Fresnel recognised in the modern *Ghuweybet-el-boos*, "the bed of reeds." We cannot, however, hold that the *Ghuweybet-el-boos* in the neighbourhood where we place the passage of the sea is the Pi-hahiroth of the Bible: there is another *Ghuweybet-el-boos* near Suez, and such a name would of course depend for its permanence upon the continuance of a vegetation subject to change. [PI-HAHIROTH.] Migdol appears to have been a common name for a frontier watch-tower. [MIGDOL.] Baal-zephon we take to have had a similar meaning to that of Migdol. [BAAL-ZEPHON.] We should expect therefore that the encampment would have been in a depression, partly marshy, having on either hand an elevation marked by a watch-tower.

The actual passage of the sea forms the subject of another article. [RED SEA, PASSAGE OF.] There can be no doubt that the direction was from the west to the east, and that the breadth at the place of crossing was great, since the whole Egyptian army perished.

We do not propose to examine the various theories that have been put forth respecting the route of the Israelites. We have thought it enough to state all the points of evidence which can, in our judgment, lead to a satisfactory conclusion. It might, however, be thought neglectful if we did not allude to what Prof. Lepsius has written on the subject. He does not enter into any detailed exposition of the geography of the Exodus, and attempts but one identification with any modern site—that of Rameses, with the ancient Egyptian

site now called *Aboo-Kesheyd*, about eight miles from the old head of the gulf. The argument he adduces for this identification is that a monolith is found here representing Rameses II. seated between the gods Tum and Ra, and that therefore he was worshipped at the place which must have borne his name. It might equally, however, have been called Pa-tum, from Tum, and have corresponded in etymology to Patumos or else Pithom. The conclusion to which Prof. Lepsius arrives, that because *Aboo-Kesheyd* is Rameses, therefore the land of Goshen must have been within the eastern part of Lower Egypt below Heliopolis, is singularly illogical, for Rameses was in the land of Goshen, and not 20 miles east of it, and it occupied the Israelites more than two days to journey from it to the Red Sea, which makes its allocation within about eight miles of the sea absurd. The supposition involves therefore a double impossibility.

The preceding map exhibits the main features of the country in which we place the route of the Israelites, and the places referred to in this article. The best map is Linant's in the Atlas of the *Percement de l'Isthme de Suez*. [R. S. P.]

EXORCIST (ἐξορκιστής; *exorcista*). The verb ἐξορκίζω occurs once in the N. Test. and once in the LXX. version of the O. T. In both cases it is used, not in the sense of *exorcise*, but as a synonym of the simple verb ὁρκίζω, *to charge with an oath, to adjure*. Comp. Gen. xxiv. 3 (הַשְׁבִּיעַ, A. V. "I will make thee swear") with 37, and Matt. xxvi. 63, with Mark v. 7; and see 1 Thess. v. 27 (ἐνορκίζω, Lachm. Tischend.). The cognate noun, however, together with the simple verb, is found once (Acts xix. 13) with reference to the ejection of evil spirits from persons possessed by them (cf. ἐξορκώσεις, ὁρκόω, Joseph. *Ant.* viii. 2, §5). The use of the term exorcists in that passage as the designation of a well-known class of persons, to which the individuals mentioned belonged, confirms what we know from other sources as to the common practice of exorcism amongst the Jews. That some, at least, of them not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples (υἱοὶ) cast them out?" (Matt. xii. 27.) What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). Justin Martyr has an interesting suggestion as to the possibility of a Jew successfully exorcising a devil, by employing the name of the God of Abraham, Isaac, and Jacob. (ἀλλ' εἰ ἄρα ἐξορκίζοι τις ὑμῶν κατὰ τοῦ θεοῦ Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ἰακώβ, ἴσως ὑποταγήσεται [τὸ δαιμόνιον], *Dial. cum Tryph.* c. 85, p. 311, C. See also *Apol.* II. c. 6, p. 45, B, where he claims for Christianity superior but not necessarily exclusive power in this respect. Compare the statements of Iren. *adv. Haeres.* ii. 5, and the authorities quoted by Grotius on Matt. xii. 27.) But Justin goes on to say that the Jewish exorcists, as a class, had sunk down to the superstitious rites and usages of the heathen (Ἤδη μέντοι οἱ ἐξ ὑμῶν ἐπορκισταὶ τῇ τέχνῃ, ὥσπερ καὶ τὰ ἔθνη, χρώμενοι. ἐξορκίζουσι καὶ θυμιάμασι καὶ καταδέσμοις χρῶνται, εἶπον). With this agrees the account given by Josephus (*Ant.* viii. 2, §5) of an exorcism which he saw performed by Eleazar, a Jew, in the presence of Vespasian and his sons, though the virtue of the cure is attributed to the mention of the name of Solomon, and to the use of a root, and of certain incantations said to have been prescribed by him. It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13-16).

The power of casting out devils was bestowed by Christ while on earth upon the apostles (Matt. x. 8), and the seventy disciples (Luke x. 17-19), and was, according to His promise (Mark xvi. 17), exercised by believers after His Ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist." [T. T. P.]

EXPIATION. [SACRIFICE.]

EZ'BAI (אֶזְבַּי; Ἀζοβαΐ; *Asbai*), father of Naarai, who was one of David's thirty mighty men (1 Chr. xi. 37). In the parallel list (2 Sam. xxiii. 35) the names are given "Paarai the Arbite," which Kennicott decides to be a corruption of the reading in Chronicles. (*Dissertation*, &c., 209.)

EZ'BON (אֶצְבֹן; Θασοβάν, and Ἐσεβὼν, or Ἀσεβών; *Esebon*). 1. Son of Gad, and founder of one of the Gadite families (Gen. xlvi. 16; Num. xxvi. 16). In the latter passage the name is written אֶזְנִי (A. V. Ozni), probably by a corruption of the text of very early date, since the LXX. have Ἀζενί. The process seems to have been the accidental omission of the ב in the first instance (as in אֲבִיעֶזֶר, Abiezer (Josh. xvii. 2), which in Num. xxvi. is written אִיעֶזֶר, Jeezer), and then, when אֶצְנִי was no longer a Hebrew form, the changing it into אֶזְנִי.

2. Son of Bela, the son of Benjamin, according to 1 Chr. vii. 7. It is singular, however, that while Ezbon is nowhere else mentioned among the sons of Bela, or Benjamin, he appears here in company with עִירִי, Iri, which is not a Benjamite family either, according to the other lists, but which is found in company with Ezbon among the Gadite families, both in Gen. xlvi. 16 (Eri, עֵרִי), and Num. xxvi. 16. Were these two Gadite families incorporated into Benjamin after the slaughter mentioned Judg. xx.? Possibly they were from Jabesh-Gilead (comp. xxi. 12-14). [BECHER.] 1 Chr. vii. 2, seems to fix the date of the census as in king David's time. [A. C. H.]

EZECHI'AS (Ἐζεκίας; *Ozias, Ezechias*). 1. 1 Esd. ix. 14; put for JAHAZIAH in Ezr. x. 15. 2. 2 Esd. vii. 40. [HEZEKIAH.]

EZECI'AS (Ἐζεκίας; *Ezechias*), 1 Esd. ix. 43; for HILKIAH in the parallel passage, Neh. viii. 4.

EZEKI'AS (Ἐζεκιας, and so Codex B in N. T.; *Ezechias*), Ecclus. xlviii. 17, 22; xlix. 4, 2 Macc. xv. 22; Matt. i. 9, 10. [HEZEKIAH.]

EZE'KIEL (יְחֶזְקֵאל, i. e. *Yechezeḳel*, for יְחִזְקִיאֵל, *God will strengthen*, or from חִזֵּק אֵל יְחַזֵּק אֵל; Ἰεζεκιήλ; *Ezechiel*), one of the four greater prophets. There have been various fancies about his name; according to Abarbanel (*Prael. in Ezech.*) it implies "one who narrates the

might of God to be displayed in the future," and some (as Villalpandus, *Præf. in Ezech.* p. x.) see a play on the word in the expressions חֲזָקִים, and חִזְקִי (iii. 7, 8, 9), whence the groundless conjecture of Sanctius (*Prolegom. in Ezech.* p. 2, n. 2) that the name was given him subsequently to the commencement of his career (Carpzov. *Introd. ad Libr. Bibl. Vet. Testam.* ii. Part. iii. ch. v.). He was the son of a priest named Buzi, respecting whom fresh conjectures have been recorded, although nothing is known about him (as Archbp. Newcome observes) beyond the fact that he must have given his son a careful and learned education. The Rabbis had a rule that every prophet in Scripture was also the son of a prophet, and hence they (as R. Dav. Kimchi in his Commentary) absurdly identify Buzi with Jeremiah, who they say was so called, because he was rejected and despised. Another tradition makes Ezekiel the servant of Jeremiah (Greg. Naz. *Or.* xlvii.), and Jerome supposes that the prophets being contemporaries during a part of their mission interchanged their prophecies, sending them respectively to Jerusalem and Chaldaea for mutual confirmation and encouragement, that the Jews might hear as it were a strophe and antistrophe of warning and promise, "velut ac si duo cantores alter ad alterius vocem sese componerent" (Calvin, *Comment. ad Ezech.* i. 2). Although it was only towards quite the close of Jeremiah's lengthened office that Ezekiel received his commission, yet these suppositions are easily accounted for by the internal harmony between the two prophets, in proof of which Hävernick (*Introd. to Ezech.*) quotes Ez. xiii. as compared with Jer. xxiii. 9 sq., and Ez. xxiv. with Jer. xxxiii., &c. This inner resemblance is the more striking from the otherwise wide difference of character which separates the two prophets; for the elegiac tenderness of Jeremiah is the reflex of his gentle, calm, and introspective spirit, while Ezekiel in that age when true prophecy was so rare (Ez. xii. 21; Lam. ii. 9), comes forward with all abruptness and iron consistency. Has he to contend with a people of brazen front and unbending neck? He possesses on his own part an unbending nature, opposing the evil with an unflinching spirit of boldness, with words full of consuming fire" (Hävernick's *Introd.* translated by Rev. F. W. Gotch in *Journal of S. L.* i. 23).

Unlike his predecessor in the prophetic office, who gives us the amplest details of his personal history, Ezekiel rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colours of late and dubious tradition. We shall mention both sources of information, contenting ourselves with this general caution against the latter. He was taken captive ἐκ γῆς Σαρ- ρά (Isidor. *de Vit. et Ob. Sanct.* 39; Epiphan. *de Vit. et Mort. Prophet.* ix. ap. Carpzov.) in the captivity (or transmigration, as Jerome more accurately prefers to render גלות, i. 2) of Jehoiachin (not Jehoiachim as Josephus (*Ant.* x. 6, §3) states, probably by a slip of memory) with other distinguished exiles (2 K. xxiv. 15) eleven years before the destruction of Jerusalem. Josephus (*l. c.*) says that this removal happened when he was a boy, and although we cannot consider the assertion to be refuted by Hävernick's argument from the matured vigorous priestly character of his writings, and feel still less inclined to say that he had "*undoubtedly*" exercised for some considerable time the function of a priest, yet the statement is questionable, because it is improbable (as Hävernick also points out) that Ezekiel long survived the 27th year of his exile (xxix. 17), so that if Josephus be correct he must have died very young. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia, which is sometimes taken to be the *Khabour*, but which the latest investigators suppose to be the *Nahr Malcha* or Royal canal of Nebuchadnezzar. [CHEBAR.] The actual name of the spot where he resided was תֵּל אָבִיב ("acervus novarum frugum," Vulg. μετέωρος καὶ περιῆλθον (?) LXX., "the hill of grief," Syr.) a name which Jerome, as usual, allegorises; it is thought by Michaelis to be the same as Thallaba in D'Anville's map (Rosenmüll. *Schol. in Ezek.* iii. 15). It was by this river "in the land of the Chaldaeans" that God's message first reached him (i. 3); the Chaldee version however interpolates the words "in the land [of Israel: and again a second time he spake to him in the land] of the Chaldeans," because the Jews had a notion that the Shechinah could not overshadow a prophet out of the Holy Land. Hence R. Jarchi thinks that ch. xvii. was Ezekiel's first prophecy, and was uttered before the captivity, a view which he supports by the Hebrew idiom הָיֹה הָיָה (A. V. "came expressly") in i. 3. R. Kimchi, however, makes an exception to the rule in case the prophecy was inspired in some pure and quiet spot like a river's bank (cf. Ps. cxxxvii. 1). His call took place "in the fifth year of king Jehoiachin's captivity" B.C. 595 (i. 2), "in the thirtieth year in the fourth month" The latter expression is very uncertain. Most commentators take it to mean the 30th year of his age, the recognised period for assuming full priestly functions (Num. iv. 23, 30). Origen, following this assumption, makes the prophet a type of Christ, to whom also "the heavens were opened" when he was baptised in Jordan. But, as Pradus argues, such a computation would be unusual, and would not be sufficiently important or well known as a mark of genuineness, and would require some more definite addition. The Chald. paraphrase by Jon. ben Uzziel has—"30 years after Hilkiah the high priest had found the book of the Law in the sanctuary in the vestibule under the porch at midnight after the setting of the moon in the days of Josiah, &c., in the month Thammuz, in the fifth day of the month" (cf. 2 K. xxii.). This view is adopted by Jerome, Ussher, Hävernick, &c.; but had this been a recognised era, we should have found traces of it elsewhere, whereas even Ezekiel never refers to it again. There are similar and more forcible objections to its being the 30th year from the Jubilee, as Hitzig supposes, following many of the early commentators. It now seems generally agreed that it was the 30th year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B.C. 625 (Rawlinson's *Herod.* i. p. 508). The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in ver. 2. Compare the notes of time in Dan. ii. 1, vii. 1; Ez. vii. 7; Neh. ii. 1, v. 14 (Rosenmüller, *Schol.*; Poli *Synops. in loc.*; Scaliger *de emend. Temp. Prolegom.* p. xii.) The decision of the question is the less important because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 20 *et passim*). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to

his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.), because in his united offices of priest and prophet, he was a living witness to "them of the captivity" that God had not abandoned them. Vitringa even says (*de Synag. Vet.* p. 332) that "in aedibus suis ut in scholâ quâdam publicâ conventus instituebat, ibique coram frequenti concione divinam interpretabatur voluntatem oratione facundâ" (quoted by Hävernick). There seems to be little ground for Theodoret's supposition that he was a Nazarite. The last date he mentions is the 27th year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous (Ez. xiv. 14, xxviii. 3). Tradition ascribes various miracles to him, as, for instance, escaping from his enemies by walking dry-shod across the Chebar; feeding the famished people with a miraculous draught of fishes, &c. He is said to have been murdered in Babylon by some Jewish prince (? ὁ ἡγούμενος τοῦ λάου, called in the Roman martyrology for vi. Id. Apr. "judex populi." Carpzov. *Introd.* l. c.), whom he had convicted of idolatry; and to have been buried in a σπηλαῖον δικλοῦν, the tomb of Shem and Arphaxad, on the banks of the Euphrates (Epiphan. *de Vit. et Mort. Prophet.*). The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad (Menasse ben Israel *de Resur. Mort.* p. 23), and was called "habitaculum elegantiae." A lamp was kept there continually burning, and the autograph copy of the prophecies was said to be there preserved. This tomb is mentioned by Pietro de la Valle, and fully described in the Itinerary of R. Benjamin of Tudela (Hottinger, *Thes. Phil.* II. i. 3; *Cippi Hebraici*, p. 82). A curious conjecture (discredited by Clemens Alexandrinus (*Strom.* i.), but considered not impossible by Selden (*Syntagm. de Diis Syr.* ii. p 120), Meyer, and others) identifies him with "Nazaratus the Assyrian," the teacher of Pythagoras. We need hardly mention the ridiculous suppositions that he is identical with Zoroaster, or with the Ἐζεκίηλος ὁ τῶν Ἰουδαϊκῶν τραγωδίων ποιητής (Clem. Alex. *Strom.* i.; Euseb. *Praep. Evang.* ix. 28, 29) who wrote a play on the Exodus, called Ἐξαγωγή (Fabricius, *Bibl. Grec.* ii. 19). This Ezekiel lived B.C. 40 (Sixt. Sen. *Bibl. Sanct.* iv. p. 235).

But, as Hävernick remarks, "by the side of the scattered data of his external life, those of his internal life appear so much the richer." We have already noticed his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible, especially in chaps. viii.—xi., xl.-xlviii., and in iv. 13 sq., xx. 12 sq., xxii. 8, &c. It is strange of De Wette and Gesenius to attribute this to a "contracted spirituality," and of Ewald to see in it "a one-sided conception of antiquity which he obtained merely from books and traditions," and "a depression of spirit (!) enhanced by the long continuance of the banishment and bondage of the people" (Hävernick's *Introd.*). It was surely this very intensity of patriotic loyalty to a system whose partial suspension he both predicted and survived, which cheered the exiles with the confidence of his hopes in the future, and tended to preserve their decaying nationality. Mr. F. Newman is even more contemptuous than the German critics. "The writings of Ezekiel," he says (*Hebr. Monarchy*, p. 330, 2nd ed.), "painfully show the growth of what is merely visionary, and an increasing value of hard sacerdotalism;" and he speaks of the "heavy materialism" of Ezekiel's temple, with its priests, sacrifices, &c., as "tedious and unedifying as Leviticus itself." His own remark that Ezekiel's predictions "so kept alive on the minds of the next generation a belief in certain return from captivity, as to have tended exceedingly towards the result," is a sufficient refutation of such criticisms.

We may also note in Ezekiel the absorbing recognition of his high calling which enabled him cheerfully to endure any deprivation or misery (except indeed ceremonial pollution, from which he shrinks with characteristic loathing, iv. 14), if thereby he may give any warning or lesson to his people (iv., xxiv. 15, 16, &c.), whom he so ardently loved (ix. 8, xi. 13). On one occasion, and on one only, the feelings of the man burst, in one single expression, through the self-devotion of the prophet; and while even then his obedience is unwavering, yet the inexpressible depth of submissive pathos in the brief words which tell how in one day "the desire of his eyes was taken from him" (xxiv. 15-18), shows what well-springs of the tenderest human emotion were concealed under his uncompromising opposition to every form of sin.

His predictions are marvellously varied. He has instances of visions (viii.—xi.), symbolical actions (as iv. 8), similitudes (xii., xv.), parables (as xvii.), proverbs (as xii. 22, xviii. 1 sq.), poems (as xix.), allegories (as xxiii., xxiv.), open prophecies (as vi., vii., xx. &c.), "tantâque ubertate et figurarum variatione floret ut unus omnes prophetici sermonis numeros ac modos explevisse, jure suo sit dicendus" (Carpzov. *Introd.* ii. pt. iii. 5). It is therefore unjust to charge him with plagiarism, as is done by Michaelis and others, although no doubt his language (in which several Aramaisms and ἅπαξ λεγόμενα also occur) is coloured largely both by the Pentateuch and by the writings of Jeremiah. His style is characterised by "numberless particularisms," as may be clearly observed by contrasting his prophecy against Tyre (xxviii.) with that of Isaiah (xxiii.) (Fairbairn's *Ezekiel*). Grotius (in *Critici Sacri*, iv. 8) compares him to Homer for his knowledge, especially of architecture, from which he repeatedly draws his illustrations; and Witsius (*Misc. Sacr.* i. 243) says, that besides his "incomparabile donum prophetiae," he deserves high literary reputation for the learning and beauty of his style. Michaelis on the other hand is very disparaging, and Lowth (referring to the diffuseness of his details) says "he is oftener to be classed with the orators than the poets." Few will agree with Archbishop Newcome's depreciation of such remarks on the ground (apparently) that even the *language* of a sacred writer is a matter of inspiration; for it is clear that inspiration in no way supersedes the individualities of the divine messenger. Ewald (*Die Proph. des Alten Bundes*, ii. 212), though not enthusiastic admits that "simply as a writer he shows great excellencies, particularly in this dismal period," and he points out his "evenness and repose" of style to which we suppose Jerome alludes when he says "Sermo ejus nec satis disertus nec admodum ru-

ficus, sed ex utroque genere medie temperatus" (*Præf. in Ezech.*). Hävernick seems to us too strong in saying, that "the glow of the divine inspiration, the mighty rushing of the spirit of the Lord, the holy majesty of Jehovah, as the seer beheld it, are remarkably reflected in his writings. . . The lofty action, the torrent of his eloquence . . . rests on this combination of power and consistency, the one as unwearied as the other is imposing." Among the most splendid passages are chapter i. (called by the Rabbis מֶרְכָּבָה), the prophecy against Tyrus (xxvi.-xxviii.), that against Assyria, "the noblest monument of Eastern history" (xxxi.), and ch. viii., the account of what he saw in the temple-porch,

> —— "when, by the vision led,
> His eye surveyed the dark idolatries
> Of alienated Judah."—Milton, *Par. Lost*, i.

Certain phrases constantly recur in his writings, as "Son of Man," "They shall know that I am the Lord," "the hand of the Lord was upon me," "Set thy face against," &c.

The depth of his *matter*, and the marvellous nature of his visions, make him occasionally obscure. Hence his prophecy was placed by the Jews among the גְּנָזִין (treasures), those portions of Scripture which (like the early part of Genesis, and the Canticles) were not allowed to be read till the age of 30 (Jer. *Ep. ad Eustoch.*; Orig. *proem. homil. iv. in Cantic.*; Hottinger, *Thes. Phil.* ii. 1, 3). Hence Jerome compares the "inextricabilis error" of his writings to Virgil's labyrinth ("Oceanus Scripturarum, mysteriorumque Dei labyrinthus"), and also to the catacombs. The Jews classed him in the very highest rank of prophets. Gregory Naz. (*Or.* 23) calls him ὁ προφητῶν θαυμασιώτατος καὶ ὑψηλότατος, and again ὁ τῶν μεγάλων ἐποπτὴς καὶ ἐξηγήτης μυστηρίων. Isidore (*de Vit. et ob. Sanct.* 39) makes him a type of Christ from the title "Son of Man," but that is equally applied to Daniel (viii. 17). Other similar testimonies are quoted by Carpzov (*Introd.* ii. 193 sq.). The Sanhedrim is said to have hesitated long whether his book should form part of the canon, from the occasional obscurity, and from the supposed contradiction of xviii. 20 to Ex. xx. 5, xxxiv. 7; Jer. xxxii. 18. But in point of fact these apparent oppositions are the mere expression of truths complementary to each other, as Moses himself might have taught them (Deut. xxiv. 16). Although generally speaking comments on this book were forbidden, a certain R. Nananias undertook to reconcile the supposed differences. (Spinosa, *Tract. Theol. Polit.* ii. 27, partly from these considerations, infers that the present book is made up of mere ἀνασμασμάτια, but his argument from its commencing with a ו, and from the expression in i. 3 above alluded to, hardly needs refutation.)

Of the authenticity of Ezekiel's prophecy there has been no *real* dispute, although a few rash critics (as Oeder, Vogel, and Corrodi) have raised questions about the last chapters, even suggesting that they might have been written by a Samaritan, to incite the Jews to suffer the coöperation in rebuilding the Temple. There is hardly a shadow of argument in favour of this view, and absolutely none to support the anonymous objections in the Monthly Magazine for 1798 against the genuineness of other chapters; which never would have attracted any notice had not Jahn taken the superfluous trouble to answer them. The specific nature of some of his predictions (xii. 12, xxvii. 6, &c.; on the former passage and its apparent contradiction to Jer. xxxii. 4, see Joseph. *Ant.* x. 8, §2) is also in a very unhistorical manner made a ground for impugning the authenticity of the book of Ezekiel by Zunz and others. This style of criticism is very much on the increase, and we have had some audacious instances of it lately: but though it is quite true that the prophets deal far more in eternal principles than specific announcements, yet *some* show of argument must be adduced before we settle the date of a sacred book as necessarily subsequent to an event which it *professes* to foretel.

The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.-xxiv. contain predictions delivered before that event, and xxv.-xlviii. after it, as we see from xxvi. 2. Again, chapters i.-xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.-xxxii.) contains a group of prophecies against *seven* foreign nations, the septenary arrangement being apparently (as elsewhere in Scripture) intentional (see an art. on this subject in the *Journal of Sacr. Literature*). De Wette, Carpzov, &c. have adopted various ways of grouping the prophecies, but the best synopsis is that of Hävernick, who divides the book into nine sections distinguished by their superscriptions, as follows:—I. Ezekiel's call, i., iii. 15. II. The *general* carrying out of the commission, iii. 16-vii. III. The rejection of the people, because of their idolatrous worship, viii.-xi. IV. The sins of the age rebuked in detail, xii.-xix. V. The nature of the judgment, and the guilt which caused it xx.-xxiii. VI. The meaning of the now commencing punishment, xxiv. VII. God's judgment denounced on seven heathen nations (Ammon, xxv. 1-7; Moab 8-14; the Philistines, 15-17; Tyre, xxvi.-xxviii. 19; Sidon, 20-24; Egypt, xxix.-xxxii.). VIII. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel, xxxiii.-xxxix. IX. The glorious consummation, xl.-xlviii.

Chronological order is followed throughout (the date of the prediction being constantly referred to), except in the section devoted to prophecies against heathen nations (xxix.-xxxii.), where it is several times abandoned (xxix. 17; cf. xxvi. 1, xxix. 1), so that in the prediction against Egypt, one uttered in the 27th year of the captivity is inserted between two uttered in the 10th and 11th years. Hence Jahn supposes a purely "accidental" order which Eichhorn expands into an economical arrangement of the separate scrolls on which the prophecies were written. But there is no necessity to resort to such arbitrary hypotheses. The general unity of subject in the arrangement is obvious, and Jerome (although he assumes some mystery in the violation of chronology throughout the warnings addressed to Pharaoh) correctly remarks, "in prophetis nequaquam historiæ ordo servatur; neque enim narrant præterita sed futura pronuntiant, prout voluntas Spiritus Sancti fuerit" (Com. *in Ezech.* xxix. 17, where he especially adduces the instance of Jeremiah). Rosenmüller (*Scholia in loc.*) thinks that the *causes* of the destruction of Egypt are put together (xxix. 2-21), and then the actual nature of that predicted judgment is described.

Josephus (*Ant.* x. 6) has the following passage: οὐ μόνον δὲ οὗτος (Jeremiah) προεθέσπισε ταῦτα

ἀλλὰ καὶ ὁ προφήτης Ἰεζεκίηλος [ὅς] πρῶτος περὶ τούτων δύο βίβλια γράψας κατέλιπεν. The undoubted meaning seems to be that *Ezekiel* (although Eichhorn on various grounds applies the word to Jeremiah) left *two* books of prophecy; which is also stated by Zonaras, and the Latin translation of Athanasius, where, after mentioning other lost books, and *two* of Ezekiel, the writer continues, "nunc vero jam unum duntaxat inveniri scimus. Itaque haec omnia per impiorum Judaeorum amentiam et incuriam periisse manifestum est" (*Synops.* p. 136, but the passage does not occur in the Greek). In confirmation of this view (which is held by Maldonatus and others) we have a passage quoted in Clem. Alex. *Paedag.* i. 20, ἐν ᾧ εὗρω σε ἐν αὐτῷ καὶ κρινῶ σε, and again τέτοκεν καὶ οὐ τέτοκεν φησιν ἡ γραφή (Id. *Strom.* vii. p. 756); a prophecy also mentioned, as alluding to the Virgin Mary, in Tertullian, who says "Legimus apud Ezechielem de vaccâ illâ quae peperit et non peperit" (*De Carn. Christi*, cf. Epiphan. *Haeres.* xxx. 30. The attempt to refer it by an error of memory to Job xxi. 10, seems a failure). That these passages (quoted by Fabricius, *Cod. Pseudepigr. Vet. Test. num.* 221) can come from a lost *genuine* book is extremely improbable, since we know from Philo and Justin Martyr the extraordinary care with which the Jews guarded the λόγια ζῶντα. They may indeed come from a lost *apocryphal* book, although we find no other trace of its existence (Sixtus Sen. *Bibl. Sanct.* ii. p. 61). Le Moyne (*Var. Sacra*, ii. p. 332 sq.) thinks that they undoubtedly belong to the collection of traditionary Jewish apophthegms called *Pirke Aboth*, or "chapters of the fathers." Just in the same way we find certain ἄγραφα δόγματα attributed to our Lord by the Fathers, and even by the Apostles (Acts xx. 35), on which see a monograph by Kuinoel. The simplest supposition about the passage in Josephus is either to assume that he is in error, or to admit a former division of Ezekiel into two books, possibly at ch. xl. Le Moyne adopts the latter view, and supports it by analogous cases. There is nothing which militates against it in the fact that Josephus mentions δύο μόνα καὶ εἴκοσι βίβλια (*c. Apion.* i. 22) as forming the canon.

There are no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.-xlviii.). We cannot now enter into the difficulties of these or other chapters (for which we must refer to some of the commentaries mentioned below); but we will enumerate, following Fairbairn, the four main lines of interpretation, viz., 1. The Historico-literal, adopted by Villalpandus, Grotius, Lowth, &c., who make them a prosaic description intended to preserve the memory of Solomon's temple. 2. The Historico-ideal (of Eichhorn, Dathe, &c.), which reduces them "to a sort of vague and well-meaning announcement of future good." 3. The Jewish-carnal (of Lightfoot, Hoffman, &c.), which maintains that their outline was actually adopted by the exiles. 4. The Christian-spiritual (or Messianic), followed by Luther, Calvin, Cocceius, and most modern commentators, which makes them "a grand complicated symbol of the good God had in reserve for his Church." Rosenmüller, who disapproves alike of the literalism of Grotius, and the arbitrary, ambiguous allegorising of others, remarks (*Schol.* in xxviii. 26) "Nobis quidem aenum et operam perdere videntur, qui hujusmodi oracula ad certos eventus referre student, aut poetica ornamenta ad factorum fidem explorant." Other prophecies of a general Messianic character are xxxiv. 11-19, and xxxvi.-xxxix.

The chief commentators on this "most neglected of the prophets" are, among the fathers, Origen, Jerome (*Comment. in Ezech. Ll.* xiv.), and Theodoret; among the Jews, Rabbis Dav. Kimchi and Abarbanel; of the Reformers, Oecolampadius and Calvin; and of the Romanists, Pradus and Villalpandus (Rome, 1596). More modern commentaries are those of Marck (1731), Venema (1790), Newcome, W. Greenhill, Fairbairn, Henderson, Hävernick (*Comm. über Ezechiel*), Hitzig (*Der Prophet Ezechiel erklärt*). [JEHEZEKEL.] [F. W. F.]

E'ZEL, THE STONE (הָאבֶן הָאֵזֶל; τὸ Ἐργὰβ ἐκεῖνο; Alex. ἔργον; *lapis cui nomen est Ezel*). A well-known stone in the neighbourhood of Saul's residence, the scene of the parting of David and Jonathan when the former finally fled from the court (1 Sam. xx. 19). At the second mention of the spot (verse 41) the Hebrew text (מֵאֶצֶל הַנֶּגֶב; A.V. "out of a place toward the south," literally "from close to the south"), is, in the opinion of critics, undoubtedly corrupt. The true reading is indicated by the LXX., which in both cases has *Ergab* or *Argab*—in ver. 19 for the Hebrew *Eben*, "stone," and in ver. 41 for *han-negeb*, "the south." *Ergab* is doubtless the Greek rendering of the Hebrew *Argob* = a heap of stones. The true reading of ver. 41 will therefore be as follows: "David arose from close to the stone heap,"—close to which (the same preposition, אֵצֶל, A.V. "by") it had been arranged beforehand that he should remain (ver. 19). The change in 41 from הארנב, as the text stood at the time of the LXX., to הַנֶּגֶב, as it now stands, is one which might easily take place. [G.]

E'ZEM (עֶצֶם; Αἰσέμ, Alex. Βοασόμ; *Asom*), one of the towns of Simeon (1 Chr. iv. 29). In the lists of Joshua (xix. 3) the name appears in the slightly different form of AZEM (the vowel being lengthened before the pause).

E'ZER (עֶזֶר; Ἐζέρ; *Ezer*). 1. A son of Ephraim, who was slain by the aboriginal inhabitants of Gath, while engaged in a foray on their cattle (1 Chr. vii. 21). Ewald (*Geschichte*, i. 490) assigns this occurrence to the pre-Egyptian period. 2. A priest noticed in the book of Nehemiah (xii. 42; Ἰεζούρ, LXX.). 3. 1 Chr. iv. 4. [W. L. B.]

EZERI'AS (ὁ Ζεχρίας, Alex. ὁ Ἐζερίας; *Azarias*), 1 Esd. viii. 1. [AZARIAH, 7.]

EZI'AS (ὁ Ὀζίας, Alex. Ἐζίας; *Azahel*), 1 Esd viii. 2. [AZARIAH; AZIEL.]

E'ZIONGA'BER, or ... GE'BER (עֶצְיוֹן גָּבֶר; = "the giant's back-bone," Γασίων Γαβέρ; *Asiongaber*; Num. xxxiii. 35; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17), the last station named for the encampment of the Israelites before they came to "the wilderness of Zin, which is Kadesh," subsequently the station of Solomon's navy, described as "besides Eloth, on the shore of the Red Sea, in the land of Edom;" and where that of Jehoshaphat was afterwards "broken,"—probably destroyed on the rocks which lie in "jagged ranges on each side" (Stanley, *S. & P.* 2)

Wellsted (ii. ch. iv. p. 153) would find it in Dahab [IDZAHAB]; but this could hardly be regarded as "in the land of Edom" (although possibly the rocks which Wellsted describes may have been the actual scene of the wreck), nor would it accord with Josephus (*Ant.* viii. 6, §4)[a] as "not far from Elath." According to the latest map of Kiepert (in Robinson, 1856), it stands at *Ain el-Ghudyán*, about ten miles up what is now the dry bed of the Arabah, but, as he supposed, was then the northern end of the gulf, which may have anciently had, like that of Suez, a further extension. This probably is the best site for it. By comparing 1 K. ix. 26, 27 with 2 Chr. viii. 17, 18, it is probable that timber was floated from Tyre to the nearest point on the Mediterranean coast, and then conveyed over land to the head of the *Gulf of Akabah*, where the ships seem to have been built; for there can hardly have been adequate forests in the neighbourhood. [WILDERNESS OF THE WANDERING.]

[H. H.]

EZNITE, THE (העצני, *Keri* הָעַצְנִי; ὁ Ἀσωναῖος). According to the statement of 2 Sam. xxiii. 8, "Adino the Eznite" was another name for "Josheb-basshebeth a Tachcemonite (A.V. "the Tachmonite that sate in the seat"), chief among the captains." The passage is, however, one of the most disputed in the whole Bible, owing partly to the difficulty of the one man bearing two names so distinct without any assigned reason, and partly to the discrepancy between it and the parallel sentence in 1 Chr. xi. 11, in which for the words "Adino the Emite" other Hebrew words are found, not very dissimilar in appearance but meaning "he shook (A.V. 'lifted up') his spear." The question naturally arises whether the words in Chronicles are an explanation by a later writer of those in Samuel, or whether they preserve the original text which in the latter has become corrupted. The form of this particular word is in the original text (the *Chetib*) Etzno, which has been altered to Etzni by the Masoret scribes (in the *Keri*) apparently to admit of some meaning being obtained from it. Jerome read it *Etzno*, and taking it to be a declension of *Etz* (= "wood") has rendered the words *quasi tenerrimus* ligni *vermiculus*. The LXX. and some Hebrew MSS. (see Davidson's *Heb. Text*) add the words of Chronicles to the text of Samuel, a course followed by the A.V.

The passage has been examined at length by Kennicott (*Dissertation* 1, 71-128) and Gesenius (*Thes.* 994-995), to whom the reader must be referred for details. Their conclusion is that the reading of the Chronicles is correct. Ewald does not mention it (Gesch. iii. 180, *note*). [G.]

EZRA (עֶזְרָא = help; Ἔσδρας). **1.** The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua, (Neh. xii. 2). But in the somewhat parallel list of Neh. x. 2-8, the name of the same person is written עֲזַרְיָה, Azariah, as it is probably in Ezr. vii. 1.

2. A man of Judah (1 Chr. iv. 17).

3. The famous Scribe and Priest, descended from Hilkiah the high-priest in Josiah's reign, from whose younger son Azariah, sprung Seraiah, Ezra's father, quite a different person from Seraiah the high-priest (Ezr. vii. 1). All that is really known of Ezra is contained in the four last chapters of the book of Ezra and in Neh. viii. and xii. 26. From these passages we learn that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavourable report which had been sent by Rehum and Shimshai, he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. Of these a list, amounting to 1754, is given in Ezr. viii.; and these, also, doubtless form a part of the full list of the returned captives contained in Neh. vii., and in duplicate in Ezr. ii. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels, contributed, not only by the Babylonian Jews, but by the king himself and his counsellors. These offerings were for the house of God, to beautify it, and for the purchase of bullocks, rams, and the other offerings required for the temple-service. In addition to this Ezra was empowered to draw upon the king's treasurers beyond the river for any further supplies he might require; and all priests, Levites, and other ministers of the temple were exempted from taxation. Ezra had also authority given him to appoint magistrates and judges in Judaea, with power of life and death over all offenders. This ample commission was granted him at his own request (v. 6), and it appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the law of Moses, from which they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's auto-biography ends abruptly, and we hear nothing more of him till, 13 years afterwards, in the 20th of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." It is generally assumed that Ezra had continued governor till Nehemiah superseded him; but as Ezra's commission was only of a temporary nature, "to inquire concerning Judah and Jerusalem" (Ezr. vii. 14), and to carry thither "the silver and gold which the king and his counsellors had freely offered unto the God of Israel" (15), and as there is no trace whatever of his presence at Jerusalem between the 8th and the 20th of Artaxerxes, it seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. This is in itself what one would expect, and what is borne out by the parallel case of Nehemiah, and it also accounts for the abrupt termination of Ezra's narrative, and for that relapse of the Jews into their former irregularities which is apparent in the book of Nehemiah. Such a relapse, and such a state of affairs at Jerusalem in general, could scarcely have occurred if Ezra had continued there. Whether he returned to Jerusalem with Nehemiah, or separately, does not appear certainly, but as he is not mentioned in Nehemiah's narrative till after the completion of the wall (Neh. viii. 1), it is perhaps probable that he followed the latter some months later, having, perhaps, been sent for to aid

[a] Ἀσωγγάβαρος, αὕτη Βερενίκη καλεῖται, οὐ πόρρω Αἰλανῆς πόλεως.

him in his work. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character, such as reading and interpreting the law of Moses to the people during the eight days of the Feast of Tabernacles, praying in the congregation, and assisting at the dedication of the wall, and in promoting the religious reformation so happily effected by the Tirshatha. But in such he filled the first place; being repeatedly coupled with Nehemiah the Tirshatha (viii. 9, xii. 26), while Eliashib the high-priest is not mentioned as taking any part in the reformation at all. In the sealing to the covenant described Neh. x., Ezra probably sealed under the patronymic Seraiah or Azariah (v. 2). As Ezra is not mentioned after Nehemiah's departure for Babylon in the 32nd Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra may have died or returned to Babylon before that year. Josephus, who should be our next best authority after Scripture, evidently knew nothing about the time or the place of his death. He vaguely says, "he died an old man, and was buried in a magnificent manner at Jerusalem" (*Ant.* xi. 5, §5), and places his death in the high-priesthood of Joacim, and before the government of Nehemiah! But that he lived under the high-priesthood of Eliashib and the government of Nehemiah is expressly stated in Nehemiah; and there was a strong Jewish tradition that he was buried in Persia. Thus Benjamin of Tudela says of Nehar-Samorah—apparently some place on the lower Tigris, on the frontier of Persia; Zamuza according to the Talmudists, otherwise Zamzumu—"The sepulchre of Ezra the priest and scribe is in this place, where he died on his journey from Jerusalem to king Artaxerxes" (vol. i. p. 116), a tradition which certainly agrees very well with the narrative of Nehemiah. This sepulchre is shown to this day (*ib.* vol. ii., note p. 116). As regards the traditional history of Ezra, it is extremely difficult to judge what portion of it has any historical foundation. The principal works ascribed to him by the Jews, and, on the strength of their testimony, by Christians also, are:—1. The institution of the Great Synagogue, of which, the Jews say, Ezra was president, and Daniel, Haggai, Zechariah, Malachi, Zorobabel, Mordecai, Jeshua, Nehemiah, &c., were members, Simeon the Just, the last survivor, living on till the time of Alexander the Great! 2. The settling the canon of Scripture, and restoring, correcting, and editing, the whole sacred volume according to the threefold arrangement of the Law, the Prophets, and the Hagiographa, with the divisions of the *Pesukim*, or verses, the vowel-points handed down by tradition from Moses, and the emendations of the *Keri*. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. 4. The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel, and the 12 prophets. 5. The establishment of synagogues. Of most of these works a full account is given in Prideaux's *Connexion*, i. 308-348, and 355-376; also in Buxtorf's *Tiberias*. References to the chief rabbinical and other authorities will be found in Winer. A compendious account of the arguments by which most of these Jewish statements are proved to be fabulous is given in Stehelin's *Rabbin. Literat.* p. 5-8; of which the chief are drawn from the silence of the sacred writers themselves, of the apocryphal books, and of Josephus—and it might be added, of Jerome—and from the fact that they may be traced to the author of the chapter in the Mishna called *Pirke Avoth*. Here, however, it must suffice to observe that the pointed description of Ezra (vii. 6) as "a ready scribe in the law of Moses," repeated in 11, 12, 21, added to the information concerning him that "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (vii. 10), and his commission "to teach the laws of his God to such as knew them not" (25), and his great diligence in reading the Scriptures to the people, all gives the utmost probability to the account which attributes to him a corrected edition of the Scriptures, and the circulation of many such copies. The books of Nehemiah and Malachi must indeed have been added later; possibly by Malachi's authority. Some tradition to this effect may have given rise to the Jewish fable of Malachi being the same person as Ezra. But we cannot affirm that Ezra inserted in the Canon any books that were not already acknowledged as inspired, as we have no sufficient ground for ascribing to him the prophetic character. Even the books of which he was the author may not have assumed definitely the character of SCRIPTURE till they were sanctioned by Malachi. There does not, however, seem to be sufficient ground for forming a definite opinion on the details of the subject. In like manner one can only say that the introduction of the Chaldee character, and the commencement of such stated meetings for hearing the Scriptures read as led to the regular synagogue-service, are things likely to have occurred about this time. For the question of Ezra's authorship, see CHRONICLES; also EZRA, BOOK OF. [A. C. H.]

EZRA, BOOK OF. The book of Ezra speaks for itself to any one who reads it with ordinary intelligence, and without any prejudice as to its nature and composition. It is manifestly a continuation of the books of Chronicles, as indeed it is called by Hilary, bishop of Poitiers, *Sermones dierum Esdræ* (ap. Cosin's *Canon of Scr.* 51). It is naturally a fresh book, as commencing the history of the returned captives after seventy years of suspension, as it were, of the national life. But when we speak of the book as a *chronicle*, we at once declare the nature of it, which its contents also abundantly confirm. Like the two books of Chronicles, it consists of the contemporary historical journals kept from time to time by the prophets, or other authorized persons, who were eye-witnesses for the most part of what they record, and whose several narratives were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. Whole therefore, in a certain sense, the whole book is Ezra's, as put together by him, yet, strictly, only the four last chapters are his original work. Nor will it be difficult to point out with tolerable certainty several of the writers of whose writings the first six chapters are composed. It has already been suggested [CHRONICLES] that the chief portion of the last chapter of 2 Chr. and Ezr. i. may probably have been written by Daniel. The evidences of this in Ezr. i. must now be given more fully. No one probably can read Daniel as a genuine book, and not be struck with the very singular circumstance that, while he tells us in

ch. ix. that he was aware that the seventy years' captivity, foretold by Jeremiah, was near its close, and was led thereby to pray earnestly for the restoration of Jerusalem, and while he records the remarkable vision in answer to his prayer, yet he takes not the slightest notice of Cyrus's decree, by which Jeremiah's prophecy was fulfilled, and his own heart's desire and prayer to God for Israel was accomplished, and which must have been the most stirring event in his long life, not even excepting the incident of the den of lions. He passes over in utter silence the *first* year of Cyrus, to which pointed allusion is made in Dan. i. 21, and proceeds in ch. x. to the *third* year of Cyrus. Such silence is utterly unaccountable. But Ezr. i. supplies the missing notice. If placed between Dan. ix. and x. it exactly fills up the gap, and records *the* event of the first year of Cyrus, in which Daniel was so deeply interested. And not only so, but the *manner* of the record is exactly Daniel's. Ezr. i. 1: "And in the first year of Cyrus K. of Persia," is the precise formula used in Dan. i. 1, ii. 1, vii. 1, viii. 1, ix. 1, x. 1, xi. 1. The designation (ver. 1, 2, 8) "Cyrus king of Persia" is that used Dan. x. 1; the reference to the prophecy of Jeremiah in ver. 1 is similar to that in Dan. ix. 2, and the natural sequence to it. The giving the text of the decree, ver. 2-4 (cf. Dan. iv.), the mention of the name of "Mithredath the treasurer," ver. 8 (cf. Dan. i. 3, 11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god, ver. 7 (cf. Dan. i. 2), the giving the Chaldee name of Zerubbabel, ver. 8, 11 (cf. Dan. i. 7), and the whole *locus standi* of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which in a marked manner point to Daniel as the writer of Ezr. i. Nor is there the least improbability in the supposition that if Ezra edited Daniel's papers he might think the chapter in question more conveniently placed in its chronological position in the *Chronicles* than in the collection of Daniel's prophecies. It is scarcely necessary to add that several chapters of the prophets Isaiah and Jeremiah are actually found in the book of Kings, as *e. g.* Is. xxxvi.-xxxix. in 2 K. xviii.-xx.

Ezr. i. then was by the hand of Daniel.

As regards Ezr. ii., and as far as iii. 1, where the change of name from Sheshbazzar to Zerubbabel in ver. 2, the mention of Nehemiah the Tirshatha in ver. 2 and 63, and that of Mordecai in ver. 2, at once indicate a different and much later hand, we need not seek long to discover where it came from, because it is found *in extenso, verbatim et literatim* (with the exception of clerical errors), in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt [NEHEMIAH, BOOK OF]. This portion then was written by Nehemiah, and was placed by Ezra, or possibly by a still later hand, in this position, as bearing upon the return from captivity related in ch. i., though chronologically out of place. Whether the extract originally extended so far as iii. 1 may be doubted. The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, which has cruelly but most needlessly perplexed commentators, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. The minute details given of all the circumstances, such as the weeping of the old men who had seen the first Temple, the names of the Levites who took part in the work, of the heathen governors who hindered it, the expression (vi. 15) "*This house* was finished," &c., the number of the sacrifices offered at the dedication, and the whole tone of the narrative, bespeak an actor in the scenes described. Who then was so likely to record these interesting events as one of those prophets who took an active part in promoting them, and a branch of whose duty it would be to continue the national *chronicles*? That it was the prophet Haggai becomes tolerably sure when we observe further the following coincidences in style.

1. The title "the prophet," is throughout this portion of Ezra attached in a peculiar way to the name of Haggai. Thus chapter v. 1 we read "Then the prophets, Haggai *the prophet*, and Zechariah the son of Iddo, prophesied, &c.;" and vi. 14, "They prospered through the prophesying of Haggai *the prophet*, and Zechariah the son of Iddo." And in like manner in Hagg. i. 1, 3, 12, ii. 1, 10, he is called "Haggai the prophet."

2. The designation of Zerubbabel and Jeshua is identical in the two writers. "Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak" (comp. Ezr. iii. 2, 8, v. 2, with Hagg. i. 1, 12, 14, ii. 2, 4, 23). It will be seen that both writers usually name them together, and in the same order: Zechariah, on the contrary, does not once name them together, and calls them simply Zerubbabel, and Jeshua. Only in vi. 11 he adds "the son of Josedech."

3. The description in Ezr. v. 1, 2 of the effect of the preaching of Haggai and Zechariah upon Zerubbabel, Jeshua, and the people, is identical with that in Hagg. i., only abbreviated. And Hagg. ii. 3 alludes to the interesting circumstance recorded in Ezr. iii. 12.

4. Both writers mark the date of the transactions they record by the year of "Darius the king" (Ezr. iv. 24, vi. 15, compared with Hagg. i. 1, 15, ii. 10, &c.).

5. Ezr. iii. 8 contains exactly the same enumeration of those that worked, viz. "Zerubbabel, Jeshua, and the *remnant* of their brethren," as Hagg. i. 12, 14, where we have "Zerubbabel, and Jeshua, with all the *remnant* of the people" (comp. too Ezr. vi. 16, and Hagg. ii. 2).

6. Both writers use the expression "the work of the house of the Lord" (Ezr. iii. 8 and 9, compared with Hagg. i. 14); and both use the phrase "the foundation of the temple was laid" (Ezr. iii. 6, 10, 11, 12, compared with Hagg. ii. 18).

7. Both writers use indifferently the expressions the "house of the Lord," and the "temple of the Lord," but the former much more frequently than the latter. Thus the writer in Ezra uses the expression "the house" (בַּיִת) twenty-five times, to six in which he speaks of "the temple" (הֵיכָל). Haggai speaks of "the house" seven times, of "the temple" twice.

8. Both writers make marked and frequent reference to the law of Moses. Thus comp. Ezr. iii. 2, 3-6, 8, vi. 14, 16-22, with Hagg. i. 8, 10, ii. 5, 17, 11-13, &c.

Such strongly marked resemblances in the compass of two such brief portions of Scripture seem to prove that they are from the pen of the same writer.

But the above observations do not apply to Ezr. iv. 6-23, which is a parenthetic addition by a much later hand, and, as the passage most clearly shows, made in the reign of Artaxerxes Longi-

manus. The compiler who inserted chapter ii., a document drawn up in the reign of Artaxerxes, to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts,—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the re-building of the temple in the reign of Cyrus and Cambyses. He tells us that in the beginning of the reign of Xerxes, *i. e.* before Esther was in favour, they had written to the king to prejudice him against the Jews—a circumstance, by the way, which may rather have inclined him to listen to Haman's proposition; and he gives the text of letters sent to the Artaxerxes, and of Artaxerxes' answer, on the strength of which Rehum and Shimshai forcibly hindered the Jews from rebuilding the city. These letters doubtless came into Ezra's hands at Babylon, and may have led to those endeavours on his part to make the king favourable to Jerusalem which issued in his own commission in the seventh year of his reign. At ver. 24 Haggai's narrative proceeds in connexion with ver. 5. The mention of Artaxerxes in chapter vi. 14, is of the same kind. The last four chapters, beginning with chapter vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. The only history of Judaea during this interval is what is given in the above-named parenthesis, from which we may infer that during this time there was no one in Palestine to write the Chronicles. The history of the Jews in Persia for the same period is given in the book of Esther.

The text of the book of Ezra is not in a good condition. There are a good many palpable corruptions both in the names and numerals, and perhaps in some other points. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes vii. 12-26, is also given in the original Chaldee. There has never been any doubt about Ezra being canonical, although there is no quotation from it in the N. T. Augustine says of Ezra "magis rerum gestarum scriptor est habitus quam propheta" (*De Civ. Dei*, xviii. 36). The period covered by the book is eighty years, from the first of Cyrus B.C. 536 to the beginning of the eighth of Artaxerxes B.C. 456. It embraces the governments of Zerubbabel and Ezra, the high-priesthood of Jeshua, Joiakim, and the early part of Eliashib; and the reigns of Cyrus, Cambyses, Smerdis, Darius Hystaspis, Xerxes, and part of Artaxerxes. Of these Cambyses and Smerdis are not named. Xerxes is barely named iv. 6. [EZDRAS, FIRST BOOK OF.] [A. C. H.]

EZRAHITE, THE (הָאֶזְרָחִי; ὁ Ζαριτης, Alex. Ἐζραηλίτης; *Ezrahita*), a title attached to two persons—Ethan (1 K. iv. 31; Ps. lxxxix. title) and Heman (Ps. lxxxviii. title). The word is naturally derivable from Ezrah, or—which is almost the same in Hebrew—Zerach, זֶרַח; and accordingly in 1 Chr. ii. 6, Ethan and Heman are both given as sons of Zerah the son of Judah. Another Ethan and another Heman are named as Levites and musicians in the lists of 1 Chr. vi. and elsewhere.

EZRI (עֶזְרִי; Ἐσδρί, Alex. Ἐζρατ; *Ezri*), son of Chelub, superintendent for King David of those "who did the work of the field for tillage of the ground" (1 Chr. xxvii. 26).

F

FABLE (μῦθος; *fabula*). Taking the words fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, *i. e.* at the Aesopic fable as the type of the one, at the Parables of the N. T. as the type of the other, we have to ask (1.) in what relation they stand to each other, as instruments of moral teaching? (2.) what use is made in the Bible of this or of that form? That they have much in common is, of course, obvious enough. In both we find "statements of facts, which do not even pretend to be historical, used as vehicles for the exhibition of a general truth" (Neander, *Leben Jesu*, p. 68). Both differ from the Mythus, in the modern sense of that word, in being the result of a deliberate choice of such a mode of teaching, not the spontaneous, unconscious evolution of thought in some symbolic form. They take their place so far as species of the same genus. What are the characteristic marks by which one differs from the other, it is perhaps easier to feel than to define. Thus we have (comp. Trench *On Parables*, p. 2) (1.) Lessing's statement that the fable takes the form of an actual narrative, while the Parable assumes only that what is related might have happened; (2.) Herder's, that the difference lies in the fable's dealing with brute or inanimate nature, in the parable's drawing its materials exclusively from human life; (3.) Olshausen's (on Matt. xiii. 1), followed by Trench (*l. c.*), that it is to be found in the higher truths of which the parable is the vehicle. Perhaps the most satisfactory summing up of the chief distinctive features of each is to be found in the following extract from Neander (*l. c.*):—"The parable is distinguished from the fable by this, that, in the latter, qualities, or acts of a higher class of beings may be attributed to a lower (*e. g.* those of men to brutes); while in the former, the lower sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race. . . . . The mere introduction of brutes as personal agents, in the fable, is not sufficient to distinguish it from the parable which may make use of the same contrivance; as, for example, Christ employs the sheep in one of his parables. The great distinction here, also, lies in what has already been remarked; brutes introduced in the parable act according to the law of their nature, and the two spheres of nature and of the kingdom of God are carefully separated from each other. Hence the reciprocal relations of brutes to each other are not made use of, as these could furnish no appropriate image of the relation between man and the kingdom of God."

Of the fable, as thus distinguished from the Parable, we have but two examples in the Bible, (1.) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8-15; (2.) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The narrative of Ezek. xvii. 1-10, though, in common with the fable, it brings before us the lower forms of creation as representatives of human characters and destinies, differs from it, in the points above noticed, (1.) in not introducing

them as having human attributes, (2.) in the higher prophetic character of the truths conveyed by it. The great eagle, the cedar of Lebanon, the spreading vine, are not grouped together as the agents in a fable, but are simply, like the bear, the leopard, and the lion in the visions of Daniel, symbols of the great monarchies of the world.

In the two instances referred to, the fable has more the character of the Greek *αἶνος* (Quintil, *Inst. Orat.* v. 11) than of the *μῦθος*; that is, is less the fruit of a vivid imagination, sporting with the analogies between the worlds of nature and of men, than a covert reproof, making the sarcasm which it affects to hide all the sharper (Müller and Donaldson, *Hist. of Greek Literature*, vol. i. c. xi.). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching both of the O. and N. T. are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about 1209 B.C. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The earliest Greek *αἶνος* is that of Hesiod (*Op. et D.* v. 202), and the prose form of the fable does not meet us till we come (about 550 B.C.) to Stesichorus and Aesop. The first example in the history of Rome is the apologue of Menenius Agrippa B.C. 494, and its genuineness has been questioned on the ground that the fable could hardly at that time have found its way to Latium (Müller and Donaldson, *l. c.*). It may be noticed too that when collections of fables became familiar to the Greeks they were looked on as imported, not indigenous. The traditions that surround the name of Aesop, the absence of any evidence that he *wrote* fables, the traces of Eastern origin in those ascribed to him, leave him little more than the representative of a period when the forms of teaching, which had long been familiar to the more Eastern nations, were travelling westward, and were adopted eagerly by the Greeks. The collections themselves are described by titles that indicate a foreign origin. They are Libyan (Arist. *Rhet.* ii. 20), Cyprian, Cilician. All these facts lead to the conclusion that the Hebrew mind, gifted, as it was, in a special measure, with the power of perceiving analogies in things apparently dissimilar, attained, at a very early stage of its growth, the power which does not appear in the history of other nations till a later period. Whatever antiquity may be ascribed to the fables in the comparatively later collection of the Pancha Tantra, the land of Canaan is, so far as we have any data to conclude from, the fatherland of fable. To conceive brutes, or inanimate objects as representing human characteristics, to personify them as acting, speaking, reasoning, to draw lessons from them applicable to human life, —this must have been common among the Israelites in the time of the Judges. The part assigned in the earliest records of the Bible to the impressions made by the brute creation on the mind of man when "the Lord God formed every beast of the field and every fowl of the air, and brought them unto Adam to see what he would call them" (Gen. ii. 19), and the apparent symbolism of the serpent in the narrative of the Fall (Gen. iii. 1) are at once indications of teaching adapted to men in the possession of this power, and must have helped to develope it (Herder, *Geist der Ebräischen Poesie, Werke*, xxxiv. p. 16, ed. 1826). The large number of proverbs in which analogies of this kind are made the bases of a moral precept, and some of which (*e. g.* Prov. xxvi. 11, xxx. 15, 25-28) are of the nature of condensed fables, show that there was no decline of this power as the intellect of the people advanced. The absence of fables accordingly from the teaching of the O. T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to convey. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunning, and the like, and the lessons derived from them accordingly do not rise higher than the prudential morality which aims at repressing such defects (comp. Trench *on the Parables*, *l. c.*). Hence the fable, apart from the associations of a grotesque and ludicrous nature which gather round it, apart too from its presenting narratives, which are "nec verae nec verisimiles" (Cic. *de Invent.* i. 19), is inadequate as the exponent of the higher truths which belong to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE, finding its outward framework in the dealings of men with each other, or in the world of nature as it is, not in any grotesque parody of nature, and exhibiting, in either case, real and not fanciful analogies. The Fable seizes on that which man has in common with the creatures below him; the Parable rests on the truths that man is made in the image of God, and that "all things are double one against another."

It is noticeable, as confirming this view of the office of the fable, that, though those of Aesop (so called) were known to the great preacher of righteousness at Athens, though a metrical paraphrase of some of them was among the employments of his imprisonment (Plato, *Phaedon*, pp. 60, 61), they were not employed by him as illustrations, or channels of instruction. While Socrates shows an appreciation of the power of such fables to represent some of the phenomena of human life he was not, he says, in this sense of the word, *μυθολογικός*. The myths, which appear in the *Gorgias*, the *Phaedrus*, the *Phaedon*, the *Republic* are as unlike as possible to the Aesopic fables, are (to take his own account of them) *οὐ μῦθοι ἀλλα λόγοι*, true, though figurative, representations of spiritual realities, while the illustrations from the common facts of life which were so conspicuous in his ordinary teaching, though differing in being comparisons rather than narratives, come nearer to the parables of the Bible (comp. the contrast between *τὰ Σωκρατικά*, as examples of the *παραβολή* and the *λόγοι Αἰσώπειοι*, Arist. *Rhet.* ii. 20). It may be said indeed that the use of the Fable as an instrument of teaching (apart from the embellishments of wit and fancy with which it is associated by such writers as Lessing and La Fontaine) belongs rather to childhood, and the child-like period of national life, than to a more advanced development. In the earlier stages of political change, as in the cases of Jotham, Stesichorus (Arist. *Rhet. l. c.*), Menenius Agrippa, it is used as an element of persuasion or reproof. It ceases to appear in the higher eloquence of orators and statesmen. The special excellence of fables is that they are *δημηγορικοί* (Arist. *Rhet. l. c.*); that "ducere animos solent, praecipue rusticorum et imperitorum" (Quint. *Inst. Orat. l. c.*).

The *μῦθοι* of false teachers claiming to belong to the Christian church, alluded to by writers of the

N. T. in connexion with γενεαλογίαι ἀπέραντοι (1 Tim. . 4), or with epithets Ἰουδαϊκοί (Tit. i. 14), γραωδεῖς (1 Tim. iv. 7), σεσοφισμένοι (2 Pet. i. 16), do not appear to have had the character of fables, properly so called. As applied to them, the word takes its general meaning of anything false or unreal, and it does not fall within the scope of the present article to discuss the nature of the falsehoods so referred to. [E. H. P.]

FAIR HAVENS (Καλοὶ Λιμένες), a harbour in the island of CRETE (Acts xxvii. 8), not mentioned in any other ancient writing. There seems no probability that it is, as Biscoe suggested (*on the Acts*, p. 347, ed. 1829), the Καλὴ Ἀκτὴ of Steph. Byz.—for that is said to be a city, whereas Fair Havens is described as "a place near to which was a city called Lasaea" (τόπος τις ᾧ ἐγγὺς ἦν πόλις Λασαία). Moreover Mr. Pashley found (*Travels in Crete*, vol. ii. p. 57) a district called *Acte*; and it is most likely that Καλὴ Ἀκτὴ was situated there; but that district is in the W. of the island, whereas Fair Havens was on the S. Its position is now quite certain. Though not mentioned by classical writers, it is still known by its old Greek name, as it was in the time of Pococke, and other early travellers mentioned by Mr. Smith (*Voy. and Shipw. of St. Paul*, 2nd ed. pp. 80-82). LASAEA too has recently been most explicitly discovered. In fact Fair Havens appears to have been practically its harbour. These places are situated four or five miles to the E. of Cape Matala, which is the most conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N. This last circumstance explains why the ship which conveyed St. Paul was brought to anchor in Fair Havens. In consequence of violent and continuing N. W. winds she had been unable to hold on her course towards Italy from Cnidus (v. 7), and had run down, by Salmone, under the lee of Crete. It was possible to reach Fair Havens: but beyond Cape Matala the difficulty would have recurred, so long as the wind remained in the same quarter. A considerable delay took place (v. 9) during which it is possible that St. Paul may have had opportunities of preaching the Gospel at Lasaea, or even at GORTYNA, where Jews resided (1 Macc. xv. 23), and which was not far distant; but all this is conjectural. A consultation took place, at which it was decided, against the Apostle's advice, to make an attempt to reach a good harbour named PHENICE, their present anchorage being ἀνευθέτος πρὸς παραχειμασίαν (v. 12). All such terms are comparative: and there is no doubt that, as a safe winter harbour, Fair Havens is infinitely inferior to Phenice; though perhaps even as a matter of seamanship St. Paul's advice was not bad. However this may be, the south wind, which sprang up afterwards (v. 13), proved delusive; and the vessel was caught by a hurricane [EUROCLYDON] on her way towards Phenice, and ultimately wrecked. Besides a view (p. 81) Mr. Smith gives a chart of Fair Havens with the soundings (p. 257), from which any one can form a judgment for himself of the merits of the harbour. [J. S. H.]

FAIRS (עֲזָבוֹנִים; ἀγορά; *nundinae, forum*), a word which occurs only in Ez. xxvii. and there no less than seven times (ver. 12, 14, 16, 19, 22, 27, 33): in the last of these verses it is rendered "wares," and this we believe to be the true meaning of the word throughout. It will be observed that the word stands in some sort of relation to כְּנַעַן throughout the whole of the chapter, the latter word also occurring seven times, and translated sometimes "market" (ver. 13, 17, 19), and elsewhere "merchandise" (ver. 9, 27, 33, 34). The words are used alternately, and represent the alternations of commercial business in which the merchants of Tyre were engaged. That the first of these words cannot signify "fairs" is evident from ver. 12; for the inhabitants of Tarshish did not visit Tyre, but *vice versâ*. Let the reader substitute "paid" or "exchanged for thy wares," for "occupied in thy fairs," and the sense is much improved. The relation which this term bears to *maarab*, which properly means *barter*, appears to be pretty much the same as exists between exports and imports. The requirements of the Tyrians themselves, such as slaves (13), wheat (17), steel (19), were a matter of *maarab*; but where the business consisted in the exchange of Tyrian wares for foreign productions, it is specified in this form, "Tarshish *paid for thy wares* with silver, iron, tin, and lead." The use of the terms would probably have been more intelligible if the prophet had mentioned what the Tyrians gave in exchange: as it is, he only notices the one side of the bargain, viz., what the Tyrians received, whether they were buyers or sellers. [W. L. B.]

FALLOW-DEER (יַחְמוּר; βούβαλος; *bubalus*), mentioned among the beasts that may be eaten, in Deut. xiv. 5, and among the provisions for Solomon's table in 1 K. iv. 23. An animal of the deer tribe (probably *Cervus dama*), of a reddish colour (from חָמַר, *to be red*), shedding its horns every year. The *Cervus dama* is found wild in Barbary, and is still very generally spread over Western and Southern Asia (Boch. *Hieroz.* p. 910 sq., ii. 260 sq.). The female is called in the Talmud יְמוּרְתָּא, and is identified by Lewysohn with the German *Damhirsch*. [W. D.]

FAMINE. When the sweet influences of the Pleiades are bound, and the bands of Scorpio cannot be loosed,* then it is that famines generally prevail in the lands of the Bible. In Egypt a deficiency in the rise of the Nile, with drying winds, produces the same results. The famines recorded in the Bible are traceable to both these phenomena; and we generally find that Egypt was resorted to when scarcity afflicted Palestine. This is notably the case in the first three famines, those of Abraham, of Isaac, and of Jacob, although in the last case Egypt was involved in the calamity, and only saved from its horrors by the providential policy of Joseph. In this instance, too, the famine was widespread, and Palestine further suffered from the restriction which must have been placed on the supplies usually derived, in such circumstances, from Egypt.

In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even

* That is to say, when the best and most fertilizing of the rains, which fall when the Pleiades set at dawn (not exactly heliacally) at the end of autumn, fall: rain scarcely ever falling at the opposite season, when Scorpio sets at dawn. כְּסִיל is clearly Scorpio, or Cor Scorpionis, as Aben Ezra says.

the level lands. If therefore the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Further, the pastoral tribes rely on the scanty herbage of the desert-plains and valleys for their flocks and herds; for the desert is interspersed in spring-time with spontaneous vegetation, which is the product of the preceding rain-fall, and fails almost totally without it. It is therefore not difficult to conceive the frequent occurrence and severity of famines in ancient times, when the scattered population, rather of a pastoral than an agricultural country, was dependent on natural phenomena which, however regular in their season, occasionally failed, and with them the sustenance of man and beast.

Egypt, again, owes all its fertility—a fertility that gained for it the striking comparison to the "garden of the Lord"—to its mighty river, whose annual rise inundates nearly the whole land and renders its cultivation an easy certainty. But this very bounty of nature has not unfrequently exposed the country to the opposite extreme of drought. With scarcely any rain, and that only on the Mediterranean coast, and with wells only supplied by filtration from the river through a nitrous soil, a failure in the rise of the Nile almost certainly entails a degree of scarcity, although if followed by cool weather, and if only the occurrence of a single year, the labour of the people may in a great measure avert the calamity. The causes of death and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. Both these winds dry up the earth, and the latter, keeping back the rain-clouds from the north, are perhaps the chief cause of the defective inundation, as they are also by their accelerating the current of the river—the northerly winds producing the contrary effects. Famines in Egypt and Palestine seem to be affected by drought extending from northern Syria, through the meridian of Egypt, as far as the highlands of Abyssinia.

The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel: "And there was a famine in the land: and Abram went down into Egypt to sojourn there, for the famine was grievous in the land" (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar, and was warned by God not to go down into Egypt, whither therefore we may suppose he was journeying (Gen. xxvi. 1 *sq.*). We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth;" "and all countries came into Egypt to Joseph to buy [corn], because that the famine was [so] sore in all lands" (Gen. xli. 56, 57). "And the sons of Israel came to buy [corn] among those that came; for the famine was in the land of Canaan" (xlii. 5). Thus, in the third generation, Jacob is afflicted by the famine, and sends from Hebron to Egypt when he hears that there is corn there; and it is added in a later passage, on the occasion of his sending the second time for corn to Egypt, "and the famine was sore in the land," *i. e.* Hebron.

The famine of Joseph is discussed in art. EGYPT, so far as Joseph's history and policy is concerned. It is only necessary here to consider its physical characteristics. We have mentioned the chief causes of famines in Egypt: this instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries: "And the seven years of plenteousness, that were in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, Go unto Joseph, and what he saith to you, do. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy [corn], because that the famine was [so] sore in all lands" (Gen. xli. 53-57).

The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. They have not been of very rare occurrence since the Mohammadan conquest, according to the testimony of Arab historians: one of great severity, following a deficient rise of the Nile, in the year of the Flight 597 (A.D. 1200), is recorded by 'Abd-El-Lateef, who was an eye-witness, and is regarded justly as a trustworthy authority. He gives a most interesting account of its horrors, states that the people throughout the country were driven to the last extremities, eating offal, and even their own dead, and mentions, as an instance of the dire straits to which they were driven, that persons who were burnt alive for eating human flesh were themselves, thus ready roasted, eaten by others. Multitudes fled the country, only to perish in the desert-road to Palestine.

But the most remarkable famine was that of the reign of the Fátimee Khaleefeh, El-Mustansir billáh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A.H. 457-464, A.D. 1064-1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence (says Es-Suyootee, in his *Hosn el Mohádarah*, MS.) continued for seven consecutive years, so that they [the people] ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for 5 deenárs, and a cat for 3 deenárs . . . and an ardebb (about 5 bushels) of wheat for 100 deenárs, and then it failed altogether. He adds, that all the horses of the Khaleefeh, save three, perished, and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organised bands of kidnappers who infested Cairo and caught passengers in the streets by ropes furnished with hooks and let down from the houses. This account is confirmed by El-Makreezee (in his *Khitat*),[b] from whom we further learn that the family, and even the women of the Khaleefeh fled, by the way of Syria, on foot, to escape the peril

[b] Since writing the above, we find that Quatremère has given a translation of El-Makreezee's account of this famine, in the life of El-Mustansir, contained in his *Mémoires Géographiques et Historiques sur l'Egypte*

that threatened all ranks of the population. The whole narrative is worthy of attention, since it contains a parallel to the duration of the famine of Joseph, and at the same time enables us to form an idea of the character of famines in the East. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years: "Then spake Elisha unto the woman whose son he had restored to life, saying, Arise, and go thou and thy household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years. And the woman arose, and did after the saying of the man of God: and she went with her household and sojourned in the land of the Philistines seven years." Bunsen (*Egypt's Place*, &c., ii. 334) quotes the record of a famine in the reign of Sesertesen I., which he supposes to be that of Joseph; but it must be observed that the instance in point is expressly stated not to have extended over the whole land, and is at least equally likely, apart from chronological reasons, to have been that of Abraham.

In Arabia, famines are of frequent occurrence. The Arabs, in such cases, when they could not afford to slaughter their camels, used to bleed them, and drink the blood, or mix it with the shorn fur, making a kind of black-pudding. They ate also various plants and grains, which at other times were not used as articles of food. And the tribe of Haneefeh were taunted with having in a famine eaten their god, which consisted of a dish of dates mashed up with clarified butter and a preparation of dried curds of milk (*Sihâh*, MS., art. تبع). [E. S. P.]

FARTHING. Two names of coins in the N. T. are rendered in the A. V. by this word.

1. κοδράντης, *quadrans* (Matt. v. 26; Mark xii. 42), a coin current in Palestine in the time of Our Lord. It was equivalent to two lepta (λεπτὰ δύο, ὅ ἐστιν κοδράντης, Mark, *l. c.*). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciae, therefore also called teruncius. The λεπτόν was originally a very small Greek copper coin, seven of which with the Athenians went to the χαλκοῦς. The copper currency of Palestine in the reign of Tiberius was partly of Roman coins, partly of Graeco-Roman (technically, *Greek Imperial*). In the former class there was no common piece smaller than the as, equivalent to the ἀσσάριον of the N. T. (*infra*), but in the latter, there were two common smaller pieces, the one apparently the quarter of the ἀσσάριον, and the other its eighth, though the irregularity with which they were struck makes it difficult to pronounce with certainty: the former piece was doubtless called the κοδράντης, and the latter the λεπτόν.

2. ἀσσάριον (Matt. x. 29; Luke xii. 6), properly a small *as*, *assarium*, but in the time of Our Lord used as the Gr. equivalent of the Lat. *as*. The Vulg. in Matt. x. 29 renders it by *as*, and in Luke xii. 6, puts *dipondius* for two assaria, the dipondius or dupondius being equal to two asses. The ἀσσάριον is therefore either the Roman as, or the more common equivalent in Palestine in the Graeco-Roman series, or perhaps both; the last supposition we are inclined to think the most likely. The rendering of the Vulg. in Luke xii. 6 makes it probable that a single coin is intended by two assaria, and this opinion is strengthened by the occurrence, on coins of Chios, struck during the Imperial period, but without the heads of emperors, and therefore of the *Greek autonomous* class, of the words ΑΣΣΑΡΙΟΝ ΑΣΣΑΡΙΟΝ ΔΥΟ, ΑΣΣΑΡΙΑ ΤΡΙΑ. [R. S. P.]

FASTS. The word צוֹם, νηστεία, *jejunium*, is not found in the Pentateuch, but it often occurs in the historical books and the Prophets (2 Sam. xii. 16; 1 K xxi. 9-12; Ezr. viii. 21; Ps. lxix. 10; Is. lviii. 5; Joel i. 14, ii. 15; Zech. viii. 19, &c.). In the Law, the only term used to denote the religious observance of fasting is the more significant one, עִנָּה נֶפֶשׁ; ταπεινοῦν τὴν ψυχήν; *affligere animam*; "afflicting the soul" (Lev. xvi. 29-31, xxiii. 27; Num. xxx. 13). The word תַּעֲנִית, i. e. *affliction*, which occurs Ezr. ix. 5 where it is rendered in A. V. "heaviness," is commonly used to denote fasting in the Talmud, and is the title of one of its treatises.

I. One fast only was appointed by the law, that on the day of Atonement. [ATONEMENT, DAY OF.] There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1-7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts in the fourth, fifth, seventh, and tenth months. When the building of the second temple had commenced, those who remained in Babylon sent a message to the priests at Jerusalem to inquire whether the observance of the fast in the fifth month should not be discontinued. The prophet takes the occasion to rebuke the Jews for the spirit in which they had observed the fast of the seventh month as well as that of the fifth (vii. 5-6); and afterwards (viii. 19), giving the subject an evangelical turn, he declares that the whole of the four fasts shall be turned to "joy and gladness, and cheerful feasts." Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna (*Taanith*, iv. 6) and S. Jerome (*in Zachariam* viii.) give statements of certain historical events which they were intended to commemorate:—

The fast of the fourth month.—The breaking of the tables of the law by Moses (Ex. xxxii.), and the storming of Jerusalem by Nebuchadnezzar (Jer. lii.).

The fast of the fifth month.—The return of the spies, &c. (Num. xiii., xiv.), the temple burnt by Nebuchadnezzar, and again by Titus; and the ploughing up of the site of the temple, with the capture of Bether, in which a vast number of Jews from Jerusalem had taken refuge in the time of Hadrian.

The fast of the seventh month.—The complete sack of Jerusalem by Nebuchadnezzar and the death of Gedaliah (2 K. xxv.).

The fast of the tenth month.—The receiving by Ezekiel and the other captives in Babylon of the news of the destruction of Jerusalem.

Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated several could have had nothing to do with the fasts in the time of the prophet. It would seem most probable, from the mode in which he has grouped them together, that the original purpose of all four was to commemorate the circumstances connected with the commencement of the captivity, and that the other events were subsequently associated with them on the ground of some real or fancied coincidence of the time of occurrence. As regards the fast of the fifth month, at least, it can hardly be doubted that the captive Jews applied it exclusively to the destruction of the temple, and that S. Jerome

was right in regarding as the reason of their request to be released from its observance, the fact that it had no longer any purpose after the new temple was begun. As this fast (as well as the three others) is still retained in the Jewish Calendar, we must infer either that the priests did not agree with the Babylonian Jews, or that the fast having been discontinued for a time, was renewed after the destruction of the temple by Titus.

The number of annual fasts in the present Jewish Calendar has been multiplied to twenty-eight, a list of which is given by Reland (*Antiq.* p. 274).

II. Public fasts were occasionally proclaimed to express national humiliation on account of sin or misfortune, and to supplicate divine favour in regard to some great undertaking or threatened danger. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1-15; cf. *Taanith*, i. 6). The following instances are recorded of strictly national fasts:—Samuel gathered "all Israel" to Mizpeh and proclaimed a fast, performing at the same time what seems to have been a rite symbolical of purification, when the people confessed their sin in having worshipped Baalim and Ashtaroth (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6-10; cf. Baruch i. 5); three days after the feast of Tabernacles, when the second temple was completed, "the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in the books of the Maccabees (1 Macc. iii. 46-47; 2 Macc. xiii. 10-12).

There are a considerable number of instances of cities and bodies of men observing fasts on occasions in which they were especially concerned. In the days of Phinehas, the grandson of Aaron, when the men of Judah had been defeated by those of Benjamin, they fasted in making preparation for another battle (Judg. xx. 26). David and his men fasted for a day on account of the death of Saul (2 Sam. i. 12), and the men of Jabesh Gilead fasted seven days on Saul's burial (1 Sam. xxxi. 13). Jezebel, in the name of Ahab, appointed a fast for the inhabitants of Jezreel, to render more striking, as it would seem, the punishment about to be inflicted on Naboth (1 K. xxi. 9-12). Ezra proclaimed a fast for his companions at the river of Ahava, when he was seeking for God's help and guidance in the work he was about to undertake (Ezr. viii. 21-23). Esther, when she was going to intercede with Ahasuerus, commanded the Jews of Shushan neither to eat nor drink for three days (Esth. iv. 16).

Public fasts expressly on account of unseasonable weather and of famine, may perhaps be traced in the first and second chapters of Joel. In later times, they assumed great importance and form the main subject of the treatise Taanith in the Mishna.

III. Private occasional fasts are recognised in one passage of the law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous (1 Sam. i. 7, xx. 34; 2 Sam. iii. 35, xii. 16; 1 K. xxi. 27; Ezr. x. 6; Neh. i. 4; Dan. x. 3). The fasts of forty days of Moses (Ex. xxiv. 18, xxxiv. 28; Deut. ix. 18) and of Elijah (1 K. xix. 8) are, of course, to be regarded as special acts of spiritual discipline, faint though wonderful shadows of that fast in the wilderness of Judaea, in which all true fasting finds its meaning.

IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast," in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii 12; Acts x. 30). These fasts originated some time after the captivity. They were observed on the second and fifth days of the week, which being appointed as the days for public fasts (*Taanith*, ii. 9), seem to have been selected for these private voluntary fasts. The Gemara states that they were chosen because Moses went up Mount Sinai on the fifth day, and came down on the second. All that can be known on the subject appears to be given by Grotius, Lightfoot, and Schoettgen on Luc. xviii. 12; and Lightfoot on Matt. ix. 14.

A time of fasting for believers in Christ is foretold Matt. ix. 15, and a caution on the subject is given Matt. vi. 16-18. Fasting and prayer are spoken of as the great sources of spiritual strength, Matt. xvii. 21; Mark ix. 29; 1 Cor. vii. 5; and they are especially connected with ordination, Acts xiii. 3, xiv. 23.

V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Rules are given in the Talmud (both in Joma and Taanith) as to the mode in which fasting is to be observed on particular occasions. The fast of the day according to Josephus was considered to terminate at sun-set, and St. Jerome speaks of the fasting Jew as anxiously waiting for the rising of the stars. Fasts were not observed on the Sabbaths, the new moons, the great festivals, or the feasts of Purim and Dedication (Jud. viii. 6; *Taanith*, ii. 10).

Those who fasted, frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; cf. Joseph. *Ant.* viii. 13, §8; Neh. ix. 1; Ps. xxxv. 13). The rabbinical directions for the ceremonies to be observed in public fasts, and the prayers to be used in them, may be seen in *Taanith*, ii. 1-4.

VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*. The faithful son of Israel realised the blessing of "chastening his soul with fasting" (Ps. lxix. 10). But the frequent admonitions and stern denunciations of the prophets may show us how prone the Jews were in their formal fasts, to lose the idea of a spiritual discipline, and to regard them as being in themselves a means of winning favour from God, or, in a still worse spirit, to make a parade of them in order to appear religious before men (Is. lviii. 3; Zech. vii. 5, 6; Mal. iii. 14; comp. Matt. vi. 16). [S. C.]

FAT. The Hebrews distinguished between the suet or pure fat of an animal (חֵלֶב), and the fat which was intermixed with the lean (מַשְׁמַנִּים, Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the entrails, the

kidneys, and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat [SHEEP], were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). It has been supposed that other reasons were superadded, as that the use of fat was unwholesome in the hot climate of Palestine. There appears, however, to be no ground for such an assumption. The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations, as instanced in the Homeric descriptions of sacrifices (*Il.* i. 460, ii. 423; *Od.* iii. 457), and in the customs of the Egyptians (Her. ii. 47), and Persians (Strab. xv. p. 732). Indeed, the term *cheleb* is itself significant of the feeling on which the regulation was based; for it describes the *best* of any production (Gen. xlv. 18; Num. xviii. 12; Ps. lxxxi. 16, cxlvii. 14; compare 2 Sam. i. 22; Judg. iii. 29; Is. x. 16). With regard to other parts of the fat of sacrifices or the fat of other animals, it might be consumed, with the exception of those dying either by a violent or a natural death (Lev. vii. 24), which might still be used in any other way. The burning of the fat of sacrifices was particularly specified in each kind of offering, whether a peace-offering (Lev. iii. 9), consecration offering (viii. 25), sin-offering (iv. 8), trespass-offering (vii. 3), or redemption-offering (Num. xviii. 17). The Hebrews fully appreciated the luxury of well-fatted meat, and had their stall-fed oxen and calves (1 K. iv. 23; Jer. xlvi. 21; Luke xv. 23); nor is there any reason to suppose its use unwholesome. [W. L. B.]

FAT, *i. e.* VAT. The word employed in the A. V. to translate the Hebrew term יֶקֶב, *Yekeb*, in Joel ii. 24, iii. 13 only. The word commonly used for *yekeb*, indiscriminately with *gath*, גַּת, is "winepress" or "winefat," and once "pressfat" (Hag. ii. 16); but the two appear to be distinct—*gath* the upper receptacle or "press" in which the grapes were trod, and *yekeb* the "vat," on a lower level, into which the juice or must was collected. The word is derived by Gesenius (*Thes.* 619 *b*) from a root signifying to hollow or dig out; and in accordance with this is the practice in Palestine, where the "winepress" and "vats" appear to have been excavated out of the native rock of the hills on which the vineyards lay. One such, apparently ancient, is described by Robinson as at *Hableh* in central Palestine (iii. 137), and another, probably more modern, in the Lebanon (603). The word rendered "winefat" in Mark xii. 1 is ὑπολήνιον, which is frequently used by the LXX. to translate *yekeb* in the O. T. [G.]

FATHER (*Ab*, אָב, Chald. *Abba*, אַבָּא, Mark xiv. 36, Rom. viii. 15; πατήρ; *pater*: a primitive word, but following the analogy of אָהַב, *to show kindness*, Gesen. *Thes.* 6-8).

The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures, an authority—as Philo remarks—intermediate between human and divine (Philo, περὶ γονέων τιμῆς, §1). It lies of course at the root of that so-called patriarchal government (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. When therefore the name of "father of nations" (אַבְרָהָם) was given to Abram, he was thereby held up not only as the ancestor, but as the example to those who should come after him (Gen. xviii. 18, 19; Rom. iv. 17). The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27, xxvii. 27-40, xlviii. 15, 20, xlix.); and so also the sin of a parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27), though the law was forbidden to punish the son for his father's transgression (Deut. xxiv. 16; 2 K. xiv. 6; Ez. xviii. 20). The command to honour parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. 1, 9; comp. Virg. *Aen.* vi. 609; Aristoph. *Ran.* 274-773). Instances of legal enactment in support of parental authority are found in Ex. xxii. 17; Num. xxx. 3, 5, xii. 14; Deut. xxi. 18, 21; Lev. xx. 9, xxi. 9, xxii. 12; and the spirit of the law in this direction may be seen in Prov. xiii. 1, xv. 5, xvii. 25, xix. 13, xx. 20, xxviii. 24, xxx. 17; Is. xlv. 10; Mal. i. 6. The father, however, had not the power of death over his child (Deut. xxi. 18-21; Philo, *l. c.*).

From the patriarchal spirit also the principle of respect to age and authority in general appears to be derived. Thus Jacob is described as blessing Pharaoh (Gen. xlvii. 7, 10; comp. Lev. xix. 32; Prov. xvi. 31; Philo, *l. c.* §6).

It is to this well recognised theory of parental authority and supremacy that the very various uses of the term "father" in Scripture are due. (1.) As the source or inventor of an art or practice (Gen. iv. 20, 21; John viii. 44; Job xxxviii. 28, xvii. 14; 2 Cor. 1, 3). (2.) As an object of respect or reverence (Jer. ii. 27; 2 K. ii. 12, v. 13, vi. 21). (3.) Thus also the pupils or scholars of the prophetical schools, or of any teacher, are called sons (2 K. ii. 3, iv. 1; 1 Sam. x. 12, 27; 1 K. xx. 35; Heb. xii. 9; 1 Tim. i. 2). (4.) The term father and also mother is applied to any ancestor of the male or female line respectively (Is. li. 2; Jer. xxxv. 6, 18; Dan. v. 2; 2 Sam. ix. 7; 2 Chr. xv. 16). (5.) In the Talmud the term father is used to indicate the chief, *e. g.* the principal of certain works are termed "fathers." Objects whose contact causes pollution are called "fathers" of defilement (Mishn. *Shabb.* vii. 2, vol. ii. p. 29; *Pesach*, i. 6, vol. ii. p. 137, Surenh.). (6.) A protector or guardian (Job xxix. 16; Ps. lxviii. 5; Deut. xxxii. 6). Many personal names are found with the prefix אָב, as Absalom, Abishai, Abiram, &c., implying some quality or attribute possessed, or ascribed (Gesen. 8, 10).

"Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32).

Among Mohammedans parental authority has great weight during the time of pupilage. The son is not allowed to eat, scarcely to sit in his father's presence. Disobedience to parents is reckoned one of the most heinous of crimes (Burckhardt, *Notes on Bed.* i. 355; Lane, *Mod. Eg.* i. 84; Atkinson, *Travels in Siberia*, &c, 559). [H. W. P.]

FATHOM. MEASURES.]

FEASTS. [FESTIVALS.]

FELIX (Φῆλιξ, Acts xxiii.–xxiv.; in Tac. *Hist.* v. 9, called Antonius Felix; in Suidas, Claudius Felix; in Josephus and Acts, simply Felix: so also in Tac. *Ann.* xii. 54), a Roman procurator of Judaea, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A.D. 53. Tacitus (*Ann.* xii. 54) states that Felix and Cumanus were joint procurators, Cumanus having Galilee, and Felix, Samaria. In this account Tacitus is directly at issue with Josephus (*Ant.* xx. 6, 2-7, 1), and is generally supposed to be in error; but his account is very circumstantial, and by adopting it we should gain some little justification for the expression of St. Paul, Acts xxiv. 10, that Felix had been judge of the nation "for many years." Those words, however, must not even thus be closely pressed; for Cumanus himself only went to Judaea in the eighth year of Claudius (Jos. *Ant.* xx. 5, §2). Felix was the brother of Claudius's powerful freedman Pallas (*B. J.* ii. 12, §8; *Ant.* xx. 7, §1); and it was to the circumstance of Pallas's influence surviving his master's death (Tacit. *Ann.* xiv. 65) that Felix was retained in his procuratorship by Nero. He ruled the province in a mean, cruel, and profligate manner, "per omnem saevitiam et libidinem jus regium servili ingenio exercuit" (Tacit. *Hist.* v. 9, and *Ann.* xii. 54). With this compendious description the fuller details of Josephus agree, though his narrative is tinged with his hostility to the Jewish patriots and zealots, whom, under the name of robbers, he describes Felix as putting down and crucifying by hundreds. His period of office was full of troubles and seditions. We read of his putting down false Messiahs (Joseph. *Ant.* xx. 8, §5; *B. J.* ii. 13, §4); the followers of an Egyptian magician (*Ant.* xx. 8, §6; *B. J.* ii. 13, §5; Acts xxi. 38), riots between the Jews and Syrians in Caesarea (*Ant.* xx. 8, §7; *B. J.* ii. 3, §7) and between the priests and the principal citizens of Jerusalem (*Ant.* xx. 8, §8; Joseph. *Life*, 3). He once employed the sicarii for his own purposes, to bring about the murder of the high-priest Jonathan (*Ant.* xx. 8, §5). His severe measures and cruel retributions seemed only to accelerate the already rapid course of the Jews to ruin: "intempestivis remediis delicta accendebat" (Tacit. *Ann.* xii. 54; ὁ πόλεμος καθ' ἡμέραν ἀνεῤῥιπίζετο, Joseph. *B. J.* ii. 13, §6). St. Paul was brought before Felix in Caesarea, having been sent thither out of the way of the Jews at Jerusalem by the "chief captain" Claudius Lysias. Some effect was produced on the guilty conscience of the procurator, as the Apostle reasoned of righteousness, and temperance, and judgment to come; but St. Paul was remanded to prison and kept there, in hopes of extorting money from him, two years (Acts xxiv. 26, 27). At the end of that time Porcius Festus [FESTUS] was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Caesarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him (*Ant.* xx. 8, §9). This was probably in the year 60 A.D. (Anger, *De temporum in Act. Apost. ratione*, &c., p. 100; Wieseler, *Chronologie der Apostelgeschichte*, pp. 66-82). The wife of Felix was Drusilla, daughter of Herod Agrippa I. the former wife of Azizus King of Emesa. [DRUSILLA.]

[H. A.]

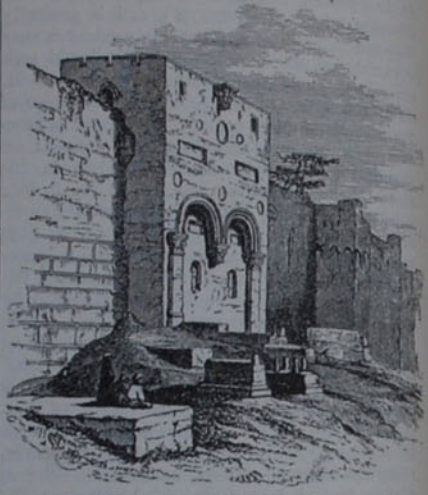
FENCED CITIES (מִבְצָרִים, or מְבֻצָרוֹת, Dan. xi. 15, from בָּצַר, *cut off, separate*, equivalent to בְּצֻרוֹת עָרִים, Ges. 231; πόλεις ὀχυραί, τειχήρεις, τετειχισμέναι; *urbes*, or *civitates, muratae, munitae, munitissimae, firmae*). The broad distinction between a city and a village in Biblical language has been shown to consist in the possession of walls. [CITY.] The City had walls, the village was unwalled, or had only a watchman's tower (מִגְדָּל; πύργος; *turris custodum*; compare Gesen. 267), to which the villagers resorted in times of danger. A threefold distinction is thus obtained—1, cities; 2, unwalled villages; 3, villages with castles or towers (1 Chr. xxvii. 25). The district east of the Jordan, forming the kingdoms of Moab and Bashan, is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle, and to repel the inroads of the neighbouring tribes, besides unwalled towns (Amm. Marc. xiv. 9; Deut. iii. 5; 2 Chr. xxvi. 10). Of these many remains are thought by Mr. Porter to exist at the present day (*Damascus*, ii. 197). The dangers to which unwalled villages are exposed from the marauding tribes of the desert, and also the fortifications by which the inhabitants sometimes protect themselves are illustrated by Sir J. Malcolm (*Sketches of Persia*, c. xiv. 148; and Frazer, *Persia*, 379, 380; comp. Judg. v. 7). Villages in the *Haurân* are sometimes enclosed by a wall, or rather the houses being joined together form a defence against Arab robbers, and the entrance is closed by a gate (Burckhardt, *Syria*, 212).

A further characteristic of a city as a fortified place is found in the use of the word בָּנָה, *build*, and also *fortify*. So that to "build" a city appears to be sometimes the same thing as to fortify it (comp. Gen. viii. 20, and 2 Chr. xvi. 6 with 2 Chr. xi. 5-10, and 1 K. xv. 17).

The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battlemented parapets, חֹמָה, having towers at regular intervals (2 Chr. xxxii. 5; Jer. xxxi. 38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; Judg. ix. 45; 2 K. ix. 17). Along the oldest of the three walls of Jerusalem, there were 90 towers; in the second, 14; and in the third, 60 (Joseph. *B. J.* v. 4, §2). One such tower, that of Hananeel, is repeatedly mentioned (Jer. xxxi. 38; Zech. xiv. 10), as also others (Neh. iii. 1, 11, 27). The gateways of fortified towns were also fortified and closed with strong doors (Neh. ii. 8, iii. 3, 6, &c.; Judg. xvi. 2, 3; 1 Sam. xxiii. 7; 2 Sam. xviii. 24, 33; 2 Chr. xiv. 7; 1 Macc. xiii. 33, xv. 39). In advance of the wall there appears to have been sometimes an outwork (חֵיל, προτείχισμα), in A. V. "ditch" (1 K. xxi. 23; 2 Sam. xx. 15; Ges. *Thes.* 454), which was perhaps either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. Both of these methods of strengthening fortified places, by hindering the near approach of machines, were usual in earlier Egyptian fortification (Wilkinson, *Anc. Eg.* i. 408), but would generally be of less use in the hill forts of Palestine than in Egypt. In many towns there was a keep or citadel for a last resource to the defenders. Those remaining in the *Haurân* and *Ledja* are

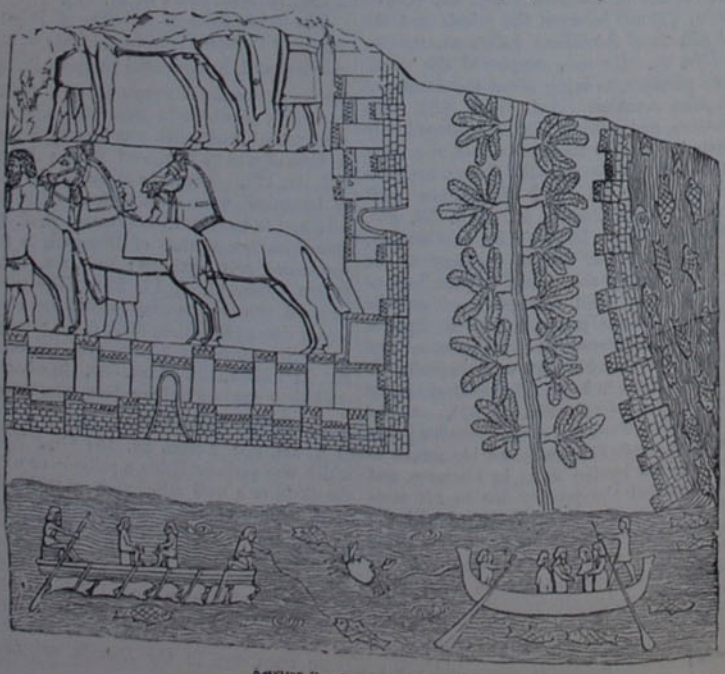
square. Such existed at Shechem and Thebez (Judg. ix. 46 51, viii. 17; 2 K. ix. 17), and the great forts or towers of Psephinus, Hippicus, and especially Antonia, served a similar purpose, as well as that of overawing the town at Jerusalem. These forts were well furnished with cisterns (Acts xxi. 34; 2 Macc. v. 5; Joseph. *Ant.* xviii. 4, §3; *B. J.* i. 5, §4, v. 4, §2, vi. 2, §1). At the time of the entrance of Israel into Canaan there were many fenced cities existing, which first caused great alarm to the exploring party of searchers (Num. xiii. 28), and afterwards gave much trouble to the people in subduing them. Many of these were refortified, or, as it is expressed, rebuilt by the Hebrews (Num. xxxii. 17, 34-42; Deut. iii. 4, 5; Josh. xi. 12, 13; Judg. i. 27-33), and many, especially those on the sea-coast, remained for a long time in the possession of their inhabitants, who were enabled to preserve them by means of their strength in chariots (Josh. xiii. 3, 6, xvii. 16; Judg. i. 19; 2 K. xviii. 8; 2 Chr. xxvi. 6). The strength of Jerusalem was shown by the fact that that city, or at least the citadel, or "stronghold of Zion," remained in the possession of the Jebusites until the time of David (2 Sam. v. 6, 7; 1 Chr. xi. 5). Among the kings of Israel and Judah several are mentioned as fortifiers or "builders" of cities. Solomon (1 K. ix. 17-19; 2 Chr. viii. 4-6), Jeroboam I. (1 K. xii. 25), Rehoboam (2 Chr. xi. 5, 12), Baasha (1 K. xv. 17), Omri (1 K. xvi. 24), Hezekiah (2 Chr. xxxii. 5), Asa (2 Chr. xiv. 6, 7), Jehoshaphat (2 Chr. xvii. 12), but especially Uzziah (2 K. xiv. 22; 2 Chr. xxvi. 2, 9, 15), and in the reign of Ahab, the town of Jericho was rebuilt and fortified by a private individual, Hiel of Bethel (1 K. xvi. 34). Herod the Great was conspicuous in fortifying strong positions, as Masada, Machaerus, Herodium, besides his great works at Jerusalem (Joseph. *B. J.* vii. 6, §§1, 2, and 8, §3; *B. J.* i. 21, §10; *Ant.* xiv. 13. 9).

But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of determined and protracted resistance are on record as of Samaria for three years (2 K. xviii. 10), Jerusalem (2 K. xxv. 3) for four months, and in later times of Jotapata, Gamala, Machaerus, Masada, and above all Jerusalem itself, the strength of whose defences drew forth the admiration of the conqueror Titus (Joseph. *B. J.* iii. 6, iv. 1 and 9, vii. 6, §§2-4 and 8; Robinson, i. 232).



The so-called Golden Gate of Jerusalem, showing supposed remains of the old Jewish Wall.

The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals,



Assyrian Fortifications. (Layard.)

of the same height as the walls, both crowned with a parapet, and a round-headed battlement in shape like a shield. A second lower wall with towers at the entrance was added, distant 13 or 20 feet from the main wall, and sometimes another was made of 70 or 100 feet in length, projecting at right angles from the main wall to enable the defenders to annoy the assailants in flank. The ditch was sometimes fortified by a sort of tenaille in the ditch itself, or a ravelin on its edge. In later times the practice of fortifying towns was laid aside, and the large temples with their enclosures were made to serve the purpose of forts (Wilkinson, *Anc. Egypt.* i. 408, 409, abridgm.).

The fortifications of Nineveh, Babylon, Ecbatana, and of Tyre and Sidon are all mentioned, either in the Canonical books or the Apocrypha. In the sculptures of Nineveh representations are found of walled towns, of which one is thought to represent Tyre, and all illustrate the mode of fortification adopted both by the Assyrians and their enemies (Jer. li. 30-32, 58; Am. i. 10; Zech. ix. 3; Ez. xxvii. 11; Nah. iii. 14; Tob. i. 17, xiv. 14, 15; Jud. i. 1, 4; Layard, *Nin.* vol. ii. 275, 279, 388, 395; *Nin. & Bab.* 231, 358; *Mon. of Nin.* pt. ii. 39, 43). [H. W. P.]

FERRET (אֲנָקָה; μυγαλή; *mygale*), one of the unclean creeping things mentioned in Lev. xi. 30. The μυγαλή of Aristotle (*Hist. An.* viii. 24) is the *Mus araneus*, or shrew-mouse; but it is more probable that the animal referred to in Lev. was a reptile of the lizard tribe, deriving its name from the mournful cry, or wail, which some lizards utter. The root is אָנַק, *to sigh* or *groan*. The Rabbinical writers seem to have identified this animal with the hedgehog; see Lewysohn, *Zool. des Talmuds*, §§129, 134. [W. D.]

FESTIVALS (חַגִּים).[a] The object of this article is merely to give a classification of the sacred times of the Hebrews, accompanied by some general remarks. A particular account of each festival is given in its proper place.

I. The religious times ordained in the Law fall under three heads:—(1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement.

(1.) Immediately connected with the institution of the Sabbath are—

(*a*) The weekly Sabbath itself.
(*b*) The seventh new moon or Feast of Trumpets.
(*c*) The Sabbatical Year.
(*d*) The Year of Jubilee.

(2.) The great feasts (מוֹעֲדִים; in the Talmud, רְגָלִים, *pilgrimage feasts*) are:—

(*a*) The Passover.
(*b*) The Feast of Pentecost, of Weeks, of Wheat-harvest, or, of the First fruits.
(*c*) The Feast of Tabernacles, or of Ingathering.

On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the temple, and to make his offering with a joyful heart (Deut. xvii. 7; Neh. viii. 9-12; cf. Joseph. *Ant.* xi. 5, §5). The attendance of women was voluntary, but the zealous often went up to the Passover. Thus Mary attended it (Luke ii. 41), and Hannah (1 Sam. i. 7, ii. 19). As might be supposed, there was a stricter obligation regarding the Passover than the other feasts, and hence there was an express provision to enable those who, by unavoidable circumstances or legal impurity, had been prevented from attending at the proper time, to observe the feast on the same day of the succeeding month (Num. ix. 10-11).

On all the days of Holy Convocation there was to be an entire suspension of ordinary labour of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on.[b]

Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. This may be traced in the apprehensions of Jeroboam (1 K. xii. 26, 27), and in the attempt at reformation by Hezekiah (2 Chr. xxx. 1), as wel as in the necessity which, in later times, was felt by the Roman government of mustering a considerable military force at Jerusalem during the festivals (Joseph. *Ant.* xvii. 9, §3; xvii. 10, §2; cf. Matt. xxvi. 5; Luke xiii. 1).

The frequent recurrence of the sabbatical number in the organization of these festivals is too remarkable to be passed over, and (as Ewald has observed) seems, when viewed in connexion with the sabbatical sacred times, to furnish a strong proof that the whole system of the festivals of the Jewish law was the product of one mind. Pentecost occurs seven weeks after the Passover; the Passover and the Feast of Tabernacles last seven days each; the days of Holy Convocation are seven in the year—two at the Passover, one at Pentecost, one at the Feast of Trumpets, one on the Day of Atonement, and two at the Feast of Tabernacles; the Feast of Tabernacles, as well as the Day of Atonement, falls in the seventh month of the sacred year; and, lastly, the cycle of annual feasts occupies seven months, from Nisan to Tisri.

The agricultural significance of the three great festivals is clearly set forth in the account of the Jewish sacred year contained in Lev. xxiii. The prominence which, not only in that chapter but elsewhere, is given to this significance, in the names by which Pentecost and Tabernacles are often called, and also by the offering of "the first fruits of wheat-harvest" at Pentecost (Ex. xxxiv. 22), and of "the first of the first fruits" at the Passover (Ex. xxiii. 19, xxxiv. 26), might easily suggest that the origin of the feasts was patriarchal (Ewald, *Alterthümer*, p. 385), and that the historical associations with which Moses endowed them were grafted upon their primitive meaning. It is perhaps, however, a difficulty in the way of this view, that we should rather look for the institution of agricultural festivals amongst an agricultural, than a pastoral people, such as the Israelites and their ancestors were before the settlement in the land of promise.

The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people. The Passover was held just before the work of harvest commenced, Pentecost at the conclusion of the corn-harvest and before the vintage, the Feast of Tabernacles after all

[a] The original meaning of the word חַג is a "dance." The modern Arabic term *Hadj* is derived from the same root (Gesen. *Thes.* 444).

[b] The Law always speaks of the Days of Holy Convocation as Sabbaths. But the Mishna makes a distinction, and states in detail what acts may be performed on the former, which are unlawful on the sabbath, in the treatise *Yom Tob*; while in *Moed Katan*, it lays down strange and burdensome conditions in reference to the intermediate days.

the fruits of the ground were gathered in. In winter, when travelling was difficult, there were no festivals.

(3.) For the Day of Atonement see that article.

II. After the captivity, the Feast of Purim (Esth. ix. 20 sq.) and that of the Dedication (1 Macc. iv. 56) were instituted. The Festivals of Wood-carrying, as they were called (ἑορταὶ τῶν ξυλοφορίων), are mentioned by Josephus (*Bell. Jud.* ii. 17, §6) and the Mishna (*Taanith*, iv. 5). What appears to have been their origin is found in Neh. x. 34. The term, "the Festival of the Basket" (ἑορτὴ Καρτάλλου) is applied by Philo to the offering of the First Fruits described in Deut. xxvi. 1-11 (*Philo*, vol. v. p. 51). [FIRST FRUITS.]

The system of the Hebrew festivals is treated at large by Bähr (*Symbolik des Mosaischen cultus*, b. iv.), by Ewald (*Alterthümer*, p. 379 sq.), and by Philo, in a characteristic manner (Περὶ τῆς Ἑβδόμης, *Op.* vol. v. p. 21, edit. Tauch.). [S. C.]

FESTUS, POR'CIUS (Πόρκιος Φῆστος, Acts xxiv. 27), successor of Felix as procurator of Judaea (Acts *l. c.*; Jos. *Ant.* xx. 8, §9; *B. J.* ii. 14, §1), sent by Nero, probably in the autumn of the year 60 A.D. (See FELIX.) A few weeks after Festus reached his province he heard the cause of St. Paul, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister. Not finding any thing in the Apostle worthy of death or of bonds, and being confirmed in this view by his guests, he would have set him free, had it not been that Paul had himself previously (Acts xxv. 11, 12) appealed to Caesar. In consequence, Festus sent him to Rome. Judaea was in the same disturbed state during the procuratorship of Festus, which had prevailed through that of his predecessor. Sicarii, robbers, and magicians were put down with a strong hand (*Ant.* xx. 8, §10). Festus had a difference with the Jews at Jerusalem about a high wall which they had built to prevent Agrippa seeing from his palace into the court of the Temple. As this also hid the view of the Temple from the Roman guard appointed to watch it during the festivals, the procurator took strongly the side of Agrippa; but permitted the Jews to send to Rome for the decision of the emperor. He being influenced by Poppaea, who was a proselyte, decided in favour of the Jews. Festus died probably in the summer of 62 A.D., having ruled the province less than two years. The chronological questions concerning his entrance on the province and his death are too intricate and difficult to be entered on here, but will be found fully discussed by Anger, *de temporum in Act. Apost. ratione*, pp. 99 ff., and Wieseler, *Chronologie der Apostelgeschichte*, pp. 89-99. Josephus implies (*B. J.* ii. 14 §1) that Festus was a just as well as an active magistrate. [H. A.]

FETTERS (נְחֻשְׁתַּיִם; כֶּבֶל; זִקִּים). 1. The first of these Hebrew words, *nechushtaim*, expresses the material of which fetters were usually made, viz. *brass* (πέδαι χαλκαῖ, ; A. V. "fetters of brass"), and also that they were made in *pairs*, the word being in the dual number: it is the most usual term for fetters (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; 2 Chr. xxxiii. 11, xxxvi. 6; Jer. xxxix. 7, lii. 11). Iron was occasionally employed for the purpose (Ps. cv. 18, cxlix. 8). 2. *Cebel* occurs only in the above Psalms, and, from its appearing in the singular number, may perhaps apply to the link which connected the fetters. *Zikkim* ("fetters," Job xxxvi. 8) is more usually translated "chains" (Ps. cxlix. 8; Is. xlv. 14; Nah. iii. 10), but its radical sense appears to refer to the *contraction* of the feet by a chain (Gesen. *Thesaur.* p. 424). [W. L. B.]

FEVER (קַדַּחַת, דַּלֶּקֶת, חַרְחֹר; πυρετὸς ῥίγος, ἐρεθισμὸς; Lev. xxvi. 16, Deut. xxviii. 22). These words, from various roots[a] signifying heat or inflammation, are rendered in the A. V. by various words suggestive of fever, or a feverish affection. The word ῥίγος ("shuddering") suggests the ague as accompanied by fever, as in the opinion of the LXX. probably intended; and this is still a very common disease in Palestine; the third word, which they render ἐρεθισμὸς (a term still known to pathology), a feverish irritation, and which in the A. V. is called burning fever, may perhaps be erysipelas. Fever constantly accompanies the bloody flux, or dysentery (Acts xxviii. 8; comp. De Mandelslo, *Travels*, ed. 1669, p. 65). Fevers of an inflammatory character are mentioned (Burckhardt, *Arab.* i. 446) as common at Mecca, and putrid ones at Djidda. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases. For the former, though often fatal to strangers, the natives care little, but much dread a relapse. These fevers sometimes occasion most troublesome swellings in the stomach and legs (ii. 290-291). [H. H.]

FIELD (שָׂדֶה). The Hebrew "*sadeh*" is not adequately represented by our "*field*:" the two words agree in describing *cultivated* land, but they differ in point of extent, the *sadeh* being specifically applied to what is *unenclosed*, while the opposite notion of enclosure is involved in the word *field*. The essence of the Hebrew word has been variously taken to lie in each of these notions, Gesenius (*Thesaur.* p. 1321) giving it the sense of *freedom*, Stanley (p. 490) that of *smoothness*, comparing *arvum* from *arare*. On the one hand *sadeh* is applied to any cultivated ground, whether pasture (Gen. xxix. 2, xxxi. 4, xxxiv. 7; Ex. ix. 3), tillage (Gen. xxxvii. 7, xlvii. 24; Ruth ii. 2, 3; Job xxiv. 6; Jer. xxvi. 18; Mic. iii. 12), woodland (1 Sam. xiv. 25, A.V. "ground;" Ps. cxxxii. 6), or mountain-top (Judg. ix. 32, 36; 2 Sam. i. 21); and in some instances in marked opposition to the neighbouring wilderness (Stanley, p. 236, 490), as in the instance of Jacob settling in the field of Shechem (Gen. xxxiii. 19), the field of Moab (Gen. xxxvi. 35; Num. xxi. 20, A. V. "country;" Ruth i. 1), and the vale of Siddim, i. e. *of the cultivated fields*, which formed the oasis of the Pentapolis (Gen. xiv. 3, 8), though a different sense has been given to the name (by Gesenius, *Thesaur.* p. 1321). On the other hand the *sadeh* is frequently contrasted with what is enclosed, whether a vineyard (Ex. xxii. 5; Lev. xxv. 3, 4; Num. xvi. 14, xx. 17; compare Num. xxii. 23, "the ass went into the field," with verse 24, "a path of the vineyards, a wall being on this side and a wall on that side"), a garden (the very name of which, גַּן, implies enclosure), or a walled town (Deut. xxviii. 3, 16): unwalled villages or scattered houses ranked in the eye of the law as

[a] Winer suggests the Arabic خر خر which he renders *Stickfluss*, i. e. choking phlegm. It rather seems to mean the frothing at the mouth which accompanies the violent religious exercitations of the fanatical Arabs on the occasion of the festival of the Nebi-Mousa.

fields (Lev. xxv. 31), and hence the expression εἰς τοὺς ἀγροὺς = *houses in the fields* (*in villas*, Vulg.; Mark vi. 36, 56). In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 63; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27; the LXX., however, refers it to his character, ἀγροῖκος): this is more fully expressed by פְּנֵי הַשָּׂדֶה, "*the open field*" (Lev. xiv. 7, 53, xvii. 5; Num. xix. 16; 2 Sam. xi. 11), with which is naturally coupled the notion of exposure and desertion (Jer. ix. 22; Ez. xvi. 5, xxxii. 4, xxxiii. 27, xxxix. 5).

The separate plots of ground were marked off by stones, which might easily be removed (Deut. xix. 14, xxvii. 17; cf. Job xxiv. 2; Prov. xxii. 28, xxiii. 10): the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxii. 5) or fire (ver. 6; 2 Sam. xiv. 30): hence the necessity of constantly watching flocks and herds, the people so employed being in the present day named *Natoor* (Wortabet, *Syria*, i. 293). A certain amount of protection was gained by sowing the tallest and strongest of the grain crops on the outside: "spelt" appears to have been most commonly used for this purpose (Is. xxviii. 25, as in the margin). From the absence of enclosures, cultivated land of any size might be termed a field, whether it were a piece of ground of limited area (Gen. xxiii. 13, 17; Is. v. 8), a man's whole inheritance (Lev. xxvii. 16 ff.; Ruth iv. 5; Jer. xxxii. 9, 25; Prov. xxvii. 26, xxxi. 16), the *ager publicus* of a town (Gen. xli. 48; Neh. xii. 29), as distinct, however, from the ground immediately adjacent to the walls of the Levitical cities, which was called מִגְרָשׁ (A. V. *suburbs*), and was deemed an appendage of the town itself (Josh. xxi. 11, 12), or lastly the territory of a people (Gen. xiv. 7, xxxii. 3, xxxvi. 35; Num. xxi. 20; Ruth i. 6, iv. 3; 1 Sam. vi. 1, xxvii. 7, 11). In 1 Sam. xxvii. 5, "a town in the field" (A. V. *country*) = a provincial town as distinct from the royal city. A plot of ground separated from a larger one was termed חֶלְקַת שָׂדֶה (Gen. xxxiii. 19; Ruth ii. 3; 1 Chr. xi. 13), or simply חֶלְקָה (2 Sam. xiv. 30, xxiii. 12; cf. 2 Sam. xix. 29). Fields occasionally received names after remarkable events, as Helkath-Hazzurim, *the field of the strong men*, or possibly *of swords* (2 Sam. ii. 16), or from the use to which they may have been applied (2 K. xviii. 17; Is. vii. 3; Matt. xxvii. 7).

It should be observed that the expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16), and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33), are not connected with *sadeh*, but with *carmel*, meaning a park or well-kept wood, as distinct from a wilderness or a forest. The same term occurs in 2 K. xix. 23, and Is. xxxvii. 24 (A. V. *Carmel*), Is. x. 18 (*forest*), and Jer. iv. 26 (*fruitful place*) [CARMEL]. Distinct from this is the expression in Ez. xvii. 5, שְׂדֵה־זָרַע (A. V. *fruitful field*), which means a field suited for planting suckers.

We have further to notice other terms—(1.) *Shedemoth* (שְׁדֵמוֹת), translated "fields," and connected by Gesenius with the idea of *enclosure*. It is doubtful, however, whether the notion of *burning* does not rather lie at the bottom of the word. This gives a more consistent sense throughout. In Is. xvi. 8, it would thus mean the *withered* grape; in Hab. iii. 17, *blasted* corn; in Jer. xxxi. 40, the *burnt* parts of the city (no "fields" intervened between the south-eastern angle of Jerusalem and the Kidron); while in 2 K. xxiii. 4, and Deut. xxxii. 32, the sense of a *place of burning* is appropriate. It is not therefore necessary to treat the word in Is. xxxvii. 27, "blasted," as a corrupt reading. (2.) *Abel* (אָבֵל), a well-*watered* spot, frequently employed as a prefix in proper names. (3.) *Achu* (אָחוּ), a word of Egyptian origin, given in the LXX. in a Graecised form, ἄχει (Gen. xli. 2, 18, "meadow;" Job viii. 11, "flag;" Is. xix. 7, LXX.), meaning the flags and rushes that grow in the marshes of lower Egypt. (4.) *Maareh* (מַעֲרֶה), which occurs only once (Judg. xx. 33, "meadows"): it has been treated as a corruption either of מְעָרָה, *cave*, or מֵעֲרָב, *from the west* (ἀπὸ δυσμῶν, LXX.). But the sense of *openness* or *exposure* may be applied to it: thus, "they came forth on account of the *exposure* of Gibeah," the Benjamites having been previously enticed away (ver. 31). [W. L. B.]

FIG, FIG-TREE, תְּאֵנָה, a word of frequent occurrence in the O. T., where it signifies the tree *Ficus Carica* of Linnaeus, and also its fruit. The LXX. render it by συκῆ and σῦκον, and when it signifies fruit by συκῆ—also by συκεῶν or συκῶν, *ficetum*, in Jer. v. 17 and Am. iv. 9. In N. T. συκῆ is the fig-tree, and σῦκα the figs (Jam. iii. 12). The fig-tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there (see Stanley, *S. & P.* p. 187, 421, 422). "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). The character of the tree, with its wide-spreading branches, accords well with the derivation of the name from תָּאַן, to stretch out, *porrexit brachia*. In Gen. iii. 7 the identification of עֲלֵה תְאֵנָה with the leaves of the *Ficus Carica* has been disputed by Gesenius, Tuch, and others, who think that the large leaves of the Indian *Musa Paradisiaca* are meant (Germ. Adamsfeige—Fr. figuier d'Adam). These leaves, however, would not have needed to be strung or sewn together, and the plant itself is not of the same kind with the fig-tree.

When figs are spoken of as distinguished from the fig-tree, the plur. form תְּאֵנִים is used (see Jer viii. 13). 2. There are also the words בִּכּוּרָה, פֶּג, and דְּבֵלָה, signifying different kinds of figs. (*a*) In Hos. ix. 10, בִּכּוּרָה בְתְאֵנָה signifies *the first ripe of the fig-tree*, and the same word occurs in Is. xxviii. 4, and in Mic. vii. 1 (comp. Jer. xxiv. 2). Lowth on Is. xxviii. 4, quotes from Shaw's *Trav.* p. 370, fol., a notice of the early fig called *boccóre*, and in Spanish *Albacora*. (*b*) פֶּג is the unripe fig, which hangs through the winter. It is mentioned only in Cant. ii. 13, and its name comes from the root פָּגַג, *crudus fuit*. The LXX. render it ὄλυνθοι. It is found in the Greek word Βηθφαγή = בֵּית פַּאנֵי, "house of green figs" (see Buxt. p. 1691).

(*c*) In the historical books of the O. T. mention is made of cakes of figs, used as articles of food, and compressed into that form for the sake of keeping them. They also appear to have been used remedially for boils (2 K xx. 7; Is. xxxviii. 21)

Such a cake was called דְּבֵלָה, or more fully דְּבֵלַת תְּאֵנִים, on account of its shape from root דָּבַל, to make round. Hence, or rather from the Syriac דבלתא, the first letter being dropt, came the Gk. word παλάθη. Athenaeus (xi. p. 500, ed. Casaub.) makes express mention of the παλάθη Συριακή. Jerome on Ez. vi. describes the παλάθη to be a mass of figs and rich dates, formed into the shape of bricks or tiles, and compressed in order that they may keep. Such cakes harden so as to need cutting with an axe. [W. D.]

FIR (בְּרוֹשׁ—or בְּרוֹת, probably an Aramaic form—from בָּרַשׁ, *cut*, Gesen. 246; variously in LXX. πίτυς, πεύκη, κυπάρισσος, and (Ez. xxvii. 5) κέδρος; in Is. xiv. 8, ξύλα Λιβάνου: in Vulg. chiefly *abies*, *cupressus*). As the term "cedar" is in all probability applicable to more than one tree, so also "fir" in A. V. represents more than one sort of wood. The opinion of Celsius that *Berosh* exclusively means "cedar" is probably incorrect; but it is highly probable that some of the purposes for which cedar is said to have been used can scarcely have been fulfilled, except by a tree like the pine or fir. Besides the woods above mentioned there are one or two passages in which *Berosh* is rendered in LXX. by ἄρκευθος, *Juniper*. The passages from which any special account of its use can be derived are:—1. Of musical instruments (2 Sam. vi. 5); 2. Of doors (πεύκινα, 1 K. vi. 34); 3. Of gilded ceilings (κεδρίνοις, 2 Chr. iii. 5); 4. Boards or decks of ships, κέδρος (Gesen. 748; Ez. xxvii. 5). It seems probable that the ceilings in (3) would be of deal, the wood either of the Scotch fir (*pinus sylvestris*), or possibly larch (πεύκη), while in (2) the material is likely to have been of cypress (*cupressus sempervirens*, or *cupr. thyioides*), a tree of a harder and finer quality, not unlike the juniper (ἄρκευθος).

On the whole therefore it seems likely that by *Berosh* or *Beroth* is intended one or other of the following trees:—1. Pinus sylvestris, or Scotch fir; 2. larch; 3. Cupressus sempervirens, or cypress, all which are at this day found in the Lebanon (Balfour, *Trees of Scripture*, p. 11; Winer, *s. v. Tanne*; Thenius *on* 1 *K.* vi. 34; Saalschütz, *Arch. Hebr.* i. 280, note 4; Miller, *Gardener's Dict.* Cupressus; Stephens, *Thes. Ling. Gr.* πεύκη; Belon. *Obs.* c. 110, p. 165; Loudon, *Arboretum*, iv. 2163). [H. W. P.]

FIRE (1. אֵשׁ; πῦρ; *ignis*: 2. אוֹר, and also אור; φῶς; *lux*; flame or light. The applications of fire in Scripture may be classed as:—

I. *Religious.* (1.) That which consumed the burnt sacrifice, and the incense-offering, beginning with the sacrifice of Noah (Gen. viii. 20), and continued in the ever burning fire on the altar, first kindled from heaven (Lev. vi. 9, 13, ix. 24), and rekindled at the dedication of Solomon's Temple (2 Chr. vii. 1, 3). (2.) The symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, xix. 18; Num. xi. 1, 3; Judg. xiii. 20; 1 K. xviii. 38; 2 K. i. 10, 12, ii. 11, vi. 17; comp. Is. li. 6, lxvi. 15, 24; Joel ii. 30; Mal. iii. 2, 3, iv. 1; Mark ix. 44; 2 Pet. iii. 10; Rev. xx. 14, 15; Reland, *Ant. Sacr.* i. 8, p. 26; Jennings, *Jewish Ant.* ii. 1, p. 301; Joseph. *Ant.* iii. 8, §6, viii. 4, §4). Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: *e. g.* the Sabaean and Magian systems of worship, and their alleged connexion with Abraham (Spencer, *de Leg. Hebr.* ii. 1, 2); the occasional relapse of the Jews themselves into sun-, or its corrupted form of fire-worship (Is. xxvii. 9; comp. Gesen. חַמָּן, p. 489; Deut. xvii. 3; Jer. viii. 2; Ez. viii. 16; Zeph. i. 5; 2 K. xvii. 16, xxi. 3, xxiii. 5, 10, 11, 13; Jahn, *Arch. Bibl.* c. vi. §§405, 408) [MOLOCH]; the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt (Her. iii. 16; Wilkinson, *Anc. Eg.* i. 328, abridgm.); the sacred fire of the Greeks and Romans (Thuc. i. 24, ii. 15; Cic. *de Leg.* ii. 8, 12; Liv. xxviii. 12; Dionys. ii. 67; Plut. *Numa*, 9, i. 263, ed. Reiske); the ancient forms and usages of worship, differing from each other in some important respects, but to some extent similar in principle, of Mexico and Peru (Prescott, *Mexico*, i. 60, 64; *Peru*, i. 101); and lastly the theory of the so-called Guebres of Persia, and the Parsees of Bombay. (Frazer, *Persia*, c. iv. p. 141, 162, 164; Sir R. Porter, *Travels*, ii. 50, 424; Chardin, *Voyages*, ii. 310, iv. 258, viii. 367, and foll.; Niebuhr, *Voyages*, ii. pp. 36, 37; Mandelslo, *Travels*, b. i. p. 76; Gibbon, *Hist.* c. viii., i. 335, ed. Smith; Benj. of Tudela, *Early Trav.* pp. 114, 116; Burckhardt, *Syria*, p. 156.)

The perpetual fire on the altar was to be replenished with wood every morning (Lev. vi. 12; comp. Is. xxxi. 9). According to the Gemara, it was divided into 3 parts, one for burning the victims, one for incense, and one for supply of the other portions (Lev. vi. 15; Reland, *Antiq. Hebr.* i. 4, 8, p. 26; and ix. 10, p. 98). Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61).

(3.) In the case of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num. xxxi. 23). The victims slain for sin-offerings were afterwards consumed by fire outside the camp (Lev. iv. 12, 21, vi. 30, xvi. 27; Heb. xiii. 11). The Nazarite who had completed his vow, marked its completion by shaving his head and casting the hair into the fire on the altar on which the peace-offerings were being sacrificed (Num. vi. 18).

II. *Domestic.* Besides for cooking purposes, fire is often required in Palestine for warmth (Jer. xxxvi. 22; Mark xiv. 54; John xviii. 18; Harmer, *Obs.* i. 125; Raümer, p. 79). For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed (Harmer, i. 405). In Persia, a hole made in the floor is sometimes filled with charcoal, on which a sort of table is set covered with a carpet; and the company placing their feet under the carpet draw it over themselves (Olearius, *Travels*, p. 294; Chardin, *Voyages*, viii. 190). Rooms in Egypt are warmed, when necessary, with pans of charcoal, as there are no fire-places except in the kitchens (Lane, *Mod. Eg.* i. 41; *Eng. in Eg.* ii. 11).

On the Sabbath, the Law forbade any fire to be

kindled even for cooking (Ex. xxxv. 3; Num. xv. 32). To this general prohibition the Jews added various refinements, *e.g.* that on the eve of the Sabbath no one might read with a light, though passages to be read on the Sabbath by children in schools might be looked out by the teacher. If a Gentile lighted a lamp, a Jew might use it, but not if it had been lighted for the use of the Jew. If a festival day fell on the Sabbath eve no cooking was to be done (Mishn. *Shabb.* i. 3, xvi. 8, vol. ii. pp. 4, 56, *Moed Katan*, ii. vol. ii. p. 287, Surenhus.).

III. The dryness of the land in the hot season in Syria, of course increases liability to accident from fire. The Law therefore ordered that any one kindling a fire which caused damage to corn in a field, should make restitution (Ex. xxii. 6; comp. Judg. xv. 4, 5; 2 Sam. xiv. 30; Mishn. *Maccoth*, vi. 5, 6, vol. iv. 48, Surenh.; Burckhardt, *Syria*, pp. 496, 622).

IV. Punishment of death by fire was awarded by the Law only in the cases of incest with a mother-in-law, and of unchastity on the part of a daughter of a priest (Lev. xx. 14, xxi. 9). In the former case both the parties, in the latter, the woman only, was to suffer. This sentence appears to have been a relaxation of the original practice in such cases (Gen. xxxviii. 24). Among other nations, burning appears to have been no uncommon mode if not of judicial punishment, at least of vengeance upon captives; and in a modified form was not unknown in war among the Jews themselves (2 Sam. xii. 31; Jer. xxix. 22; Dan. iii. 20, 21). In certain cases the bodies of executed criminals and of infamous persons were subsequently burnt (Josh. vii. 25; 2 K. xxiii. 16).

The Jews were expressly ordered to destroy the idols of the heathen nations, and especially any city of their own relapsed into idolatry (Ex. xxxii. 20; 2 K. x. 26; Deut. vii. 5, xii. 3, xiii. 16). In some cases, the cities, and in the case of Hazor, the chariots also, were, by God's order, consumed with fire (Josh. vi. 24, viii. 28, xi. 6, 9, 13). One of the expedients of war in sieges was to set fire to the gate of the besieged place (Judg. ix. 49, 52). [SIEGES.]

V. Incense was sometimes burnt in honour of the dead, especially royal personages, as is mentioned specially in the cases of Asa and Zedekiah, and negatively in that of Jehoram (2 Chr. xvi. 14, xxi. 19; Jer. xxxiv. 5).

VI. The use of fire in metallurgy was well known to the Hebrews at the time of the Exodus (Ex. xxxii. 24, xxxv. 32, xxxvii. 2, 6, 17, xxxviii. 2, 8; Num. xvi. 38, 39). [HANDICRAFT.]

VII. Fire or flame is used in a metaphorical sense to express excited feeling and divine inspiration, and also to describe temporal calamities and future punishments (Ps. lxvi. 12; Jer. xx. 9; Joel ii. 30; Mal. iii. 2; Matt. xxv. 41; Mark ix. 43; Rev. xx. 15). [H. W. P.]

FIREPAN (מַחְתָּה; πυρεῖον, θυμιατήριον; *ignium receptaculum*; *thuribulum*), one of the vessels of the Temple service (Ex. xxvii. 3, xxxviii. 3; 2 K. xxv. 15; Jer. lii. 19). The same word is elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 9; ἐπαρυστήρ; *emunctorium*) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). There appear, therefore, to have been two articles so called; one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like a snuffer-dish, to be used in trimming the lamps, in order to carry the snuffers and convey away the snuff. [W. L. B.]

FIRKIN. [MEASURES.]

FIRMAMENT. This term was introduced into our language from the Vulgate, which gives *firmamentum* as the equivalent of the στερέωμα of the LXX. and the *rakia* (רָקִיעַ) of the Hebrew text (Gen. i. 6). The Hebrew term first demands notice. It is generally regarded as expressive of simple *expansion*, and is so rendered in the margin of the A. V. (*l. c.*); but the true idea of the word is a complex one, taking in the *mode* by which the expansion is effected, and consequently implying the *nature of the material* expanded. The verb *raka* means to expand *by beating*, whether by the hand, the foot, or any instrument. It is especially used, however, of beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39), and hence the substantive רְקָעִים = "broad plates" of metal (Num. xvi. 38). It is thus applied to the flattened surface of the solid earth (Is. xlii. 5, xliv. 24; Ps. cxxxvi. 6), and it is in this sense that the term is applied to the heaven in Job xxxvii. 18—"Hast thou spread (rather *hammered*) out the sky which is strong, and as a molten looking-glass"—the mirrors to which he refers being made of metal. The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term *rakia*. Saalschütz (*Archaeol.* ii. 67) conceives that the idea of solidity is inconsistent with Gen. ii. 6, which implies, according to him, the passage of the mist through the *rakia*; he therefore gives it the sense of pure *expansion*—it is the large and lofty room in which the winds, &c., have their abode. But it should be observed that Gen. ii. 6 implies the very reverse. If the mist had penetrated the *rakia* it would have descended in the form of rain: the mist, however, was formed under the *rakia*, and resembled a heavy dew—a mode of fructifying the earth which, from its regularity and quietude, was more appropriate to a state of innocence than rain, the occasional violence of which associated it with the idea of divine vengeance. But the same idea of *solidity* runs through all the references to the *rakia*. In Ex. xxiv. 10, it is represented as a solid floor—"a paved work of a sapphire stone;" nor is the image much weakened if we regard the word לִבְנַת as applying to the *transparency* of the stone rather than to the *paving* as in the A. V., either sense being admissible. So again, in Ez. i. 22-26, the "firmament" is the floor on which the throne of the Most High is placed. That the *rakia* should be transparent, as implied in the comparisons with the sapphire (Ex. *l. c.*) and with crystal (Ez. *l. c.*; comp. Rev. iv. 6), is by no means inconsistent with its solidity. Further, the office of the *rakia* in the economy of the world demanded *strength* and *substance*. It was to serve as a division between the waters above and the waters below (Gen. i. 7). In order to enter into this description we must carry our ideas back to the time when the earth was a chaotic mass, overspread with water, in which the material elements of the heavens were intermingled. The first step, therefore, in the work of orderly arrangement was to separate the elements of heaven and earth, and to fix a floor of partition between the waters of the heaven and the waters of the earth; and accordingly the *rakia* was

created to support the upper reservoir (Ps. cxlviii. 4; comp. Ps. civ. 3, where Jehovah is represented as "building his chambers of water," not simply "in water," as the A. V.; the prep. בְּ signifying the *material* out of which the beams and joists were made), itself being supported at the edge or rim of the earth's disk by the mountains (2 Sam. xxii. 8; Job xxvi. 11). In keeping with this view the *rakia* was provided with "windows" (Gen. vii. 11; Is. xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the *rakia* served was to support the heavenly bodies, sun, moon, and stars (Gen. i. 14), in which they were fixed as nails, and from which, consequently, they might be said to drop off (Is. xiv. 12, xxxiv. 4; Matt. xxiv. 29). In all these particulars we recognise the same view as was entertained by the Greeks and, to a certain extent, by the Latins. The former applied to the heaven such epithets as "brazen" (χάλκεον, *Il.* xvii. 425; πολύχαλκον, *Il.* v. 504) and "iron" (σιδήρεον, *Od.* xv. 328, xvii. 565)—epithets also used in the Scriptures (Lev. xxvi. 19)—and that this was not merely poetical embellishment appears from the views promulgated by their philosophers, Empedocles (Plutarch, *Plac. Phil.* ii. 11) and Artemidorus (Senec. *Quaest.* vii. 13). The same idea is expressed in the *caelo affixa sidera* of the Latins (Plin. ii. 39, xviii. 57). If it be objected to the Mosaic account that the view embodied in the word *rakia* does not harmonize with strict philosophical truth, the answer to such an objection is, that the writer describes things as they appear rather than as they are. But in truth the same absence of philosophic truth may be traced throughout all the terms applied to this subject, and the objection is levelled rather against the principles of language than anything else. Examine the Latin *coelum* (κοῖλον), the "hollow place" or cave scooped out of solid space; our own "heaven," *i. e.* what is *heaved up*; the Greek οὐρανός, similarly significant of height (Pott. *Etym. Forsch.* i. 123); or the German "himmel," from *heimeln*, to cover—the "roof" which constitutes the "heim" or abode of man: in each there is a large amount of philosophical error. Correctly speaking, of course, the atmosphere is the true *rakia* by which the clouds are supported, and undefined space is the abode of the celestial bodies. There certainly appears an inconsistency in treating the *rakia* as the support both of the clouds and of the stars, for it could not have escaped observation that the clouds were below the stars: but perhaps this may be referred to the same feeling which is expressed in the *coelum ruit* of the Latins, the downfall of the *rakia* in stormy weather. Although the *rakia* and the *shamayim* ("heavens") are treated as identical in Gen. i. 8, yet it was more correct to recognise a distinction between them, as implied in the expression "firmament of the heavens" (Gen. i. 14), the former being the upheaving power and the latter the upheaved body—the former the line of demarcation between heaven and earth, the latter the *strata* or stories into which the heaven was divided. [W. L. B.]

FIRST-BORN (בְּכוֹר: πρωτότοκος; *primogenitus*; from בָּכַר, *early, ripe*, Gesen. p. 206), applied equally both to animals and human beings. That some rights of primogeniture existed in very early times is plain, but it not so clear in what they consisted. They have been classed as, *a.* authority over the rest of the family; *b.* priesthood; *c.* a double portion of the inheritance. The birthright of Esau and of Reuben, set aside by authority or forfeited by misconduct, prove a general privilege as well as quasi-sacredness of primogeniture (Gen. xxv. 23, 31, 34, xlix. 3; 1 Chr. v. 1; Heb. xii. 16), and a precedence which obviously existed, and is alluded to in various passages (as Ps. lxxxix. 27; Job xviii. 13; Rom. viii. 29; Col. i. 15; Heb. xii. 23); but the story of Esau's rejection tends to show the supreme and sacred authority of the parent irrevocable even by himself, rather than inherent right existing in the eldest son, which was evidently not inalienable (Gen. xxvii. 29, 33, 36; Grotius, Calmet, Patrick, Knöbel, on Gen. xxv.).

Under the law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth. If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12-15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6; Lightfoot, *Hor. Hebr.* on Luke ii. 22; Philo, *de Pr. Sacerd.* i. ii. 233; Mangey). This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which being set aside in the case of Reuben, was transferred to the tribe of Levi. This priesthood is said to have lasted till the completion of the Tabernacle (Jahn, *Arch. Bibl.* x. §165, 387; Patrick, Selden, *de Syn.* c. 16; Mishn. *Zebachim*, xiv. 4, vol. v. 58; comp. Ex. xxiv. 5).

The ceremony of redemption of the first-born is described by Calmet from Leo of Modena (Calm. *on Num.* xviii.). The eldest son received a double portion of the father's inheritance (Deut. xxi. 17), but not of the mother's (Mishn. *Becoroth*, viii. 9). If the father had married two wives, of whom he preferred one to the other, he was forbidden to give precedence to the son of the one, if the child of the other were the first-born (Deut. xxi. 15, 16). In the case of levirate marriage, the son of the next brother succeeded to his uncle's vacant inheritance (Deut. xxv. 5, 6). Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22).

The male first-born of animals (פֶּטֶר רֶחֶם; διανοῖγον μήτραν; *quod aperit vulvam*) was also devoted to God (Ex. xiii. 2, 12, 13, xxii. 29, xxxiv. 19, 20; Philo, *l. c.*, and *quis rerum div. haeres.* 24, i. 489, Mang.). Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28). The first-born of an ass was to be redeemed with a lamb, or, if not redeemed, put to death (Ex. xiii. 13, xxxiv. 20; Num. xviii. 15). Of cattle, goats, or sheep, the first-born from eight days to twelve months old were not to be used, but offered in sacrifice. After the burning of the fat, the remainder was appropriated to the priests (Ex. xxii. 30; Num. xviii. 17, 18; Deut. xv. 19, 20; Neh. x. 36). If there were any blemish, the animal was not to be sacrificed, but eaten at home (Deut. xv. 21, 22, and xii. 5-7, xiv. 23). Various refinements on the subject of blemishes are to be found in Mishn. *Becoroth*. (See Mal. i. 8. By "firstlings," Deut. xiv. 23, compared with Num. xviii. 17, are

ment tithe animals: see Reland, *Antiq.* iii. 10, p. 327; Jahn, *Arch. Bibl.* §387.) [H. W. P.]

FIRST-FRUITS. 1. רֵאשִׁית, from רֹאשׁ, שׁאשׁ, Gesen. pp. 1249, 1252; sometimes רֵאשִׁית בְּכוּרִים. 2. בִּכּוּרִים in pl. only, or בְּכָרִים, Ges. p. 206; usually πρωτογεννήματα, ἀπαρχαὶ τῶν πρωτογεννημάτων (Ex. xxiii. 19); *primitiae, fructus initii, primitiva.* 3. תְּרוּמָה, Ges. p. 1276: ἀφαίρεμα, ἀπαρχή; *primitiae.*

Besides the first born of man and of beast, the Law required that offerings of first-fruits of produce should be made publicly by the nation at each of the 3 great yearly festivals, and also by individuals without limitation of time. No ordinance appears to have been more distinctly recognised than this, so that the use of the term in the way of illustration carried with it a full significance even in N. T. times (Prov. iii. 9; Tob. i. 6; 1 Macc. iii. 49; Rom. viii. 23, xi. 16; Jam. i. 18; Rev. xiv. 4).

1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 26; Philo, *de Monarchia*, ii. 3 (ii. 224, Mang.)).

2. On the morrow after the Passover sabbath, *i. e.* on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10, 12, ii. 12). Josephus tells us that the sheaf was of barley, and that until this ceremony had been performed, no harvest work was to be begun (Joseph. *Ant.* iii. 10, §5).

3. At the expiration of 7 weeks from this time, *i. e.* at the Feast of Pentecost, an oblation was to be made of 2 loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26).

4. The feast of ingathering, *i. e.* the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxiv. 22; Lev. xxiii. 39).

These four sorts of offerings were national. Besides them, the two following were of an individual kind, but the last was made by custom to assume also a national character.

5. A cake of the first dough that was baked, was to be offered as a heave-offering (Num. xv. 19, 21).

6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar. The offerer was then, in words of which the outline, if not the whole form was prescribed, to recite the story of Jacob's descent into Egypt, and the deliverance therefrom of his posterity; and to acknowledge the blessings with which God had visited him (Deut. xxvi. 2-11).

The offerings, both public and private, resolve themselves into 2 classes, *a.* produce in general, in the Mishna בִּכּוּרִים, *Bicurim*, first-fruits, *primitiei fructus*, πρωτογεννήματα, raw produce. *b.* תְּרוּמוֹת, *Terumoth*, offerings, *primitiae*, ἀπαρχαί, prepared produce (Gesen. p. 1276; Augustine, *Quaest. in Hept.* iv. 32, vol. iii. p. 732; Spencer, *de Leg. Hebr.* iii. 9, p. 713; Reland, *Antiq.* iii. 7; Philo, *de Pr. Sacerd.* i. (ii. 233, Mang.) *de Sacrific. Abel. et Cain*, 21 (i. 177, M.)).

a. Of the public offerings of first-fruits, the Law defined no place from which the Passover sheaf should be chosen, but the Jewish custom, so far as it is represented by the Mishna, prescribed that the wave-sheaf or sheaves should be taken from the neighbourhood of Jerusalem (*Terumoth*, x. 2). Deputies from the Sanhedrim went out on the eve of the festival, and tied the growing stalks in bunches. In the evening of the festival day the sheaf was cut with all possible publicity, and carried to the Temple. It was there threshed, and an *omer* of grain after being winnowed, was bruised and roasted: after it had been mixed with oil and frankincense laid upon it, the priest waved the offering in all directions. A handful was thrown on the altar-fire, and the rest belonged to the priests, to be eaten by those who were free from ceremonial defilement. After this the harvest might be carried on. After the destruction of the Temple all this was discontinued, on the principle, as it seems, that the House of God was exclusively the place for oblation (Lev. ii. 14, x. 14, xxiii. 13; Num. xviii. 11; Mishn. *Terum.* v. 6, x. 4, 5; *Schekalim*, viii. 8; Joseph. *Ant.* iii. 10, §5; Philo, *de procm. sac.* i. (ii. 233, Mang.); Reland, *Antiq.* iii. 7, 3, iv. 3, 8).

The offering made at the feast of the Pentecost, was a thanksgiving for the conclusion of wheat harvest. It consisted of 2 loaves (according to Josephus one loaf) of new flour baked with leaven, which were waved by the priest as at the Passover. The size of the loaves is fixed by the Mishna at 7 palms long and 4 wide, with horns of 4 fingers length. No private offerings of first-fruits were allowed before this public oblation of the 2 loaves (Lev. xxiii. 15, 20; Mishn. *Terum.* x. 6, xi. 4; Joseph. *Ant.* iii. 10, §6; Reland, *Antiq.* iv. 4, 5). The private oblations of first-fruits may be classed in the same manner as the public. The directions of the Law respecting them have been stated generally above. To these the Jews added or deduced the following. Seven sorts of produce were considered liable to oblation, viz. wheat, barley, grapes, figs, pomegranates, olives, and dates (Gesen. p. 219; Deut. viii. 8; Mishn. *Bicurim* i. 3; Hasselquist, *Travels*, p. 417), but the law appears to have contemplated produce of all sorts, and to have been so understood by Nehemiah (Deut. xxvi. 2; Neh. x. 35, 37). The portions intended to be offered were decided by inspection, and the selected fruits were fastened to the stem by a band of rushes (*Bic.* iii. 1). A proprietor might, if he thought fit, devote the whole of his produce as first-fruits (*ibid.* ii. 4). But though the Law laid down no rule as to quantity, the minimum fixed by custom was $\frac{1}{60}$ (Reland, *Antiq.* iii. 8, 4). No offerings were to be made before Pentecost, nor after the feast of the Dedication, on the 25th of Cisleu (Ex. xxiii. 16; Lev. xxiii. 16, 17; *Bic.* i. 3, 6). The practice was for companies of 24 persons to assemble in the evening at a central station, and pass the night in the open air. In the morning they were summoned by the leader of the feast with the words, "Let us arise and go up to Mount Zion, the House of the Lord our God." On the road to Jerusalem they recited portions of Psalms cxxii. and cl. Each party was preceded by a piper, a sacrificial bullock having the tips of his horns gilt and crowned with olive. At their approach to the city they were met by priests appointed to inspect the offerings,

and were welcomed by companies of citizens proportioned to the number of the pilgrims. On ascending the Temple mount each person took his basket, containing the first-fruits and an offering of turtle doves, on his shoulders, and proceeded to the court of the Temple, where they were met by Levites singing Ps. xxx. 2. The doves were sacrificed as a burnt-offering, and the first-fruits presented to the priests with the words appointed in Deut. xxvi. The baskets of the rich were of gold or silver; those of the poor of peeled willow. The baskets of the latter kind were, as well as the offerings they contained, presented to the priests, who waved the offerings at the S. W. corner of the altar: the more valuable baskets were returned to the owners (*Bic.* iii. 6, 8). After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deut. xvi. 7; *Terum.* ii. 4). It is mentioned that King Agrippa bore his part in this highly picturesque national ceremony by carrying his basket like the rest, to the Temple (*Bic.* iii. 4). Among other bye-laws were the following: 1. He who ate his first-fruits elsewhere than in Jerusalem and without the proper form was liable to punishment (*Maccoth*, iii. 3, vol. iv. 284, Surenh.). 2. Women, slaves, deaf and dumb persons, and some others were exempt from the verbal oblation before the priest, which was not generally used after the Feast of Tabernacles (*Bic.* i. 5, 6).

b. The first-fruits prepared for use were not required to be taken to Jerusalem. They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (*Terum.* ii. 5, 6; Num. xv. 19, 21; Deut. xviii. 4). They were to be made, according to some, only by dwellers in Palestine; but according to others, by those also who dwelt in Moab, in Ammonitis, and in Egypt (*Terum.* i. 1). They were not to be taken from the portion intended for tithes, nor from the corners left for the poor (*ibid.* i. 5, iii. 7). The proportion to be given is thus estimated in that treatise: a liberal measure, $\frac{1}{40}$, or, according to the school of Shammai, $\frac{1}{50}$; a moderate portion, $\frac{1}{60}$; a scanty portion, $\frac{1}{80}$. (See Ez. xlv. 13.) The measuring-basket was to be thrice estimated during the season (*ib.* iv. 3). He who ate or drank his offering by mistake was bound to add $\frac{1}{4}$, and present it to the priest (Lev. v. 16, xxii. 14), who was forbidden to remit the penalty (*Terum.* vi. 1, 5). The offerings were the perquisite of the priests, not only at Jerusalem, but in the provinces, and were to be eaten or used only by those who were clean from ceremonial defilement (Num. xviii. 11; Deut. xviii. 4).

The corruption of the nation after the time of Solomon gave rise to neglect in these as well as in other ordinances of the Law, and restoration of them was among the reforms brought about by Hezekiah (2 Chr. xxxi. 5, 11). Nehemiah also, at the Return from Captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37, xii. 44). Perversion or alienation of them is reprobated, as care in observing is eulogized by the prophets, and specially mentioned in the sketch of the restoration of the Temple and Temple-service made by Ezekiel (Ez. xx. 40, xliv. 30, xlviii. 14; Mal. iii. 8).

An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 42).

Besides the offerings of first-fruits mentioned above, the Law directed that the fruit of all trees first planted should be regarded as uncircumcised, or profane, and not to be tasted by the owner for three years. The whole produce of the fourth year was devoted to God; and did not become free to the owner till the fifth year (Lev. xix. 23-25). The trees found growing by the Jews at the conquest were treated as exempt from this rule. (Mishn. *Orlah*, i. 2.)

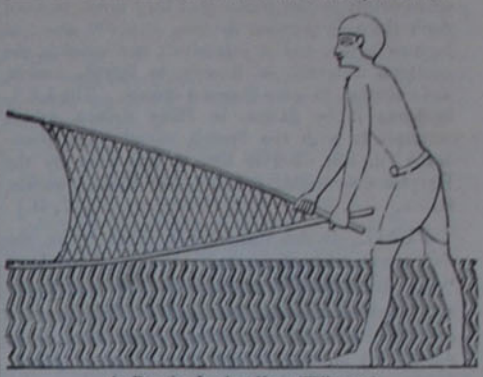
Offerings of first-fruits were sent to Jerusalem by Jews living in foreign countries (Joseph. *Ant.* xvi. 6, §7).

Offerings of first-fruits were also customary in heathen systems of worship. (See, for instances and authorities, Patrick, *On Deut.* xxvi.; and a copious list in Spencer, *de Leg. Hebr.* iii. 9, *de Primitiarum Origine*; also Leslie, *On Tithes*, Works, vol. ii.; Winer, *s. v. Erstlinge.*) [H. W. P.]

FISH; FISHING. The Hebrews recognized fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Gen. i. 21, 28), as well as in other passages where an exhaustive description of living creatures is intended (Gen. ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). They do not, however, appear to have acquired any intimate knowledge of this branch of natural history. Although they were acquainted with some of the names given by the Egyptians to the different species (for Josephus, *B. J.* iii. 10, §8, compares one found in the Sea of Galilee to the *coracinus*), they did not adopt a similar method of distinguishing them; nor was any classification attempted beyond the broad divisions of clean and unclean, great and small. The former was established by the Mosaic law (Lev. xi. 9, 10), which pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome food in Egypt (Wilkinson, *Anc. Egypt.* iii. 58, 59), so much so that one of the laws of El-Hakim prohibited the sale, or even the capture of them (Lane, *Modern Egyptians*, i. 132). This distinction is probably referred to in the terms σαπρά (*esui non idonea*, Schleusner's *Lex. s. v.*; Trench, *On Parables*, p. 137) and καλά (Matt. xiii. 48). Of the various species found in the Sea of Galilee (as enumerated by Raumer, *Palästina*, p. 93), the *silurus* would be classed among the former, while the *sparus Galilaeus*, a species of bream, and the *mugil*, chub, would be deemed "clean" or "good." The second division is marked in Gen. i. 21 (as compared with verse 28), where the great marine animals (תַּנִּינִים הַגְּדֹלִים; κήτη μεγάλα), generically described as *whales* in A. V. (Gen. *l. c.*; Job vii. 12) [WHALE], but including also other animals, such as the crocodile [LEVIATHAN] and perhaps some kinds of serpents, are distinguished from "every living creature that *creepeth*" (הָרֹמֶשֶׂת; A. V. "moveth"), a description applying to fish, along with other reptiles, as having no legs. To the former class we may assign the large fish referred to in Jon. ii. 1 (דָּג גָּדוֹל; κήτος μέγα, Matt. xii. 40) which Winer, (art. *Fische*), after Bochart, identifies with a species of shark (*canis carcharias*); and also that referred to in Tob. vi. 2 ff., identified by Bochart (*Hieroz.* iii. p. 697 ff.) with the *silurus glanis*, but by Kitto (art. *Fish*) with a species of crocodile (the *seesar*) found in the Indus. The Hebrews were struck with the remarkable fecundity of fish, and have expressed this in the term דָּג, the root of which signifies *increase* (comp. Gen. xlviii. 16), and it

the secondary sense of שָׁרַץ, lit. to *creep*, thence to *multiply* (Gen. i. 20, viii. 17, ix. 7; Ex. i. 7), as well as in the allusions in Ez. xlvii. 10. Doubtless they became familiar with this fact in Egypt, where the abundance of fish in the Nile, and the lakes and canals (Strab. xvii. p. 823; Diod. i. 36, 43, 52; Herr. ii. 93, 149), rendered it one of the staple comodities of food (Num. xi. 5; comp. Wilkinson, iii. 62). The destruction of the fish was on this account a most serious visitation to the Egyptians (Ex. vii. 21; Is. xix. 8). Occasionally it is the result of natural causes: thus St. John (*Travels in Valley of the Nile*, ii. 246) describes a vast destruction of fish from cold, and Wellsted (*Travels in Arabia*, i. 310) states that in Oman the fish are visited with an epidemic about every five years, which destroys immense quantities of them. It was perhaps as an image of fecundity that the fish was selected as an object of idolatry: the worship of it was widely spread, from Egypt (Wilkinson, iii. 58) to Assyria (Layard, *Nineveh*, ii. 467), and even India (Baur, *Mythologie*, ii. 58). Among the Philistines, Dagon (= *little fish*) was represented by a figure, half man and half fish (1 Sam. v. 4). On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the ten laws of Joshua enacted that it should be open to all comers (Lightfoot's *Talmudical Exercitations* on Matt. iv. 18). No doubt the inhabitants of northern Judaea drew large supplies thence for their subsistence in the earlier as well as the later periods of the Bible history. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ez. xlvii. 10), at one time through Phoenician traders (Neh. xiii. 16), who must have previously salted it (in which form it is termed מליח in the Talmud; Lightfoot on Matt. xiv. 17): the existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). In addition to these sources, the reservoirs formed in the neighbourhood of towns may have been stocked with fish (2 Sam. ii. 13, iv. 12; Is. vii. 3, xxii. 9, 11; Cant. vii. 4, where, however, "fish" is interpolated in the A. V.). With regard to fish as an article of food, see FOOD.

Numerous allusions to the art of fishing occur in the Bible: in the O. T. these allusions are of a metaphorical character, descriptive either of the conversion (Jer. xvi. 16; Ez. xlvii. 10), or of the destruction (Ez. xxix. 3 ff.; Eccl. ix. 12; Am. iv. 2; Hab. i. 14) of the enemies of God. In the N.T. the allusions are of a historical character for the most part, though the metaphorical application is still maintained in Matt. xiii. 47 ff. The most usual method of catching fish was by the use of the net, either the *casting* net (חֵרֶם, Hab. i. 15; Ez. xxvi. 5, 14, xlvii. 10; δίκτυον, Matt. iv. 20, 21; Mark i. 18, 19; Luke v. 2 ff.; John xxi. 6 ff.; ἀμφίβληστρον, Matt. iv. 18; Mark i. 16), probably resembling the one used in Egypt, as shown in Wilkinson (iii. 55), or the *draw* or *drag* net (מִכְמֹרֶת, Is. xix. 8; Hab. i. 15; σαγήνη, Matt. xiii. 47), which was larger and required the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable (Joseph. *B. J.* iii. 10, §9). On other waters a method, analogous to the use of the weir in our country, was pursued: a fence of canes or reeds was made, within which the fish were caught: this was forbidden on the Sea of Galilee, in conse-



An Egyptian Landing-Net. (Wilkinson)

quence of the damage done to the boats by the stakes (Lightfoot on Matt. iv. 18). Angling was a favourite pursuit of the wealthy in Egypt, as well as followed by the poor who could not afford a net (Wilkinson, iii. 53 ff.): the requisites were a hook (חַכָּה, Is. xix. 8; Hab. i. 15; Job xli. 1; צִנָּה and סִיר, so called from its resemblance to a *thorn*, Am. iv. 2; ἄγκιστρον, Matt. xvii. 27), and a line (חֶבֶל, Job xli. 1) made perhaps of reeds: the rod was occasionally dispensed with (Wilkinson, iii. 53), and is not mentioned in the Bible: ground-bait alone was used, fly-fishing being unknown. A still more scientific method was with the trident (שֻׁבָּה, A. V. "barbed iron") or the spear (צְלָצָל), as practised in Egypt in taking the crocodile (Job xli. 7) or the hippopotamus (Wilkinson, iii. 72). A similar custom of spearing fish still exists in Arabia (Wellsted, ii. 347). The reference in Job xli. 2 is not to the use of the hook in fishing, but to the custom of keeping fish alive in the water, when not required for immediate use, by piercing the gills with a ring (חוֹחַ; A. V. "thorn") attached to a stake by a rope of reeds (אַגְמֹן; A. V. "hook"). The night was esteemed the best time for fishing with the net (Luke v. 5; Plin. ix. 23). [W. L. B.]

FITCHES. This word occurs three times in Is. xxviii. 25, 27 as the representative of the Heb. word קֶצַח, which the LXX. render by μελάνθιον, and the Vulg. by *gith* (perhaps from the Heb. גַּד, coriander, see Plant. Rud. 5, 3, 39). It is the black poppy, in Latin *nigella*; in Germ. Schwarz-kümmel, and has a seed like cummin, much used in sauces (Plin. 19, §8; Dioscor. 3. 93). Isaiah tells us that fitches were not threshed with a threshing instrument, but beaten out with a staff.

In Ez. iv. 9 "fitches" are mentioned among the materials of the bread the prophet was bidden to make, but there it represents the Heb. word כֻּסֶּמֶת. This word is incorrectly translated in A. V. "rie," in Ex. ix. 32, and Is. xxviii. 25; but in the latter place, as in Ez. iv. 9, we have the marginal reading "spelt," which is the true meaning of the word. The root of כֻּסֶּמֶת is כָּסַם, to shear, and the species of corn, to which it gives a name, is the *Triticum*

Spelta of Linnaeus—in Greek ζέα; in Latin *far*, and *ador*. "*Spelt* has a four-leaved blunted calix, small blossoms, with little awns, and a smooth, slender ear (as it were shorn), the grains of which sit so firmly in the husks that they must be freed from them by peculiar devices; it grows about as high as barley, and is extensively cultivated in the southern countries of Europe, in Egypt, Arabia, and Palestina, in more than one species. The LXX. translate it by ὄλυρα, in Pliny *arinca*, which corresponds with the French *riguet*; and Herodotus (ii. 36) observes that it was used by the Egyptians for baking bread." See Kalisch on Ex. ix. 32. [W. D.]

FLAG. In Job viii. 11 it is asked, "Can the flag grow without water?" the word rendered "flag" being the Heb. אָחוּ, *Achû*. This is an Egyptian word, as Gesenius has proved (*Thes.* p. 67), and signifies *marsh vegetation of every kind*, or, as Jerome on Is. xix. 7 says, "quicquid in palude virens nascitur." In Gen. xli. 2, the LXX. render the word by ἄχει (A. V. "meadow.") Theodotion in Job viii. 11 has ἀχί; and ἄχι occurs in the LXX. (Is. xix. 7) also as the representative of עָרוֹת (A. V. "paper reeds") which word is explained by Gesenius, naked places without trees—the grassy places on the banks of the Nile. In Ex. ii. 3, 5, and Is. xix. 6 the Heb. סוּף (*Sûph*; the word from which the Red Sea derives its Scripture name of *Yam-Sûph*, the "weedy sea") is rendered *flag*. The reference in both cases is to a water-plant growing in Egypt at the river-side. This plant was probably the *Alga Nilotica*, called by the Egyptians *Sari*. Pliny (xiii. 23) describes it. (See Kalisch on Ex. *l. c.*) [W. D.]

FLAGON, a word employed in the A. V. to render two distinct Hebrew terms: 1. *Ashîshah*, אֲשִׁישָׁה (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1). The real meaning of this word, according to the conclusions of Gesenius (*Thes.* 166), is a cake of pressed raisins. He derives it from a root signifying to compress, and this is confirmed by the renderings of the LXX. (λάγανον, ἀμορίτη, πέμματα) and of the Vulgate, and also by the indications of the Targum Pseudojon. and the Mishna (*Nedarim*, 6, §10). In the passage in Hosea there is probably a reference to a practice of offering such cakes before the false deities. The rendering of the A. V. is perhaps to be traced to Luther, who in the first two of the above passages has *ein Kässel Wein*, and in the last *Kanne Wein*; but primarily to the interpretations of modern Jews (*e. g.* Gemara, *Baba Bathra*, and Targum on Chronicles), grounded on a false etymology (see Michaelis, quoted by Gesenius, and the observations of the latter, as above). It will be observed that in the two first passages the words "of wine" are interpolated, and that in the last "of wine" should be "of grapes."

2. *Nebel*, נֵבֶל (Is. xxii. 24 only). *Nebel* is commonly used for a bottle or vessel, originally probably a skin, but in later times a piece of pottery (Is. xxx. 14). But it also frequently occurs with the force of a musical instrument (A. V. generally "psaltery," but sometimes "viol"), a meaning which is adopted by the Targum, and the Arabic and Vulgate versions, and Luther, and given in the margin of the A. V. The text, however, follows the rendering of the LXX., and with this agrees Gesenius's rendering, "*Becken und Flaschen von allerhand Art.*" [G.]

FLAX. Two Hebrew words are used for this plant in O. T., or rather the same word slightly modified—פִּשְׁתָּה, and פִּשְׁתִּים. About the former there is no question. It occurs only in three places (Ex. ix. 31; Is. xlii. 3, xliii. 17). As regards the latter, there is probably only one passage where it stands for the plant in its undressed state (Josh. ii. 6). Eliminating all the places where the words are used for the article manufactured in the *thread*, the *piece*, or the *made up garment* [LINEN; COTTON], we reduce them to two: Ex. ix. 31, certain, and Josh. ii. 6, disputed.

In the former the flax of the Egyptians is recorded to have been damaged by the plague of hail. The word גִּבְעֹל is retained by Onkelos; but is rendered in LXX. σπερματίζον, and in Vulg. *folliculos germinabat*. The A. V. seems to have followed the LXX. (*bolled* = σπερματίζον); and so Rosenm. "globulus seu nodus lini maturescentis" (Schol. *ad loc.*). Gesen. makes it the calix, or corolla; refers to the Mishna, where it is used for the calix of the hyssop, and describes this explanation as one of long standing among the more learned Rabbins (*Thes.* p. 261).

For the flax of ancient Egypt, see Herodot. ii 37, 105; Cels. ii. p. 285 ff.; Heeren, *Ideen*, ii. 2, p. 368 ff. For that of modern Egypt, see Hasselquist, *Journey*, p. 500; Olivier, *Voyage*, iii. p. 297; Girard's *Observations in Descript. de l'Egypte*, T. xvii. (*état moderne*), p. 98; Paul Lucas, *Voyages*, P. ii. p. 47.

From Ritter's *Erdkunde*, ii. p. 916 (comp. his *Vorhalle*, &c., 45-48), it seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that originating in India it spread over the whole continent of Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6, the second of the two passages mentioned above. There is, however, some difference of opinion about the meaning of the words פִּשְׁתֵּי הָעֵץ; λινοκαλάμη; Vulg. *stipulae lini*; and so A. V. "stalks of flax;" Joseph. speaks of λίνου ἀγκαλίδας, armfuls, or bundles of flax; but Arab. Vers. "stalks of *cotton*." Gesenius, however, and Rosenmüller are in favour of the rendering "stalks of flax." If this be correct, the place involves an allusion to the custom of drying the flax-stalks by exposing them to the heat of the sun upon the flat roofs of houses; and so expressly in Joseph. (*Ant.* v. i. §2), λίνου γὰρ ἀγκαλίδας ἐπὶ τοῦ τέγους ἔψυχε. In later times this drying was done in ovens (Rosenm. *Alterthumsk.*). There is a decided reference to the raw material in the LXX. rendering of Lev. xiii. 47, ἱματίῳ στυππίνῳ, and Judg. xv. 14, στυππίον, comp. Is. i. 31.

The various processes employed in preparing the flax for manufacture into cloth are indicated—1. The drying process (see above). 2. The peeling of the stalks, and separation of the fibres (the name being derivable either, as Parkh. from פָּשַׁשׁ, to strip, peel, or as Gesen. from שָׁשַׁע, to separate into parts); 3. The hackling (Is. xix. 9: LXX. λίνον τὸ σχιστόν; vid. Gesen. *Lex. s. v.* שָׁרִיק; and for the *combs* used in the process, comp. Wilkinson, *Anc. Egypt.* iii. p. 140). The flax, how

ever, was not always dressed before weaving (see Exodus. xl. 4, where ὠμόλινον is mentioned as a species of clothing worn by the poor.) That the use of the coarser fibres was known to the Heb. may be inferred from the mention of *tow* (נְעֹרֶת), in Judg. xvi. 9; Is. i. 31. That flax was anciently one of the most important crops in Palestine appears from Hos. ii. 5, 9; that it continued to be grown, and manufactured into linen in N. Palestine down to the Middle Ages we have the testimony of numerous Talmudists and Rabbins. At present it does not seem to be so much cultivated there as the *cotton* plant. [COTTON; LINEN.]

[T. E. B.]

FLEA, an insect twice only mentioned in Scripture, viz. in 1 Sam. xxiv. 14, xxvi. 20. In both cases David in speaking to Saul applies it to himself as a term of humility. The Heb. word is פַּרְעֹשׁ, which the LXX. render by ψύλλος, and the Vulg. by *pulex*. Fleas are abundant in the East, and afford the subject of many proverbial expressions.

[W. D.]

FLESH. [FOOD.]

FLINT. The Heb. quadriliteral חַלָּמִישׁ is rendered *flint* in Deut. viii. 15, xxxii. 13; Ps. cxiv. 8; and Is. l. 7. In Job xxviii. 9 the same word is rendered *rock* in the text, and *flint* in the margin. In the three first passages the reference is to God's bringing water and oil out of the naturally barren rocks of the Wilderness for the sake of His people. In Isaiah the word is used metaphorically to signify the firmness of the prophet in resistance to his persecutors. In Ez. iii. 9 the English word "flint" occurs in the same sense, but there it represents the Heb. *Tzor*. So also in Is. v. 28 we have *like flint*, in reference to the hoofs of horses. In 1 Macc. x. 73 κόχλαξ is translated *flint*, and in Wisd. xi. 4 the expression ἐκ πέτρας ἀκροτόμου is adopted from Deut. viii. 15 (LXX.). [W. D.]

FLOOD. [NOAH.]

FLOOR. [PAVEMENT.]

FLOUR. [BREAD.]

FLUTE (מַשְׂרוֹקִיתָא), a musical instrument, mentioned amongst others (Dan. iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up. It is derived from שָׂרַק, to hiss; Sept. σύριγξ, a pipe. According to the author of *Shilte-Haggiborim*, this instrument was sometimes made of a great number of pipes—a statement which, if correct, would make its name the Chaldee for the musical instrument called in Hebrew עוּגָב, and erroneously rendered in the A. V. "Organ."

[D. W. M.]

FLUX, BLOODY (δυσεντερία, Acts xxviii. 8), the same as our dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form. It is always attended with fever. [FEVER.] A sharp gnawing and burning sensation seizes the bowels, which give off in purging much slimy matter and purulent discharge. When blood flows it is said to be less dangerous than without it (Schmidt, *Bibl. Medic.* c. xiv. p. 503–507). King Jehoram's disease was probably a chronic dysentery, and the "bowels falling out" the *prolapsus ani*, known sometimes to ensue (2 Chr. xxi. 15, 19).

[H. H.]

FLY. 1. In Ex. viii. 20–32 we have a description of the plague of "flies." The animals so denominated are called in Heb. עָרֹב; and the same term occurs in Ps. lxxviii. 45 and cv. 31, where this visitation is alluded to. In the first of these passages the A. V. has "swarms," in the last two "divers sorts of flies." The LXX. has in each κυνόμυια, the "dog-fly." Perhaps the better rendering of the Hebrew would be *beetles*. [BEETLE.]

2. The word זְבוּב, rendered *fly* in A. V. and μυῖα by the LXX., occurs twice in the O. T. In Is. vii. 18, some noxious insect, like that which constituted the plague of Pharaoh and the Egyptians, is meant; but the etymology of the word affords no clue as to the insect specially referred to. In Eccl. x. 1 the effect of any decaying animal matter, however small, in producing corruption in substances with which it may be in contact, is illustrated by the saying, "Dead flies cause the ointment of the apothecary to send forth a stinking savour." (Comp. Wisd. xvi. 9, xix. 10.) [W. D.]

FOOD. The diet of eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem* (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state,* the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form it was an ordinary article of diet, particularly among labourers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East (cf. Lane, i 251; Robinson, *Researches*, ii. 350). Sometimes the grain was bruised (like the Greek *polenta*, Plin. xviii. 14), in which state it was termed either גֶּרֶשׂ (ἑψικτά, LXX.; A. V. "beaten" Lev. ii. 14, 16), or רִיפוֹת (πτισάναι, Aquil. Symm.; A. V. "corn;" 2 Sam. xvii. 19; cf. Prov. xxvii. 22), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake named עֲרִיסָה (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xliv. 30). The Hebrews used a great variety of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the labourers drank (Ruth ii. 14); or, where meat was eaten, into the

* This custom is still practised in Palestine (Robinson's *Researches*, i. 493).

gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat dish, as done by the Arabs (Burckhardt, *Notes*, i. 63), whose practice of dipping bread in the broth, or melted fat of the animal, strongly illustrates the reference to the sop in John xiii. 26 ff. The modern Egyptians season their bread with a sauce[b] composed of various stimulants, such as salt, mint, sesame, and chick-peas (Lane, i. 180). The Syrians, on the other hand, use a mixture of savory and salt for the same purpose (Russell, i. 93). Where the above mentioned accessories were wanting, fruit, vegetables, fish, or honey, were used. In short it may be said that all the articles of food, which we are about to mention, were mainly viewed as subordinates to the staple commodity of bread. The various kinds of bread and cakes are described under the head of BREAD.

Milk and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (חֵלֶב; Gen. xviii. 8), but more generally in the form of the modern *leban*, *i. e.* sour milk (חֶמְאָה; A. V. "butter;" Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). The latter is universally used by the Bedouins, not only as their ordinary beverage (Burckhardt, *Notes*, i. 240), but mixed with flour, meat, and even salad (Burckhardt, i. 58, 63; Russell, *Aleppo*, i. 118). It is constantly offered to travellers, and in some parts of Arabia it is deemed scandalous to take any money in return for it (Burckhardt, *Arabia*, i. 120). For a certain season of the year, *leban* makes up a great part of the food of the poor in Syria (Russell, *l. c.*). Butter (Prov. xxx. 33) and various forms of coagulated milk, of the consistency of the modern *kaimak* (Job x. 10; 1 Sam. xvii. 18; 2 Sam. xvii. 29) were also used. [BUTTER; CHEESE; MILK.]

Fruit was another source of subsistence: figs stand first in point of importance; the early sorts described as the "summer fruit" (קַיִץ; Am. viii. 1, 2), and the "first ripe fruit" (בִּכּוּרָה; Hos. ix. 10; Mic. vii. 1) were esteemed a great luxury, and were eaten as fresh fruit; but they were generally dried and pressed into cakes, similar to the date-cakes of the Arabians (Burckhardt, *Arabia*, i. 57), in which form they were termed דְּבֵלִים (παλάθαι, A. V. "cakes of figs;" 1 Sam. xxv. 18, xxx. 12; 1 Chr. xii. 40), and occasionally קַיִץ simply (2 Sam. xvi. 1; A. V. "summer fruit"). Grapes were generally eaten in a dried state as raisins (צִמּוּקִים; *ligaturae uvae passae*, Vulg.; 1 Sam. xxv. 18, xxx. 12; 2 Sam. xvi. 1; 1 Chr. xii. 40), but sometimes, as before, pressed into cakes, named אֲשִׁישָׁה (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1), understood by the LXX. as a sort of cake, λάγανον ἀπὸ τηγάνου, and by the A. V. as a "flagon of wine." Fruit-cake forms a part of the daily food of the Arabians, and is particularly adapted to the wants of travellers; dissolved in water it affords a sweet and refreshing drink (Niebuhr, *Arabia*, p. 57; Russell, *Aleppo*, i. 82); an instance of its stimulating effect is recorded in 1 Sam. xxx. 12. Apples (probably citrons) are occasionally noticed, but rather in reference to their fragrance (Cant. ii. 5, vi. 8) and colour (Prov. xxv. 11), than as an article of food. Dates are not noticed in Scripture, unless we accept the rendering of קַיִץ in the LXX. (2 Sam. xvi. 1) as = *φοίνικες*; it can hardly be doubted, however, that, where the palm-tree flourished, as in the neighbourhood of Jericho, its fruit was consumed; in Joel i. 12 it is reckoned among other trees valuable for their fruit. The pomegranate tree is also noticed by Joel; it yields a luscious fruit, from which a species of wine was expressed (Cant. viii. 2; Hag. ii. 19). Melons were grown in Egypt (Num. xi. 5), but not in Palestine. The mulberry is undoubtedly mentioned in Luke xvii. 6 under the name *συκάμινος*; the Hebrew בְּכָאִים so translated (2 Sam. v. 23; 1 Chr. xiv. 14) is rather doubtful; the Vulg. takes it to mean *pears*. The *συκομορέα* ("sycomore," A.V; Luke xix. 4) differed from the tree last mentioned; it was the Egyptian fig, which abounded in Palestine (1 K. x. 27), and was much valued for its fruit (1 Chr. xxvii. 28; Am. vii. 14). [APPLE; CITRON; FIGS; MULBERRY-TREE; PALM-TREE; POMEGRANATE; SYCAMINE-TREE; SYCAMORE.]

Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9), which are still largely used by the Bedouins in travelling (Burckhardt, *Arabia*, i. 65), beans (2 Sam. xvii. 28; Ez. iv. 9), which still form a favourite dish in Egypt and Arabia for breakfast, boiled in water and eaten with butter and pepper; from 2 Sam. xvii. 28 it might be inferred that beans and other kinds of pulse were roasted, as barley was, but the second קָלִי in that verse is probably interpolated, not appearing in the LXX., and even, if it were not so, the reference to *pulse* in the A.V., as of *cicer* in the Vulg. is wholly unwarranted; cucumbers (Num. xi. 5; Is. i. 8; Bar. vi. 70; cf. 2 K. iv. 39 where wild gourds, *cucumeres asinini*, were picked in mistake for cucumbers); leeks, onions, and garlick, which were and still are of a superior quality in Egypt (Num. xi. 5; cf. Wilkinson, *Anc. Egypt.* ii. 374; Lane, i. 251); lettuce, of which the wild species, *lactuca agrestis*, is identified with the Greek *πικρίς* by Pliny (xxi. 65), and formed, according to the LXX. and the Vulg., the "bitter herbs" (מְרֹרִים) eaten with the paschal lamb (Ex. xii. 8; Num. ix. 11); endive, which is still well known in the East (Russell, i. 91) may have been included under the same class. In addition to the above we have notice of certain "herbs" (אֹרוֹת; 2 K. iv. 39) eaten in times of scarcity, which were mallows according to the Syriac and Arabic versions, but, according to the Talmud, a vegetable resembling the *brassica eruca* of Linnaeus; and again of sea-purslane (מַלּוּחַ; βλιτα; "A. V. mallows"), and broom-root (רְתָמִים; "A. V. juniper;" Job xxx. 4) as eaten by the poor in time of famine, unless the latter were gathered as fuel. An insipid plant, probably purslane, used in salad appears to be referred to in Job vi. 6, under the expression רִיר חַלְמוּת ("white of egg," A. V.). The usual method of eating vegetables was in the form of pottage (נָזִיד; ζέσημα; *pulmentum*; Gen. xxv. 29; 2 K. iv. 38; Hag. ii. 12); a meal wholly of vegetables was deemed very

[b] The later Jews named this sauce חרוסת (Mishn. *Pes.* x. §5): it consisted of vinegar, almonds, and spice, thickened with flour. It was used at the celebration of the Passover (*Pes.* 10, §2).

poor fare (Prov. xv. 17; Dan. i. 12; Rom. xiv. 2). The modern Arabians consume but few vegetables; radishes and leeks are most in use, and are eaten raw with bread (Burckhardt, *Arabia*, i. 56). [BEANS; CUCUMBER; GARLIC; GOURD; LEEK; LENTIL; ONION.]

The spices or condiments known to the Hebrews were numerous; cummin (Is. xxviii. 25; Matt. xxiii. 23), dill (Matt. xxiii. 23, "anise," A. V.), coriander (Ex. xvi. 31; Num. xi. 7), mint (Matt. xxiii. 23), rue (Luke xi. 42), mustard (Matt. xiii. 31, xvii. 20), and salt (Job vi. 6), which is reckoned among "the principal things for the whole use of man's life" (Ecclus. xxxix. 26). Nuts (pistachios) and almonds (Gen. xliii. 11) were also used as *whets* to the appetite. [ALMOND-TREE; ANISE; CORIANDER; CUMMIN; MINT; MUSTARD; NUTS; SPICES.]

In addition to these classes, we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv. 25; Matt. iii. 4), which abounds in most parts of Arabia (Burckhardt, *Arabia*, i. 54), or the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, *i. e.* grape-juice boiled down to the state of the Roman *defrutum*, which is still extensively used in the East (Russell, i. 82); the latter is supposed to be referred to in Gen. xliii. 11 and Ez. xxvii. 17. The importance of honey, as a substitute for sugar, is obvious; it was both used in certain kinds of cake (though prohibited in the case of meat offerings, Lev. ii. 11), as in the pastry of the Arabs (Burckhardt, *Arabia*, i. 54), and was also eaten in its natural state either by itself (1 Sam. xiv. 27; 2 Sam. xvii. 29; 1 K. xiv. 3), or in conjunction with other things, even with fish (Luke xxiv. 42). "Butter and honey" is an expression for rich diet (Is. vii. 15, 22); such a mixture is popular among the Arabs (Burckhardt, *Arabia*, i. 54). "Milk and honey" are similarly coupled together, not only frequently by the sacred writers, as expressive of the richness of the promised land, but also by the Greek poets (cf. Callim. *Hymn. in Jov.* 48; Hom. *Od.* xx. 68). Too much honey was deemed unwholesome (Prov. xxv. 27). With regard to oil, it does not appear to have been used to the extent we might have anticipated; the modern Arabs only employ it in frying fish (Burckhardt, *Arabia*, i. 54), but for all other purposes butter is substituted: among the Hebrews it was deemed an expensive luxury (Prov. xxi. 17), to be reserved for festive occasions (1 Chr. xii. 40; It was chiefly used in certain kinds of cake (Lev. ii 5 ff.; 1 K. xvii. 12). "Oil and honey" are mentioned in conjunction with bread in Ez. xvi. 13, 19. The Syrians, especially the Jews, eat oil and honey (*dibs*) mixed together (Russell, i. 80). Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Luke xi. 12), and are reckoned by Jerome (*In Epitaph. Paul.* i. 176) among the delicacies of the table. [HONEY; OIL.]

The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat (Niebuhr, *Descript.* p. 46), and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. It has been inferred from Gen. ix. 3, 4, that animal food was not permitted before the flood: but the notices of the flock of Abel (Gen. iv 2) and of the herds of Jabal (Gen. iv. 20), as well as the distinction between clean and unclean animals (Gen. vii. 2), favour the opposite opinion; and the permission in Gen. ix. 3 may be held to be only a more explicit declaration of a condition implied in the grant of universal dominion previously given (Gen. i. 28). The prohibition then expressed against consuming the blood of any animal (Gen. ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17 vii. 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32 ff.; Ez. xliv. 7, 15), on the ground, as stated in Lev. xvii. 11, and Deut. xii. 23, that the blood contained the principle of life, and, as such, was to be offered on the altar; probably there was an additional reason in the heathen practice of consuming blood in their sacrifices (Ps. xvi. 4; Ez. xxxiii. 25). The prohibition applied to strangers as well as Israelites, and to all kinds of beast or fowl (Lev. vii. 26, xvii. 12, 13). So strong was the feeling of the Jews on this point, that the Gentile converts to Christianity were laid under similar restrictions (Acts xv. 20, 29, xxi. 25). As a necessary deduction from the above principle, all animals which had died a natural death (נְבֵלָה, Deut. xiv. 21), or had been torn of beasts (טְרֵפָה, Ex. xxii. 31), were also prohibited (Lev. xvii. 15; cf. Ez. iv. 14), and to be thrown to the dogs (Ex. xxii. 31): this prohibition did not extend to strangers (Deut. xiv. 21). Any person infringing this rule was held unclean until the evening, and was obliged to wash his clothes (Lev. xvii. 15). In the N. T. these cases are described under the term πνικτόν (Acts xv. 20), applying not only to what was *strangled* (as in A. V.), but to any animal from which the blood was not regularly poured forth. Similar prohibitions are contained in the Koran (ii. 175, v. 4, xvi. 116), the result of which is that at the present day the Arabians eat no meat except what has been bought at the shambles. Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. iii. 16, vii. 25; cf. 1 Sam. ii. 16 ff.; 2 Chr. vii. 7): it should be observed that the term in Neh. viii. 10, translated *fat*, is not חֵלֶב, but מַשְׁמַנִּים = the fatty pieces of meat, delicacies. In addition to the above, Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (εἰδωλόθυτα), whether at private feasts, or as bought in the market (Acts xv. 29, xxi. 25; 1 Cor. viii. 1 ff.). All beasts and birds classed as unclean (Lev. xi, 1 ff.; Deut. xiv. 4 ff.) were also prohibited [UNCLEAN BEASTS AND BIRDS]: and in addition to these general precepts there was a special prohibition against "seething a kid in his mother's milk" (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21), which has been variously understood, by Talmudical writers as a general prohibition against the joint use of meat and milk (Mishna, *Cholin*, cap. 8, §1); by Michaelis (*Mos. Recht.* iv. 210) as prohibiting the use of fat or milk, as compared with oil, in cooking; by Luther and Calvin as prohibiting the slaughter of young animals; and by Bochart and others as discountenancing cruelty in any way. These interpretations, however, all fail in establishing any connexion between the precept and the offering of the first-fruits, as implied in the three passages quoted. More probably it has reference to

certain heathen usages at their harvest festivals (Maimonides, *More Neboch.* 3, 48; Spencer, *de Legg. Hebr. Ritt.* 535 ff.): there is a remarkable addition in the Samaritan version and in some copies of the LXX. in Deut. xiv. 21, which supports this view; ὃς γὰρ ποιεῖ τοῦτο, ὡσεὶ ἀσπάλακα θύσει, ὅτι μίασμά ἐστι τῷ θεῷ Ἰακώβ (cf. Knobel, *Comment.* in Ex. xxiii. 19). The Hebrews further abstained from eating the sinew of the hip (גִּיד הַנָּשֶׁה, Gen. xxxii. 32), in memory of the struggle between Jacob and the angel (comp. ver. 25). The LXX., the Vulg., and the A. V. interpret the ἅπαξ λεγόμενον word *nasheh* of the shrinking or benumbing of the muscle (ὃ ἐνάρκησεν; *qui emarcuit*; "which shrank"): Josephus (*Ant.* i. 20, §2) more correctly explains it, τὸ νεῦρον τὸ πλατύ; and there is little doubt that the nerve he refers to is the *nervus ischiadicus*, which attains its greatest thickness at the hip. There is no further reference to this custom in the Bible; but the Talmudists (*Cholin*, 7) enforced its observance by penalties.

Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Luke xv. 23): it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The use of meat is reserved for similar occasions among the Bedouins (Burckhardt's *Notes*, i. 63). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4), which are farther described by the term fatling (מְרִיא = μόσχος σιτευτός, Luke xv. 23, and σιτιστά, Matt. xxii. 4; 2 Sam. vi. 13; 1 K. i. 9 ff.; A. V. "fat cattle"); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Matt. xxii. 4), which were either stall-fed (בָּרִאים; μόσχοι ἐκλεκτοί), or taken up from the pastures (רָעִי; βόες νομάδες; 1 K. iv. 23); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23), which are also brought into close connexion with ordinary cattle in Deut. xiv. 5, as though holding an intermediate place between tame and wild animals; birds of various kinds (צִפֳּרִים; A. V. "fowls;" Neh. v. 18; the LXX., however, gives χίμαρος as though the reading were צְפִירִים); quail in certain parts of Arabia (Ex. xvi. 13; Num. xi. 32); poultry (בַּרְבָּרִים; 1 K. iv. 23; understood generally by the LXX., ὀρνίθων ἐκλεκτῶν σιτευτά; by Kimchi and the A. V. as fatted fowl; by Gesenius, *Thesaur.* 246, as geese, from the *whiteness* of their plumage; by Thenius, *Comm.* in *l. c.*, as guinea-fowls, as though the word represented the call of that bird); partridges (1 Sam. xxvi. 20); fish, with the exception of such as were without scales and fins (Lev. xi. 9; Deut. xiv. 9), both salted, as was probably the case with the sea-fish brought to Jerusalem (Neh. xiii. 16), and fresh (Matt. xiv. 19, xv. 36; Luke xxiv. 42): in our Saviour's time it appears to have been the usual food about the Sea of Galilee (Matt. vii. 10); the term ὀψάριον is applied to it by St. John (vi. 9; xxi. 9 ff.) in the restricted sense which the word obtained among the later Greeks, as = *fish*. Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare. They are at the present day largely consumed by the poor both in Persia (Morier's *Second Journey*, p. 44) and in Arabia (Niebuhr, *Voyage*, i. 319); they are salted and dried, and roasted, when required, on a frying-pan with butter (Burckhardt's *Notes*, ii. 92; Niebuhr, *l. c.*).

Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xviii. 8); bread and broth (Judg. vi. 19); and with fish either bread (Matt. xiv. 19, xv. 36; John xxi. 9) or honeycomb (Luke xxiv. 42): the instance in 2 Sam. vi. 19 cannot be relied on, as the term אִשְּׁפָר, rendered in the A. V. *a good piece of flesh*, after the Vulg., *assatura bibulae carnis*, means simply a portion or measure, and may apply to wine as well as meat. For the modes of preparing meat, see COOKING; and for the times and manner of eating, MEALS: see also FISH, FOWL, &c. &c.

To pass from ordinary to occasional sources of subsistence: prison diet consisted of bread and water administered in small quantities (1 K. xxii. 27; Jer. xxxvii. 21): pulse and water was considered but little better (Dan. i. 12): in time of sorrow or fasting it was usual to abstain either altogether from food (2 Sam. xii. 17, 20), or from meat, wine, and other delicacies, which were described as לֶחֶם חֲמוּדוֹת, lit. *bread of desires* (Dan. x. 3). In time of extreme famine the most loathsome food was swallowed; such as an ass's head (2 K. vi. 25), the ass, it must be remembered, being an unclean animal (for a parallel case comp. Plutarch, *Artaxerx.* 24), and dove's dung (see the article on that subject), the dung of cattle (Joseph. *B. J.* v. 13, §7), and even possibly their own dung (2 K. xviii. 27). The consumption of human flesh was not altogether unknown (2 K. vi. 28; cf. Joseph. *B. J.* vi. 3, §4), the passages quoted supplying instances of the exact fulfilment of the prediction in Deut. xxviii. 56, 57: compare also Lam. ii. 20, iv. 10; Ez. v. 10.

With regard to the beverages used by the Hebrews, we have already mentioned milk, and the probable use of barley-water, and of a mixture, resembling the modern *sherbet*, formed of fig-cake and water. The Hebrews probably resembled the Arabs in not drinking much during their meals, but concluding them with a long draught of water. It is almost needless to say that water was most generally drunk. In addition to these the Hebrews were acquainted with various intoxicating liquors, the most valued of which was the juice of the grape, while others were described under the general term of *shechar* or *strong drink* (Lev. x. 9; Num. vi. 3; Judg. xiii. 4, 7), if indeed the latter does not sometimes include the former (Num. xxviii. 7). These were reserved for the wealthy or for festive occasions: the poor consumed a sour wine (A. V. 'vinegar;" Ruth ii. 14; Matt. xxvii. 48), calculated to quench thirst, but not agreeable to the taste (Prov. x. 26). [DRINK, STRONG; VINEGAR; WATER; WINE.] [W. L. B.]

FOOTMAN, a word employed in the Auth. Version in two senses. 1. Generally, to distinguish those of the people or of the fighting-men who went on foot from those who were on horseback or in chariots. The Hebrew word for this is רַגְלִי, *ragli*, from *regel*, a foot. The LXX. commonly express it by πεζοί, or occasionally ταγμάτα

But, 2. The word occurs in a more special sense (in 1 Sam. xxii. 17 only), and as the translation of a different term from the above—רוּץ, *rootz*. This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (1 Sam. viii. 11). This body appear to have been afterwards kept up, and to have been distinct from the body-guard—the six hundred, and the thirty—who were originated by David. See 1 K. xiv. 27, 28; 2 Chr. xii. 10, 11; 2 K. xi. 4, 6, 11, 13, 19. In each of these cases the word is the same as the above, and is rendered "guard:" but the translators were evidently aware of its signification, for they have put the word "runners" in the margin in two instances (1 K. xiv. 27; 2 K. xi. 13). This indeed was the force of the term "footman" at the time the A. V. was made, as is plain not only from the references just quoted, but amongst others from the title of a well known tract of Bunyan's—*The Heavenly Footman, or a Description of the Man that gets to Heaven*, on 1 *Cor.* ix. 24 (St. Paul's figure of the race). Swift running was evidently a valued accomplishment of a perfect warrior—a *gibbor*, as the Hebrew word is—among the Israelites. There are constant allusions to this in the Bible, though obscured in the A. V., from the translators not recognising the technical sense of the word *gibbor*. Among others see Ps. xix. 5; Job xvi. 14; Joel ii. 7, where "strong man," "giant," and "mighty man," are all *gibbor*. David was famed for his powers of running; they are so mentioned as to seem characteristic of him (1 Sam. xvii. 22, 48, 51, xx. 6), and he makes them a special subject of thanksgiving to God (2 Sam. xxii. 30; Ps. xviii. 29). The cases of Cushi and Ahimaaz (2 Sam. xviii.) will occur to every one. It is not impossible that the former—"the Ethiopian," as his name most likely is—had some peculiar mode of running. [CUSHI.] Asahel also was "swift on his feet," and the Gadite heroes who came across to David in his difficulties were "swift as the roes upon the mountains:" but in neither of these last cases is the word *rootz* employed. The word probably derives its modern sense from the custom of domestic servants running by the side of the carriage of their master. [GUARD.]

[G.]

FOREHEAD (מֵצַח, from מָצַח, rad. inus. *shine*, Gesen. p. 815; *μέτωπον*; *frons*). The practice of veiling the face in public for women of the higher classes, especially married women, in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (Gen. xxv. 65; Jer. iii. 3; Niebuhr, *Voy.* i. 132, 149, 150; Shaw, *Travels*, p. 228, 240; Hasselquist, *Travels*, p. 58; Buckingham, *Arab Tribes*, p. 312; Lane, *Mod. Eg.* i. 72, 77, 225-248; Burckhardt, *Travels*, i. 233). An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ez. iii. 7, 8, 9; comp. Juv. *Sat.* xiv. 242—"Ejectum attritâ de fronte ruborem").

The custom among many Oriental nations both of colouring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned elsewhere [CUTTINGS IN FLESH] (Burckhardt, *Notes on Bed.* i. 51; Niebuhr, *Voy.* ii. 57; Wilkinson, *Anc. Eg.* ii. 342; Lane, *Mod. Eg.* i. 66). It is doubtless alluded to in Rev. (xiii. 16, 17, xiv. 9, xvii. 5, xx. 4), and in the opposite direction by Ezekiel (ix. 4, 5, 6), and in Rev. (vii. 3, ix. 4, xiv. 1, xxii. 4.) The mark mentioned by Ezekiel with approval has been supposed to be the figure of the cross, said to be denoted by the word here used. תָּו, in the ancient Semitic language (Gesen. p. 1495; Spencer, *de Leg. Hebr.* ii. 20. 3. 409, 413).

It may have been by way of contradiction to heathen practice that the High-priest wore on the front of his mitre the golden plate inscribed "Holiness to the Lord" (Ex. xxviii. 36, xxxix. 30; Spencer, *l. c.*).

The "jewels for the forehead," mentioned by Ezekiel (xvi. 12), and in margin of A. V. Gen. xxiv. 22, were in all probability nose-rings (Is. iii. 21; Lane, *Mod. Eg.* iii. 225, 226; Harmer, *Obs.* iv. 311, 312; Gesen. p. 870; Winer, *s. v. Nasenring*). The Persian and also Egyptian women wear jewels and strings of coins across their foreheads (Olearius, *Travels*, p. 317; Lane, *Mod. Eg.* ii. 228). [NOSE-JEWEL.]

For the use of frontlets between the eyes, see FRONTLETS, and for the symptoms of leprosy apparent in the forehead, LEPROSY. [H. W. P.]

FOREST. The corresponding Hebrew terms are חֹרֶשׁ, יַעַר, and פַּרְדֵּס. The first of these most truly expresses the idea of a forest, the etymological force of the word being *abundance*, and its use being restricted (with the exception of 1 Sam. xiv. 26, and Cant. v. i., in which it refers to honey) to an abundance of trees. The second is seldom used, and applies to woods of less extent, the word itself involving the idea of what is being cut down (*silva a cædendo dicta*, Gesen. *Thesaur.* p. 530): it is only twice (1 Sam. xxiii. 15 ff.; 2 Chr. xxvii. 4) applied to woods properly so called; its sense, however, is illustrated in the other passages in which it occurs, viz., Is. xvii. 9 (A. V. "bough"), where the comparison is to the solitary relic of an ancient forest, and Ez. xxxi. 3, where it applies to trees or foliage sufficient to afford shelter (*frondibus nemorosus*, Vulg.; A. V. "with a shadowing shroud"). The third, *pardes*, a word of foreign origin, meaning a *park* or *plantation*, whence also comes the Greek *παράδεισος*), occurs only once in reference to forest trees (Neh. ii. 8), and appropriately expresses the care with which the forests of Palestine were preserved under the Persian rule, a regular warden being appointed, without whose sanction no tree could be felled. Elsewhere the word describes an orchard (Eccl. ii. 5; Cant. iv. 13).

Although Palestine has never been in historical times a woodland country, yet there can be no doubt that there was much more wood formerly than there is at present. It is not improbable that the highlands were once covered with a primaeval forest, of which the celebrated oaks and terebinths scattered here and there were the relics. The woods and forests mentioned in the Bible appear to have been situated where they are usually found in cultivated countries, in the valleys and defiles that lead down from the high- to the lowlands and in the adjacent plains. They were therefore of no great size, and correspond rather with the idea of the Latin *saltus* than with our *forest*.

(1.) The wood of Ephraim was the most extensive. It clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself in the neighbourhood of Bethshan (Josh. xvii. 15 ff.), extending, perhaps, at one time to Tabor, which is translated *δουμός* by Theodotion (Hos. v. 1), and which is still well covered with forest trees (Stan-

ley, p. 350). (2.) The wood of Bethel (2 K. ii. 23, 24) was situated in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxii. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah. (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 25) was probably near Aijalon (comp. v. 31), in one of the valleys leading down to the plain of Philistia. (5.) The "wood" (Ps. cxxxii. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been similarly situated, as also (6.) were the "forests" (*Choresh*) in which Jotham placed his forts (2 Chr. xxvii. 4). (7.) The plain of Sharon was partly covered with wood (Strab. xvii. p. 758), whence the LXX. gives δρυμός as an equivalent (Is. lxv. 10). It has still a fair amount of wood (Stanley, p. 260.) (8.) The wood (*Choresh*) in the wilderness of Ziph, in which David concealed himself (1 Sam. xxiii. 15 ff.), lay S.E. of Hebron.

The greater portion of Perœa was, and still is, covered with forests of oak and terebinth (Is. ii. 13; Ez. xxvii. 6; Zech. xi. 2; comp. Buckingham's *Palestine*, pp. 103 ff., 240 ff.; Stanley, p. 324). A portion of this near Mahanaim was known as the "wood of Ephraim" (2 Sam. xviii. 6), in which the battle between David and Absalom took place. Winer (art. *Wälder*) places it on the west side of the Jordan, but a comparison of 2 Sam. xvii. 26, xviii. 3, 23, proves the reverse. The statement in xviii. 23, in particular, marks its position as on the highlands, at some little distance from the valley of the Jordan (comp. Joseph. *Ant.* vii. 10, §1, 2).

The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar. It has also been explained as referring to the forest-like rows of cedar pillars. The number and magnificence of the cedars of Lebanon is frequently noticed in the poetical portions of the Bible. The *forest* generally supplied Hebrew writers with an image of pride and exaltation doomed to destruction (2 K. xix. 23; Is. x. 18, xxxii. 19, xxxvii. 24; Jer. xxi. 14, xxii. 7, xlvi. 23; Zech. xi. 2), as well as of unfruitfulness as contrasted with a cultivated field or vineyard (Is. xxix. 17, xxxii. 15; Jer. xxvi. 18; Hos. ii. 12). [W. L. B.]

FORTIFICATIONS. [Fenced Cities.]

FORTUNA'TUS (Φορτούνατος, 1 Cor. xvi. 17), one of three Corinthians, the others being Stephanas and Achaïcus, who were at Ephesus when St. Paul wrote his first Epistle. Some have supposed that they were *οἱ Χλοῆς*, alluded to 1 Cor. i. 11; but the language of irony, in which the Apostle must in that case be interpreted in ch. xvi. as speaking of their presence, would become sarcasm too cutting for so tender a heart as St. Paul's to have uttered among his valedictions. "The household of Stephanas" is mentioned in ch. i. 16 as having been baptized by himself: perhaps Fortunatus and Achaïcus may have been members of that household. There is a Fortunatus mentioned at the end of Clement's first Epistle to the Corinthians, who was possibly the same person. [H. A.]

FOUNTAIN. 1. עַיִן, from עין, *to flow*; also signifies an "eye," Gesen. p. 1017. 2. מַעְיָן (from 1), a well-watered place; sometimes in A. V. "well," or "spring." 3. מוֹצָא מַיִם, from יָצָא, *to go forth*, Gesen. p. 613; a gushing forth of waters. 4. מָקוֹר, from קוּר, *to dig*, Gesen. p. 1209. 5. מַבּוּעַ, from נָבַע, *to bubble forth*, Gesen. p. 845. 6. גַּל, or גַּלָּה, from גָּלַל, *to roll*, Gesen. p. 288, all usually, πηγή, or πηγὴ ὕδατος; *fons* and *fons aquarum*. The special use of these various terms will be found examined in the Appendix to Stanley's *Sinai and Palestine*.

Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. Instead of watering his field or garden, as in Egypt, "with his foot" (Shaw, *Travels*, p. 408), the Hebrew cultivator was taught to look forward to a land "drinking water of the rain of heaven, a land of brooks of water, of fountains and depths springing from valleys and hills" (Deut. viii. 7, xi. 11). In the desert of Sinai, "the few living, perhaps perennial springs," by the fact of their rarity assume an importance hardly to be understood in moister climates, and more than justify a poetical expression of national rejoicing over the discovery of one (Num. xxi. 17). But the springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course (Stanley, *S. & P.* 17, 122, 123, 295, 373, 509; Burckhardt, *Syria*, 344). The spring or fountain of living water, the "eye" of the landscape (see No. 1), is distinguished in all Oriental languages from the artificially sunk and enclosed well (Stanley, 509). Its importance is implied by the number of topographical names compounded with En, or *Ain* (Arab.): En-gedi, *Ain-jidy*, "spring of the gazelle," may serve as a striking instance (1 Sam. xxiii. 29; Reland, 763, Robinson, i. 504; Stanley, App. §50).

Fountain at Nazareth. (Roberts.)

The volcanic agency which has operated so powerfully in Palestine, has from very early times given tokens of its working in the warm springs which are found near the sea of Galilee and the Dead Sea. One of them, En-eglaim, the "spring of calves," at the N.E. end of the latter, is probably identical with Callirrhöe, mentioned by Josephus as a place resorted to by Herod in his last illness (Joseph. *B. J.* i. 33, §5; Kitto, *Phys. Geogr. of Pal.* 120, 121; Stanley, *S. & P.* 285). His son Philip built the town, which he named Tiberias, at the sulphureous hot-springs at the S. of the sea of Galilee (Joseph. *Ant.* xviii. 2, §3; Hasselquist.

Travels, App. 283; Kitto, 114; Burckhardt, *Syria*. 328, 330). Other hot-springs are found at seven miles distance from Tiberias, and at *Omkeis* (Gadara) (Reland, 775; Burckhardt, 276, 277; Kitto, 116, 118).

Jerusalem, though mainly dependent for its supply of water upon its rain-water cisterns, appears from recent inquiries to have possessed either more than one perennial spring, or one issuing by more than one outlet. To this agree the "fons perennis aquæ" of Tacitus (*Hist.* v. 12), and the ὑδάτων ἀνέκλειπτος σύστασις of Aristeas (Joseph. ii. 112, ed. Havercamp.; Robinson, i. 343, 345; Williams, *Holy City*, ii. 458, 468; Raumer, 298; Ez. xlvii. 1, 12; Kitto, *Phys. Geogr.* 412, 415). [CISTERNS; SILOAM.]

In the towers built by Herod, Josephus says there were cisterns with χαλκουργήματα through which water was poured forth: these may have been statues or figures containing spouts for water after Roman models (Plin. *Epist.* v. 6; *N. H.* xxxvi. 15, 121; Joseph. *B. J.* v. 4, §4).

No Eastern city is so well supplied with water as Damascus (*Early Trav.* 294). In Oriental cities generally public fountains are frequent (Poole, *Englishw. in Eg.* i. 180). Traces of such fountains at Jerusalem may perhaps be found in the names En-Rogel (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14). The water which supplied Solomon's pools near Bethlehem was conveyed to them by subterranean channels. In these may perhaps be found the "sealed fountain" of Cant. iv. 12 (Hasselquist, 145; Maundrell, *Ear. Trav.* 457). The fountain of Nazareth bears a traditional antiquity, to which it has probably good derivative, if not actual claim (Roberts, *Views in Palestine*, i. 21. 29, 33; Col. Ch. Chron. No. cxxx. 147; Fisher's *Views in Syria*, i. 31, iii. 44). [H. W. P.]

So-called "Fountain" of Cana. (From Roberts.)

FOWL. Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is עוֹף, which is usually a collective term for all kinds of birds, frequently with the addition of הַשָּׁמַיִם, "of the skies."

עַיִט is a collective term for birds of prey, derived from עָיַט, "to attack vehemently." It is translated *fowl* in Gen. xv. 11, Job xxviii. 7, Is. xviii. 6.

צִפּוֹר (Chald. צְפַר), from root צָפַר, "to hiss," is also a collective term for birds, though occasionally rendered by *swallow* and *sparrow*. For the collective use of the word see Deut. iv. 17, Ps. viii. 8, Ez. xvii. 23, and Dan. iv. 12. In Neh. v. 18. the word seems to have the special sense which "fowl" has with us, as it is enumerated among the viands provided for Nehemiah's table.

In 1 K. iv. 23, among the daily provisions for Solomon's table "fatted fowl" are included, the Heb. words being בַּרְבָּרִים אֲבוּסִים. Gesenius prefers to translate this "fatted geese," referring the word to the root בָּרַר, "to be pure," because of the pure whiteness of the bird. He gives reasons for believing that the same word in the cognate languages included also the meaning of *swan*.

In the N. T. the word translated "fowls" is most frequently τὰ πετεινά, which comprehends all kinds of birds (including *ravens*, Luke xii. 24); but in Rev. xix. 17-21, where the context shows that birds of prey are meant, the Greek is τὰ ὄρνεα. The same distinction is observed in the Apocryphal writings: comp. Jud. xi. 7, Ecclus. xvii. 4, xliii. 14, with 2 Macc. xv. 33. [W. D.]

FOX (שׁוּעָל, *shuâl*; ἀλωπήξ). The root of שׁוּעָל is שָׁעַל, "to break through, to make hollow;" and hence its application to the fox, which burrows. The term probably in its use by the Hebrews included the jackal as well as the common fox; for some of the passages in which A. V. renders it "fox" suit that animal, while others better represent the habits of the jackal.

The fox is proverbially fond of grapes, and a very destructive visitor to vineyards (Cant. ii. 15). The proverbially cunning character of the fox is alluded to in Ez. xiii. 4, and Luke xiii. 32, where the prophets of Israel are said to be like foxes in the desert, and where our Saviour calls Herod "that fox." His habit of burrowing among ruins is referred to in Neh. iv. 3 and Lam. v. 18 (see also Matt. viii. 20). In Judg. xv. 4, and in Ps. lxiii. 10, it seems probable that the jackal rather than the fox is spoken of. The Rabbinical writers make frequent mention of the fox and his habits. In the Talmud it is said, "The fox does not die from being under the earth; he is used to it, and it does not hurt him." And again, "He has gained as much as a fox in a ploughed field," *i. e.* nothing. Another proverb relating to him is this:

> "If the fox be at the rudder,
> Speak him fairly, 'My dear brother.'"

Both the fox and the jackal are common in Palestine; the latter name being probably connected with the Heb. *shuâl*; Fr. *chacal*; Germ. *schakal*; Sanscr. *çrikâla*, *çrigâla*.

A curious instance of a not unfrequent error in the LXX. will be found in 1 K. xx. 10, where *sh'âlim*, foxes, has been read for *salîm*, handfuls, and rendered accordingly. [W. D.]

FRANKINCENSE (לְבֹנָה, from לָבָן, to be white; λίβανος, Ex. xxx. 34, &c., and Matt. ii. 11; λιβανωτός, 1 Chr. ix. 29; Rev. viii. 3, N. T.), a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34-36). It is obtained by successive incisions in the bark of a tree called the *arbor thuris*, the first of which yields the purest and whitest kind (לְבֹנָה זַכָּה, λίβανον διαφανῆ, or καθαρόν); while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum, is of a very inferior kind, and that the finest frankincense imported into

Turkey comes through Arabia from the islands of the Indian Archipelago. The Arabian plant may possibly have degenerated, or it may be that the finest kind was always procured from India, as it certainly was in the time of Dioscorides. The Arabs call the best frankincense *cundur*, with which compare the Sanscrit *cunduru*, an odorous gum which is stated by the Hindu medical writers to be the produce of a tree called *Sallaci* or *Salai*. This tree grows on the mountains of India, and is described by Dr. Roxburgh, who calls it the Boswellia serrata (*Asiat. Res.* ix. p. 377, 8vo. edit.).

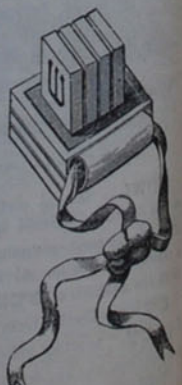
The resin itself is well known; but it is still uncertain by what tree it is produced. Ancient as well as modern authors vary in their descriptions to such an extent, that it is difficult to arrive at a consistent, still more difficult to gain a botanical, idea of the plant. It is described by Theophrastus as attaining the height of about 5 ells, having many branches, leaves like the pear-tree, and bark like the laurel; but at the same time he mentions another description, according to which it resembles the *mastick-tree*, its leaves being of a reddish colour (*Hist. Plant.* ix. 4). According to Diodorus (v. 41) it is a small tree, resembling the Egyptian hawthorn, with gold-yellow leaves like those of the *woad*. The difficulty was rather increased than otherwise in the time of Pliny by the importation of some shoots of the tree itself, which seemed to belong to the *terebinthus* (xii. 31). Garcia de Horto represents it as low, with a leaf like that of the *mastick:* he distinguishes two kinds, the finer, growing on the mountains, the other dark, and of an inferior quality growing on the plains. Chardin says that the frankincense tree on the mountains of Caramania resembles a large pear-tree. It is not mentioned by Forskal, and Niebuhr could learn nothing of it (*Trav.* p. 356). A more definite notion of the plant might possibly be obtained from the Thuia occidentalis, the American *arbor vitae*, or Frankincense tree. But at any rate there can be little doubt that the tree which produces the Indian frankincense, and which in all probability supplied Arabia with the finer kind supposed to be indigenous in that country, is the Boswellia serrata of Roxburgh (*vid. supr.*); or Boswellia thurifera of Colebrooke. Its claims have been maintained by Colebrooke against the Juniperus lycia of Linnaeus, which was long supposed to be the true frankincense tree. Colebrooke shows, upon the testimony of French botanists, that this tree, which grows in the South of France, does not yield the gum in question. It is still extremely doubtful what tree produces the Arab. Olibanum: Lamarck proposes the Amyris Gileadensis; but, as it would seem, upon inconclusive evidence.

The Indian Olibanum, or frankincense, is imported in chests and casks from Bombay, as a regular article of sale. It is chiefly used in the rites of the Greek and Roman churches; and its only medical application at present is as a perfume in sick rooms. The Olibanum, or frankincense used by the Jews in the temple services, is not to be confounded with the frankincense of commerce, which is a spontaneous exudation of the Pinus abies, or Norway spruce fir, and resembles, in its nature and uses, the Burgundy pitch which is obtained from the same tree.

From Cant. iv. 14, it has been inferred that the frankincense tree grew in Palestine, and especially on Mount Lebanon. The connexion between the names, however, goes for nothing (Lebonah, Lebonon); the word may be used for aromatic plants generally (Ges. *Lex.*); and the rhetorical flourishes of Florus (Epit. iii. 6, "thuris silvas"), and Ausonius (*Monosyl.* p. 110) are of little avail against the fact that the tree is not at present found in Palestine (Cels. *Hierobot.* i. p. 231 ff.; Rosenm. *Alterthumsk.* iv. p. 153 ff.). [T. E. B.]

FROG. The mention of this reptile in the O. T. is confined to the passage in Ex. viii. 2-7, &c., in which the plague of frogs is described, and to the two allusions to that event in Ps. lxxviii. 45, cv. 30. The term also occurs in Wisd. xix. 10 in reference to the same event. The Heb. word is צְפַרְדֵּעַ, which is rendered by the LXX. βάτραχος, Vulg. *rana*. In the N. T. the word occurs once only in Rev. xvi. 13, "three unclean spirits like frogs." There is no question as to the animal meant. Many species of frogs are found in Egypt, but the most common is the *Rana punctata*, the dotted Egyptian frog, which is of ash colour with green spots, the feet being marked with transverse bands, and the toes separated to half their length. (See Kalisch on Ex. *l. c.*) Gesenius derives the Heb. noun from צָפַר, "to leap," and the Arab. رَدَعَ, "marsh," *i. e.* "leaping in the marsh." Gesenius queries whether we may not trace βάτραχος to the Heb. root—throwing away צ, and transposing the ר and ד, so as to get the form פרדע. [W. D.]

FRONTLETS, or **PHYLACTERIES** (טוֹטָפוֹת, Ex. xiii. 16; Deut. vi. 8, xi. 18; the only three passages of the O. T. in which the word occurs; LXX. ἀσαλευτά; N. T. φυλακτήρια, Matt. xxiii. 5; the modern Jews called them *Tephillin*, תְּפִלִּין, a word not found in the Bible, Buxtorf, *Lex. Talm. s. v.*). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii 2-10, 11-17; Deut. vi. 4-9, 13-22) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. "They were placed at the bend of the left arm, and after the thong had made a little knot in the shape of the letter ד, it was wound about the arm in a spiral line, which ended at the top of the middle finger." This was called "the *Tephillah* on the arm," and the leather case contained only one cell, the passages being written on a single piece of parchment, with thin lines ruled between (Goodwyn, *Mos. & Aar.* 1. x. 2159). Those worn on the forehead were written on four strips of parchment (which might not be of any hide except cow's hide, *Nork, Brama. und Rabb.* p. 211; comp. Hesych. *s. v.* Σκυτίνη ἐκικουρία), and put into four little cells within a



Frontlets or Phylacteries.

square case, on which the letter שׁ was written; the three points of the שׁ being "an emblem of the heavenly Fathers, Jehovah our Lord Jehovah" (Zohar. fol. 54, col. 2). The square had two thongs (רְצִיעוֹת), on which Hebrew letters were inscribed; these were passed round the head, and after making a knot in the shape of ד passed over the breast. This phylactery was called "the *Tephillah* on the head," and was worn in the centre of the forehead (Leo of Modena, *Ceremonies of the Jews*, i. 11. u. 4; Calmet, *s. v. Phylactery*; Otho, *Lex. Rabbin.* p. 656).

The derivation of טוֹטָפוֹת is uncertain. Gesenius derives it by contraction from טָפְטָפוֹת (*Thes.* 548). The Rabbinic name תְּפִילִין comes from תְּפִלָּה, "a prayer," because they were worn during prayer, and were supposed to typify the sincerity of the worshipper; hence they were bound on the *left* wrist (*Gem. Eruvin.* 95. 2; Otho, *l. c.*; Buxt. *Lex. Talm. s. v.*). In Matt. xxiii. 5, only, they are called *φυλακτήρια*, either because they tended to promote observance of the law (*ἀεὶ μνημὴν ἔχειν τοῦ Θεοῦ*, Just. Mart. *Dial.* c. *Tryph.* p. 205, for which reason Luther happily renders the word by *Denkzettel*); or from the use of them as amulets (Lat. *Praebia*, Gk. *περιαπτὰ*, Grotius ad Matt. xxiii. 5). *φυλακτήριον* is the ordinary Greek word for an amulet (Plut. ii. 378. B, where *φυλ.* = the Roman *Bulla*), and is used *apparently* with this meaning by a Greek translator, Ez. xiii. 18 for כְּסָתוֹת, cushions (Rosenmüller, *Schol. ad loc.* i.; Schleusner, *Lex. in N. T.*). That phylacteries *were* used as amulets is certain, and was very natural (Targ. *ad Cant.* viii. 3; Bartolocc. *Bibl. Rab.* i. 576; Winer, *s. vv. Amulete, Phylakterien*). Jerome (on Matt. xxiii. 5) says they were thus used in his day by the Babylonians, Persians, and Indians, and condemns certain Christian "mulierculae" for similarly using the gospels ("parvula evangelia," *βίβλια μικρά*, Chrys.) as *περιάμματα*, especially the Proem. to St. John (comp. Chrysost. *Hom. in Matt.* 73). The Koran and other sacred books are applied to the same purpose to this day (Hottinger, *Hist. Orient.* i. 8, p. 301, *de numinis Orient.* xvii. sq.; "The most esteemed of all Hhegabs is a Mooshaf, or copy of the Koran," Lane, *Mod. Eg.* i. 338). Scaliger even supposes that phylacteries were designed to supersede those amulets, the use of which had been already learnt by the Israelites in Egypt. [AMULETS.] There was a spurious book called *Phylact. Angelorum*, where Pope Gelasius evidently understood the word to mean "amulets," for he remarks that Phylacteria ought rather to be ascribed to devils. In this sense they were expressly forbidden by Pope Gregory ("Si quis . . . phylacteriis usus fuerit, anathema sit," Sixt. Senensis, *Bibl. Sanct.* p. 92; comp. Can. 36. Concil. Laod.).

The LXX. rendering ἀσαλευτά (Aquil. ἀτίνακτα) must allude to their being tightly *bound* on the forehead and wrist during prayer. Petit (*Var. Lectt.* ii. 3) would read ἀζαλευτά (h. e. *appensa*, ἀσαλ.), but he is amply refuted by Spencer (*de Legg. Rit.* iv. 2, p. 1210) and Witsius (*Aegypt. Pietat.*) a name which tolerably expresses their purpose (Forcellini, *Lex. s. v.*).

The expression "they make broad their phylacteries" (*πλατύνουσι τὰ φυλ. αὐτῶν*, Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case (קְצִיצָה) in which the parchment was kept, which the Pharisees (among their other pretentious customs, Mark vii. 3, 4; Luke v. 33, &c.) made as conspicuous as they could (Reland, *Antiq.* ii. 9, 15). Misled probably by the term *πλατύνουσι*, and by the mention of the צִיצִת, or fringe (Num. xv. 38, *κλῶσμα ὑακίνθινον ἐπὶ τὰ κράσπεδα τῶν πτερυγίων*. LXX.) in connexion with them, Epiphanius says that they were *πλάτεα σήματα πορφύρας*, like the Roman *laticlave*, or the stripes on a Dalmatic (*τὰ δὲ σήματα τῆς πορφύρας φυλακτήρια εἰώθασιν οἱ ἠκριβωμένοι μετονομάζειν*, c. *Haer.* i. 33; Sixt. Sen. *l. c.*). He says that these purple stripes were worn by the Pharisees with fringes, and four pomegranates, that no one might touch them, and hence he derives their name (Reland, *Ant.* ii. 9, 15). But that this is an error is clearly shown by Scaliger (*Elench. Trihoer.* viii. p. 66, sq.). It is said that the Pharisees wore them always, whereas the common people only used them at prayers, because they were considered to be even holier than the צִיץ, or golden plate, on the priest's tiara (Ex. xxviii. 36) since that had the sacred name once engraved, but in each of the Tephillin the tetragrammaton recurred twenty-three times (Carpzov. *App. Critic.* 196). Again the Pharisees wore the *Tephillah* above the elbow, but the Sadducees on the palm of the hand (Goodwyn, *l. c.*). The modern Jews only wear them at morning prayers, and sometimes at noon (Leo of Modena, *l. c.*).

In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, when (at the age of thirteen years and a day) they became בְּנֵי מִצְוֹת (sons of the commandments), were bound to wear them (Baba Berac. fol. 22. 1. in Glossâ), and therefore they may have been used even by our Lord, as he merely discountenanced their *abuse*. The suggestion was made by Scaliger (*l. c.*), and led to a somewhat idle controversy. Lightfoot (*Hor. Hebr. ad Matt.* xxiii. 5) and Otho (*Lex. Rab.* p. 656) agree with Scaliger, but Carpzov (*l. c.*) and others strongly deny it, from a belief that the entire use of phylacteries arose from an error.

The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c. as a *figurative* command to remember the law (Reland, *Ant.* p. 132), as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear to us that the scope of these injunctions favours the Karaite interpretation, and in Ex. xiii. 9 the word is not טוֹטָפוֹת, but זִכָּרוֹן "a memorial" (Gerhardus *on Deut.* vi. 8; Edzardus on *Berachoth.* i. 209; Heidanus, *de Orig. Erroris*, viii. B. 6; Schöttgen, *Hor. Hebr.* i. 199; Rosenmüller, *ad loc.*; Hengstenberg, *Pent.* i. 458). Considering too the nature of the passages inscribed on the phylacteries (by *no means* the most important in the Pentateuch—for the Fathers are mistaken in saying that the Decalogue was used in this way, Jer. *l. c.*; Chrysost. *l. c.*; Theophyl. *ad Matt.* xxiii. 5), and the fact that we have *no* trace whatever of their use before the exile (during which time the Jews probably learnt the practice of wearing them from the Babylonians), we have no doubt that the object of the precepts (Deut. vi. 8; Ex. xii. 9) was to impress on the minds of the people the necessity of remembering the Law. But the figurative language in which this duty was urged upon them was mistaken for a literal com-

mand. An additional argument against the literal interpretation of the direction is the dangerous abuse to which it was immediately liable. Indeed such an observance would defeat the supposed intention of it, by substituting an outward ceremony for an inward remembrance. We have a specimen of this in the curious literalism of Kimchi's Comment on Ps. i. 2. Starting the objection that it is impossible to meditate in God's law day and night, because of sleep, domestic cares, &c., he answers that for the fulfilment of the text it is sufficient to wear *Tephillin!*

In spite of these considerations, Justin (*Dial. c. Tryph. l. c.*), Chrysostom, Euthymius, Theophylact, and many moderns (Baumgarten, *Comm.* i. 479; Winer, *s. v. Phylact.*) prefer the literal meaning. It rests therefore with them to account for the entire absence of all allusion to phylacteries in the O. T. The parsages in Proverbs (*v. supra*) contain no such reference, and in Ez. xxiv. 17 פְּאֵר means not a Phylactery (as Jarchi says), but a turban. [CROWNS.] (Gesen. *Thes.* p. 1089.)

The Rabbis have many rules about their use. They were not worn on Sabbaths or other sacred days, because those days were themselves a sign or pledge (אוֹת), and required no further memorial (Zohar, fol. 236; Reland, *l. c.*). They must be read standing in the morning (when blue can be distinguished from green), but in the evening (at sunset) they might be read sitting. In times of persecution a red thread was worn instead (Munster, *de praec. affirm.*; comp. Josh. ii. 18). Both hands were to be used, if possible, in writing them. The leather must have no hole in it. A single blot did not signify if an uneducated boy could read the word. At the top of the parchment no more room must be left than would suffice for the letter ל, but at the bottom there might be room even for ק or ד. A man, when wearing the *Tephillin*, must not approach within four cubits of a cemetery (Sixt. Senensis, *l. c.*). He who has a taste for further frivolities (which yet are deeply interesting as illustrative of a priestly superstition) may find them in Lightfoot (*Hor. Heb.* ad loc.), Schöttgen, Otho (*Lex. Rab. s. v.*), and in the Mishna—especially in the treatise called *Rosh Hashanah*.

The Rabbis even declared that God wore them, arguing from Is. lxii. 8; Deut. xxxiii. 2: Is. xlix. 16. Perhaps this was a pious fraud to inculcate their use; or it may have had some mystic meaning (Zohar, pt. ii. fol. 2; Carpzov. *l. c.*).

Josephus gives their general significance (*Ant.* iv. 8, §13. ὡς περιβλεπτὸν πανταχόθεν τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ). They were supposed to save from the devil (Targ. *ad Cant.* viii. 3) and from sin (Hottinger, *Jur. Hebr. Leg.* xx. p. 29), and they were used for oaths; but the Rabbis disapproved the application of them to charm wounds, or lull children to sleep (Id. Leg. 253; Maimon. *de Idol.* ii.). He who wore them was supposed to prolong his days (Is. xxxviii. 16), but he who did not, was doomed to perdition, since he thereby broke eight affirmative precepts (Maimon. *Tephil.* iv. 26).

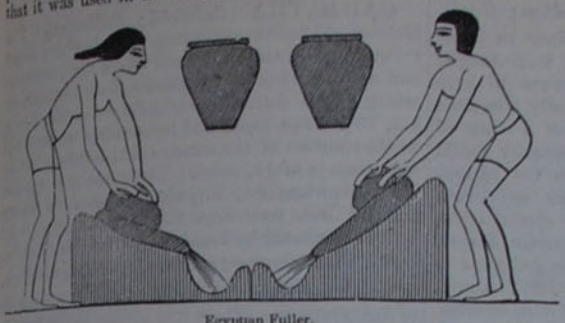
On the analogous practice alluded to in Rev. xiii. 16, xiv. 1, see FOREHEAD.

Besides the authors already quoted (Sixt. Senensis, Reland, Otho, Lightfoot, Schöttgen, Carpzov, Hottinger, Goodwyn, Rosenmüller, &c.), see the following, to whom they refer: Maimonides, *Tephillin*; Wagenseil *in Sota*, cap. ii. 397-418; Surenhusius, *Mishna ad Tract.* Beracoth, pp. 8, 9; Beck, *de Judaeorum ligamentis precativis*, and *de usu Phylact.* (1679); Basnage, *Hist. des Juifs*, v. xii. 12 sq.; Braunius, *de Vest. Sacerd.* p. 7 sq.; Buxtorf, *Synag. Jud.* p. 170 sq.; Ugolini, *Thes.* tom. xxi.; *de usu phylact.* There is in this latter work much further information, but we have inserted all that seemed interesting. [F. W. F.]

FULLER (כֹּבֵס, from כָּבַס, *tread*, Gesen. p. 657; γναφεύς; *fullo*). The trade of the fullers, so far as it is mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. The use of white garments, and also the feeling respecting their use for festal and religious purposes, may be gathered from the following passages:—Eccl. ix. 8; Dan. vii. 9; Is. lxiv. 6; Zech. iii. 3, 5; 2 Sam. vi. 14; 1 Chr. xv. 27; Mark ix. 3; Rev. iv. 4, vi. 11, vii. 9; Mishna, *Taanith*, iv. 8; see also Stat. *Silv.* i. 2, 237; Ovid. *Fast.* i. 79; Claudian, *de Laud. Stil.* iii. 289. This branch of the trade was perhaps exercised by other persons than those who carded the wool and smoothed the cloth when woven (Mishna, *Bava kama*, i. x. 10). In applying the marks used to distinguish cloths sent to be cleansed, fullers were desired to be careful to avoid the mixtures forbidden by the Law (Lev. xix. 19; Deut. xxii. 11; Mishna, *Massec. Cilaim.* ix. 10).

The process of fulling or cleansing cloth, so far as it may be gathered from the practice of other nations, consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance answering the purpose of soap had been dissolved (Gesen. *Thes.* 1261, רֶגֶל; Beckmann, *Hist. of Inventions*, ii. 94, 95, Bohn). The substances used for this purpose which are mentioned in Scripture are נֶתֶר, nitre, νίτρον, *nitrum* (Gesen. p. 930; Prov. xxv. 20; Jer. ii. 22), and בֹּרִית, soap, πόα, *herba fullonum*, *herba borith* (Gesen. p. 246; Mal. iii. 2). Nitre is found in Egypt and in Syria, and vegetable alkali was also obtained there from the ashes of certain plants, probably Salsola kali (Gesen. 246; Plin. xxxi. 10, 46; Hasselquist, 275; Burckhardt, *Syria*, 214). The juice also of some saponaceous plant, perhaps *Gypsaphila struthium*, or *Saponaria officinalis*, was sometimes mixed with the water for the like purpose, and may thus be regarded as representing the soap of Scripture. Other substances also are mentioned as being employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process, as urine and chalk, *creta cimolia*, and bean-water, *i. e.* bean-meal mixed with water (Mishna, *Shabb.* ix. 5; *Niddah.* ix. 6). Urine, both of men and of animals, was regularly collected at Rome for cleansing cloths (Plin. xxxviii. 6, 8; Athen. xi. p. 484; Mart. ix. 93; Plautus, *Asin.* v. 2, 57), and it seems not improbable that its use in the fullers' trade at Jerusalem may have suggested the coarse taunt of Rabshakeh, during his interview with the deputies of Hezekiah in the highway of the Fullers' Field (2 K. xviii. 27), but Schoettgen thinks it doubtful whether the Jews made use of it in fulling (*Antiq. full.* §9). The process of whitening garments was performed by rubbing into them chalk or earth of some kind. Creta Cimolia (Cimolite) was probably the earth most frequently used. The whitest sort of earth for this purpose is a white potter's clay or marl, with which the poor at Rome rubbed their clothes on festival days to make them appear brighter (Plin. xxxi. 10, §118, xxxv.

17). Sulphur, which was used at Rome for discharging positive colour, was abundant in some parts of Palestine, but there is no evidence to show that it was used in the fullers' trade.



Egyptian Fuller.

The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city, and from them a field, a monument, and also a spring (En-rogel), to have derived their names (Beckmann, *Hist. of Inv.* ii. 92, 106, Bohn; *Dict. of Antiq.* art. FULLO; Winer, *s. v. Walker*; Wilkinson, abridgm. ii. 106, Saalschütz, i. 3, 14, 32, ii. 14, 6; Schoettgen, *Antiq. fullonise*). [HANDICRAFT.] [H. W. P.]

FULLER'S FIELD, THE (שְׂדֵה כוֹבֵס; ἀγρος τοῦ γναφέως, or κναφέως; *ager fullonis*), a spot near Jerusalem (2 K. xviii. 17; Is. xxxvi. 2, vii. 3) so close to the walls that a person speaking from there could be heard on them (2 K. xviii. 17, 26). It is only incidentally mentioned in these passages, as giving its name to a "highway" (מְסִלָּה = an embanked road, Gesen. *Thes.* 957 *b*), "in" (בְּ) or "on" (אֶל, A. V. "in"), which highway was the "conduit of the upper pool." The "end" (קְצֵה) of the conduit, whatever that was, appears to have been close to the road (Is. vii. 3). One resort of the fullers of Jerusalem would seem to have been below the city on the south-east side. [EN-ROGEL.] But Rabshakeh and his "great host" can hardly have approached in that direction. They must have come from the north—the only accessible side for any body of people—as is certainly indicated by the route traced in Is. x. 28-32 [GIBEAH]; and the Fuller's Field was therefore, to judge from this circumstance, on the table-land on the northern side of the city. The "pool" and the "conduit" would be sufficient reasons for the presence of the fullers. But on the other hand, Rabshakeh and his companions may have left the army and advanced along the east side of Mount Moriah to En-rogel, to a convenient place under the temple walls for speaking.

In considering the nature of this spot, it should be borne in mind that *Sadeh*, "field," is a term almost invariably confined to cultivated arable land, as opposed to unreclaimed ground. [JERUSALEM.] [G.]

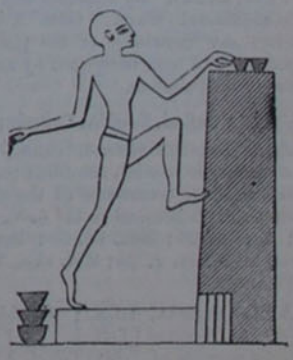
FUNERALS. [BURIAL.]

FURLONG. [MEASURES.]

FURNACE. Various kinds of furnaces are noticed in the Bible. (1.) תַּנּוּר is so translated in the A. V. in Gen. xv. 17; Is. xxxi. 9; Neh. iii. 11, xii. 38. Generally the word applies to the baker's oven, which is described under BREAD and there is little doubt that the "tower of the furnaces" in Neh. should be rendered "tower of the ovens." In Gen. xv. and Is. xxxi. it is used in a more general sense. (2.) כִּבְשָׁן, a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10, xix. 18), especially a lime-kiln, the use of which was evidently well known to the Hebrews (Is. xxxiii. 12; Am. ii. 1). (3.) כּוּר, a refining furnace (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18 ff.), metaphorically applied to a state of trial (Deut. iv. 20; 1 K. viii. 51; Is. xlviii. 10; Jer. xi. 4). The form of it was probably similar to the one used in Egypt, which is figured below. (4.) אַתּוּן, a large furnace built like a brick-kiln, with an opening at the top to cast in the materials (Dan. iii. 22, 23), and a door at the ground by which the metal might be extracted (v. 26). The Roman *fornax*, as represented in *Dict. of Ant.* p. 546, gives an idea of the Persian *Attun*. The Persians were in the habit of using the furnace

Furnace.—An Egyptian blowing the fire for melting gold (Wilkinson.)

as a means of inflicting capital punishment (Dan. *l. c.*; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7). A parallel case is mentioned by Chardin (*Voyage en Perse*, iv. 276), two ovens having been kept ready heated for a whole month to throw in any corn-dealers who raised the price of corn. (5.) The potter's furnace (Ecclus. xxvii. 5; xxxviii. 30), which resembles a chimney in shape, and was about five or six feet high, as represented below. (6.) The



The Egyptian Potter's Furnace. (Wilkinson.)

blacksmith's furnace (Ecclus. xxxviii. 28). The Greek κάμινος, which is applied to the two latter, also describes the calcining furnace (Xen. *Vectig.* iv. 49). It is metaphorically used in the N. T. in this sense (Rev. i. 15, ix. 2), and in Matt. xiii 42, with an especial reference to Dan. iii. 6 [W. L. B.]

G.

GA'AL (גַּעַל, Γαάλ; Joseph. Γαάλης; *Gaal*), son of Ebed, aided the Shechemites in their rebellion against Abimelech (Judg. ix.; Joseph. *Ant.* v. 7, §§3, 4). He does not seem to have been a native of Shechem, nor specially interested in the revolution, but rather one of a class of *condottieri*, who at such a period of anarchy would be willing to sell their services to the highest bidder. Josephus calls him τὶς τῶν ἀρχόντων, a term which scarcely designates any special office, as in the case of Zebul (τῶν Σικιμιτῶν ἄρχων, Joseph. *l. c.*): more probably it has reference to the headship of his family (Judg. ix. 26; Joseph. *l. c.*), and the command of a body of men-at-arms, who seem to have been permanently attached to his service (σὺν ὁπλίταις καὶ συγγενέσι, Joseph.). His appeal to ante-Israelitish traditions (Judg. ix. 28), together with the re-establishment of idolatry at Shechem, shows that the movement in which he took part was a reactionary one, and proceeded upon the principle of a combination of the aborigines with the idolatrous Israelites against the iconoclastic family of Gideon as represented by Abimelech. The ambitious designs of Gaal, who seems to have aspired to the supreme command, awakened the jealousy of Zebul, who recalled Abimelech, and procured the expulsion of Gaal from the city upon a charge of cowardice. [T. E. B.]

GA'ASH (גַּעַשׁ = earthquake; Γαάς, once Γαλαάδ; *Gaas*). On the north side of "the hill of Gaash" (accurately "Mount G." הַר־גַּ֫עַשׁ), in the district of "Mount Ephraim," was Timnath-serach, or Timnath-cheres, the city which at his request was given by the nation to Joshua; where he resided, and where at last he was buried (Josh. xxiv. 30; Judg. ii. 9; comp. Josh. xix. 49, 50). We only hear of it again incidentally as the native place of one of David's guard, "Hiddai, or Hurai, of the brooks (the torrent-beds or wadys, נַחֲלֵי) of Gaash"—the "torrents of the earthquake" (2 Sam. xxiii. 30; 1 Chr. xi. 32). By Eusebius and Jerome the name is mentioned (*Onom.* "Gaas"), but evidently without any knowledge of the place; nor does it appear to have been recognized by any more modern traveller in Palestine. [G.]

GA'BA (גָּבַע; Γαβαά, Γαιβάλ, Γαβαών; *Gabee, Gaboa, Geba*). The same name as GEBA, but with the vowel sound made broader, according to Hebrew custom, because of its occurrence at the end of a clause or sentence. It is found in the A. V. in Josh. xviii. 24; Ezr. ii. 26; Neh. vii. 30: but in the Hebrew also in 2 Sam. v. 25; 2 K. xxiii. 8; Neh. xi. 31. [GABDES.]

GAB'AEL (Γαβαήλ, LXX.; Γαμαήλ, Cod. Alex.; Vet. Lat. *Gababel* [Tob. i. 1]; Vulg. *Gabelus*. 1. An ancestor of Tobit (Tob. i. 1).

2. A poor Jew (Tob. i. 17, Vulg.) of "Rages in Media," to whom Tobias lent (*sub chirographo dedit*, Vulg.) ten talents of silver, which Gabael afterwards faithfully restored to Tobias in the time of Tobit's distress (Tob. i. 14, iv. 1, 20, v. 6, ix., x. 2). [GABRIAS.] [B. F. W.]

GAB'ATHA (*Bagatha*), Esth. xii. 1. [BIGTHAN.]

GAB'BAI (גַּבַּי; Γηβέ; *Gebbai*), apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xi. 8).

GAB'BATHA (Γαββαθᾶ; *Gabbatha.*) The Hebrew or Chaldee appellation of a place also called "Pavement" (λιθόστρωτον), where the judgment-seat or bema (βῆμα) was planted, from his place on which Pilate delivered our Lord to death (John xix. 13). The name, and the incident which leads to the mention of the name, occur nowhere but in this passage of St. John. The place was outside the praetorium (A. V. judgment-hall), for Pilate brought Jesus forth from thence to it.

It is suggested by Lightfoot (*Exerc. on St. John, ad loc.*) that the word is derived from גַּב, a surface, in which case Gabbatha would be a mere translation of λιθόστρωτον. There was a room in the Temple in which the Sanhedrin sate, and which was called Gazith, because it was paved with smooth and square flags (גָּזִית); and Lightfoot conjectures that Pilate may on this occasion have delivered his judgment in that room. But this is not consistent with the practice of St. John, who, in other instances, gives the Hebrew name as that properly belonging to the place, not as a mere translation of a Greek one. Besides, Pilate evidently spoke from the bema—the regular seat of justice—and this in an important place like Jerusalem would be in a fixed spot. Besides, the Praetorium, a Roman residence with the idolatrous emblems, could not have been within the Temple. The word is more probably Chaldee, גַּבְּתָא, from an ancient root signifying height or roundness—the root of the Hebrew word Gibeah, which is the common term in the O. T. for a bald rounded hill, or elevation of moderate height. In this case Gabbatha designated the elevated Bema; and the "pavement" was possibly some mosaic or tessellated work, either forming the bema itself, or the flooring of the court immediately round it—perhaps some such work as that which we are told by Suetonius (*Caesar*, 46) Julius Caesar was accustomed to carry with him on his expeditions, in order to give the Bema or Tribunal its necessary conventional elevation. [G.]

GAB'DES (Γαββῆς, both MSS.; *Gabee*), 1 Esd. v. 20. [GABA.]

GA'BRIAS (Γαβρίας, LXX.; Γαβρεί, Cod. F. A., i. e. גַּבְרִיָּה, *the man of Jehovah*), according to the present text of the LXX. the brother of Gabael, the creditor of Tobit (Tob. i. 14), though in another place (Tob. iv. 20, τῷ τοῦ Γαβρία; cf. Fritzsche, *ad loc.*) he is described as his father. The readings throughout are very uncertain, and in the versions the names are strangely confused. It is an obvious correction to suppose that Γαβαήλῳ τῷ ἀδελφῷ τῷ Γαβρία should be read in i. 14, as is in fact suggested by *Cod. F. A.*, Γαβήλῳ . . . τῷ ἀδ. τῷ Γαβρεί. The misunderstanding of τῷ ἀδελφῷ (cf. Tob. i. 10, 16, &c.) naturally occasioned the omission of the article. The old Latin has, *Gabelo fratri meo filio Gabahel*; and so also iv. 20. [B. F. W.]

GA'BRIEL (גַּבְרִיאֵל, "man of God;" Γαβριήλ, LXX. and N. T.). The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title, in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. [It is also added in the Targums as a gloss on some other

passages of the O. T.) In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture, he is set forth only as the representative of the angelic nature, not in its dignity or power of contending against evil [MICHAEL], but in its ministration of comfort and sympathy to man. Thus his mission to Daniel is to interpret in plain words the vision of the ram and the he-goat, and to comfort him after his prayer with the prophecy of the "seventy weeks." And so in the New Testament he is the herald of good tidings, declaring as he does the coming of the predicted Messiah and of his forerunner. His prominent character, therefore, is that of a "fellow-servant" of the saints on earth; and there is a corresponding simplicity, and absence of all terror and mystery, in his communications to men. [A. B.]

GAD (גָּד; Γάδ; Joseph. Γάδας; *Gad*), Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11-13; xlvi. 16, 18). (*a*) The passage in which the bestowal of the name of Gad is preserved—like the others, an exclamation on his birth—is more than usually obscure: "And Leah said, 'In fortune' (*be gad*, בגד), and she called his name Gad" (Gen. xxx. 11). Such is supposed to be the meaning of the old text of the passage (the *Cetib*): so it stood at the time of the LXX., who render the key-word by *ἐν τύχῃ*; in which they are followed by Jerome in the Vulgate, *feliciter*.[a] But in the marginal emendations of the Masorets (the *Keri*) the word is given בָּא גָד, "Gad comes." This construction is adopted by the ancient versions of Onkelos, Aquila (*ἦλθεν ἡ ζωσις*), and Symmachus (*ἦλθεν Γάδ*). (*b*) In the blessing of Jacob, however, we find the name played upon in a different manner: "Gad" is here taken as meaning a piratical band or troop (the term constantly used for which is *gedood*, גְּדוּד), and the allusion—the turns of which it is impossible adequately to convey in English—would seem to be to the irregular life of predatory warfare which should be pursued by the tribe after their settlement on the borders of the Promised Land. "Gad, a plundering troop (*gedûd*) shall plunder him (*ye-gûdennû*), but he will plunder (*ya-gûd*) at their heels" (Gen. xlix. 19).[b] (*c*) The force here lent to the name has been by some partially transferred to the narrative of Gen. xxx., *e. g.* the Samaritan Version, the Veneto-Greek, and our own A. V.—"a troop (of children) cometh." But it must not be overlooked that the word *gedûd*—by which it is here sought to interpret the *gad* of Gen. xxx. 11—possessed its own special signification of turbulence and fierceness, which makes it hardly applicable to children in the sense of a number or crowd, the image suggested by the A. V. Exactly as the turns of Jacob's language apply to the characteristics of the tribe, it does not appear that there is any connexion between his allusions and those in the exclamation of Leah. The key to the latter is probably lost. To suppose that Leah was invoking some ancient divinity, the god Fortune, who is conjectured to be once alluded to—and once only—in the later part of the book of Isaiah, under the title of *Gad* (Is. lxv. 11; A. V. "that troop;" Gesenius, "dem Glück"), is surely a poor explanation.

Of the childhood and life of the individual GAD nothing is preserved. At the time of the descent into Egypt seven sons are ascribed to him, remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons (Gen. xlvi. 16). The list, with a slight variation, is again given on the occasion of the census in the wilderness of Sinai (Num. xxvi. 15-18). [AROD; EZBON; OZNI.] The position of Gad during the march to the Promised Land was on the south side of the Tabernacle (Num. ii. 14). The leader of the tribe at the time of the start from Sinai was Eliasaph son of Reuel or Deuel (ii. 14, x. 20). Gad is regularly named in the various enumerations of the tribes through the wanderings—at the despatching of the spies (xiii. 15)—the numbering in the plains of Moab (xxvi. 3, 15); but the only inference we can draw is an indication of a commencing alliance with the tribe which was subsequently to be his next neighbour. He has left the more closely related tribe of Asher, to take up his position next to Reuben. These two tribes also preserve a near equality in their numbers, not suffering from the fluctuations which were endured by the others. At the first census Gad had 45,650, and Reuben 46,500; at the last, Gad had 40,500, and Reuben 43,330. This alliance was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. "The trade of thy slaves hath been about cattle from our youth even till now"—"we are shepherds, both we and our fathers" (Gen. xlvi. 34, xlvii. 4)—such was the account which the Patriarchs gave of themselves to Pharaoh. The civilisation and the persecutions of Egypt had worked a change in the habits of most of the tribes, but Reuben and Gad remained faithful to the pastoral pursuits of Abraham, Isaac, and Jacob; and at the halt on the east of Jordan we find them coming forward to Moses with the representation that they "have cattle"—"a great multitude of cattle," and the land where they now are is a "place for cattle." What should they do in the close precincts of the country west of Jordan with all their flocks and herds? Wherefore let this land, they pray, be given them for a possession, and let them not be brought over Jordan (Num. xxxii. 1-5). They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected, and the apportionment amongst the nine and a half tribes completed "at the doorway of the tabernacle of the congregation in Shiloh, before Jehovah," they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. To their *tents* they went—to the dangers and delights of the free Bedouin life in which they had elected to remain, and in which—a few partial glimpses excepted—the later history allows them to remain hidden from view.

The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan. The south of that district—from the Arnon (*Wady Mojeb*), about half way

[a] In his *Quaest. in Genesim*, Jerome has *in fortuna*. Josephus (*Ant.* i. 19, §8) gives it still a different turn—τυχαῖος=*fortuitus*.

[b] Jerome (*De Benedict. Jacobi*) interprets this of the revenge taken by the warriors of the tribe on their return from the conquest of Western Palestine, for the incursions of the desert tribes during their absence.

down the Dead Sea, to Heshbon, nearly due east of Jerusalem—was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district which is intersected by the torrent Jabbok—if the *Wady Zûrka* be the Jabbok—including, as its most northern town, the ancient sanctuary of Mahanaim. On the East the furthest landmark given is "Aroer, that faces Rabbah," the present *Amman* (Josh. xiii. 25). West was the Jordan (27). The territory thus consisted of two comparatively separate and independent parts—(1.) The high land, on the general level of the country east of Jordan; and (2.) the sunk valley of the Jordan itself—the former stopping short at the Jabbok; the latter occupying the whole of the great valley on the east side of the river, and extending up to the very sea of Cinnereth, or Gennesaret, itself.

Of the structure and character of the land which thus belonged to the tribe—"the land of Gad and Gilead"—we have only vague information. From the western part of Palestine its aspect is that of a wall of purple mountain, with a singularly horizontal outline; here and there the surface is seamed by the ravines, through which the torrents find their way to the Jordan, but this does not much affect the vertical wall-like look of the range. But on a nearer approach in the Jordan valley, the horizontal outline becomes broken, and when the summits are attained a new scene is said to burst on the view. "A wide table-land appears, tossed about in wild confusion of undulating downs, clothed with rich grass throughout; in the southern parts trees are thinly scattered here and there, aged trees covered with lichen, as if the relics of a primeval forest long since cleared away; the northern parts still abound in magnificent woods of sycamore, beech, terebinth, ilex, and enormous fig-trees. These downs are broken by three deep defiles, through which the three rivers of the *Yarmûk*, the Jabbok, and the Arnon fall into the valley of the Jordan and the Dead Sea. On the east they melt away into the vast red plain, which by a gradual descent joins the level of the plain of the Haurân, and of the Assyrian desert" (Stanley, *S. & P.* 320). A very picturesque country—not the "flat open downs of smooth and even turf" of the country round Heshbon (Irby, 142), the sheep-walks of Reuben and of the Moabites—but "most beautifully varied with hanging woods, mostly of the vallonia oak, laurestinus, cedar, arbutus, arbutus andrachne, &c. At times the country had all the appearance of a noble park" (147), "graceful hills, rich vales, luxuriant herbage" (Porter, *Handb.* 310). [GILEAD].

Such was the territory allotted to the Gadites; but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah—the modern *Sŭlkhad*, a town at the eastern extremity of the noble plain of the *Haurân*—and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1 Chr. v. 23). They soon became identified with Gilead—that name so memorable in the earliest history of the nation; and in many of the earlier records it supersedes the name of Gad, as we have already remarked it did that of Bashan. In the song of Deborah "Gilead" is said to have "abode beyond Jordan" (Judg. v. 17). Jephthah appears to have been a Gadite, a native of Mizpeh (Judg. xi. 34; comp. 31, and Josh. xiii. 26), and yet he is always designated "the Gileadite;" and so also with Barzillai of Mahanaim (2 Sam. xvii 27; Ezr. ii. 61; comp. Josh. xiii. 26).

The character of the tribe is throughout strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness." Such is the graphic description given of those eleven heroes of Gad—"the least of them more than equal to a hundred, and the greatest to a thousand"—who joined their fortunes to David at the time of his greatest discredit and embarrassment (1 Chr. xii. 8), undeterred by the natural difficulties of "flood and field" which stood in their way. Surrounded, as they were, by Ammonites, Midianites, Hagarites, "Children of the East," and all the other countless tribes, animated by a common hostility to the strangers whose coming had dispossessed them of their fairest districts, the warlike propensities of the tribe must have had many opportunities of exercise. One of its great engagements is related in 1 Chr. v. 19-22. Here their opponents were the wandering Ishmaelite tribes of Jetur, Nephish, and Nodab (comp. Gen. xxv. 15), nomad people, possessed of an enormous wealth in camels, sheep, and asses, to this day the characteristic possessions of their Bedouin successors. This immense booty came into the hands of the conquerors, who seem to have entered with it on the former mode of life of their victims: probably pushed their way further into the eastern wilderness in the "steads" of these Hagarites. Another of these encounters is contained in the history of Jephthah, but this latter story develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behaviour of Jephthah throughout that affecting history, there are traces of a spirit which we may almost call chivalresque, the high tone taken with the Elders of Gilead, the noble but fruitless expostulation with the king of Ammon before the attack, the hasty vow, the overwhelming grief, and yet the persistent devotion of purpose, surely in all these there are marks of a great nobility of character, which must have been more or less characteristic of the Gadites in general. If to this we add the loyalty, the generosity and the delicacy of Barzillai (2 Sam. xix. 32-39) we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget that in all probability Elijah the Tishbite, "who was of the inhabitants of Gilead," was one of them.

But while exhibiting these high personal qualities Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The warriors, who rendered such assistance to David, might, when Ishbosheth set up his court at Mahanaim as king of Israel, have done much towards affirming his rights. Had Abner made choice of Shechem or Shiloh instead of Mahanaim—the quick, explosive Ephraim instead of the unready Gad—who can doubt that the troubles of David's reign would have been immensely increased, perhaps the establishment of the northern kingdom ante-dated

by nearly a century? David's presence at the same city during his flight from Absalom produced no effect on the tribe, and they are not mentioned as having taken any part in the quarrels between Ephraim and Judah.

Cut off as Gad was by position and circumstances from its brethren on the west of Jordan it still retained some connexion with them. We may infer that it was considered as belonging to the northern kingdom—"Know ye not," says Ahab in Samaria, "know ye not that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" (1 K. xxii. 3). The territory of Gad was the battle-field on which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural pastoral country, it must have suffered severely in consequence (2 K. xx. 33).

Gad was carried into captivity by Tiglath Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites. "Hath Israel no sons? hath he no heir? why doth Malcham (*i. e.* Moloch) inherit Gad, and his people dwell in his cities?" (Jer. xlix. 1). [G.]

GAD (גָּד, Γάδ; *Gad*), "the seer" (הַחֹזֶה), or "the king's seer," *i. e.* David's—such appears to have been his official title (1 Chr. xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr. xxi. 9)—was a "prophet" (נָבִיא), who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth (1 Sam. xxii. 5). Whether he remained with David during his wanderings is not to be ascertained: we do not again encounter him till late in the life of the king, when he re-appears in connexion with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11-19; 1 Chr. xxi. 9-19). But he was evidently attached to the royal establishment at Jerusalem, for he wrote a book of the Acts of David (1 Chr. xxix. 29), and also assisted in settling the arrangements for the musical service of the "house of God," by which his name was handed down to times long after his own (2 Chr. xxix. 25). In the abruptness of his introduction Gad has been compared with Elijah (Jerome, *Qu. Hebr.* on 1 Sam. xxii. 5), with whom he may have been of the same tribe, if his name can be taken as denoting his parentage, but this is unsupported by any evidence. Nor is there any apparent ground for Ewald's suggestion (*Gesch.* iii. 116) that he was of the school of Samuel. If this could be made out, it would afford a natural reason for his joining David. [DAVID, p. 405.] [G.]

GAD'ARA, a strong city (Joseph. *Ant.* xiii. 13, §3), situated near the river Hieromax (Plin. *H. N.* v. 16), east of the Sea of Galilee, over against Scythopolis and Tiberias (Euseb. *Onom.* s. v.), and sixteen Roman miles distant from each of those places (*Itin. Anton.* ed. Wess. pp. 196, 198; *Tab. Peut.*). It stood on the top of a hill, at the foot of which, upon the banks of the Hieromax, three miles distant, were warm springs and baths called Amatha (*Onom.* s. v. *Aetham* et *Gadara*; *Itin. Ant. Martyr.*). Josephus calls it the capital of Perαea; and Polybius says it was one of the most strongly fortified cities in the country (Joseph. *B. J.* iv. 7, §3; Polyb. v. 71). A large district was attached to it, called by Josephus Γαδαρῖτις (*B. J.* iii. 10, §10); Strabo also informs us that the warm healing springs were ἐν τῇ Γαδαρίδι "in the territory of Gadara" (*Geog.* xvi.). Gadara itself is not mentioned in the Bible, but it is evidently identical with the "Country of the Gadarenes," χώρα or περίχωρος τῶν Γαδαρηνῶν (Mark v. 1; Luke viii. 26, 37).

Of the site of Gadara, thus so clearly defined, there cannot be a doubt. On a partially isolated hill, at the north-western extremity of the mountains of Gilead, about sixteen miles from Tiberias, lie the extensive and remarkable ruins of *Um Keis*. Three miles northward, at the foot of the hill, is the deep bed of the *Sheriat el-Mandhûr*, the ancient Hieromax; and here are still the warm springs of Amatha. On the west is the Jordan valley; and on the south is Wady el-'Arab, running parallel to the Mandhûr. Um Keis occupies the crest of the ridge between the two latter wadys; and as this crest declines in elevation towards the east as well as the west, the situation is strong and commanding. The whole space occupied by the ruins is about two miles in circumference; and there are traces of fortifications all round, though now almost completely prostrate.

The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, in the year B.C. 218 (Joseph. *Ant.* xii. 3, §3). About twenty years afterwards it was taken from the Syrians by Alex. Jannaeus, after a siege of ten months (*Ant.* xiii. 13, §3; *B. J.* i. 4, §2). The Jews retained possession of it for some time; but the place having been destroyed during their civil wars, it was rebuilt by Pompey to gratify his freedman Demetrius, who was a Gadarene (*B. J.* i. 7, §7). When Gabinius, the proconsul of Syria, changed the government of Judaea, by dividing the country into five districts, and placing each under the authority of a council, Gadara was made the capital of one of these districts (*B. J.* i. 8, §5). The territory of Gadara, with the adjoining one of Hippos, was subsequently added to the kingdom of Herod the Great (*Ant.* xv. 7, §3).

Gadara, however, derives its greatest interest from having been the scene of our Lord's miracle in healing the Demoniacs (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40). "They ware no clothes, neither abode in any house, but in the tombs." Christ came across the lake from Capernaum, and landed at the south-eastern corner, where the steep, lofty bank of the eastern plateau breaks down into the plain of the Jordan. The demoniacs met Him a short distance from the shore; on the side of the adjoining declivity the "great herd of swine" were feeding; when the demons went among them the whole herd rushed down that "steep place" into the lake and perished; the keepers ran up to the city and told the news, and the excited population came down in haste, and "besought Jesus that he would depart out of their coasts." The whole circumstances of the narrative are thus strikingly illustrated by the features of the country. Another thing is worthy of notice. The most interesting remains of Gadara are its *tombs*, which dot the cliffs for a considerable distance round the city. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 feet square, with recesses in the sides for bodies. The doors are slabs of stone—a few being ornamented with panels: some of them still remain in their places. The present inhabitants of Um Keis are all troglodytes, "dwelling in tombs," like the poor maniacs of

old; and occasionally they are almost as dangerous to the unprotected traveller. In the Gospel of Matt. (viii. 28) we have the word Γεργεσηνῶν (instead of Γαδαρηνῶν), which seems to be the same as the Hebrew גִּרְגָּשִׁי (LXX. Γεργεσαῖος) in Gen. xv. 21, and Deut. vii. 1—the name of an old Canaanitish tribe [GIRGASHITES], which Jerome (*in Comm.* ad Gen. xv.) locates on the shore of the sea of Tiberias. Origen also says (*Opp.* iv. 140) that a city called *Gergesa* anciently stood on the eastern side of the lake. Even were this true, still the other Gospels would be strictly accurate. Gadara was a large city, and its district would include Gergesa. But it must be remembered that the most ancient MSS. give the word Γερασηνῶν, while others have Γαδαρηνῶν—the former reading is adopted by Griesbach and Lachmann; while Scholz prefers the latter; and either one or other of these is preferable to Γεργεσηνῶν. [GERASA.]

Gadara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred; and the town itself, with the surrounding villages, reduced to ashes (Joseph. *B. J.* iii. 7, §1). It was at this time one of the most important cities east of the Jordan, and is even called the Capital of Perœa. At a later period it was the seat of a bishop; but it fell to ruin at, or soon after, the Mohammedan conquest.

The ruins of *Um Keis* bear testimony to the splendour of ancient Gadara. On the northern side of the hill is a theatre, and not far from it are the remains of one of the city gates. At the latter a street commences—the *via recta* of Gadara—which ran through the city in a straight line, having a colonnade on each side. The columns are all prostrate. On the west side of the hill is another larger theatre in better preservation. The principal part of the city lay to the west of these two theatres, on a level piece of ground. Now not a house, not a column, not a wall remains standing; yet the old pavement of the main street is nearly perfect; and here and there the traces of the chariot-wheels are visible on the stones, reminding one of the thoroughfares of Pompeii. (Full descriptions of Gadara are given in *Handbook for Syr. & Pal.*; Burckhardt, *Syria*, 270 sq.; Porter, in *Journal of Sac. Lit.* vol. vi. 281 sq.) [J. L. P.]

GAD'DI (גַּדִּי; Γαδδί; *Gaddi*), son of Susi; representative of the tribe of Manasseh among the spies sent by Moses to explore Canaan (Num. xiii. 11).

GAD'DIEL (גַּדִּיאֵל; Γουδιήλ; *Geddiel*), son of Sodi; representative of the tribe of Zebulun on the same occasion (Num. xiii. 10).

GA'DI (גָּדִי; Γαδδί, Alex. Γεδδεί, and Γαδδεί; *Gadi*), father of Menahem, who seized the throne of Israel from Shallum (2 K. xv. 14, 17).

GA'HAM (גַּחַם: Ταάμ, Alex. Γαάμ), son of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24). No light has yet been thrown on this tribe. The name probably signifies sunburnt, or swarthy.

GA'HAR (גַּחַר; Γαάρ; *Gaher*). The Bene-Gachar were among the families of Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49). In the lists of 1 Esd. the name is given as GEDDUR.

GAI'US. [JOHN, SECOND AND THIRD EPISTLES OF.]

GAL'AAD (Γαλαάδ), 1 Macc. v. 9, 55; Jud. i. 8, xv. 5; and THE COUNTRY OF GALAAD (ἡ Γαλααδῖτις; *Galaaditis*), 1 Macc. v. 17, 20, 25, 27, 36, 45; xiii. 22), the Greek form of the word GILEAD.

GA'LAL (גָּלָל; Γαλαάλ; *Galal*). 1. A Levite, one of the sons of Asaph (1 Chr. ix. 15).

2. Another Levite of the family of Elkanah (1 Chr. ix. 16).

3. A third Levite, son of Jeduthun (Neh. xi. 17).

GALA'TIA (Γαλατία). It is sometimes difficult to determine, in the case of the names of districts mentioned in the N. T., whether they are to be understood in a general and popular sense as referring to a region inhabited by a race or tribe of people, or whether they define precisely some tract of country marked out for political purposes. Galatia is a district of this kind; and it will be convenient to consider it, first ethnologically, and then as a Roman province.

Galatia is literally the "Gallia" of the East. Roman writers call its inhabitants Galli, just as Greek writers call the inhabitants of ancient France Γάλαται. In 2 Tim. iv. 10, some commentators suppose Western Gaul to be meant, and several MSS. have Γαλλίαν instead of Γαλατίαν. In 1 Macc. viii. 2, where Judas Maccabæus is hearing the story of the prowess of the Romans in conquering the Γάλαται, it is possible to interpret the passage either of the Eastern or Western Gauls; for the subjugation of Spain by the Romans, and their defeat of Antiochus, king of Asia, are mentioned in the same context. Again, Γάλαται is the same word with Κέλται; and the Galatians were in their origin a stream of that great Keltic torrent (apparently Kymry, and not Gael) which poured into Greece in the third century before the Christian era. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, when Nicomedes I., king of Bithynia, being then engaged in a civil war, invited them across to help him. Once established in Asia Minor, they became a terrible scourge, and extended their invasions far and wide. The neighbouring kings succeeded in repressing them within the general geographical limits, to which the name of Galatia was permanently given. Antiochus I., king of Syria, took his title of Soter in consequence of his victory over them, and Attalus I. of Pergamus commemorated his own success by taking the title of king. The Galatians still found vent for their restlessness and love of war by hiring themselves out as mercenary soldiers. This is doubtless the explanation of 2 Macc. viii. 20, which refers to some struggle of the Seleucid princes in which both Jews and Galatians were engaged. In Joseph. *B. J.* i. 20, §3, we find some of the latter, who had been in Cleopatra's body-guard, acting in the same character for Herod the Great. Meanwhile the wars had been taking place, which brought all the countries round the East of the Mediterranean within the range of the Roman power. The Galatians fought on the side of Antiochus at Magnesia. In the Mithridatic war they fought on both sides. At the end of the Republic Galatia appears as a dependent kingdom, at the beginning of the Empire as a province. (See Ritter, *Erdkunde*, xviii. 597-610.)

The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of ASIA on the

West, Cappadocia on the East, Pamphylia and Cilicia on the South, and Bithynia and Pontus on the North. It would be difficult to define the exact limits. In fact they were frequently changing. For information on this subject, see the *Dict. of Geog.* i. 930*b*. At one time there is no doubt that this province contained Pisidia and Lycaonia, and therefore those towns of Antioch, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul's travels. But the characteristic part of Galatia lay northward from those districts. On the table-land between the Sangarius and the Halys, the Galatians were settled in three tribes, the Tectosages, the Tolistoboii, and the Trocmi, the first of which is identical in name with a tribe familiar to us in the history of Gaul, as distributed over the Cevennes near Toulouse. The three capitals were respectively Tavium, Pessinus, and Ancyra. The last of these (the modern *Angora*) was the centre of the roads of the district, and may be regarded as the metropolis of the Galatians. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. At least Jerome says that in his day the same language might be heard at Ancyra as at Trèves: and he is a good witness; for he himself had been at Trèves. The prevailing speech, however, of the district was Greek. Hence the Galatians were called Gallograeci. ("Hi jam degeneres sunt; mixti, et Gallograeci vere, quod appellantur." Manlius in Livy, xxxviii. 17.) The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek.

It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. We are simply told (Acts xvi. 6), that on his second missionary circuit he went with Silas and Timotheus through *τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν*. From the Epistle indeed we have this supplementary information, that an attack of sickness (*δι' ἀσθένειαν τῆς σαρκός*, Gal. iv. 13) detained him among the Galatians, and gave him the opportunity of preaching the Gospel to them, and also that he was received by them with extraordinary fervour (ib. 14, 15); but this does not inform us of the route which he took. So on the third circuit he is described (Acts xviii. 23) as *διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν*. We know from the first Epistle to the Corinthians that on this journey St. Paul was occupied with the collection for the poor Christians of Judaea, and that he gave instructions in Galatia on the subject (*ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας*, 1 Cor. xvi. 1): but here again we are in doubt as to the places which he had visited. We observe that the "churches" of Galatia are mentioned here in the plural, as in the opening of the Epistle to the Galatians themselves (Gal. i. 2). From this we should be inclined to infer that he visited several parts of the district, instead of residing a long time in one place, so as to form a great central church, as at Ephesus and Corinth. This is in harmony with the phrase *ἡ Γαλατικὴ χώρα* used in both instances. Since Phrygia is mentioned first in one case, and second in the other, we should suppose that the order of the journey was different on the two occasions. Phrygia also being not the name of a Roman province, but simply an ethnographical term, it is natural to conclude that Galatia is used here by St. Luke in the same general way. In confirmation of his view it is worth while to notice that in Acts ii. 9, 10, where the enumeration is ethnographical rather than political, Phrygia is mentioned, and not Galatia,—while the exact contrary is the case in 1 Pet. i. 1, 2, where each geographical term is the name of a province.

The Epistle to the Galatians was probably written very soon after St. Paul's second visit to them. Its abruptness and severity, and the sadness of its tone, are caused by their sudden perversion from the doctrine which the Apostle had taught them, and which at first they had received so willingly. It is no fancy, if we see in this fickleness a specimen of that "esprit impétueux, ouvert à toutes les impressions," that "mobilité extrême," which Thierry marks as characteristic of the Gaulish race (*Hist. des Gaulois*, Introd. iv. v.). From Joseph. *Ant.* xvi. 6, §2, we know that many Jews were settled in Galatia; but Gal. iv. 8 would lead us to suppose that St. Paul's converts were mostly Gentiles.

We must not leave unnoticed the view advocated by Böttger (*Schauplatz der Wirksamkeit des Apostels Paulus*, pp. 28-30, and the third of his *Beiträge*, pp. 1-5), viz. that the Galatia of the Epistle is entirely limited to the district between Derbe and Colossae, *i. e.* the extreme southern frontier of the Roman province. On this view the visit alluded to by the Apostle took place on his first missionary circuit; and the *ἀσθένεια* of Gal. iv. 13 is identified with the effects of the stoning at Lystra (Acts xiv. 19). Geographically this is not impossible, though it seems unlikely that regions called Pisidia and Lycaonia in one place should be called Galatia in another. Böttger's geography, however, is connected with a theory concerning the date of the Epistle; and for the determination of this point we must refer to the article on the Galatians, The Epistle to the. [J. S. H.]

GALATIANS, THE EPISTLE TO THE,

was written by the Apostle St. Paul, not long after his journey through Galatia and Phrygia (Acts xviii. 23), and *probably* (see below) in the early portion of his two years and a half stay at Ephesus, which terminated with the Pentecost of A.D. 57 or 58. It would thus succeed in order of composition the Epistles to the Thessalonians, and would form the first of the second group of epistles the remaining portions of which are Epistles to th Corinthians and to the Romans.

This characteristic letter was addressed to the churches of the Asiatic province of Galatia (i. 2) or Gallograecia (Strabo, xii. 566)—a province that bore in its name its well-founded claim to a Gallic or Celtic origin (Pausanias, i. 4), and that now, after an establishment, first by predatory conquest, and subsequently by recognition but limitation at the hands of neighbouring rulers (Strabo, *l. c.*; Pausanias, iv. 5), could date an occupancy, though not an independence, extending to more than three hundred years; the first subjection of Galatia to the Romans having taken place in 189 B.C. (Liv. xxxviii. 16, sq.), and its formal reduction (with territorial additions) to a regular Roman province in 26 A.D. The epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavoured to seduce the churches of this province into a recognition of circumcision (v. 2, 11. 12.

vi. 12, sq.), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11).

The scope and contents of the epistle are thus—(1) apologetic (i., ii.) and polemical (iii., iv.), and (2) hortatory and practical (v., vi.), the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. The following is a brief summary:—

After an address and salutation, in which his total independence of human mission is distinctly asserted (i. 1), and a brief doxology (i. 5), the Apostle expresses his astonishment at the speedy lapse of his converts, and reminds them how he had forewarned them that even if an angel preached to them another gospel he was to be anathema (i. 6-10). The gospel he preached was not of men, as his former course of life (i. 11-14), and as his actual history subsequent to his conversion (i. 15-24), convincingly proved. When he went up to Jerusalem it was not to be instructed by the Apostles, but on a special mission, which resulted in his being formally accredited by them (ii. 1-10); nay more, when St. Peter dissembled in his communion with Gentiles, he rebuked him, and demonstrates the danger of such inconsistency (ii. 11-21). The Apostle then turns to the Galatians, and urges specially the doctrine of justification, as evinced by the gift of the Spirit (iii. 1-5), the case of Abraham (iii. 6-9), the fact of the law involving a curse, from which Christ has freed us (iii. 10-14), and lastly the prior validity of the promise (iii. 15-18), and that preparatory character of the law (iii. 19-24) which ceased when faith in Christ and baptism into Him were fully come (iii. 25-29). All this the Apostle illustrates by a comparison of the nonage of an heir with that of bondage under the law: they were now sons and inheritors (iv. 1-7), why then were they now turning back to bondage (iv. 8-11)? They once treated the Apostle very differently (iv. 12-16); now they pay court to others and awaken feelings of serious mistrust (iv. 17-20), and yet with all their approval of the law show that they do not understand its deeper and more allegorical meanings (iv. 21-30). If this be so, they must stand fast in their freedom, and beware that they make not void their union with Christ (iv. 31–v. 6): their perverters at any rate shall be punished (v. 7-12). The real fulfilment of the law is love (v. 13-15): the works of the Spirit are what no law condemns, the works of the flesh are what exclude from the kingdom of God (v. 16-26). The Apostle further exhorts the spiritual to be forbearing (vi. 1-5), the taught to be liberal to their teachers, and to remember that as they sowed so would they reap (vi. 6-10). Then after a noticeable recapitulation, and a contrast between his own conduct and that of the false teachers (vi. 11-16), and an affecting entreaty that they would trouble him no more (vi. 17), the Apostle concludes with his usual benediction (vi. 18).

With regard to the *genuineness* and *authenticity* of this epistle, no writer of any credit or respectability has expressed any doubts. The testimony of the early church is most decided and unanimous. Beside express references to the epistle (Irenaeus, *Haer.* iii. 7, 2, v. 21, 1 Tertull. *de Praescr.* ch. 60, *al.*), we have one or two direct citations found as early as the time of the Apostolic Fathers (Polyc. *ad Phil.* ch. 3), and several apparent allusions (see Davidson, *Introd.* ii. 318, sq.). The attempt of Bruno Bauer (*Kritik der Paulin. Briefe*, Berlin, 1850) to demonstrate that this epistle is a compilation of later times, out of those to the Romans and to the Corinthians, has been treated by Meyer with a contempt and a severity (*Vorrede*, p. vii.; *Einleit.* p. 8) which, it does not seem too much to say, are both *completely* deserved. Such efforts are alike melancholy and desperate, but are useful in exhibiting the real issues and tendencies of all historical criticism that has the hardihood to place its own, often interested, speculations before external testimony and recognised facts.

Two historical questions require a brief notice:—

1. The *number of visits* made by St. Paul to the churches of Galatia previous to his writing the epistle. These seem certainly to have been *two*. The Apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A.D. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of Galatia and Phrygia, ἐπιστηρίζων πάντας τοὺς μαθητάς. On this occasion it would seem probable that he found the leaven of Judaism beginning to work in the churches of Galatia, and that he then warned them against it in language of the most decided character (comp. i. 9, v. 3). The majority of the new converts consisted of Gentiles (iv. 8), but, as we may infer from the language of the epistle, had considerable contact with Jews, and some familiarity with Jewish modes of interpretation. It was then all the more necessary to warn them emphatically against believing in the necessity of circumcision, and of yielding themselves up to the bondage of a law which, however strenuously urged upon them by those around them, had now become merged in that dispensation to which it was only prevenient and preparatory.

2. Closely allied with the preceding question is that of the date, and place from which the epistle was written. If the preceding view be correct, the epistle could not have been written before the second visit, as it contains clear allusions to warnings that were then given when the Apostle was present with them. It must then date from some period subsequent to the journey recorded in Acts xviii. 23. How long subsequent to that journey is somewhat debateable. Conybeare and Howson, and more recently Lightfoot (*Journal of Sacred and Class. Philol.* for Jan. 1857), urge the probability of its having been written at about the same time as the Epistle to the Romans, and find it very unlikely that two epistles so nearly allied in subject and line of argument should have been separated in order of composition by the two epistles to the Corinthians. They would therefore assign Corinth as the place where the epistle was written, and the three months that the Apostle stayed there (Acts xx. 2, 3), apparently the winter of A.D. 57 or 58, as the exact period. It is not to be denied that there is a considerable plausibility in these arguments; still when we consider not only the note of time in Gal. i. 6, οὕτως ταχέως, but also the obvious fervour and freshness of interest that seems to breathe through the whole epistle, it does seem almost impossible to assign a later period than the commencement of the prolonged stay in Ephesus. The Apostle would in that city have been easily able to receive tidings of his Galatian converts; the dangers of Judaism, against which he personally warned them, would have been fresh in his thoughts; and when he found that these warnings were proving unavailing, and that even his apostolic

authority was becoming undermined by a fresh arrival of Judaizing teachers,—it is then that he would have written, as it were on the spur of the moment, in those terms of earnest and almost impassioned warning that so noticeably mark this epistle. We do not therefore see sufficient reason for giving up the anciently-received opinion that the epistle was written from Ephesus, perhaps not very long after the Apostle's arrival at that city. The subscription ἐγράφη ἀπὸ Ῥώμης has found, both in ancient and modern times, some supporters, but seems in every way improbable, and was not unlikely suggested by a mistaken reference of the expressions in ch. vi. 17 to the sufferings of imprisonment. See Meyer, *Einleit.* p. 7; Davidson, *Introduction*, ii. 292, sq.; Alford, *Prolegomena*, p. 459.

The editions of this epistle have been very numerous. We may specify those of Winer (Lips. 1829), Rückert (Leipz. 1833), Usteri (Zürich, 1833), Schott (Lips. 1834), Olshausen (Königsb. 1840), Windischmann (Mainz, 1843), De Wette (Leipz. 1845), Meyer (Götting. 1851), Turner (New York, 1855), and in our own country those of Ellicott (Lond. 1854, 2nd ed. 1859), Bagge (Lond. 1856), and Alford (Lond. 1857.) [C. J. E.]

GALBANUM (חֶלְבְּנָה, *chelb'nâh*), one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The similarity of the Hebrew name to the Greek χαλβάνη and the Latin *Galbanum* has led to the supposition that the substance indicated is the same. The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish yellow colour, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. The ancients believed that when burnt the smoke of it was efficacious in driving away serpents and gnats (Plin. xii. 56, xix. 58, xxiv. 13; Virg. *Georg.* iii. 415). But, though galbanum itself is well known, the plant which yields it has not been exactly determined. Dioscorides (iii. 87) describes it as the juice of an umbelliferous plant growing in Syria, and called by some μετώπιον (cf. i. 71). Kühn, in his commentary on Dioscorides (ii. p. 532) is in favour of the *Ferula ferulago*, L., which grows in North Africa, Crete, and Asia Minor. According to Pliny (xii. 56) it is the resinous gum of a plant called *stagonitis*, growing on Mount Amanus in Syria; while the *metopion* is the product of a tree near the oracle of Ammon (xii. 49). The testimony of Theophrastus (*Hist. Plant.* ix. 7), so far as it goes, confirms the accounts of Pliny and Dioscorides. It was for some time supposed to be the product of the *Bubon galbanum* of Linnaeus, a native of the Cape of Good Hope. Don found in the galbanum of commerce the fruit of an umbelliferous plant of the tribe Silerinae, which he assumed to be that from which the gum was produced, and to which he gave the name of *Galbanum officinale*. But his conclusion was called in question by Dr. Lindley, who received from Sir John Macneil the fruits of a plant growing at Durrood, near Nishapore, in Khorassan, which he named *Opoidia Galbanifera*, of the tribe Smyrneae. This plant has been adopted by the Dublin College in their Pharmacopeia, as that which yields the galbanum (Pereira, *Mat. Med.* ii. pt. 2, p. 188). M. Buhse, in his Persian travels (quoted in Royle, *Mat. Med.* pp. 471, 472), identified the plant producing galbanum with one which he found on the Demawend mountains. It was called by the natives *Khassuch*, and bore a very close resemblance to the *Ferula erubescens*, but belonged neither to the genus Galbanum nor to Opoidea. It is believed that the Persian galbanum, and that brought from the Levant, are the produce of different plants. But the question remains undecided.

If the galbanum be the true representative of the *chelb'nâh* of the Hebrews, it may at first sight appear strange that a substance which, when burnt by itself, produces a repulsive odour, should be employed in the composition of the sweet-smelling incense for the service of the tabernacle. We have the authority of Pliny that it was used, with other resinous ingredients, in making perfumes among the ancients; and the same author tells us that these resinous substances were added to enable the perfume to retain its fragrance longer. "Resina aut gummi adjiciuntur ad continendum odorem in corpore" (xiii. 2). Galbanum was also employed in adulterating the opobalsamum, or gum of the balsam plant (Plin. xii. 54). [W. A. W.]

GALEED (גַּלְעֵד, *i. e.* Gal-ed = "heap of witness"). The name given by Jacob to the heap which he and Laban made on Mount Gilead, in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; comp. 23, 25). [GILEAD; JEGAR-SAHADUTHA.]

GAL'GALA (Γαλγαλα; *Galgala*), the ordinary equivalent in the LXX. for Gilgal. In the A. V. it is named only in 1 Macc. ix. 2, as designating the direction of the road taken by the army of Demetrius, when they attacked Masaloth in Arbela—"the way to Galgala" (ὁδὸν τὴν εἰς Γάλγαλα). The army, as we learn from the statements of Josephus (*Ant.* xii. 11, §1), was on its way from Antioch, and there is no reason to doubt that by Arbela is meant the place of that name in Galilee now surviving as *Irbid*. [ARBELA.] Its ultimate destination was Jerusalem (1 Macc. ix. 3), and Galgala may therefore be either the upper Gilgal near Bethel, or the lower one near Jericho, as the route through the Ghor or that through the centre of the country was chosen (Ewald, *Gesch.* iv. 370). Josephus omits the name in his version of the passage. It is a gratuitous supposition of Ewald's that the Galilee which Josephus introduces is a corruption of Galgala. [G.]

GAL'ILEE (Γαλιλαία). This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" (the Hebrew word גְּלִיל, *Galil*, the origin of the later "Galilee," like כִּכָּר, signifies a "circle, or circuit") of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 K. ix. 11; LXX. Γαλιλαία). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (גְּלִיל הַגּוֹיִם, Is. ix. 1. In Matt. iv. 15, Γαλιλαία τῶν ἐθνῶν; in 1 Macc. v. 15, Γαλιλαία ἀλλοφύλων). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the

time of the Maccabees Galilee contained only a few Jews living in the midst of a large heathen population (1 Macc. v. 20-23); Strabo states that in his day it was chiefly inhabited by Syrians, Phoenicians, and Arabs (xvi. p. 760); and Josephus says Greeks also dwelt in its cities (*Vit.* 12).

In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. *B. J.* iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. Josephus defines its boundaries, and gives a tolerably full description of its scenery, products, and population. He says the soil is rich and well cultivated; fruit and forest trees of all kinds abound; numerous large cities and populous villages, amounting in all to no less than two hundred and forty, thickly stud the whole face of the country; the inhabitants are industrious and warlike, being trained to arms from their infancy (*B. J.* iii. 3, §3; *Vit.* 45). On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phoenicians (*B. J.* iii. 3, §1, ii. 18, §9; comp. Luke viii. 26).

Galilee was divided into two sections, "Lower" and "Upper;" ἡ κάτω καὶ ἡ ὄνω Γαλιλαία. Cyril says (*c. Jul.* ii.) Εἰσὶ γὰρ Γαλιλαῖαι δύο, ὧν ἡ μία κατὰ τὴν Ἰουδαίαν ἥγε μὲν ἑτέρα ταῖς Φοινίκων πόλεσιν ὅμορός τε καὶ γείτων. A single glance at the country shows that the division was natural. Lower Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the north to the foot of the mountain-range. The words of Josephus are clear and important (*B. J.* iii. 3, §1): Καὶ τῆς μὲν κάτω καλουμένης Γαλιλαίας ἀπὸ Τιβεριάδος μέχρι Ζαβουλὼν ἧς ἐν τοῖς παραλίοις Πτολεμαΐς γείτων τὸ μῆκος ἐκτείνεται· πλατύνεται δὲ ἀπὸ τῆς ἐν τῷ μεγάλῳ πεδίῳ κειμένης κώμης ἡ Ξαλὼθ καλεῖται μεχρι Βηρσάβης. "The village of Xaloth" is evidently the Chesulloth of Josh. xix. 12, now called *Iksâl*, and situated at the base of Mount Tabor, on the northern border of the Great Plain (Porter, *Handbook*, p. 359). But a comparison of Josephus, *Ant.* xx. 6, §4, with *B. J.* iii. 2, §4, proves that Lower Galilee extended as far as the village of Ginea, the modern *Jenîn*, on the extreme southern side of the plain. The site of the northern border town, Bersabe, is not known; but we learn incidentally that both Arbela and Jotopata were in Lower Galilee (Joseph. *Vit.* 37; *B. J.* ii. 20, §6); and as the former was situated near the north-west angle of the Lake of Tiberias, and the latter about eight miles north of Nazareth (Porter, *Handbook*, pp. 432, 377), we conclude that Lower Galilee included the whole region extending from the plain of Akka, on the west, to the shores of the lake on the east. It was thus one of the richest and most beautiful sections of Palestine. The Plain of Esdraelon presents an unbroken surface of fertile soil—soil so good that to enjoy it the tribe of Issachar condescended to a semi-nomadic state, and "became a servant to tribute" (Deut. xxxiii 18; Gen. xlix. 14, 15). With the exception of a few rocky summits round Nazareth the hills are all wooded, and sink down in graceful slopes to broad winding vales of the richest green. The outlines are varied, the colours soft, and the whole landscape is characterised by that picturesque luxuriance which one sees in parts of Tuscany. The blessings promised by Jacob and Moses to Zebulun and Asher seem to be here inscribed on the features of the country. Zebulun, nestling amid these hills, "offers sacrifices of righteousness" of the abundant flocks nourished by their rich pastures; he rejoices "in his goings out" along the fertile plain of Esdraelon; "he sucks of the abundance of the seas"—his possessions skirting the bay of Haifa at the base of Carmel; and "he sucks of treasures hid in the sand," probably in allusion to the *glass*, which was first made from the sands of the river Belus (Deut. xxxiii. 18, 19; Plin. v. 19; Tac. *Hist.* v.). Asher, dwelling amid the hills on the north-west of Zebulun, on the borders of Phoenicia, "dips his feet in oil," the produce of luxuriant olive groves, such as still distinguish this region; "his bread," the produce of the plain of Phoenicia, and the fertile upland valleys "is fat;" "he yields royal dainties"—oil and wine from his olives and vineyards, and milk and butter from his pastures (Gen. xlix. 20; Deut. xxxiii. 24, 25). The chief towns of Lower Galilee were Tiberias, Tarichaea, at the southern end of the Sea of Galilee, and Sepphoris (Joseph. *Vit.* 9, 25, 29, 37). The latter played an important part in the last great Jewish war (Joseph. *Vit.* 45; *B. J.* ii. 18, §11). It is now called *Sefûrieh*, and is situated about three miles north of Nazareth (Porter, *Handbook*, p. 378). There were besides two strong fortresses, Jotapata, now called *Jefât*, and Mount Tabor (Joseph. *B. J.* iii. 7, §3 sq., iv. 1, §6). The towns most celebrated in N. T. history are Nazareth, Cana, and Tiberias (Luke i. 26; John ii. 1, vi. 1).

Upper Galilee, according to Josephus, extended from Bersabe on the south, to the village of Baca, on the borders of the territory of Tyre, and from Meloth on the west, to Thella, a city near the Jordan (*B. J.* iii. 3, §1). None of these places are now known, but there is no difficulty in ascertaining the position and approximate extent of the province. It embraced the whole mountain-range lying between the upper Jordan and Phoenicia. Its southern border ran along the foot of the Safed range from the north-west angle of the Sea of Galilee to the plain of Akka. To this region the name "Galilee of the Gentiles" is given in the O. and N. T. (Is. ix. 1; Matt. iv. 15). So Eusebius states: ἡ μὲν Γαλιλαία ἐθνῶν εἴρεται ἐν ὁρίοις Τυρίων παρακειμένη, ἔνθα ἔδωκε Σολομὼν τῷ Χιρὰμ κέ πόλεις κλήρου Νεφθαλείμ (*Onom.* s. v. Γαλιλαία). The town of Capernaum, on the north shore of the lake, was in upper Galilee (*Onom.* s. v. *Capharnaum*), and this fact is important, as showing how far the province extended southward, and as proving that it, as well as Lower Galilee, touched the lake. The mountain-range of Upper Galilee is a southern prolongation of Lebanon, from which it is separated by the deep ravine of the Leontes [LEBANON]. The summit of the range is tableland; part of which is beautifully wooded with dwarf oak, intermixed with tangled shrubberies of hawthorn and arbutus. The whole is varied by fertile upland plains, green forest glades, and wild

picturesque glens breaking down to the east and west. The population are still numerous and industrious, consisting chiefly of Metâwileh, a sect of Mohammedans. Safed is the principal town, and contains about 4000 souls, one-third of whom are Jews. It is one of the four holy Jewish cities of Palestine, and has for three centuries or more been celebrated for the sacredness of its tombs, and the learning of its Rabbins. Safed seems to be the centre of an extensive volcanic district. Shocks of earthquake are felt every few years. One occurred in 1837, which killed about 5000 persons (Porter, *Handbook*, p. 438). On the table-land of Upper Galilee lie the ruins of Kedesh-Naphtali (Josh. xx. 7), and Giscala (now *el-Jîsh*), a city fortified by Josephus, and celebrated as the last place in Galilee that held out against the Romans (*B. J.* ii. 22, §6, iv. 1, §1, 2, §1-5).

Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Matt. iv. 13, ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province; while the Gospel of John dwells more upon those in Judæa. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The vineyard, the fig-tree, the shepherd, and the desert in the parable of the Good Samaritan, were all appropriate in Judæa; while the corn-fields (Mark iv. 28), the fisheries (Matt. xiii. 47), the merchants (Matt. xiii. 45), and the flowers (Matt. vi. 28), are no less appropriate in Galilee. The Apostles were all either Galileans by birth or residence (Acts i. 11); and as such they were despised, as their Master had been, by the proud Jews (John i. 46, vii. 52; Acts ii. 7). It appears also that the pronunciation of those Jews, who resided in Galilee, had become peculiar, probably from their contact with their Gentile neighbours (Matt. xxvi. 73; Mark xiv. 70; see Lightfoot, *Opp.* ii. 77). After the destruction of Jerusalem Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins. The National Council or Sanhedrim was taken for a time to Jabneh in Philistia, but was soon removed to Sepphoris, and afterwards to Tiberias (Lightfoot, *Opp.* ii. p. 141). The *Mishna* was here compiled by Rabbi Judah Hakkodesh (cir. A.D. 109-220); and a few years afterwards the *Gemara* was added (Buxtorf, *Tiberias*, p. 19). Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the second to the seventh century the Jews were as prosperous as they were numerous (Porter, *Handbook*, pp. 427, 440). [J. L. P.]

GALILEE, SEA OF. [GENNESARETH.]

GALL. The Heb. word so rendered in many passages of Scripture is רֹאשׁ, or, as it is written in Deut. xxxii. 32, רוֹשׁ. It was some kind of bitter and poisonous herb, but great differences exist as to the particular herb which it indicates. According to Celsius (*Hierobot.* ii. 46 seq.) it was *hemlock* (so rendered by A. V. in Hos. x. 4); Oedmann says *colocynth*, and Michaelis *tares*; but Gesenius, with greater probability, "*the poppy*." In Jer. viii. 14, ix. 15, xxiii. 15, מֵי רֹאשׁ, *succus papaveris* = opium.

In all the passages, when רֹאשׁ is rendered by *gall* in the A. V., the LXX. have χολή, except in Am. vi. 12, where they have πικρία. The Gk. χολή signifies a bitter juice, one of the humours of the body in man and beast, and is so used in the N. T., literally in Matt. xxvii. 34, and metaphorically in Acts viii. 23. In Job xvi. 13 the Heb. מְרֵרָה, and ib. xx. 14, 25, מֹרֵרָה is rendered *gall* in the A. V., the derivation of either word being from מָרַר, *to be bitter*. In Job xvi. 13, xx. 25 the gall of the human body is signified, but in xx. 14 the gall = the poison of asps (comp. Heb xii. 15, ῥίζα πικρίας). [W. D.]

GALLERY, an architectural term, describing the porticos or verandas, which are not uncommon in Eastern houses. It is doubtful, however, whether the Hebrew words, so translated, have any reference to such an object. (1.) In Cant. i. 17, the word *râchît* (רָחִיט) means "panelling," or "fretted work," and is so understood in the LXX. and Vulg. (φάτνωμα, *laqueare*). The sense of a "gallery" appears to be derived from the marginal reading *râhît* (רָהִיט, *Kerî*), which contains the idea of "running," and so of an ambulatory, as a place of exercise: such a sense is, however, too remote to be accepted. (2.) In Cant. vii. 6, *râhît* is applied to the hair, the regularly arranged, flowing locks being compared by the poet to the channels of running water seen in the pasture-grounds of Palestine. [HAIR.] (3.) In Ez. xli. 15, xlii. 3, the word *attîk* (אַתִּיק) seems to mean a pillar, used for the support of a floor. The LXX. and Vulg. give in the latter passage περίστυλον, and *porticus*, but a comparison of verses 5 and 6 shows that the "galleries" and "pillars" were identical; the reason of the upper chambers being shorter is ascribed to the absence of supporting pillars, which allowed an extra length to the chambers of the lower story. The space thus included within the pillars would assume the corner of an open gallery. [W. L. B.]

GALLEY. [SHIP.]

GAL'LIM (גַּלִּים = "heaps," or possibly "springs;" Γαλλείμ; *Gallim*), a place which is twice mentioned in the Bible:—(1.) As the native place of the man to whom Michal David's wife was given—"Phalti the son of Laish, who was from Gallim" (מִנַּלִּים, 1 Sam. xxv. 44). The LXX. has Ῥόμμα, and Josephus Γεθλά; but there is no clue in either to the situation of the place. In 2 Sam. iii. 15, 16, where Michal returns to David at Hebron, her husband is represented as following her as far as Bahurim, *i. e.* on the road between the Mount of Olives and Jericho (comp. 2 Sam. xvi. 1). But even this does not necessarily point to the direction of Gallim, because Phalti may have been at the time with Ishbosheth at Mahanaim, the road from which would naturally lead past Bahurim. (2.) The name occurs again in the catalogue of places terrified at the approach of Sennacherib (Is. x. 30): "Lift up thy voice, O daughter (*i. e.* O inhabitant) of Gallim! attend, O Laish! poor Anathoth!" The other towns in this passage—Aiath, Michmash, Ramah, Gibeah of Saul—are all, like Anathoth, in the tribe of Benjamin, a short distance north of Jerusalem. It should not be overlooked that in both these passages the names Laish and Gallim are mentioned in connexion. Possibly the *Ben-Laïsh* in the former implies that Phalti was a native of Laish, that being dependent on Gallim.

Among the names of towns added by the LXX. to those of Judah in Josh. xv. 59, Galem (Γαλέμ) occurs, between Karem and Thether. In Is. xv. 8, the Vulgate has Gallim for Eglaim, among the towns of Moab.

The name of Gallim has not been met with in modern times. Schwarz (131) reports a *Beit-Jjallin* between Ramleh and Joppa, but by other explorers the name is given as *Beit-Dejan*. Eusebius, from hearsay (λέγεται), places it near Akkaron (Ekron). [G.]

GAL'LIO (Γαλλίων; Junius Annaeus Gallio, Plin. *H. N.* xxxi. 33), the Roman proconsul of Achaia when St. Paul was at Corinth, A.D. 53, under the Emperor Claudius. He was brother to Lucius Annaeus Seneca, the philosopher, and was originally named Marcus Annaeus Novatus, but got the above name from his adoption into the family of the rhetorician Lucius Junius Gallio. (See Tacit. *Ann.* xv. 73, xvi. 17; Seneca, *Nat. Quaest.* 4 praef.; Dion Cass. lx. 35; Statius, *Silv.* ii. 7, 32.) Gallio appears to have resigned the government of Achaia on account of the climate not agreeing with his health, Seneca, *Ep.* civ.: *quum in Achaia febrem habere coepisset, protinus navem adscendit, clamitans non corporis esse sed loci morbum.* The character of him which his brother gives is in accordance with that which we might infer from the narrative in the Acts: *nemo mortalium mihi tam dulcis est, quam hic omnibus: Gallionem fratrem meum, quem nemo non parum amat, etiam qui amare plus non potest.* And Statius (*l. c.*) says, *Hoc plus quam Senecam dedisse mundo, aut dulcem generasse Gallionem.* He is said to have been put to death by Nero, "as well as his brother Seneca, but not at the same time" (Winer); but there is apparently no authority for this. Tacitus describes him, *Ann.* xv. 73, as *fratris morte pavidum, et pro sua incolumitate supplicem;* and Jerome in the Chronicle of Eusebius says that he committed suicide in the year 65 A.D. Of Seneca's works, the *De Ira* is dedicated to him (*Exegisti a me, Novate*, &c.), and the *Vita Beata* (*Vivere, Gallio frater, omnes beate volunt*). [H. A.]

GALLOWS. [PUNISHMENT.]

GAM'AEL (Γαμαλιήλ, Alex. Γαμαήλ; *Amenus*), 1 Esd. viii. 29. [DANIEL, 3.]

GAMA'LIEL (גַּמְלִיאֵל; Γαμαλιήλ; *Gamaliel*), son of Pedahzur; prince or captain (נָשִׂיא) of the tribe of Manasseh at the census at Sinai (Num. i. 10; ii. 20; vii. 54, 59), and at starting on the march through the wilderness (x. 23).

GAMA'LIEL (Γαμαλιήλ; for the Hebrew equivalent see the preceding article), a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). We learn from Acts xxii. 3, that he was the preceptor of St. Paul. He is generally identified with the very celebrated Jewish doctor Gamaliel, who is known by the title of "the glory of the law," and was the first to whom the title "Rabban," "our master," was given. The time agrees, and there is every reason to suppose the assumption to be correct. This Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem. Winer says, "after" (*nach*); but it is evidently a mistake, for he was succeeded in the presidency by his son Simeon, who perished in the siege (see Lightfoot, *Centuria chorographica Matthaeo praemissa*, ch. xv.). If the identity be assumed, there is no reason—and we should arrive at the same result by inference from his conduct in Acts (*l. c.*)—for supposing him at all inclined towards Christianity. The Jewish accounts make him die a Pharisee. And when we remember that in Acts v. he was opposing the then prevalent feature of Sadducaeism in a matter where the Resurrection was called in question, and was a wise and enlightened man opposing furious and unreasoning zealots,—and consider also, that when the *anti-pharisaical* element in Christianity was brought out in the acts and sayings of Stephen, his pupil Saul was found the foremost persecutor,—we should be slow to suspect him of forwarding the Apostles *as followers of Jesus*.

Ecclesiastical tradition makes him become a Christian, and be baptised by St. Peter and St. Paul (Phot. *Cod.* 171, p. 199), together with his son Gamaliel, and with Nicodemus; and the Clementine Recognitions (i. 65) state that he was secretly a Christian at this time. Various notices and anecdotes concerning him will be found in Conybeare and Howson's *Life of St. Paul*, edition 2, vol. i. pp. 69 ff. [H. A.]

GAMES. Of the three classes into which games may be arranged, juvenile, manly, and public, the two first alone belong to the Hebrew life, the latter, as noticed in the Bible, being either foreign introductions into Palestine or the customs of other countries. With regard to juvenile games, the notices are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age. The toys and sports of childhood claim a remote antiquity; and if the children of the ancient Egyptians had their dolls of ingenious construction, and played at ball (Wilkinson, *Anc. Egypt.* abridgm. i. 197), and if the children of the Romans amused themselves much as those of the present day,

> "Aedificare casas, plostello adjungere mures,
> Ludere par impar, equitare in arundine longâ"—
> Hor. 2 *Sat.* iii. 247.

we may imagine the Hebrew children doing the same, as they played in the streets of Jerusalem (Zech. viii. 5). The only recorded sports, however, are keeping tame birds (Job xli. 5; cf. Catull. 2, 1, *Passer, deliciae meae puellae*) and imitating the proceedings of marriages or funerals (Matt. xi. 16).

With regard to manly games, they were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. xv. 17; Prov. xxvi. 19). A military exercise seems to be noticed in 2 Sam. ii. 14, but the term under which it is described (שָׂחַק) is of too general an application to enable us to form an idea as to its character: if intended as a sport it must have resembled the *Djerid*, with the exception of the combatants not being mounted; but it is more consonant to the sense of the passage to reject the notion of sport and give *sichak* the sense of *fencing* or *fighting* (Thenius, *Comm. in loc.*). In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practised in Egypt

Wilkinson, i. 207). Dice are mentioned by the Talmudists (*Mishna. Sanhedr.* 3, 3; *Shabb.* 23, 4), probably introduced from Egypt (Wilkinson, ii. 424); and, if we assume that the Hebrews imitated, as not improbably they did, other amusements of their neighbours, we might add such games as odd and even, *mora* (the *micare digitis* of the Romans), draughts, hoops, catching balls, &c. (Wilkinson, i. 188). If it be objected that such trifling amusements were inconsistent with the gravity of the Hebrews, it may be remarked that the amusements of the Arabians at the present day are equally trifling, such as blind man's buff, hiding the ring, &c. (Wellsted's *Arabia*, i. 160).

Public games were altogether foreign to the spirit of Hebrew institutions: the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly the erection of a *gymnasium* by Jason, in which the discus was chiefly practised, was looked upon as a heathenish proceeding (1 Macc. i. 14; 2 Macc. iv. 12-14), and the subsequent erection by Herod of a theatre and amphitheatre at Jerusalem (Joseph. *Ant.* xv. 8, §1), as well as at Caesarea (*Ant.* xv. 9, §6; *B. J.* i. 21, §8) and at Berytus (*Ant.* xix. 7, §5), in each of which a quinquennial festival in honour of Caesar was celebrated with the usual contests in gymnastics, chariot-races, music, and with wild beasts,—was viewed with the deepest aversion by the general body of the Jews (*Ant.* xv. 8, §1).

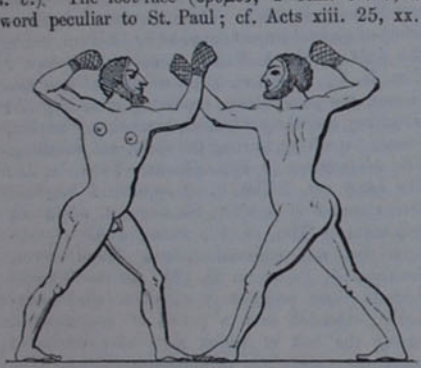
The entire absence of verbal or historical reference to this subject in the Gospels shows how little it entered into the life of the Jews: some of the foreign Jews, indeed, imbibed a taste for theatrical representations; Josephus (*Vita*, 3) speaks of one Aliturus, an actor of farces (*μιμολόγος*), who was in high favour with Nero. Among the Greeks the rage for theatrical exhibitions was such that every city of any size possessed its theatre and stadium. At Ephesus an annual contest (*ἀγὼν καὶ γυμνικὸς καὶ μουσικός*, Thucyd. iii. 104) was held in honour of Diana, which was superintended by officers named Ἀσιάρχαι (Acts xix. 31; A. V. "chief of Asia"). [ASIARCHAE.] It is probable that St. Paul was present when these games were proceeding, as they were celebrated in the month of May (comp. Acts xx. 16; Conybeare and Howson's *St. Paul*, ii. 81). A direct reference to the exhibitions that took place on such occasions is made in the term *ἐθηριομάχησα* (1 Cor. xv. 32). The *θηριομάχοι* were sometimes professional performers, but more usually criminals (Joseph. *Ant.* xv. 8, §1) who were exposed to lions and other wild beasts without any means of defence (Cic. *Pro Sext.* 64; Tertull. *Apol.* 9). Political offenders were so treated, and Josephus (*B. J.* vii. 3, §1) records that no less than 2500 Jews were destroyed in the theatre at Caesarea by this and similar methods. The expression as used by St. Paul is usually taken as metaphorical, both on account of the qualifying words *κατ' ἄνθρωπον*, the absence of all reference to the occurrence in the Acts, and the rights of citizenship which St. Paul enjoyed: none of these arguments can be held to be absolutely conclusive, while on the other hand the term *θηριομαχεῖν* is applied in its literal sense in the Apostolical Epistles (Ign. *ad Eph.* 1; *ad Trall.* 10; Mart. *Polyc.* 3; cf. Euseb. *E. H.* iv. 15), and, where metaphorically used (Ign. *ad Rom.* 5), an explanation is added which implies that it would otherwise have been taken literally. Certainly St. Paul was exposed to some extraordinary suffering at Ephesus, which he describes in language borrowed from, if not descriptive of, a real case of *θηριομαχία*; for he speaks of himself as a criminal condemned to death (*ἐπιθανατίους*, 1 Cor. iv. 9; *ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν*, 2 Cor. i. 9), exhibited previously to the execution of the sentence (*ἀπέδειξεν*, 1 Cor. *l. c.*), reserved to the conclusion of the games (*ἐσχάτους*) as was usual with the *theriomachi* (*novissimos elegit, velut bestiarios*, Tertull. *de Pudic.* 14), and thus made a spectacle (*θέατρον ἐγενήθημεν*). Lightfoot (*Exercit.* on 1 Cor. xv. 32) points to the friendliness of the Asiarchs at a subsequent period (Acts xix. 31) as probably resulting from some wonderful preservation which they had witnessed. Nero selected this mode of executing the Christians at Rome, with the barbarous aggravation that the victims were dressed up in the skins of beasts (Tac. *Ann.* xv. 44). St. Paul may possibly allude to his escape from such torture in 2 Tim. iv. 17). [*Dict. of Ant.* art. BESTIARII.]

St. Paul's Epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth (Conybeare and Howson, ii. 206). These contests (*ὁ ἀγὼν*—a word of general import, applied by St. Paul, not to the *fight*, as the A. V. has it, but to the *race*, 2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (*ὁ ἀγωνιζόμενος*, 1 Cor. ix. 25; *ἐὰν ἀθλῇ τις*, 2 Tim. ii. 5) required a long and severe course of previous training (cf. *σωματικὴ γυμνασία*, 1 Tim. iv. 8), during which a particular diet was enforced (*πάντα ἐγκρατεύεται, δουλαγωγῶ*, 1 Cor. ix. 25, 27). In the Olympic contests these preparatory exercises (*προγυμνάσματα*) extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (*περικείμενον νέφος μαρτύρων*, Heb. xii. 1), the competitors being the spectacle (*θέατρον = θέαμα*, 1 Cor. iv. 9; *θεαζόμενοι*, Heb. x. 33). The games were opened by the proclamation of a herald (*κηρύξας*, 1 Cor. ix. 27), whose office it was to proclaim the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. Certain conditions and rules were laid down for the different contests, as, that no bribe be offered to a competitor: that in boxing the combatants should not lay hold of one another, &c.; any infringement of these rules (*ἐὰν μὴ νομίμως ἀθλήσῃ*, 2 Tim. ii. 5) involved a loss of the prize, the competitor being pronounced disqualified (*ἀδόκιμος*, 1 Cor. ix. 27; *indignus brabeo*, Bengel.). The judge was selected for his spotless integrity (*ὁ δίκαιος κριτής*, 2 Tim. iv. 8): his office was to decide any disputes (*βραβευέτω*, Col. iii. 15; A. V. "rule") and to give the prize (*τὸ βραβεῖον*, 1 Cor. ix. 24; Phil. iii. 14), consisting of a crown (*στέφανος*, 2 Tim. ii. 5, iv. 8) of leaves of wild olive at the Olympic games, and of pine or, at one period, ivy at the Isthmian games. These crowns, though perishable (*φθαρτόν*, 1 Cor. ix. 25; cf. 1 Pet. v.

4), were always regarded as a source of unfailing exultation (Phil. iv. 1; 1 Thess. ii. 19): palm

Isthmian crowns.

branches were also placed in the hands of the victors (Rev. vii. 9). St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (πυγμή; cf. πυκτεύω, 1 Cor. ix. 26), the hands and arms were bound with the *cestus*, a band of leather studded with nails, which very much increased the severity of the blow, and rendered a bruise inevitable (ὑπωπιάζω, 1 Cor. *l. c.*; ὑπώπια = τὰ ὑπὸ τοὺς ὤπας τῶν πληγῶν ἴχνη, Pollux, *Onom.* ii. 4, 52). The skill of the combatant was shown in avoiding the blows of his adversary so that they were expended on the air (οὐκ ὡς ἀέρα δέρων, 1 Cor. *l. c.*). The foot-race (δρόμος, 2 Tim. iv. 7, a word peculiar to St. Paul; cf. Acts xiii. 25, xx.



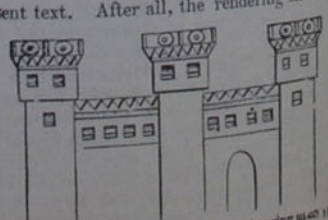
Boxing.

24) was run in the *stadium* (ἐν σταδίῳ; A. V. "race;" 1 Cor. ix. 24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The race was either from one end of the *stadium* to the other, or, in the δίαυλος, back again to the starting-post. There may be a latent reference to the δίαυλος in the expression ἀρχηγὸν καὶ

The race.

τελειωτήν (Heb. xii. 2). Jesus being, as it were, the starting-point and the goal, the *locus a quo* and the *locus ad quem* of the Christian's course. The judge was stationed by the goal (σκοπόν; A. V. "mark"; Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other, so that the runner could make straight for it (οὐκ ὡς ἀδήλως, 1 Cor. ix. 26). St. Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance (ὄγκον ἀποθέμενοι πάντα), especially any closely-fitting robe (εὐπερίστατον, Heb. xii. 1; cf. Conybeare and Howson, ii. 543), holding on his course uninterruptedly (διώκω, Phil. iii. 12), his eye fixed on the distant goal (ἀφορῶντες, ἀπέβλεπε, Heb. xii. 2, xi. 26; ἀπὸ notat *longe*, Bengel), unmindful of the space already past (τὰ μὲν ὀπίσω ἐπιλανθανόμενος, Phil. *l. c.*), and stretching forward with bent body (τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος), his perseverance (δι' ὑπομονῆς, Heb. xii. 1), his joy at the completion of the course (μετὰ χαρᾶς, Acts xx. 24), his exultation as he not only receives (ἔλαβον, Phil. iii. 12) but actually grasps (καταλάβω, not "apprehend," as A. V. Phil.; ἐπιλαβοῦ, 1 Tim. vi. 12, 19) the crown which had been set apart (ἀπόκειται, 2 Tim. iv. 8) for the victor. [W. L. B.]

GAMMADIMS (גַּמָּדִים). This word occurs only in Ez. xxvii. 11, where it is said of Tyre "the Gammadims were in thy towers." A variety of explanations of the term have been offered. (1.) One class turns upon a supposed connexion with גֹּמֶד, *a cubit*, as though = *cubit high men*, whence the Vulg. has *Pygmaei*. Michaelis thinks that the *apparent* height alone is referred to, with the intention of conveying an idea of the great height of the towers. Spencer (*de Leg. Heb. Rit.* ii. cap. 24) explains it of small images of the tutelar gods, like the Lares of the Romans. (2.) A second class treats it as a geographical or local term; Grotius holds *Gamad* to be a Hebraized form of the name *Ancon*, a Phoenician town; the Chaldee paraphrase has *Cappadocians*, as though reading גַּפָּדִים; Fuller (*Miscell.* vi. 3) identifies them as the inhabitants of Gamala (Plin. v. 14); and again the word has been broken up into גַּם מָדִים = *also the Medes*. (3.) A third class gives a more general sense to the word; Gesenius (*Thesaur.* p. 292) connects it with גֹּמֶד, *a bough*, whence the sense of brave warriors, *hostes arborum instar cadentes*. Hitzig (*comm. in loc.*) suggests deserters (*ueberlaufer*) and draws attention to the preposition as favouring this sense: he inclines, however, to the opinion that the prophet had in view Cant. iv. 4, and that the word גִּבּוֹרִים in that passage has been successively corrupted into שִׁמְרִים, as read by the LXX. which gives φύλακες, and גַּפְּרִים, as in the present text. After all, the rendering in the LXX.



Castle of a maritime people, with the shields hanging upon the wa
(From a bas-relief at Kouyunjik. Layard.)

furnishes the simplest explanation: the Lutheran translation has followed this, giving *wächter*. The following words of the verse—"they hanged their shields upon thy walls round about"—are illustrated by one of the bas-reliefs found at Kouyunjik (See preceding cut). [W. L. B.]

GA'MUL (גָּמוּל; ὁ Γαμούλ, Alex. Γαμουηλ; *Gamul*), a priest; the leader of the 22nd course in the service of the sanctuary (1 Chr. xxiv. 17).

GAR (Γάς; *Sasus*). "Sons of Gar" are named among the "sons of the servants of Solomon" in 1 Esd. v. 34. There are not in the lists of Ezra and Nehemiah any names corresponding to the two preceding and the six succeeding this name. It does not appear whence the form of the name in the A. V. is derived.

GARDEN (גַּן, גַּנָּה, גִּנָּה; κῆπος). Gardens in the East, as the Hebrew word indicates, are enclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mark xii. 1) were built in them, in which sat the keeper (נֹצֵר, Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. Layard (*Nin. & Bab.* p. 365) gives the following description of a scene which he witnessed:—"The broad silver river wound through the plain, the great ruin cast its dark shadows in the moonlight, the lights of 'the lodges in the gardens of cucumbers' flickered at our feet, and the deep silence was only broken by the sharp report of a rifle fired by the watchful guards to frighten away the wild boars that lurked in the melon beds." The scarecrow also was an invention not unknown (προβασκάνιον, Bar. vi. 70).

The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), besides olives, fig-trees, nuts, or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). The quince, medlar, citron, almond, and service trees are among those enumerated in the Mishna as cultivated in Palestine (*Kilaim*, i. §4). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70), and probably also melons, leeks, onions, and garlic, which are spoken of (Num. xi. 5) as the productions of a neighbouring country. In addition to these, the lettuce, mustard-plant (Luke xiii. 19), coriander, endive, one of the bitter herbs eaten with the paschal lamb, and rue, are particularised in the precepts of the Mishna, though it is not certain that they were all, strictly speaking, cultivated in the gardens of Palestine (*Kilaim*, i. §§2, 8). It is well known that, in the time of the Romans, the art of gardening was carried to great perfection in Syria. Pliny (xx. 16) says, "Syria in hortis operosissima est; indeque proverbium Graecis, 'Multa Syrorum olera;'" and again (xii. 54) he describes the balsam plant as growing in Judaea alone, and there only in two royal gardens. Strabo (xvi. p. 763), alluding to one of these gardens near Jericho, calls it ὁ τοῦ βαλσάμου παράδεισος. The rose-garden in Jerusalem, mentioned in the Mishna (*Maaseroth*, ii. §5), and said to have been situated westward of the temple mount, is remarkable as having been one of the few gardens which, from the time of the prophets, existed within the city walls (Lightfoot, *Hor. Heb.* on Matt. xxvi. 36). They were usually planted without the gates, according to the gloss quoted by Lightfoot, on account of the fetid smell arising from the weeds thrown out from them, or from the manure employed in their cultivation.

The gate Gennath, mentioned by Josephus (*B. J.* v. 4, §2), is supposed to have derived its name from the rose-garden already mentioned, or from the fact of its leading to the gardens without the city. It was near the garden-ground by the Gate of the Women that Titus was surprised by the Jews while reconnoitring the city. The trench by which it was surrounded cut off his retreat (Jos. *B. J.* v. 2, §2). But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. Eight aged olive trees mark the site which tradition has connected with that memorable garden-scene, and their gnarled stems and almost leafless branches attest an antiquity as venerable as that which is claimed for them. [GETHSEMANE.]

In addition to the ordinary productions of the country, we are tempted to infer from Is. xvii. 10 that in some gardens care was bestowed on the rearing of exotics. To this conclusion the description of the gardens of Solomon in the Targum on Eccl. ii. 5, 6 seems to point: "I made me well-watered gardens and paradises, and sowed there all kinds of plants, some for use of eating, and some for use of drinking, and some for purposes of medicine; all kinds of plants of spices. I planted in them trees of emptiness (*i. e.* not fruit-bearing), and all trees of spices which the spectres and demons brought me from India, and every tree which produces fruit; and its border was from the wall of the citadel, which is in Jerusalem, by the waters of Siloah. I chose reservoirs of water, which behold! are for watering the trees and the plants, and I made me fish-ponds of water, some of them also for the plantation which rears the trees to water it."

In a climate like that of Palestine the neighbourhood of water was an important consideration in selecting the site of a garden. The nomenclature of the country has perpetuated this fact in the name Engannim—"the fountain of gardens"—the modern *Jenin* (cf. Cant. iv. 15). To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12); while no figure more graphically conveyed the idea of dreary barrenness or misery than "a garden that hath no water" (Is. i. 30). From a neighbouring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). It is matter of doubt what is the exact meaning of the expression "to water with the foot" in Deut. xi. 10. Niebuhr (*Descr. de l'Arabie*, p. 138) describes a wheel which is employed for irrigating gardens where the water is not deep, and which is worked by the hands and feet after the manner of a treadmill, the men "pulling the upper part towards them with their hands, and pushing with their feet upon the lower part" (Robinson ii. 226). This mode of irrigation might be described as "watering with the foot." But the method practised by the agriculturists in Oman, as

narrated by Wellsted (*Trav.* i. 281), answers more nearly to this description, and serves to illustrate Prov. xxi. 1: "After ploughing, they form the ground with a spade into small squares with ledges on either side, along which the water is conducted .... When one of the hollows is filled, the peasant stops the supply by turning up the earth with his foot, and thus opens a channel into another."

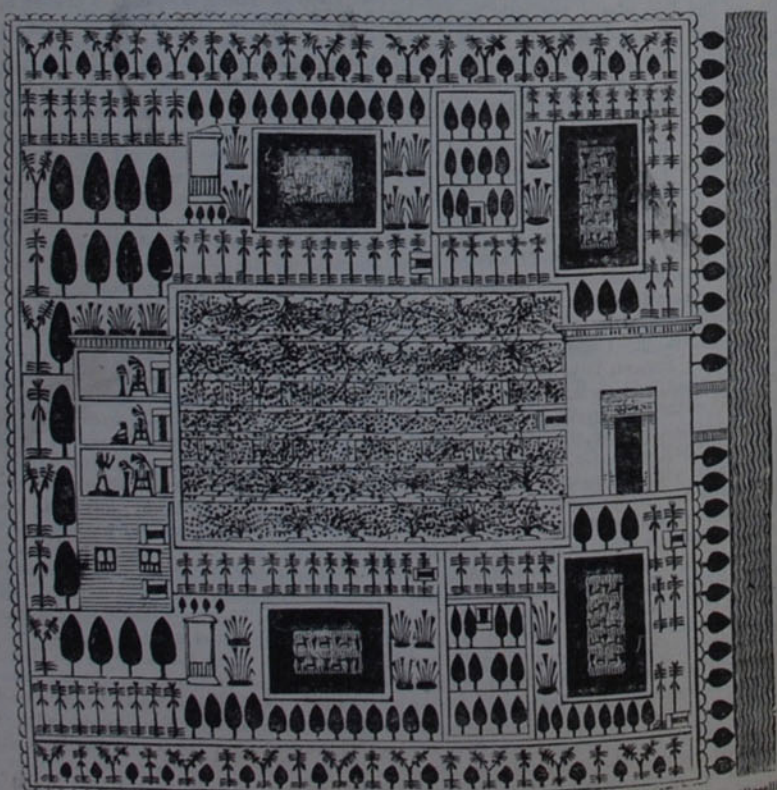
The orange, lemon, and mulberry groves which lie around and behind Jaffa supply, perhaps, the most striking peculiarities of oriental gardens—gardens which Maundrell describes as being "a confused miscellany of trees jumbled together, without either posts, walks, arbours, or anything of art or design, so that they seem like thickets rather than gardens" (*Early Trav. in Pal.* p. 416). The Persian wheels, which are kept ever working, day and night, by mules, to supply the gardens with water, leave upon the traveller's ear a most enduring impression (Lynch, *Exp. to Jordan*, p. 441; Siddon's *Memoir*, 187).

The law against the propagation of mixed species (Lev. xix. 19; Deut. xxii. 9, 11) gave rise to numerous enactments in the Mishna to ensure its observance. The portions of the field or garden, in which the various plants were sown, were separated by light fences of reed, ten palms in height, the distance between the reeds being not more than three palms, so that a kid could not enter (*Kilaim*, iv. §§3, 4).

The kings and nobles had their country-houses surrounded by gardens (1 K. xxi. 1; 2 K. ix. 27), and these were used on festal occasions (Cant. v. 1). So intimately, indeed, were gardens associated with festivity that horticulture and conviviality are, in the Talmud, denoted by the same term (cf. Buxtorf, *Lex. Talm. s. v.* אריסות). It is possible, however, that this may be a merely accidental coincidence. The garden of Ahasuerus was in a court of the palace (Esth. i. 5), adjoining the banqueting-hall (Esth. vii. 7). In Babylon the gardens and orchards were inclosed by the city-walls (Layard, *Nin.* ii. 246). Attached to the house of Joachim was a garden or orchard (Sus. 4)—"a garden inclosed" (Cant. iv. 12)—provided with baths and other appliances of luxury (Sus. 15; cf. 2 Sam. xi. 2).

In large gardens the *orchard* (פַּרְדֵּס, παράδεισος) was probably, as in Egypt, the inclosure set apart for the cultivation of date and sycamore trees, and fruit-trees of various kinds (Cant. iv. 13; Eccl. ii. 5). Schroeder, in the preface to his *Thesaurus Linguae Armenicae*, asserts that the word "pardes" is of Armenian origin, and denotes a garden near a house, planted with herbs, trees, and flowers. It is applied by Diodorus Siculus (ii. 10) and Berosus (quoted by Jos. *Ant.* x. ii. §1), to the famous hanging gardens of Babylon. Xenophon (*Anab.* i. 2 §7) describes the "paradise" at Celaenae in Phrygia, where Cyrus had a palace, as a large preserve full of wild beasts; and Aulus Gellius (ii. 20) gives "*vivaria*" as the equivalent of παραδείσοι. (cf. Philostratus, *Vit. Apoll. Tyan.* i. 38). The officer in charge of such a domain was called "the keeper of the paradise" (Neh. ii. 8).

The ancient Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their



An Egyptian garden, with the vineyard and other enclosures, tanks of water, a temple or chapel, and a small house. (Rosellini)

palace, the garden of Uzza (2 K. xxi. 18, 26; ἐν τοῖς αὐτοῦ παραδείσοις, Jos. *Ant.* x. 3. §2). The retirement of gardens rendered them favourite places for devotion (Matt. xxvi. 36; John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17), and images of the idols were probably erected in them.

Gardeners are alluded to in Job xxvii. 18 and John xx. 15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with the process of grafting is evident from Kom. xi. 17, 24, as well as from the minute prohibitions of the Mishna;[a] and the method of propagating plants by layers or cuttings was not unknown (Is. xvii. 10). Buxtorf says that אריסין, *ărisin* (Mishna, *Biccurim*, i. §2) were gardeners who tended and looked after gardens on consideration of receiving some portion of the fruit (*Lex. Talm.* s. v.) But that gardening was a special means of livelihood is clear from a proverb which contains a warning against rash speculations: "Who hires a garden eats the birds; who hires gardens, him the birds eat" (Dukes, *Rabbin. Blumenlese*, p. 141).

The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the *Wady Urtás* (*i. e.* Hortus), about an hour and quarter to the south of Bethlehem (cf. Jos. *Ant.* viii. 7, §3). The Arabs perpetuate the tradition in the name of a neighbouring hill, which they call "*Jebel-el-Fureidis*," or "Mountain of the Paradise" (Stanley, *Sin. & Pal.* p. 166). Maundrell is sceptical on the subject of the gardens (*Early Trav. in Pal.* p. 457), but they find a champion in Van de Velde, who asserts that they "were not confined to the *Wadi Urtás*; the hill-slopes to the left and right also, with their heights and hollows, must have been covered with trees and plants, as is shown by the names they still bear, as 'peach-hill,' 'nut-vale,' 'fig-vale,'" &c. (*Syria & Pal.* ii. 27).

The "king's garden," mentioned in 2 K. xxv. 4, Neh. iii. 15, Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropoeon, north of Bir Eyub, and was formed by the meeting of the valleys of Jehoshaphat and Ben Hinnom (Wilson, *Lands of the Bible*, i. 498). Josephus places the scene of the feast of Adonijah at Enrogel, "beside the fountain that is in the royal paradise" (*Ant.* vii. 14 §4; cf. also ix. 10. §4). [W. A. W.]

GA'REB (גָּרֵב; Γαρέβ), one of the heroes of David's army (2 Sam. xxiii. 38). He is described as *the* (A. V. "an") Ithrite, *et ipse Jethrites*, Vulg. This is generally explained as a patronymic = son of Jether. It may be observed, however, that Ira, who is also called the Ithrite in this passage, is called the Jairite in 2 Sam. xx. 26, and that the readings of the LXX. vary in the former passage Ἰεθραῖος, Ἐθιραῖος, and Ἐθεναῖος. These variations support to a certain extent the sense given in the Syriac version, which reads in 2 Sam. xx. 26 הַיְתִרִי, *i. e.* an inhabitant of Jathir in the mountainous district of Judah. [W. L. B.]

GA'REB, THE HILL (גִּבְעַת גָּרֵב; βουνοὶ Γαρήβ; *collis Gareb*), in the neighbourhood of Jerusalem, named only in Jer. xxxi. 39. [JERUSALEM.]

[a] It was forbidden to graft trees on trees of a different kind, or to graft vegetables on trees or trees on vegetables (*Kilaim*, i. §§ 7, 8).

GARIZ'IM (Γαριζίν, Alex. Γεριζειν; *Garizin*), 2 Macc. v. 23; vi. 2. [GERIZIM.]

GARLICK (שׁוּם; τὰ σκόρδα; *allia*), mentioned in Num. xi. 5 as one of the Egyptian plants, the loss of which was regretted by the mixed multitude at Taberah. It is the Allium Sativum of Linnaeus, which abounds in Egypt (see Cels. *Hierobot.* pt. ii. p. 52 seq.), a fact evident from Herodotus (ii. 125), when he states that the allowance to the workmen for this and other vegetables was inscribed on the great pyramid. [W. D.]

GARMENT. [DRESS.]

GAR'MITE, THE (הַגַּרְמִי; Γαρμί, Alex. σταρμι; *Garmi*). Keilah the Garmite, *i. e.* the descendant of Gerem (see the Targum on this word), is mentioned in the obscure genealogical lists of the families of Judah (1 Chr. iv. 19). Keilah is apparently the place of that name; but there is no clue to the reason of the soubriquet here given it.

GARRISON. The Hebrew words so rendered in the A. V. are derivatives from the root *natzab* to "place, erect," which may be applied to a variety of objects. (1.) *Mattzab* and *mattzabah* (מַצָּבָה, מַצָּב) undoubtedly mean a "garrison," or fortified post (1 Sam. xiii. 23, xiv. 1, 4, 12, 15; 2 Sam. xxiii. 14). (2.) *Netzib* (נְצִיב) is also used for a "garrison" (in 1 Chr. xi. 16), but elsewhere for a "column" erected in an enemy's country as a token of conquest, like the *stelae* erected by Sesostris (Her. ii. 102, 106): the LXX. correctly gives ἀνάστημα (1 Sam. x. 5): Jonathan broke in pieces a column which the Philistines had erected on a hill (1 Sam. xiii. 3). (3.) The same word elsewhere means "officers" placed over a vanquished people (2 Sam. viii. 6, 14; 1 Chr. xviii. 13; 2 Chr. xvii. 2): the presence of a "garrison" in such cases is implied but not expressed in the word (comp. 1 K. iv. 7, 19). (4.) *Mattzebah* (מַצֵּבָה) means a "pillar:" in Ez. xxvi. 11, reference is made to the beautiful pillars of the Tyrian temples, some of which attracted the attention of Herodotus (ii. 44). [W. L. B.]

GASH'MU (גַּשְׁמוּ; *Gossem*, Neh. vi. 6. Assumed by all the lexicons to be a variation of the name of GESHEM (see vers. 1, 2). The words "and Gashmu saith" are omitted in both MSS. of the LXX.

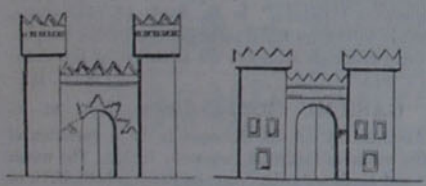
GA'TAM (גַּעְתָּם; Γοθάμ, Γοωθάμ, Alex. Γοθάμ; *Gatham*, *Gathan*), the fourth son of Eliphaz the son of Esau (Gen. xxxvi. 11; 1 Chr. i. 36), and one of the "dukes" of Eliphaz (Gen. xxxvi. 16). By Knobel (*Genesis, ad loc.*) the name is compared with *Jodam* (جدام), a tribe inhabiting a part of the mountains of *Sherah* called *Hismah*. But in this case the *Ain* in the original name would have been dropped, which is very rarely the case. Rödiger (Gesen. *Thes.* iii. 80) quotes جعثمة as the name of an Arab tribe, referring to Ibn Duraid, 1854, p. 300.

GATE. 1. שַׁעַר, from שָׁעַר, *to divide*, Gesen. p. 1458; πύλη; *porta, introitus*. 2. פֶּתַח, from פָּתַח, *to open*, Ges. p. 1138; θύρα, πύλη; *ostium*, a "doorway." 3. סַף, a vestibule or gateway πύλη, σταθμός; *limen, postes*. 4. תֶּרַע, Chald

only in Ezra and Daniel; αὐλή, θύρα; *ostium*, *fores*. 5. דֶּלֶת, from דָּלָה, *to hang down*; Gesen. p 339, *a door*; θύρα; *valva*, *ostium*, *fores*, the "door" or valve.

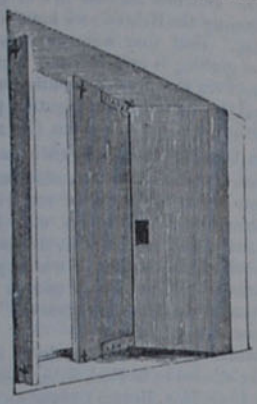
The gates and gateways of eastern cities anciently held, and still hold, an important part, not only in the defence but in the public economy of the place. They are thus sometimes taken as representing the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2, cxxii. 2). Among the special purposes for which they were used may be mentioned—1. As places of public resort, either for business, or where people sat to converse and hear news (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18; 2 Sam. xv. 2, xviii. 24; Ps. lxix. 12; Neh. viii. 1, 3, 16; Shaw, p. 207). 2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Judg. ix. 35; Ruth iv. 1; 2 Sam. xix. 8; 1 K. xxii. 10; Job xxix. 7; Prov. xxii. 22, xxiv. 7; Jer. xvii. 19, xxxviii. 7; Lam. v. 14; Am. v. 12; Zech. viii. 16; Polyb. xv. 31). Hence came the usage of the word "Porte" in speaking of the government of Constantinople (*Early Trav.* p. 349). 3. Public markets (2 K. vii. 1; comp. Aristoph. *Eq.* 1243, ed. Bekk.; Neh. xiii. 16, 19). [CITIES.] In heathen towns the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 K. xxiii. 8).

Regarded therefore as positions of great importance the gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44; 1 Sam. xxiii. 7; 2 Sam. xi. 23; Jer. xxxix. 4; Judith i. 4). They contained chambers over the gateway, and probably also chambers or recesses at the sides for the various purposes to which they were applied (2 Sam. xviii. 24; Layard, *Nin. & Bab.* p. 57, and note).



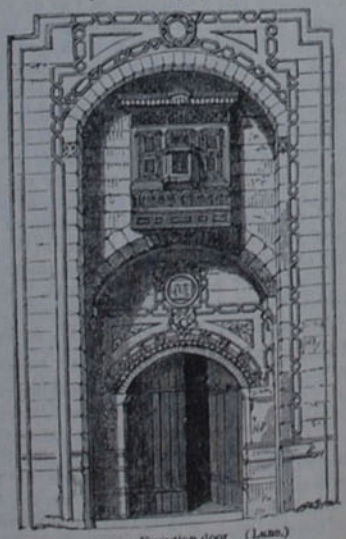
Assyrian gates. (Layard.)

The gateways of Assyrian cities were arched or square-headed entrances in the wall, sometimes flanked by towers (Layard, *Nineveh*, ii. 385, 395, *Nin. & Bab.* 231, *Mons. of Nin.* Pt. 2, pl. 49; see also Assyrian bas-relfefs in Brit. Mus. Nos. 49, 25, 26). In later Egyptian times, the gates of the temples seem to have been intended as places of defence, if not the principal fortifications (Wilkinson, *Anc. Eg.* i. 409, abridgm.). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with



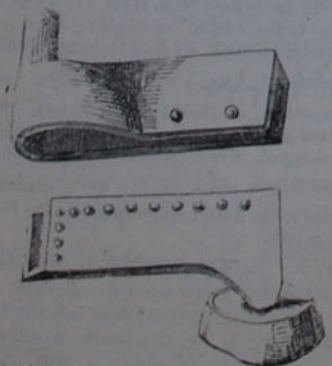
An Egyptian folding-door.

metal bars (Deut. iii. 5; Judg. xvi. 3; 1 Sam. xxiii. 7; 1 K. iv. 13; 2 Chr. viii. 5; Neh. iii. 3-15; Ps. cvii. 16; Is. xlv. 1, 2; Jer. xlix. 31). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52).



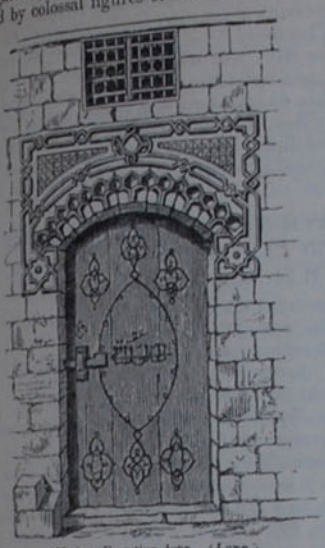
Modern Egyptian door. (Lane.)

The gateways of royal palaces and even of private houses were often richly ornamented. Sentences from the Law were inscribed on and above the gates, as in Mohammedan countries sentences from the Kuran are inscribed over doorways and on doors (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21; Maundrell, *E. T.* p. 488; Lane, *Mod. Eg.* i. 29; Rauwolff, *Travels*, Pt. iii. c. 10; Ray, ii. p. 278). The principal gate of the royal palace at Ispahan was in Chardin's time held sacred, and served as a sanctuary for criminals (Chardin, vii. 368, and petitions were presented to the sovereign at the



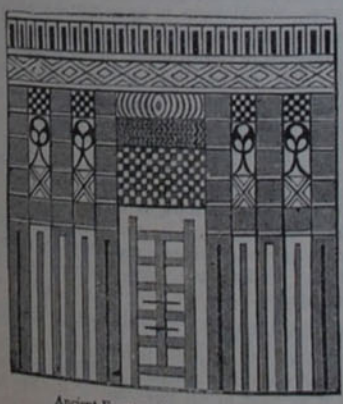
Egyptian doors.—Fig. 1. The upper pin, on which the door turned. Fig. 2. Lower pin. (Wilkinson.)

gate. See Esth. iv. 2, and Herod. iii. 120, 140). The gateways of Nimroud and Persepolis were flanked by colossal figures of animals.



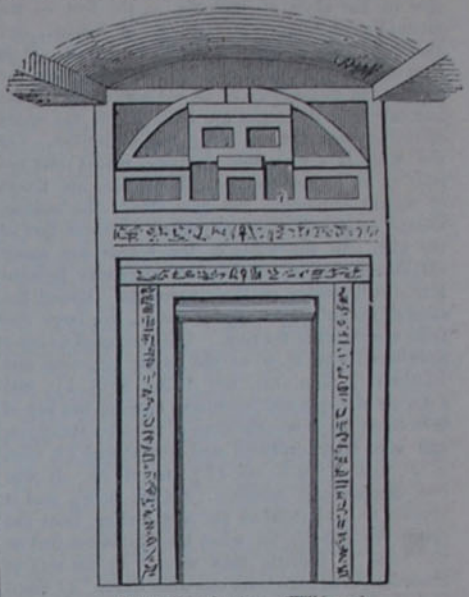
Modern Egyptian door. (Lane.)

The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 K. vi. 31, 32, 34; Ez. xli. 23, 24). Of the gates of the outer court of Herod's temple, 9 were covered with gold and silver, as well as the posts and lintels, but the outer one, the Beautiful Gate (Acts iii. 2), was made entirely of Corinthian brass, and was considered to surpass the others far in costliness (Joseph. *B. J.* v. 5, §3). This gate, which was so heavy as to require 20 men to close it, was unexpectedly found open on one occasion shortly before the close of the siege (Joseph. *B. J.* vi. 5, §3; *c. Ap.* ii. 9).



Ancient Egyptian door (Wilkinson.)

The figurative gates of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors which are found in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes 10 feet high, and turn on stone pivots above and below (Maundrell, *Ear. Trav.* 447; Shaw, 210; Burckhardt, *Syria*, 58, 74; Porter, *Damascus*. ii. 22, 192; Ray, *Coll. of Trav.* ii. 429).



Ancient Egyptian door. (Wilkinson.)

Egyptian doorways were often richly ornamented. The parts of the doorway were the threshold (סַף, Judg. xix. 27; *πρόθυρον*, *limen*); the side-posts (מְזוּזוֹת; *σταθμοί*; *uterque postis*), the lintel (מַשְׁקוֹף; *φλιά*, *superliminare*, Ex. xii. 7). It was on the lintel and side-posts that the blood of the Passover lamb was sprinkled (Ex. xii. 7, 22). A trace of some similar practice in Assyrian worship seems to have been discovered at Nineveh (Layard, *Nin.* ii. 256).

The camp of the Israelites in the desert appears to have been closed by gates (Ex. xxxii. 27).

The word "door" in reference to a tent, expresses the opening made by dispensing with the cloths in front of the tent, which is then supported only by the hinder and middle poles (Gen. xviii. 2; Burckhardt, *Notes on Bed.* i. 42).

In the Temple, Levites, and in houses of wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4; 2 K. xii. 9, xxv. 18; 1 Chr. ix. 18, 19; Est. ii. 21; שֹׁעֲרִים; *θυρωροί*, *πυλωροί*; *portarii*, *janitores*). In the A. V. these are frequently called "porters," a word which has now acquired a different meaning. The chief steward of the household in the palace of the Shah of Persia was called chief of the guardians of the gate (Chardin, vii. 369). [CURTAIN; HOUSE; TEMPLE.] [H. W. P.]

GATH (גַּת, "a wine-press;" Γεθ; Joseph. Γίττα; *Geth*), one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). The site of Gath has for many centuries remained unknown. The writer of this article made a tour through Philistia in 1857, one special object of which was to search for the long lost city. After a careful survey of the country, and a minute examination of the several passages of Scripture in

which the name is mentioned, he came to the conclusion that it stood upon the conspicuous hill now called *Tell-es-Sâfieh*. This hill stands upon the side of the plain of Philistia, at the foot of the mountains of Judah; 10 miles E. of Ashdod, and about the same distance S. by E. of Ekron. It is irregular in form, and about 200 ft. high. On the top are the foundations of an old castle; and great numbers of hewn stones are built up in the walls of the terraces that run along the declivities. On the N.E. is a projecting shoulder, whose sides appear to have been scarped. Here, too, are traces of ancient buildings; and here stands the modern village, extending along the whole northern face of the hill. In the walls of the houses are many old stones, and at its western extremity two columns still remain on their pedestals. Round the sides of the hill, especially on the S., are large cisterns excavated in the rock. Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii. 1); and from its strength and resources, forming the key of both countries, it was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). It was near Shocoh and Adullam (2 Chr. xi. 8), and it appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1 Sam. xvii. 1, 52). All these notices combine in pointing to *Tell-es-Sâfieh* as the site of Gath. The statements of most of the early geographers as to the position of Gath are not only confused, but contradictory, probably owing to the fact that there was more than one place of the same name. But there is one very clear description by Eusebius, translated without change or comment by Jerome. It is as follows: "Gath, from which the Anakim and Philistines were not exterminated, is a village seen by such as go from Eleutheropolis to Diospolis, at about the fifth milestone"—*κώμη παριόντων ἀπὸ τῆς Ἐλευθεροπόλεως περὶ Διόσπολιν περὶ πέμπτον σημεῖον τῆς Ἐλευθεροπόλεως* (*Onom.* s. v. Γεθθά). The road from Eleutheropolis, now *Beit Jebrin*, to Diospolis or Lydda, must have passed near *Tell-es-Sâfieh*, which would be distinctly seen at about the distance indicated. Eusebius mentions another Gath (*Onom.* s. v. *Geth*), a large village between Antipatris and Jamnia, which he considered to be that to which the Ark was carried (1 Sam. v. 8), but this position, on the western side of the plain of Philistia, does not agree with the descriptions above referred to. Jerome, who, as stated above, translates Eusebius' former notice without change or comment, gives a perplexing statement in his Comm. on Micah: *Geth una est de 5 urbibus Palaestinae vicina Judaeae confinio et de Eleutheropoli euntibus Gazam, nunc usque vicus vel maximus.* Yet in his preface to Jonah, he says that Geth in Opher, the native place of the prophet, is to be distinguished: *Aliarum Geth urbium quae juxta Eleutheropolim sive Diospolim hodie quoque monstrantur.* On the whole then there is nothing in these notices to contradict the direct statement of Eusebius, and we may, therefore, safely conclude that *Tell-es-Sâfieh* is its site

The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. ii. 4; Zech. ix. 5, 6). It is familiar to the Bible student as the scene of one of the most romantic incidents in the life of king David (1 Sam. xxi. 10-15), when to save his life "he feigned himself mad; scrabbled on the doors of the gate, and let his spittle fall down upon his beard." A few years later he returned to the city, was well received by the Philistine king, and had Ziklag assigned to him as a residence. He then secured some firm friends among his hereditary foes, who were true to him when his own son rebelled. We have few more striking examples of devoted attachment than that of Ittai the Gittite (2 Sam. xv. 19-22). [J. L. P.]

GATH-HE'PHER, or **GIT'TAH-HE'PHER** (גַּת הַחֵפֶר, "the wine-press of the well;" and with ה loc. גִּתָּה חֵפֶר, Josh. xix. 13), a town on the border of the territory of Zebulun, not far from Japhia, now *Yâfa* (Josh. xix. 12, 13), celebrated as the native place of the prophet Jonah (2 K. xiv. 25). Jerome says (*Prooem. in Jonam*): *Geth, quae est in Opher haud grandis est viculus, in secundo Sepphoris miliario quae hodie appellatur Diocaesarea euntibus Tiberiadem, ubi et sepulchrum ejus ostenditur.* Benjamin of Tudela in the 12th century says that the tomb of Jonah was still shown on a hill near Sepphoris (*Early Travels in Pal.* p. 89). About 2 miles E. of *Sefûrieh* (Sepphoris), on the top of a rocky hill stands the little village of *el-Meshhad*, in which the tomb of Jonah yet exists. It belongs to the Muslems, and both they and the Christians of Nazareth agree in regarding this as the native village of the prophet. There can scarcely be a doubt that *el-Meshhad* is the ancient Gath-hepher. [J. L. P.]

GATH-RIM'MON (גַּת רִמּוֹן). 1. A city given out of the tribe of Dan to the Levites (Josh. xxi. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 45). Eusebius mentions a Γεττὰ lying between Antipatris and Jamnia, which would answer well to the position of Gath-rimmon (*Onom.* s. v. *Geth*). But in another place he says Γεθρεμμὼν νῦν ἐστι κώμη μεγίστη ἀπὸ σημείων ιβ' Διοσπόλεως ἀπιόντων εἰς Ἐλευθερόπολιν (*Onom.* s. v.). This, however, would seem to agree better with the position of Gath, the royal city of Philistia, than of that assigned to Gath-rimmon in the passage above cited. The site of Gath-rimmon is unknown (Reland, 808).

2. A town of the half tribe of Manasseh west of the Jordan, assigned to the Levites (Josh. xxi. 25). It is only once mentioned, and the LXX. reading is Βαιθσάν. In the parallel passage in 1 Chr. vi. 70, this town is called BILEAM. The reading Gath-rimmon is, therefore, probably an error of the transcribers, and may be merely a repetition of the same name occurring in the previous verse. [J. L. P.]

GA'ZA (עַזָּה, *i. e. Azzah*; Γάζα; still called *Ghuzzeh* or *'Azzah*: the form *Gazara* is found in the Apocrypha and Josephus, and Brocardus mentions it as used in his day), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. Like Damascus, it is mentioned both in the book of Genesis and in the Acts of the Apostles; and it is still a place of very considerable size, larger than Jerusalem.

The secret of this unbroken history is to be found in the situation of Gaza. It is the last town in the

S.W. of Palestine, on the frontier towards Egypt. Ἐσχάτη ᾠκεῖτο ὡς ἐπ' Αἰγύπτου ἐκ Φοινίκης ἰόντι ἐπὶ τῇ ἀρχῇ τῆς ἐρήμου (Arrian, *Exp. Alex.* ii. 26). It lay on the road which must always have been the line of communication between the valley of the Nile and the whole region of Syria. Even now its bazaars are better than those of Jerusalem. "Those travelling towards Egypt naturally lay in here a stock of provisions and necessaries for the desert; while those coming from Egypt arrive at Gaza exhausted, and must of course supply themselves anew" (Robinson, ii. 40).

The same peculiarity of situation has made Gaza important in the military sense. Its name means "the strong;" and this was well elucidated in its siege by Alexander the Great, which, notwithstanding all his resources of artillery, lasted five months. As Van de Velde says (p. 187), it was the key of the country. What had happened in the times of the Pharaohs (Jer. xlvii. 1) and Cambyses (Pomp. Mel. i. 11) happened again in the struggles between the Ptolemies and Seleucidae (Polyb. v. 68, xvi. 40). This city was one of the most important military positions in the wars of the Maccabees (see 1 Macc. xi. 61, 62, xiii. 43; Joseph. *Ant.* xiii. 5, §5, and 13, §3). By the Romans it was assigned to the kingdom of Herod (xv. 7, §3), and after his death to the province of Syria (xvii. 11, §4). Nor does the history of Gaza in connexion with war end here. In A.D. 634 it was taken by the generals of the first Khalif Abu Bekr, though he did not live to hear of the victory. Some of the most important campaigns of the crusaders took place in the neighbourhood. In the 12th century we find the place garrisoned by the Knights Templars. It finally fell into the hands of Saladin, A.D. 1170, after the disastrous battle of Hattin.

The Biblical history of Gaza may be traced through the following stages:—In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. With this we should compare the descriptive words in Deut. ii. 23, where the name is spelt "Azzah" in the English Version. In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterwards we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21): indeed it seems to have been their capital; and notwithstanding the gigantic efforts of Samson, who died here, Gaza apparently continued through the times of Samuel, Saul, and David to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of "Azzah" (1 K. iv. 24). But in after times the same trouble with the Philistines recurred (2 Chr. xxi. 16, xxvi. 6, xxviii. 18). In these passages, indeed, Gaza is not specified, but there is little doubt that it is implied. In 2 K. xviii. 8, we are distinctly told that Hezekiah "smote the Philistines even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city." During this period of Jewish history, it seems that some facts concerning the connexion of Gaza with the invasion of Sennacherib may be added from the inscriptions found at Nineveh (Layard's *Nineveh and Babylon*, p. 144). We ought here to compare certain passages in the prophets where the name of the Philistine city occurs: viz. Am. i. 6, 7; Zeph. ii. 4: Zech. ix. 5 The period intermediate between the Old and New Testaments has been touched on above.

The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words in this passage—"Arise and go towards the south, unto the way that goeth down from Jerusalem to Gaza, which is desert" (πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος), have given rise to much discussion. It is doubted, in the first place, whether they are to be attributed to the angel or to the narrator. The solution of this doubt depends partly on another question, viz. whether αὕτη is to be referred to the road or the city. If to the latter, the remark will naturally be understood as St. Luke's; and we may suppose that he wrote the passage just after the beginning of the Jewish war (A.D. 65), when Gaza was actually desolated (Joseph. *B. J.* ii. 18, §1). Others would refer us to a passage of Strabo, where he says that the town was ἔρημος after it was taken by Alexander: but the text of Strabo in this place is doubtful; and it is evident (see above) that the statement cannot be literally true. Pomponius Mela speaks of Gaza as "ingens urbs et munita admodum," and it is prominently noticed in Pliny. Some suppose (as Jerome) that the site of Gaza was changed: and this may possibly be true; for Strabo says that it was only seven stadia from the sea, whereas it is now considerably more: and the encroachment of the drifting sands near the coast may have been a motive for the restorers of the city to move it further eastwards. The probability, however, is that the words αὕτη ἐστὶν ἔρημος refer to the road, and are used by the angel to inform PHILIP, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favourable for carriages (Acts viii. 28), further to the south, through Hebron, and thence through a district comparatively without towns and much exposed to the incursions of people from the desert. The matter is discussed by Raumer in one of *his Beiträge*, incorporated in the last edition of his *Palästina*, also by Robinson in the Appendix to his second volume. The latter writer suggests a very probable place for the baptism, viz. at the water in the *Wady-el-Hasy*, between Eleutheropolis and Gaza, not far from the old sites of Lachish and Eglon. The legendary scene of the baptism is at *Beit-sûr*, between Jerusalem and Hebron: the tradition having arisen apparently from the opinion that Philip himself was travelling southwards from Jerusalem. But there is no need to suppose that he went to Jerusalem at all. Lange (*Apost. Zeitalt.* ii. 109) gives a spiritual sense to the word ἔρημος.

The modern *Ghuzzeh* is situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water. There are a few palm-trees in the town, and its fruit-orchards are very productive. But the chief feature of the neighbourhood is the wide-spread olive-grove to the N. and N.E. Hence arises a considerable manufacture of soap, which *Ghuzzeh* exports in large quantities. It has also an active trade in corn. For a full account of nearly all that has been written concerning the topographical and historical relations of Gaza, see Ritter's *Erdkunde*

xvi. 45-3). Among the travellers who have described the place we may mention especially Robinson (*Biblical Researches*, ii. 35-43) and Van de Velde (*Syria and Palestine*, ii. 179-188), from whom we have already quoted; also Thomson (*The Land and the Book*, ii. 331-343). The last writer speaks of the great extent of corn-land near Gaza, and of the sound of mill-stones in the city. Both these circumstances are valuable illustrations of the acts and sufferings of SAMSON, the great hero of Gaza. [J. S. H.]

GAZ'ARA (ἡ Γάζαρα, and τὰ Γάζαρα; *Gazara*), a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties. Its first introduction is as a stronghold (ὀχύρωμα), in which Timotheus took refuge after his defeat by Judas, and which for four days resisted the efforts of the infuriated Jews (2 Macc. x. 32-36). One of the first steps of Bacchides, after getting possession of Judaea, was to fortify Bethsura and Gazara and the citadel (ἄκρα) at Jerusalem (1 Macc. ix. 52); and the same names are mentioned when Simon in his turn recovered the country (xiv. 7, 33, 34, 36; xv. 28). So important was it, that Simon made it the residence of his son John as general-in-chief of the Jewish army (xiii. 53, xvi. 1).

There is every reason to believe that Gazara was the same place as the more ancient GEZER or GAZER. The name is the same as that which the LXX. use for Gezer in the O. T.; and more than this, the indications of the position of both are very much in accordance. As David smote the Philistines from Gibeon to Gezer, so Judas defeats Gorgias at Emmaus, and pursues him to Gazera (1 Macc. iv. 15). Gazara also is constantly mentioned in connexion with the sea-coast—Joppa and Jamnia (xv. 28, 35; iv. 15), and with the Philistine plain, Azotus, Adasa, &c. (iv. 15; vii. 45; xiv. 34). [G.]

GA'ZATHITES, THE (הָעַזָּתִי, accur. "the Azzathite;" τῷ Γαζαίῳ; *Gazaeos*), Josh. xiii. 3; the inhabitants of GAZA. Elsewhere the same name is rendered GAZITES in the A. V.

GA'ZER (גֶּזֶר; Γαζήρ; *Gazer*), 2 Sam. v. 25; 1 Chr. xiv. 16. The same place as GEZER; the difference arising from the emphatic Hebrew accent; which has been here retained in the A. V., though disregarded in several other places where the same form occurs. [GEZER.] From the uniform practice of the LXX., both in the O. T. and the books of Maccabees, Ewald infers that the original form of the name was Gazer; but the punctuation of the Masorets is certainly as often the one as the other. (Ewald, *Gesch.* ii. 427 note.) [G.]

GAZE'RA. 1. (τὰ Γάζηρα, Alex. Γάσηρα; Joseph. τὰ Γάδαρα; *Gezeron, Gazara*), 1 Macc. iv. 15; vii. 45. The place elsewhere given as GAZARA.

2. One of the "servants of the temple," whose sons returned with Zorobabel (1 Esd. v. 31). In Ezra and Nehem. the name is GAZZAM.

GA'ZEZ (גָּזָז; ὁ Γεζουέ; *Gezez*), a name which occurs twice in 1 Chr. ii. 46; (1) as son of Caleb by Ephah his concubine; and (2) as son of Haran, the son of the same woman: the second is possibly only a repetition of the first. At any rate there is no necessity for the assumption of Houbigant, that the second Gazez is an error for Jahdai. In some MSS. and the Peschito the name is given Gazen. The Vat. LXX. omits the second occurrence.

GA'ZITES, THE (הָעַזָּתִים; τοῖς Γαζαίοις *Philisthiim*), inhabitants of Gaza (Judg. xvi. 2). Elsewhere given as GAZATHITES.

GAZ'ZAM (גַּזָּם; Γαζέμ, Γηζδμ; *Gazam*). The Bene-Gazzam were among the families of the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 48; Neh. vii. 51). In 1 Esd. the name is altered to GAZERA.

GE'BA (גֶּבַע, often with the definite article, = "the hill; Γαβαά; *Gabaë, Gabee*), a city of Benjamin, with "suburbs," allotted to the priests (Josh. xxi. 17; 1 Chr. vi. 60). It is named amongst the first group of the Benjamite towns, apparently those lying near to and along the north boundary (Josh. xviii. 24). Here the name is given as GABA, a change due to the emphasis required in Hebrew before a pause; and the same change occurs in Ezr. ii. 26; Neh. vii. 30 and xi. 31; 2 Sam. v. 25; 2 K. xxiii. 8; the last three of these being in the A. V. Geba. In one place Geba is used as the northern landmark of the kingdom of Judah and Benjamin, in the expression "from G. to Beersheba" (2 K. xxiii. 8); and also as an eastern limit in opposition to Gazer (2 Sam. v. 25). In the parallel passage to this last, in 1 Chr. xiv. 16 the name is changed to Gibeon. During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan, a feat which, while it added greatly to his renown, exasperated them to a more overwhelming invasion. Later in the same campaign we find it referred to to define the position of the two rocks which stood in the ravine below the garrison of Michmash, in terms which fix Geba on the south and Michmash on the north of the ravine (1 Sam. xiv. 5: the A. V. has here Gibeah). Exactly in accordance with this is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep terraced hill, on the very edge of the great *Wady Suweinit*, looking northwards to the opposite village, which also retains its old name of *Mukhmas*. The names, and the agreement of the situation with the requirements of the story of Jonathan, make the identification all but certain; but it is still further confirmed by the invaluable list of Benjamite towns visited by the Assyrian army on their road through the country southward to Jerusalem, which we have in Is. x. 28-32; where the minute details—the stoppage of the heavy baggage (A. V. "carriages"), which could not be got across the broken ground of the wady at Michmash; then the passage of the ravine by the lighter portion of the army, and the subsequent bivouac ("lodging," מָלוֹן = rest for the night) at Geba on the opposite side,—are in exact accordance with the nature of the spot. Standing as it does on the south bank of this important wady—one of the most striking natural features of this part of the country—the mention of Geba as the northern boundary of the lower kingdom is very significant. Thus commanding the pass its fortification by Asa (1 K. xv. 22; 2 Chr. xvi. 6) is also quite intelligible. It continues to be named with Michmash to the very last (Neh. xi. 31).

Geba is probably intended by the "Gibeah-in-the-field" of Judg. xx. 31, to which its position is

very applicable. [GIBEAH, 6.] The "fields" are mentioned again as late as Neh. xii. 29.

It remains to notice a few places in which, from the similarity of the two names, or possibly from some provincial usage,[a] "Geba" is used for "Gibeah." These are:—(1.) Judg. xx. 10: here the A. V. probably anxious to prevent confusion, has "Gibeah." (2.) Judg. xx. 33: "the meadows," or more probably "the cave of Geba." Geba may be here intended, but Gibeah—as in the A. V.—seems almost necessary. Owing to the word occurring here at a pause the vowels are lengthened, and in the Hebrew it stands as *Gâba*. (3.) 1 Sam. xiii. 16: here the meaning is evident, and the A. V. has again altered the name accordingly. Josephus (*Ant.* vi. 6, 2) has Γαβαών, Gibeon, in this place; for which perhaps compare 1 Chr. viii. 29, ix. 35.

2. The Geba (Γαιβαί; Alex. Ταιβαν) named in Jud. iii. 10, where Holofernes is said to have made his encampment—"between Geba and Scythopolis"—must be the place of the same name, *Jeba*, on the road between Samaria and *Jenin*, about three miles from the former (Rob. i. 440). The Vulgate has a remarkable variation here—*venit ad Idumaeos in terram Gabaa*. [G.]

GEBAL (גְּבַל, *G'bal*, from גָּבַל, *Gabal*, to twist; thence גְּבוּל, *G'bûl*, a line; thence חֶבֶל, *Gebal*, a line of mountains as a natural boundary; Γεβάλ; *Gebal*), a proper name, occurring in Ps. lxxiii. 7 (Vulg. lxxxii.) in connexion with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. The mention of Assur, or the Assyrian, in the next verse, is with reason supposed to refer the date of the composition to the latter days of the Jewish kingdom. It is inscribed moreover with the name of Asaph. Now, in 2 Chr. xx. 14, it is one of the sons or descendants of Asaph, Jahaziel, who is inspired to encourage Jehoshaphat and his people, when threatened with invasion by the Moabites, Ammonites, and others from beyond the sea, and from Syria (as the LXX. and Vulg.: it is unnecessary here to go into the obscurities and varieties of the Hebrew, Syriac, and Arabic versions). It is impossible therefore not to recognise the connexion between this psalm and these events; and hence the contexts both of the psalm and of the historical records will justify our assuming the Gebal of the Psalms to be one and the same city with the Gebal of Ezekiel (xxvii. 9), a maritime town of Phoenicia, and not another, as some have supposed, in the district round about Petra, which is by Josephus, Eusebius, and St. Jerome called Gebalene. Jehoshaphat had, in the beginning of his reign, humbled the Philistines and Arabians (2 Chr. xvii. 9-10), and still more recently had assisted Ahab against the Syrians (ibid. ch. xviii.). Now, according to the poetic language of the Psalmist, there were symptoms of a general rising against him. On the south the Edomites, Ishmaelites, and Hagarenes; on the south-east Moab, and north-east Ammon. Along the whole line of the western coast (and, with Jehoshaphat's maritime projects, this would naturally disturb him most, see 2 Chr. xx. 36) the Amalekites, Philistines, and Phoenicians, or inhabitants of Tyre, to their frontier town Gebal; with Assur, *i. e.* the Syrians, or Assyrians, from the more distant north. It may be observed that the Ashurites are mentioned in connexion with Gebal no less in (ver. 6) the prophecy than in the psalm. But, again, the Gebal of Ezekiel was evidently no mean city. From the fact that its inhabitants are written "Giblians" in the Vulg., and "Biblians" in the LXX., we may infer their identity with the Giblites, spoken of in connexion with Lebanon by Joshua (xiii. 5), and that of their city with the "Biblus" (or Byblus) of profane literature—so extensive that it gave name to the surrounding district. (See a passage from Lucian, quoted by Reland, *Palest.* lib. i. c. xlii. p. 269.) It was situated on the frontiers of Phoenicia, somewhat to the north of the mouth of the small river Adonis, so celebrated in mythology (comp. Ez. viii. 13). Meanwhile the Giblites, or Biblians, seem to have been pre-eminent in the arts of stone-carving (2 K. v. 18) and shipcalking (Ez. xxvii. 9); but, according to Strabo, their industry suffered greatly from the robbers infesting the sides of Mount Lebanon. Pompey not only destroyed the strongholds from whence these pests issued, but freed the city from a tyrant (Strab. xvi. 2, 18). Some have confounded Gebal, or Biblus, with the Gabala of Strabo, just below Laodicea, and consequently many leagues to the north, the ruins and site of which, still called Jebilee, are so graphically described by Maundrell (*Early Travellers in P.* by Wright, p. 394). By Moroni (*Dizion. Eccles.*) they are accurately distinguished under their respective names. Finally, Biblus became a Christian see in the patriarchate of Antioch, subject to the metropolitan see of Tyre (Reland's *Palest.* lib. i. p. 214, et seq.). It shared the usual vicissitudes of Christianity in these parts; and even now furnishes episcopacy with a title. It is called *Jebail* by the Arabs, thus reviving the old Biblical name. [E. S. Ff.]

GE'BER (גֶּבֶר; Γαβέρ, Ναβέρ; *Gaber*), a name occurring twice in the list of Solomon's commissariat officers, and there only. 1. The son of Geber (*Ben-Geber*) resided in the fortress of Ramoth-Gilead, and had charge of Havoth-Jair, and the district of Argob (1 K. iv. 13). Josephus (*Ant.* viii. 2, §3) gives the name as Γαβάρης. 2. Geber the son of Uri had a district south of the former—the "land of Gilead," the country originally possessed by Sihon and Og, probably the modern *Belka*, the great pasture-ground of the tribes east of Jordan (1 K. iv. 19). The conclusion of this verse as rendered in the A. V. is very unsatisfactory—"and he was the only officer which was in the land"—when two others are mentioned in 13 and 14. A more accurate interpretation is, "and one officer who was in the land," that is, a superior (נָצִיב, a word of rare occurrence, but used again for Solomon's "officers" in 2 Chr. viii. 10) over the three. Josephus has ἐπὶ δὲ τούτων εἷς πάλιν ἄρχων ἀποδέδεικτο, the πάλιν referring to a similar statement just before that there was also one general superintendent over the commissaries of the whole of Upper Palestine. [G.]

GE'BIM (הַגַּבִּים, with the article, = probably "the ditches;" the word is used in that sense in 2 K. iii. 16, and elsewhere; Γιββεῖρ; *Gabim*), a village north of Jerusalem, in the neighbourhood of the main road, and apparently between Anathoth (the modern *Anata*) and the ridge on which Nob was situated, and from which the first view of the city is obtained. It is named nowhere but in the enumeration by Isaiah of the towns whose inhabitants fled at Sennacherib's approach (x. 31).

[a] As with us, Barkshire for Berkshire, Darby for Derby, &c.

Judging by those places the situation of which is known to us, the enumeration is as orderly that it is impossible to entertain the conjecture of either Eusebius (*Onom.* Gebin), who places it at Geba, five miles north of Gophna; or of Schwarz (131), who would have it identical with Gob or Gezer: the former being at least 10 miles north, and the latter 20 miles west, of its probable position. *El-Isawiyeh* occupies about the right spot. [G.]

GEDALIAH (גְּדַלְיָה, and גְּדַלְיָהוּ, *i. e.* Gedaliahu; Γοδολίας; *Godolias*). 1. GEDALIAH, the son of Ahikam (Jeremiah's protector, Jer. xxvi. 24), and grandson of Shaphan the secretary of king Josiah. After the destruction of the Temple, B.C. 588, Nebuchadnezzar departed from Judaea, leaving Gedaliah with a Chaldaean guard (Jer. xl. 5) at Mizpah, a strong (1 K. xv. 22) town, six miles N. of Jerusalem, to govern, as a tributary (Joseph. *Ant.* x. 9, §1) of the king of Babylon, the vine-dressers and husbandmen (Jer. lii. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (Jer. xl. 6, 11), many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism or prudence. The gentle and popular character of Gedaliah (Joseph. *Ant.* x. 9, §1, 3), his hereditary piety (Rosenmüller in Jer. xxvi. 24), the prosperity of his brief rule (Jer. xl. 12), the reverence which revived and was fostered under him for the ruined Temple (xli. 5), fear of the Chaldaean conquerors whose officer he was,—all proved insufficient to secure Gedaliah from the foreign jealousy of Baalis king of Ammon, and the domestic ambition of Ishmael, a member of the royal family of Judah (Joseph. *Ant.* x. 9, §3). This man came to Mizpah with a secret purpose to destroy Gedaliah. Gedaliah, generously refusing to believe a friendly warning which he received of the intended treachery, was murdered, with his Jewish and Chaldaean followers, two months after his appointment. After his death, which is still commemorated in the Jewish Calendar (Prideaux, *Connexion, anno* 588, and Zech. vii. 19) as a national calamity, the Jews, in their native land, anticipating the resentment of the king of Babylon, gave way to despair. Many, forcing Jeremiah to accompany them, fled to Egypt under Johanan. 2. GEDALIAHU; a Levite, one of the six sons of Jeduthun who played the harp in the service of Jehovah (1 Chr. xxv. 3, 9). 3. GEDALIAH; a priest in the time of Ezra (Ezr. x. 18). [JOADANUS.] 4. GEDALIAHU; son of Pashur (Jer. xxxviii. 1), one of those who caused Jeremiah to be imprisoned. 5. GEDALIAH; grandfather of Zephaniah the prophet (Zeph. i. 1). [W. T. B.]

GED'DUR (Γεδδούρ; *Geddu*), 1 Esd. v. 30. [GAHAR.]

GED'EON (Γεδεών; *Gedeon*). 1. The son of Raphaim; one of the ancestors of Judith (Jud. viii. 1). The name is omitted in the Vat. LXX.

2. The Greek form of the Hebrew name GIDEON (Heb. xi. 32); retained in the N. T. by our translators, in company with Elias, Eliseus, Osee, Jesus, and other Grecised Hebrew names, to the confusion of the ordinary reader.

GE'DER (גֶּדֶר; Γαδέρ; *Gader*). The king of Geder was one of the 31 kings who were overcome by Joshua on the west of the Jordan (Josh. xii. 13), and mentioned in that list only. Being named with Debir, Hormah, and Arad, Geder was evidently in the extreme south: this prevents our identifying it with Gedor (Josh. xv. 58), which lay between Hebron and Bethlehem; or with ha-Gederah in the low country (xv. 36). It is possible, however, that it may be the same place as the Gedor named in connexion with the Simeonites (1 Chr. iv. 39). [G.]

GED'ERAH (הַגְּדֵרָה, with the article = the sheepcote; Γάδηρα; *Gedera*), a town of Judah in the Shefelah or lowland country (Josh. xv. 36), apparently, from the near mention of Azekah, Socoh, &c., in its eastern part, near the "valley of the Terebinth." [ELAH.] This position agrees passably with that assigned by Eusebius (*Onomasticon*) to "Gedour," which he says was in his time a very large village 10 miles from Eleutheropolis, on the road to Diospolis (Lydda); and also with another which he gives as Gidora, in the boundaries of Jerusalem (Aelia), near the Terebinth. No town bearing this name has however been yet discovered in this hitherto little explored district. The name (if the interpretation given be correct), and the occurrence next to it of one so similar as GEDEROTHAIM, seem to point to a great deal of sheep-breeding in this part. [G.]

GED'ERATHITE, THE (הַגְּדֵרָתִי; ὁ Γαδαραθιίμ, Alex. Γαδηρωθί; *Gaderothites*), the native of a place called Gederah, but not of that in the Shefelah of Judah, for Josabad the Gederathite (1 Chr. xii. 4) was one of Saul's own tribe—his "brethren of Benjamin" (ver. 2). No other is named. [G.]

GEDE'RITE, THE (הַגְּדֵרִי; ὁ Γεδωρίτης, Alex. ὁ Γεδώρ; *Gederites*), *i. e.* the native of some place named Geder or Gederah. Baal-hanan the Gederite had charge of the olive and sycomore groves in the low country (Shefelah) for king David (1 Chr. xxvii. 28). He possibly belonged to GEDERAH, a place in this district, the very locality for sycomores. [G.]

GED'EROTH (גְּדֵרוֹת = "sheep-cotes," but in Chron. with the article; Γαληρω, but in Chron. Γεδδώρ, Alex. Γαδηρώθ; *Gideroth, Gaderoth*), a town in the Shefelah or low country of Judah (Josh. xv. 41; 2 Chr. xxviii. 18). It is not named in the same group with GEDERAH and GEDEROTHAIM in the list in Joshua, but lay apparently a little more to the north with Makkedah. The notice in Chronicles shows, however, that all the towns of these groups were comparatively close together. [G.]

GEDEROTHA'IM (גְּדֵרֹתַיִם = two sheep-folds; *Gedorathaim*), a town in the low country of Judah (Josh. xv. 36), named next in order to Gederah. The LXX. treat the word as referring to the name preceding it, and render it καὶ αἱ ἐπαύλεις αὐτῆς. [G].

GE'DOR (גְּדוֹר; *Gedor*). 1. (Γεδδών, Alex. Γεδώρ), a town in the mountainous part of Judah, named with Halhul and Bethzur (Josh. xv. 58), and therefore a few miles north of Hebron. Eusebius (*Onom.* "Gaedur") places it at ten miles south of Diospolis, the modern *Lûdd*; but this does not agree with the requirements of the passage. On the other hand, Robinson (iii. 283) has discovered a *Jedûr* half way between Bethlehem and Hebron, about two miles west of the road, which very probably represents the ancient site. The Gaedur of Eusebius is more likely

2. The town—apparently of Benjamin—to which "Jeroham of Gedor" belonged, whose sons Joelah

and Zebadiah were among the mighty men, "Saul's brethren of Benjamin," who joined David in his difficulties at Ziklag (1 Chr. xii. 7). The name has the definite article to it in this passage (מִן־הַגְּדוֹר; *ἀπὸ τοῦ Γεδώρ*). If this be a Benjamite name, it is very probably connected with

3. (Γεδούρ) A man among the ancestors of Saul; son of Jehiel, the "father of Gibeon" (1 Chr. viii. 31; ix. 37).

4. The name occurs twice in the genealogies of Judah—1 Chr. iv. 4, and 18—(in both shortened to גְּדֹר; Γεδώρ). In the former passage Penuel is said to be "father of Gedor," while in the latter Jered, son of a certain Ezra by his Jewish wife (A.V. "Jehudijah"), has the same title. In the Targum, Jered, Gedor and other names in this passage are treated as being titles of Moses, conferred on him by Jehudijah, who is identified with the daughter of Pharaoh.

5. In the records of the tribe of Simeon, in 1 Chr. iv. 39, certain chiefs of the tribe are said to have gone, in the reign of Hezekiah, "to the entrance of Gedor, unto the east side of the valley" (הַגַּיְא), in search of pasture grounds, and to have expelled thence the Hamites who dwelt there in tents, and the Maonites (A. V. "habitations"). Simeon lay in the extreme south of Judah, and therefore this Gedor must be a different place from that noticed above—No. 1. If what is told in ver. 42 was a subsequent incident in the same expedition, then we should look for Gedor between the south of Judah and Mount Seir, *i. e.* Petra. No place of the name has yet been met with in that direction. The LXX. (both MSS.) read Gerar for Gedor (*ἕως τοῦ ἐλθεῖν Γεράρα*); which agrees well both with the situation and with the mention of the "pasture," and is adopted by Ewald (i. 322 note). The "valley" (*Gai*, i. e. rather the "ravine"), from the presence of the article, would appear to be some well-known spot; but in our present limited knowledge of that district, no conjecture can be made as to its locality. It may be noticed that *Nachal* (= wady), and not *Gai*, is the word elsewhere applied to Gerar. [G.]

GEHA'ZI (גֵּחֲזִי; Γιεζί; *Giezi*), the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently in Elisha's name money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (2 K. v). Later in the history he is mentioned as being engaged in relating to King Joram all the great things which Elisha had done, when the Shunammite whose son Elisha had restored to life appeared before the king, petitioning for her house and land of which she had been dispossessed in her seven years' absence in Philistia (2 K. viii.). [W. T. B.]

GEHEN'NA (Γέεννα), the Greek representative of גֵּי הִנֹּם, Josh. xv. 8, Neh. xi. 30 (rendered by LXX. Γαιέννα, Josh. xviii. 16; more fully, גֵּי בְנֵי הִנֹּם, or גֵּי בֶן הִנֹּם, 2 K. xxiii. 10, 2 Chr. xxviii. 3, xxxiii. 6, Jer. xix. 2), the "valley of Hinnom," or "of the son," or "children of H." (A. V.), a deep narrow glen to the S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Moloch (2 Chr. xxviii. 3, xxxiii. 6; Jer. vii. 31, xix. 2-6). In consequence of these abominations the valley was polluted by Josiah (2 K. xxiii. 10); subsequently to which it became the common laystall of the city, where the dead bodies of criminals, and the carcases of animals, and every other kind of filth was cast, and, according to late and somewhat questionable authorities, the combustible portions consumed with fire. From the depth and narrowness of the gorge, and, perhaps, its everburning fires, as well as from its being the receptacle of all sorts of putrifying matter, and all that defiled the holy city, it became in later times the image of the place of everlasting punishment, "where their worm dieth not, and the fire is not quenched;" in which the Talmudists placed the mouth of hell: "There are two palm-trees in the V. of H., between which a smoke ariseth . . . . and this is the door of Gehenna." (Talmud, quoted by Barclay, *City of Great King*, p. 90; Lightfoot, *Centur. Chorograph. Matt. proem.* ii. 200.)

In this sense the word is used by our blessed Lord, Matt. v. 29, 30, x. 28, xxiii. 15, 33; Mark ix. 43, 45; Luke xii. 5; and with the addition *τοῦ πυρός*, Matt. v. 22, xviii. 9; Mark ix. 47; and by St. James, iii. 6. [HINNOM, VALLEY OF; TOPHET.] [E.V.]

GELIL'OTH (גְּלִילוֹת; Γαλιλώθ, Alex. Ἀγαλλιλώθ, as if the definite article had been originally prefixed to the Hebrew word; *ad tumulos*), a place named among the marks of the south boundary line of the tribe of Benjamin (Josh. xviii. 17). The boundary went from Enshemesh towards Geliloth, which was "over against" (נֹכַח) the ascent of Adummim. In the description of the north boundary of Judah, which was identical at this part with the south of Benjamin, we find Gilgal substituted for Geliloth, with the same specification as "over against" (נֹכַח) the ascent of Adummim (Josh. xv. 7). The name Geliloth never occurs again in this locality, and it therefore seems probable that Gilgal is the right reading. Many glimpses of the Jordan valley are obtained through the hills in the latter part of the descent from Olivet to Jericho, along which the boundary in question appears to have run; and it is very possible that, from the ascent of Adummim, Gilgal appeared through one of these gaps in the distance, "over against" the spectator, and thus furnished a point by which to indicate the direction of the line at that part.

But though Geliloth does not again appear in the A. V., it is found in the original bearing a peculiar topographical sense. The following extract from the Appendix to Professor Stanley's *S. & P.* (1st Edit.) §13, contains all that can be said on the point:—"This word is derived from a root גָּלַל, 'to roll' (Gesen. *Thes.* 287 *b.*). Of the five times in which it occurs in Scripture, two are in the general sense of boundary or border: Josh. xiii. 2, 'All the *borders* of the Philistines' (*ὅρια*); Joel iii. 4, 'All the *coasts* of Palestine' (Γαλιλαία ἀλλοφύλων); and three specially relate to the course of the Jordan: Josh. xxii. 10, 11, 'The *borders* of Jordan' (Γαλαὰδ τοῦ Ἰορδάνου); Ez. xlvii. 8, 'The east *country*' (*εἰς τὴν* Γαλιλαίαν). It has been pointed out in ch. vii. p. 278 note, that this word is analogous to the Scotch term 'links,' which has both the meanings of Geliloth, being used of the snake-like windings of a stream, as well as with the derived meaning of a coast or shore. Thus Geliloth is distinguished from *Ciccar*, which will rather mean the circle of vegetation or dwellings gathered round the bends and reaches of the river.

It will not be overlooked that the place Gelilоth, noticed above, is in the neighbourhood of the Jordan. [G.]

GEMAL'LI (גְּמַלִּי; Γαμαλί; *Gemalli*), the father of Ammiel, who was the "ruler" (*Nasi*) of Dan, chosen to represent that tribe among the spies who explored the land of Canaan (Num. xiii. 12).

GEMARI'AH (גְּמַרְיָה; Γαμαρίας; *Gamarias*). 1. Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which (or from a window in which, Prideaux, Michaelis) Baruch read Jeremiah's alarming prophecy in the ears of all the people, B.C. 606 (Jer. xxxvi.). Gemariah with the other princes heard the Divine message with terror, but without a sign of repentance; though Gemariah joined two others in intreating king Jehoiakim to forbear destroying the roll which they had taken from Baruch.

2. Son of Hilkiah, being sent B.C. 597 by king Zedekiah on an embassy to Nebuchadnezzar at Babylon, was made the bearer of Jeremiah's letter to the captive Jews (Jer. xxix.). [W. T. B.]

GEMS. [STONES, PRECIOUS.]

GENEALOGY (Γενεαλογία), literally the act or art of the γενεαλόγος, *i. e.* of him who treats of birth and family, and reckons descents and generations. Hence by an easy transition it is often (like ἱστορία) used of the document itself in which such series of generations is set down. In Hebrew the term for a genealogy or pedigree is סֵפֶר הַיֻּחַשׂ, and סֵפֶר תּוֹלְדוֹת, "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history, as is the case with the Gospel of St. Matthew, where "the book of the generation of Jesus Christ" includes the whole history contained in that Gospel. So Gen. ii. 4, "These are the generations of the heavens and of the earth," seems to be the title of the history which follows. Gen. v. 1, vi. 9, x. 1, xi. 10, 27, xxv. 12, 19, xxxvi. 1. 9, xxxvii. 2, are other examples of the same usage, and these passages seem to mark the existence of separate histories from which the book of Genesis was compiled. Nor is this genealogical form of history peculiar to the Hebrews, or the Semitic races. The earliest Greek histories were also genealogies. Thus the histories of Acusilaus of Argos and of Hecataeus of Miletus were entitled Γενεαλογίαι, and the fragments remaining of Xanthus, Charon of Lampsacus, and Hellanicus, are strongly tinged with the same genealogical element,[a] which is not lost even in the pages of Herodotus. The frequent use of the patronymic in Greek, the stories of particular races, as Heraclides, Alcmaeonidae, &c., the lists of priests, and kings, and conquerors at the Games, preserved at Elis, Sparta, Olympia, and elsewhere; the hereditary monarchies and priesthoods, as of the Branchidae, Eumolpidae, &c., in so many cities in Greece and Greek Asia; the division, as old as Homer, into tribes, fratriae and γένη, and the existence of the *tribe*, the *gens* and the *familia* among the Romans; the Celtic clans, the Saxon families using a common patronymic, and their royal genealogies running back to the Teutonic gods, these are among the many instances that may be cited to prove the strong family and genealogical instinct of the ancient world. Coming nearer to the Israelites it will be enough to allude to the hereditary principle, and the vast genealogical records of the Egyptians, as regards their kings and priests, and to the passion for genealogies among the Arabs, mentioned by Layard and others, in order to show that the attention paid by the Jews to genealogies is in entire accordance with the manners and tendencies of their contemporaries. In their case, however, it was heightened by several peculiar circumstances. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. We have already noted the evidence of the existence of family memoirs even before the flood, to which we are probably indebted for the genealogies in Gen. iv., v.; and Gen. x., xi., &c. indicate the continuance of the same system in the times between the flood and Abraham. But with Jacob, the founder of the nation, the system of reckoning by genealogies (הִתְיַחֵשׂ, or in the language of Moses, Num. i. 18, הִתְיַלֵּד) was much further developed. In Gen. xxxv. 22-26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1-5. In Gen. xlvi. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. The way in which the former part of this census, relating to Reuben and Simeon, is quoted in Ex. vi., where the census of the tribe of Levi is all that was wanted, seems to show that it was transcribed from an existing document. When the Israelites were in the wilderness of Sinai, in the second month of the second year of the Exodus, their number was taken by Divine command, "after their families, by the house of their fathers," tribe by tribe, and the number of each tribe is given "by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls," Num. i., iii. This census was repeated 38 years afterwards, and the names of the families added, as we find in Num. xxvi. According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, and chose the spies. According to the same they cast the lots by which the troubler of Israel, Achan, was discovered, as later those by which Saul was called to the throne. Above all, according to these divisions, the whole land of Canaan was parcelled out amongst them. But now of necessity that took place which always has taken place with respect to such genealogical arrangements, viz. that by marriage, or servitude, or incorporation as friends and allies, persons not strictly belonging by birth to such or such a family or tribe, were yet reckoned in the census as belonging to them, when they had acquired property within their borders, and were liable to the various services in peace or war which were performed under the heads of such tribes and families. No body supposes that all the Cornelii, or all the Campbells, sprang from one ancestor, and it is in

[a] ὅσα Ἕλλάνικος Ἀκουσιλάῳ περὶ τῶν γενεαλογιῶν διαπεπώκηκεν (Joseph. *c. Apion.* i. 3).

the teeth of direct evidence from Scripture, as well as of probability, to suppose that the Jewish tribes contained absolutely none but such as were descended from the twelve patriarchs.[b] The tribe of Levi was probably the only one which had no admixture of foreign blood. In many of the Scripture genealogies, as *e.g.* those of Caleb, Joab, Segub, and the sons of Rephaiah, &c., in 1 Chr. iii. 21, it is quite clear that birth was not the ground of their incorporation into their respective tribes. [BECHER; CALEB.] However, birth was, and continued to be throughout their whole national course, the *foundation* of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. The singers, the porters, the trumpeters, the players on instruments, were all thus genealogically distributed. In the active stirring reign of Rehoboam, we have the work of Iddo concerning genealogies (2 Chr. xii. 15). When Hezekiah reopened the temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies. This appears from the fact of many of the genealogies in Chronicles terminating in Hezekiah's reign [AZARIAH 13], from the expression "So all Israel were reckoned by genealogies" (1 Chr. ix. 1), immediately following genealogies which do so terminate, and from the narrative in 2 Chr. xxxi. 16-19 proving that, as regards the priests and Levites, such a complete census was taken by Hezekiah. It is indicated also in 1 Chr. iv. 41. We learn too incidentally from Prov. xxv. that Hezekiah had a staff of scribes, who would be equally useful in transcribing genealogical registers, as in copying out Proverbs. So also in the reign of Jotham king of Judah, who among other great works built the higher gate of the house of the Lord (2 K. xv. 35), and was an energetic as well as a good king, we find a genealogical reckoning of the Reubenites (1 Chr. v. 17), probably in connexion with Jotham's wars against the Ammonites (2 Chr. xxvii. 5). When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. The evidence of this is found in 1 Chr. ix., and the duplicate passage Neh. xi.; in 1 Chr. iii. 19; and yet more distinctly in Neh. vii. 5, and xii. In like manner Nehemiah, as an essential part of that national restoration which he laboured so zealously to promote, gathered "together the nobles, and the rulers and the people, that they might be reckoned by genealogy," Neh. vii. 5, xii. 26. The abstract of this census is preserved in Ezra ii. and Neh. vii., and a portion of it in 1 Chr. iii. 21-24. That this system was continued after their times, as far at least as the priests and Levites were concerned, we learn from Neh. xii. 22; and we have incidental evidence of the continued care of the Jews still later to preserve their genealogies in such passages of the apocryphal books as 1 Macc. ii. 1-5, viii. 17, xiv. 29, and perhaps Judith viii. 1; Tob. i. 1, &c. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city, *i. e.* (as is clear from Joseph going to Bethlehem the city of David), to the city to which his tribe, family, and father's house belonged. So that the return, if completed, doubtless exhibited the form of the old censuses taken by the kings of Israel and Judah.

Another proof is the existence of our Lord's genealogy in two forms as given by St. Matthew and St. Luke. [GENEALOGY OF CHRIST.] The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing. And this conclusion is expressly confirmed by the testimony of Josephus in the opening of his *Life*. There, after deducing his own descent, "not only from that race which is considered the noblest among the Jews, that of the priests, but from the first of the 24 courses" (the course of Jehoiarib), and on the mother's side from the Asmonean sovereigns, he adds, "I have thus traced my genealogy, as I have found it recorded in the public tables" (*ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην*); and again, *contr. Apion.* i. §7, he states that the priests were obliged to verify the descent of their intended wives by reference to the archives kept at Jerusalem; adding that it was the duty of the priests after every war (and he specifies the wars of Antiochus Epiph., Pompey, and Q. Varus), to make new genealogical tables from the old ones, and to ascertain what women among the priestly families had been made prisoners, as all such were deemed improper to be wives of priests. As a proof of the care of the Jews in such matters he further mentions that in his day the list of successive high priests preserved in the public records extended through a period of 2000 years. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. Hence we are constrained to disbelieve the story told by Africanus concerning the destruction of all the Jewish genealogies by Herod the Great, in order to conceal the ignobleness of his own origin. His statement is, that up to that time the Hebrew genealogies had been preserved entire, and the different families were traced up either to the patriarchs, or the first proselytes, or the *γειώραι* or mixed people. But that on Herod's causing these genealogies to be burnt, only a few of the more illustrious Jews who had private pedigrees of their own, or who could supply the lost genealogies from memory, or from the books of chronicles, were able to retain any account of their own lineage—among whom he says were the Desposyni, or brethren of our Lord, from whom was said to be derived the scheme (given by Africanus) for reconciling the two genealogies of Christ. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. Some partial records may, however, have survived that event, as it is probable, and indeed seems to be implied in Josephus's statement, that at least the priestly families of the dispersion had records of their own

[b] Jul. Africanus, in his *Ep. to Aristides*, expressly mentions that the ancient genealogical records at Jerusalem included those who were descended from proselytes, and *γειώραι*, as well as those who sprang from the patriarchs. The registers in Ezra and Nehemiah include the Nethinim, and the children of Solomon's servants.

genealogy. We learn too from Benjamin of Tudela, that in his day the princes of the captivity professed to trace their descent to David, and he also names others, *e. g.* R. Calonymos, "a descendant of the house of David, as proved by his pedigree," vol. i. p. 32, and R. Eleazar Ben Tsemach, "who possesses a pedigree of his descent from the prophet Samuel, and knows the melodies which were sung in the temple during its existence," ib. p. 100, &c. He also mentions descendants of the tribes of Dan, Zabulon, and Naphthali, among the mountains of Khasvin, whose prince was of the tribe of Levi. The patriarchs of Jerusalem, so called from the Hebrew רֹאשׁ אָבוֹת, claimed descent from Hillel, the Babylonian, of whom it is said that a genealogy, found at Jerusalem, declared his descent from David and Abital. Others, however, traced his descent from Benjamin, and from David only through a daughter of Shephatiah[c] (Wolf, *B. H.* iv. 380). But however tradition may have preserved for a while true genealogies, or imagination and pride have coined fictitious ones, after the destruction of Jerusalem, it may be safely affirmed that the Jewish genealogical system then came to an end. Essentially connected as it was with the tenure of the land on the one hand, and with the peculiar privileges of the houses of David and Levi on the other, it naturally failed when the land was taken away from the Jewish race, and when the promise to David was fulfilled, and the priesthood of Aaron superseded by the exaltation of Christ to the right hand of God. The remains of the genealogical *spirit* among the later Jews (which might of course be much more fully illustrated from Rabbinical literature) has only been glanced at to show how deeply it had penetrated into the Jewish national mind.[d] It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. Just as in the very first division into tribes Manasseh and Ephraim were numbered with their uncles, as if they had been sons instead of grandsons (Gen. xlviii. 5) of Jacob, so afterwards the names of persons belonging to different generations would often stand side by side as heads of families or houses, and be called the sons of their common ancestor. For example, Gen. xlvi. 21 contains grandsons as well as sons of Benjamin [BELAH], and Ex. vi. 24 probably enumerates the son and grandson of Assir as heads, with their father, of the families of the Korhites. And so in innumerable instances. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence of course a census of any tribe drawn up at a later period, would exhibit different divisions from one drawn up at an earlier. Compare, *e. g.*, the list of courses of priests in Zerubbabel's time (Neh. xii.), with that of those in David's time (1 Chr. xxiv.).[e] The same principle must be borne in mind in interpreting any particular genealogy. The sequence of generations may represent the succession to such or such an inheritance or headship of tribe or family, rather than the relationship of father and son.[f] Again, where a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. In cases where a name was common the father's name would be added for distinction only. These reasons would be well understood at the time, though it may be difficult now to ascertain them positively. Thus in the pedigree of Ezra (Ezr. vii. 1-5), it would seem that both Seraiah and Azariah were heads of houses (Neh. x. 2); they are both therefore named. Hilkiah is named as having been high-priest, and his identity is established by the addition "the son of Shallum" (1 Chr. vi. 13); the next named is Zadok, the priest in David's time, who was chief of the 16 courses sprung from Eleazar, and then follows a complete pedigree from this Zadok to Aaron. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. What seems necessary to make them trustworthy measures of time is, either that they should have special internal marks of being complete, such as where the mother as well as the father is named, or some historical circumstance defines the several relationships, or, that there should be several genealogies, all giving the same number of generations within the same termini. When these conditions are found it is difficult to overrate the value of genealogies for chronology. In determining however the relation of generations to time, some allowance must be made for the station in life of the persons in question. From the early marriages of the princes, the average of even 30 years to a generation will probably be found too long for the kings.[g]

Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the same name, or modifications of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. This is an indication of the carefulness with which the Jews kept their pedigrees (as otherwise they could not have known the names of their remote ancestors); it also gives a clue by which to judge of obscure or doubtful genealogies.

[c] Some further information on these modern Jewish genealogies is given in a note to p. 32 of Asher's *Benj. of Tudela*, vol. ii. p. 6.

[d] Thus in the Targum of Esther we have Haman's pedigree traced through 21 generations to the "impious Esau;" and Mordecai's through 42 generations to Abraham. The writer makes 33 generations from Abraham to King Saul!

[e] The Jews say that only 4 courses came back with Zerubbabel, and that they were subdivided into 24, saving the rights of such courses as should return from captivity. See Selden, *Opp.* v. i. t. i. p. x.

[f] "The term 'son of' appears to have been used throughout the East in those days, as it still is, to denote connexion generally, either by descent or succession" (Layard's *Nin. & Bab.* p. 613). The observation is to explain the inscription "Jehu the son of Omri."

[g] Mr. J. W. Bosanquet, in a paper read before the Chronolog. Instit., endeavours to show that a generation in Scripture language = 40 years; and that St. Matthew's three divisions of 14 generations, consequently, equal each 560 years; a calculation which suits his chronological scheme exactly, by placing the captivity in the year B.C. 563.

The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18-22, or 1 Chr. iii. Of the ascending 1 Chr. vi. 33-43 (A. V.); Ezr. vii. 1-5. The descending form is expressed by the formula A begat B, and B begat C, &c.; or, the sons of A, B his son, C his son, &c.; or, the sons of A, B, C, D; and the sons of B, C, D, E; and the sons of C, E, F, G, &c. The ascending is always expressed in the same way. Of the two, it is obvious that the descending scale is the one in which we are most likely to find collateral descents, inasmuch as it implies that the object is to enumerate the heirs of the person at the head of the stem; and if direct heirs failed at any point, collateral ones would have to be inserted. In all cases too where the original document was preserved, when the direct line failed, the heir would naturally place his own name next to his immediate predecessor, though that predecessor was not his father, but only his kinsman. Whereas in the ascending scale there can be no failure in the nature of things. But neither form is in itself more or less fit than the other to express either proper or imputed filiation.

Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1-4, xxxv. 22-26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

The genealogical lists of names are peculiarly liable to corruptions of the text, and there are many such in the books of Chronicles, Ezra, &c. Jerome speaks of these corruptions having risen to a fearful height in the LXX.: "*Sylvam nominum quae scriptorum vitio confusa sunt.*" "*Ita in Graec. et Lat. Codd. hic nominum liber vitiosus est, ut non tam Hebraea quam barbara quaedam et Sarmatica nomina conjecta arbitrandum sit.*" "*Saepe tria nomina, subtractis è medio syllabis, in unum vocabulum cogunt, vel . . unum nomen . . in duo vel tria vocabula dividunt*" (*Praefat. in Paraleip.*). In like manner the lists of high-priests in Josephus are so corrupt, that the names are scarcely recognizable. This must be borne in mind in dealing with the genealogies.

The Bible genealogies give an unbroken descent of the house of David from the creation to the time of Christ. The registers at Jerusalem must have supplied the same to the priestly and many other families. They also inform us of the origin of most of the nations of the earth, and carry the genealogy of the Edomitish sovereigns down to about the time of Saul. Viewed as a whole, it is a genealogical collection of surpassing interest and accuracy. (Rawlinson's *Herodot.* vol. i. ch. 2; Burrington's *Geneal. Tab.*; Selden's *Works*, passim; *Benj. of Tudela's Itin.*, by A. Asher.) [A. C. H.]

GENEALOGY OF JESUS CHRIST. The New Testament gives us the genealogy of but one person, that of our Saviour. The priesthood of Aaron having ceased, the possession of the land of Canaan being transferred to the gentiles, there being under the N. T. dispensation no difference between circumcision and uncircumcision, Barbarian and Scythian, bond and free, there is but One whose genealogy it concerns us as Christians to be acquainted with, that of our Lord Jesus Christ. Him the prophets announced as the seed of Abraham, and the son of David, and the angel declared that to Him should be given the throne of His father David, that He might reign over the house of Jacob for ever. His descent from David and Abraham being therefore an essential part of his Messiahship, it was right that His genealogy should be given as a portion of Gospel truth. Considering, further, that to the Jews first He was manifested and preached, and that His descent from David and Abraham was a matter of special interest to them, it seems likely that the proof of his descent would be one especially adapted to convince them; in other words that it would be drawn from documents which they deemed authentic. Such were the genealogical records preserved at Jerusalem. [GENEALOGY.] And when to the above considerations we add the fact that the lineage of Joseph was actually made out from authentic records for the purpose of the civil census ordered by Augustus, it becomes morally certain that the genealogy of Jesus Christ was extracted from the public registers. Another consideration adds yet further conviction. It has often excited surprise that the genealogies of Christ should both give the descent of Joseph, and not Mary. But if these genealogies were those contained in the public registers, it could not be otherwise. In them Jesus, the son of Mary, the espoused wife of Joseph, could only appear as Joseph's son (comp. John i. 45). In transferring them to the pages of the Gospels, the evangelists only added the qualifying expression "as was supposed" (Luke iii. 23, and its equivalent, Matt. i. 16).

But now to approach the difficulties with which the genealogies of Christ are thought to be beset. These difficulties have seemed so considerable in all ages as to drive commentators to very strange shifts. Some, as early as the second century, broached the notion, which Julius Africanus vigorously repudiates, that the genealogies are imaginary lists designed only to set forth the union of royal and priestly descent in Christ. Others on the contrary, to silence this and similar solutions, brought in a *Deus ex machinâ*, in the shape of a tradition derived from the Desposyni, in which by an ingenious application of the law of Levirate to two *uterine* brothers, whose mother had married first into the house of Solomon, and afterwards into the house of Nathan, some of the discrepancies were reconciled, though the meeting of the two genealogies in Zerubbabel and Salathiel is wholly unaccounted for. Later, and chiefly among Protestant divines, the theory was invented of one genealogy being Joseph's, and the other Mary's, a theory in direct contradiction to the plain letter of the Scripture narrative, and leaving untouched as many difficulties as it solves. The fertile invention of Annius of Viterbo forged a book in Philo's name, which accounted for the discrepancies by asserting that all Christ's ancestors, from David downwards, had two names. The circumstance, however, of one line running up to Solomon, and the other to Nathan, was overlooked. Other fanciful suggestions have been offered; while infidels, from Porphyry downwards, have seen in what they call the contradiction of Matthew and Luke a proof of the spuriousness of the Gospels; and critics like Professor Norton, a proof of such portions of Scripture being interpolated. Others, like Alford, content themselves with saying that solution is impossible, without further knowledge than we possess. But it is not too much to say that after all, in regard to the main points, there is no difficulty at all, if

only the documents in question are dealt with reasonably, and after the analogy of similar Jewish documents in the O. T.—and that the clues to a right understanding of them are so patent, and so strongly marked, that it is surprising that so much diversity of opinion should have existed. The following propositions will explain the true construction of these genealogies:—

1. They are both the genealogies of Joseph, *i. e.* of Jesus Christ, as the reputed and legal son of Joseph and Mary. One has only to read them to be satisfied of this. The notices of Joseph as being of the house of David, by the same evangelists who give the pedigree, are an additional confirmation (Matt. i. 20; Luke i. 27, ii. 4, &c.), and if these pedigrees were extracted from the public archives, they must have been Joseph's.

2. The genealogy of St. Matthew is, as Grotius most truly and unhesitatingly asserted, Joseph's genealogy as legal successor to the throne of David, *i. e.* it exhibits the successive heirs of the kingdom ending with Christ, as Joseph's reputed son. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. This is capable of being almost demonstrated. If St. Matthew's genealogy had stood alone, and we had no further information on this subject than it affords, we might indeed have thought that it was a genealogical stem in the strictest sense of the word, exhibiting Joseph's forefathers in succession, from David downwards. But immediately we find a second genealogy of Joseph—that in St Luke's Gospel—such is no longer a reasonable opinion. Because if St. Matthew's genealogy, tracing as it does the successive generations through the long line of Jewish kings, had been Joseph's real paternal stem, there could not possibly have been room for a second genealogy. The steps of ancestry coinciding with the steps of succession, one pedigree only could in the nature of things be proper. The mere existence therefore of a second pedigree, tracing Joseph's ancestry through private persons, by the side of one tracing it through kings, is in itself a proof that the latter is not the true stem of birth. When, with this clue, we examine St. Matthew's list, to discover whether it contains in itself any evidence as to when the lineal descent was broken, we fix at once upon Jechonias, who could not, we know, be literally the father of Salathiel, because the word of God by the mouth of Jeremiah had pronounced him *childless*, and declared that none of his seed should sit upon the throne of David, or rule in Judah (Jer. xxii. 30). The same thing had been declared concerning his father Jehoiakim in Jer. xxxvi. 30. Jechonias therefore could not be the father of Salathiel, nor could Christ spring either from him or his father. Here then we have the most striking confirmation of the justice of the inference drawn from finding a second genealogy, viz. that St. Matthew gives the *succession*, not the strict birth; and we conclude that the names after the childless Jechonias are those of his next heirs, as also in 1 Chr. iii. 17. One more look at the two genealogies convinces us that this conclusion is just; for we find that the two next names following Jechonias, Salathiel and Zorobabel, are actually taken from the other genealogy, which teaches us that Salathiel's real father was Neri, of the house of Nathan. It becomes therefore perfectly certain, that Salathiel of the house of Nathan became heir to David's throne on the failure of Solomon's line in Jechonias and that as such he and his descendants were transferred as "sons of Jeconiah" to the royal genealogical table, according to the principle of the Jewish law laid down Num. xxvii. 8-11. The two genealogies then coincide for two, or rather for four generations, as will be shown below. There then occur six names in St. Matthew, which are not found in St. Luke; and then once more the two genealogies coincide in the name of Matthan or Matthat (Matt. i. 15; Luke iii. 24), to whom two different sons, Jacob and Heli, are assigned, but one and the same grandson and heir Joseph, the husband of Mary, and the reputed father of Jesus, who is called Christ. The simple and obvious explanation of this is, on the same principle as before, that Joseph was descended from Joseph, a younger son of Abiud (the Juda of Luke iii. 26), but that on the failure of the line of Abiud's eldest son in Eleazar, Joseph's grandfather Matthan became the heir; that Matthan had two sons, Jacob and Heli; that Jacob had no son, and consequently that Joseph, the son of his younger brother Heli, became heir to his uncle, and to the throne of David. Thus the simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. It must be added that not only does this theory explain all the phenomena, but that that portion of it which asserts that Luke gives Joseph's paternal stem receives a most remarkable confirmation from the names which compose that stem. For if we begin with Nathan, we find that his son, Mattatha, and four others, of whom the last was grandfather to Joseph, had names which are merely modifications of Nathan (Matthat twice, and Mattathias twice); or if we begin with Joseph, we shall find no less than three of his name between him and Nathan: an evidence, of the most convincing kind, that Joseph was lineally descended from Nathan in the way St. Luke represents him to be (comp. Zech. xii. 12).

3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband.[a] So that in point of *fact*, though not of *form*, both the genealogies are as much hers as her husband's.

But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the O. T. (1 Chr. iii. 19-24). In this last, of seven sons of Zerubbabel not one bears the name, or anything like the name, of Rhesa or Abiud. And of the next generation not one bears the name, or anything like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. Nor can any subsequent generations be identified. But this difference will be entirely got rid of, and a remarkable harmony established in its place, if we suppose Rhesa, who is named in St. Luke's Gospel as Zerubbabel's son, to have slipped into the text from the

[a] Hippolytus of Thebes, in the 10th century, asserted that Mary was granddaughter of Matthan, but by her mother (Patritius, *Dissert.* ix. &c., *De Gen. Jes. Christi*).

margin. *Rhesa* is in fact not a name at all, but it is the Chaldee title of the princes of the captivity, who at the end of the second, and through the third century after Christ, rose to great eminence in the East, assumed the state of sovereigns, and were considered to be of the house of David. (See preceding article, p. 672 *a*.) These princes then were exactly what Zerubbabel was in his day. It is very probable therefore that this title, רֵישָׁא, *Rhesa*, should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, St. Luke will then give Joanna, Ἰωαννᾶς, as the son of Zerubbabel. But Ἰωαννᾶς is the very same name as *Hananiah*, חֲנַנְיָה, the son of Zerubbabel according to 1 Chr. iii. 19. [HANANIAH.] In St. Matthew this generation is omitted. In the next generation we identify Matthew's Ab-jud (Abiud), אֲבִיהוּד, with Luke's Juda, in the Hebrew of that day יְהוּד (Jud), and both with Hodaiah, הוֹדַוְיָהוּ, of 1 Chr. iii. 24 (a name which is actually interchanged with Juda. יְהוּדָה, Ezr. iii. 9; Neh. xi. 9, compared with Ezr. ii. 40; 1 Chr. ix. 7), by the simple process of supposing the Shemaiah, שְׁמַעְיָה, of 1 Chr. iii. 22 to be the same person as the Shimei, שִׁמְעִי, of ver. 19: thus at the same time cutting off all those redundant generations which bring this genealogy in 1 Chr. iii. down some 200 years later than any other in the book, and long after the close of the canon.

The next difficulty is the difference in the number of generations between the two genealogies. St. Matthew's division into three fourteens gives only 42, while St. Luke, from Abraham to Christ inclusive, reckons 56, or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while St. Matthew reckons 28 from David to Christ, St. Luke reckons 43, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second tessarodecade, including the kings, we know that three generations are omitted—Ahaziah, Joash, Amaziah—in order to reduce the generations from 17 to 14: the difference between these 17 and the 19 of St. Luke being very small. So in like manner it is obvious that the generations have been abridged in the same way in the third division to keep to the number 14. The true number would be one much nearer St. Luke's 23 (22 without Rhesa), implying the omission of about seven generations in this last division. Dr. Mill has shown that it was a common practice with the Jews to distribute genealogies into divisions, each containing some favourite or mystical number, and that, in order to do this, generations were either repeated or left out. Thus in Philo the generations from Adam to Moses are divided into two decads and one hebdomad, by the repetition of Abraham. But in a Samaritan poem the very same series is divided into two decads only, by the omission of six of the least important names (*Vindication*, p. 110-118).

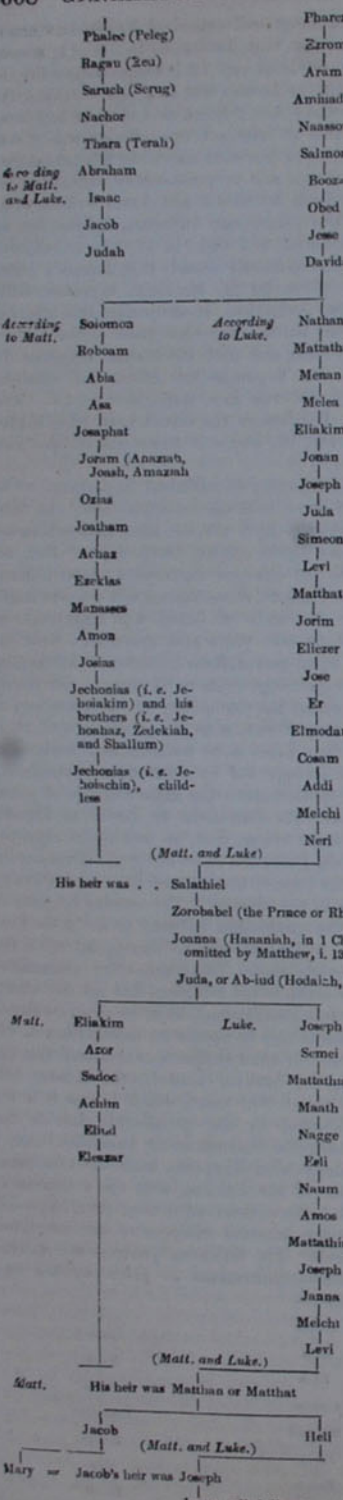
Another difficulty is the apparent deficiency in the number of the last tessarodecad, which seems to contain only 13 names. But the explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechonias. For that Jechonias, in ver. 11, means Jehoiakim, while in ver. 12 it means Jehoiachin, is quite certain, as Jerome saw long ago. Jehoiachin had no brothers, but Jehoiakim had three brothers, of whom two at least sat upon the throne, if not three,[b] and were therefore named in the genealogy. The two names are very commonly considered as the same, both by Greek and Latin writers, *e. g.* Clemens Alex., Ambrose, Africanus, Epiphanius, as well as the author of 1 Esdr. (i. 37, 43), and others. Irenaeus also distinctly asserts that Joseph's genealogy, as given by St. Matthew, expresses both Joiakim and Jechonias. It seems that this identity of name has led to some corruption in the text of very early date, and that the clause Ἰεχονίας δὲ ἐγέννησε τὸν Ἰεχονίαν has fallen out between αὐτοῦ and ἐπὶ τῆς μετ. Βαβ., in ver. 11. The Cod. Vat. B. contains the clause only after Βαβυλῶνος in ver. 12, where it seems less proper (see Alford's G. T.).

The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from Solomon to Jehoiachin, St. Luke's genealogy contains 20 names. Obviously therefore either the chronology or the genealogy is wrong. But it cannot be the genealogy (which is repeated four times over without any variation), because it is supported by *eight* other genealogies,[c] which all contain about the same number of generations from the Patriarchs to David as David's own line does: except that, as was to be expected from Judah, Boaz, and Jesse being all advanced in years at the time of the birth of their sons, David's line is one of the shortest. The number of generations in the genealogies referred to is 14 in five, 15 in two, and 11 in one, to correspond with the 11 in David's line. There are other genealogies where the series is not complete, but not one which contains more generations. It is the province therefore of Chronology to square its calculations to the genealogies. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31—39, and with the internal evidence of the Israelitish history itself. The following pedigree will exhibit the successive generations as given by the two Evangelists:—

According to St. Luke.	Adam	Lamech
	Seth	Noah
	Enos	Shem
	Cainan	Arphaxad
	Malelcel	Cainan
	Jared	Sala
	Enoch	Heber
	Mathusala	

[b] See Jer. xxii. 11.

[c] Those of Zadok, Heman, Ahimoth, Asaph, Ethan, in 1 Chr. vi.; that of Abiathar, made up from different notices of his ancestors in 1 Sam.; that of Saul, from 1 Chr. viii., ix., and 1 Sam. ix.; and that of Zabad in 1 Chr. ii.



Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa. Including these two, and adding the name of God, Augustine reckoned 77, and thought the number typical of the forgiveness of all sins in baptism by Him who was thus born in the 77th generation, alluding to Matt. xviii. 22; with many other wonderful speculations on the hidden meaning of the numbers 3, 4, 7, 10, 11, and their additions and multiplications (*Quaest. Evang.* lib. 11). Irenaeus, who probably, like Africanus and Eusebius, omitted Matthat and Levi, reckoned 72 generations, which he connected with the 72 nations into which, according to Gen. x. (LXX.), mankind was divided, and so other fathers likewise.

For an account of the different explanations that have been given, both by ancient and modern commentators, the reader may refer to the elaborate Dissertation of Patritius in his 2nd vol. *De Evangeliis;* who, however, does not contribute much to elucidate the difficulties of the case. The opinions advanced in the foregoing article are fully discussed in the writer's work on the *Genealogies of our Lord Jesus Christ;* and much valuable matter will be found in Dr. Mill's *Vindication of the Geneal.*, and in Grotius' note on Luke iii. 23. Other treatises are, Gomarus, *De Geneal. Christi;* Hottinger, *Dissert. duae de Geneal. Christi;* G. G. Voss, *De J. Chr. Geneal.;* Yardley, *On the Geneal. of J. Chr.*, &c. [A. C. H.]

GENERATION. 1. *Abstract:*—time, either definite, or indefinite. The primary meaning of the Heb. דּוֹר is revolution; hence *period* of time: comp. περίοδος, ἐνιαυτός, and *annus*. From the general idea of a period comes the more special notion of an age or generation of men, the ordinary period of human life. In this point of view the history of the word seems to be directly contrasted with that of the Lat. *seculum;* which, starting with the idea of breed, or race, acquired the secondary signification of a definite period of time (Censorin. *de Die Nat.* c. 17).

In the long-lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); the later reckoning, however, was the same which has been adopted by other civilised nations, viz. from thirty to forty years (Job xlii. 16). For *generation* in the sense of a *definite* period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c.

As an indefinite period of time:—for time *past*, see Deut. xxxii. 7; Is. lviii. 12; for time *future*, see Ps. xlv. 17, lxxii. 5, &c.

2. *Concrete:*—the men of an age, or time. So generation = *contemporaries* (Gen. vi. 9; Is. liii. 8; see Lowth *ad loc.;* Ges. *Lex.;* better than "aeterna generatio," or "multitudo creditura"); *posterity*, especially in legal formulae (Lev. iii. 17, &c.); *fathers*, or *ancestors* (Ps. xlix. 19; Rosenm. *Schol. ad loc.;* comp. 2 Chr. xxxiv. 28). Dropping the idea of time, generation comes to mean a *race*, or *class* of men; *e. g.* of the righteous (Ps. xiv. 5, &c.); of the wicked (Deut. xxxii. 5; Jer. vii. 29, where "generation of his wrath" = against which God is angry).

In A. V. of N. Test. three words are rendered by *generation:*—

γένεσις, γεννήματα, γενεά.

γένεσις, properly *generatio;* but in Matt. i. 1 βίβλος γενέσεως = סֵפֶר תּוֹלְדוֹת = a genealogical scheme.

γεννήματα pl. of γέννημα, Matt. iii. 7, &c.

A. V. *generation*.; more properly *brood*, as the result of generation in its primary sense.

γενεά in most of its uses corresponds with the Heb. דּוֹר.

For the abstract and indefinite, see Luke i. 50, Eph. iii. 21 (A. V. "ages"), *future*: Acts xv. 21 (A. V. "of old time"), Eph. iii. 5 (A. V. "ages"), *past*.

For concrete, see Matt. xi. 16.

For generation without reference to time, see Luke xvi. 8, "in their generation," *i. e.* in their disposition, "indoles, ingenium, et ratio hominum," Schleusn. Matt. i. 17, "all the generations;" either *concrete* use, sc. "familiae sibi invicem succedentes;" or *abstract* and *definite*, according to the view which may be taken of the difficulties connected with the genealogies of our Lord. [GENEALOGY.]

[T. E. B.]

GENES'ARETH. In this form the name appears in the edition of the A. V. of 1611, in Mark vi. 53, and Luke v. 1, following the spelling of the Vulgate. In Matt. xiv. 34, where the Vulg. has *Genesar*, the A. V. originally followed the Received Greek Text—Genesaret. The oldest MSS. have, however, Γεννησαρέτ in each of the three places. [GENNESARET.]

GEN'ESIS (בְּרֵאשִׁית; Γένεσις: *Genesis*; called also by the later Jews סֵפֶר יְצִירָה), the first book of the Law or Pentateuch.

A. The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. There may be some papyrus-rolls in our Museums which were written in Egypt about the same time that the genealogies of the Semitic race were so carefully collected in the tents of the Patriarchs. But these rolls at best contain barren registers of little service to the historian. It is said that there are fragments of Chinese literature which in their present form date back as far as 2200 years B.C., and even more.[a] But they are either calendars containing astronomical calculations, or records of merely local and temporary interest. Genesis, on the contrary, is rich in details respecting other races besides the race to which it more immediately belongs. And the Jewish pedigrees there so studiously preserved are but the scaffolding whereon is reared a temple of universal history.

If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. The Mantras, the oldest portions of the Vedas, are, it would seem, as old as the fourteenth century B.C.[b] The Zendavesta, in the opinion of competent scholars, is of very much more modern date. Of the Chinese sacred books, the oldest, the Yih-king, is undoubtedly of a venerable antiquity, but it is not certain that it was a religious book at all; while the writings attributed to Confucius are certainly not earlier than the sixth century B.C.[c]

But Genesis is neither like the Vedas, a collection of hymns more or less sublime; nor like the Zendavesta, a philosophic speculation on the origin of all things; nor like the Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy.[d] It is a history, and it is a religious history. The earlier portion of the book, so far as the end of the eleventh chapter, may be properly termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history: it begins with the creation of the world and of man; it tells of the early happiness of a Paradise in which God spake with man; of the first sin and its consequences; of the promise of Redemption; of the gigantic growth of sin, and the judgment of the Flood; of a new earth, and a new covenant with man, its unchangeableness typified by the bow in the heavens; of the dispersion of the human race over the world. And then it passes to the story of Redemption; to the promise given to Abraham, and renewed to Isaac and to Jacob, and to all that chain of circumstances which paved the way for the great symbolic act of Redemption, when with a mighty hand and a stretched out arm Jehovah brought his people out of Egypt.

It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, for instance, why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. And only in this way can we account for the fact that by far the greater portion of the book is occupied not with the fortunes of nations, but with the biographies of the three patriarchs. For it was to Abraham, to Isaac, and to Jacob, that God revealed himself. It was to them that the promise was given, which was to be the hope of Israel till "the fulness of the time" should come. And hence to these wandering sheikhs attaches a grandeur and an interest greater than that of the Babels and Nimrods of the world. The minutest circumstances of their lives are worthier to be chronicled than the rise and fall of empires. And this not merely from the patriotic feeling of the writer as a Jew, but from his religious feeling as one of the chosen race. He lived in the land given to the fathers; he looked for the seed promised to the fathers, in whom himself and all the families of the earth should be blessed.

B. *Unity and Design.*—That a distinct plan and method characterise the work is now generally admitted. This is acknowledged in fact quite as much by those who contend for, as by those who deny the existence of different documents in the book. Ewald and Tuch are no less decided advocates of the unity of Genesis, so far as its plan is concerned, than Ranke or Hengstenberg. Ewald indeed (in his *Composition der Genesis*) was the first who established it satisfactorily, and clearly pointed out the principle on which it rests.

What then is the plan of the writer? First, we must bear in mind that Genesis is after all but a portion of a larger work. The five books of the Pentateuch form a consecutive whole: they are not merely a collection of ancient fragments loosely

[a] Gfrörer, *Urgeschichte*, i. s. 215.

[b] See Colebroke, *Asiat. Res.* vii. 283, and Professor Wilson's preface to his translation of the *Rig-Veda*.

[c] Gfrörer, i. 270.

[d] Hardwick. *Christ and other Masters*, iii. i. p. 13

strung together, but, as we shall prove elsewhere, a well-digested and connected composition. [PENTATEUCH.]

The great subject of this history is the establishment of the Theocracy. Its central point is the giving of the Law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." With reference to this great central fact all the rest of the narrative is grouped.

Israel is the people of God. God rules in the midst of them, having chosen them to Himself. But a nation must have laws, therefore He gives them a law; and, in virtue of their peculiar relationship to God, this body of laws is both religious and political, defining their duty to God as well as their duty to their neighbour. Further, a nation must have a land, and the promise of the land and the preparation for its possession are all along kept in view.

The book of Genesis then (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. In reading it we must remember that it is but a part of a more extended work; and we must also bear in mind these two prominent ideas, which give a characteristic unity to the whole composition, viz., the people of God, and the promised land.

We shall then observe that the history of Abraham holds the same relation to the other portions of Genesis, which the giving of the law does to the entire Pentateuch. Abraham is the father of the Jewish *Nation*: to Abraham the *Land* of Canaan is first given in promise. Isaac and Jacob, though also prominent figures in the narrative, yet do but inherit the promise as Abraham's children, and Jacob especially is the chief connecting link in the chain of events which leads finally to the possession of the land of Canaan. In like manner the former section of the book is written with the same obvious purpose. It is a part of the writer's plan to tell us what the Divine preparation of the world was in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He does not (as Tuch asserts) work backwards from Abraham, till he comes in spite of himself to the beginning of all things. He does not ask, Who was Abraham? answering, of the posterity of Shem; and who was Shem? a son of Noah; and who was Noah? &c. But he begins with the creation of the world, because the God who created the world and the God who revealed Himself to the fathers is the same God. Jehovah, who commanded His people to keep holy the seventh day, was the same God who in six days created the heavens and the earth, and rested on the seventh day from all His work. The God who, when man had fallen, visited him in mercy, and gave him a promise of redemption and victory, is the God who sent Moses to deliver His people out of Egypt. He who made a covenant with Noah, and through him with "all the families of the earth," is the God who also made Himself known as the God of Abraham, of Isaac, and of Jacob. In a word, creation and redemption are eternally linked together. This is the idea which in fact gives its shape to the history, although its distinct enunciation is reserved for the N. T. There we learn that all things were created by and for Christ, and that in him all things consist (Col. i. 16, 17); and that by the church is made known unto principalities and powers the manifold wisdom of God. It would be impossible, therefore, for a book which tells us of the beginning of the church, not to tell us also of the beginning of the world.

The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Its design is to show how God revealed Himself to the first fathers of the Jewish race, in order that He might make to Himself a nation who should be His witnesses in the midst of the earth. This is the inner principle of unity which pervades the book. Its external framework we are now to examine. Five principal persons are the pillars, so to speak, on which the whole superstructure rests, Adam, Noah, Abraham, Isaac, and Jacob.

I. *Adam.*—The creation of the world, and the earliest history of mankind (ch. i.-iii.). As yet, no divergence of the different families of man.

II. *Noah.*—The history of Adam's descendants to the death of Noah (iv.-ix.).—Here we have (1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (vi.-ix.), continued to his death.

III. *Abraham.*—Noah's posterity till the death of Abraham (x.-xxv. 18).—Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (xi. 1-9). The history of two of these is then dropped, and (2) the line of Shem only pursued (xi. 10-32) as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure (xii.-xxv. 18). But as Terah had two other sons, Nahor and Haran (xi. 27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (xix. 37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated (xxii. 20-24), chiefly no doubt for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line of Ishmael (xxi. 9, &c.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (xxv. 1-6, and xxv. 12-18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes.

IV. *Isaac.*—Isaac's life (xxv. 19–xxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in ch. xxix., we hear only so much of it as is necessary to throw light on Jacob's history.

V. *Jacob.*—The history of Jacob and Joseph (xxxvi. 1).—Here, after Isaac's death, we have (1) the genealogy of Esau, xxxvi., who then drops out of the narrative, in order that (2) the history of the Patriarchs may be carried on without interruption to the death of Joseph (xxxvii-l).

Thus it will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen

seed who were the heirs of the promise, and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile as the different families drop off here and there from the principal stock, their course is briefly indicated. A hint is given of their parentage and their migrations; and then the narrative returns to its regular channel. Thus the whole book may be compared to one of those vast American rivers which, instead of being fed by tributaries, send off here and there certain lesser streams or bayous, as they are termed, the main current meanwhile flowing on with its great mass of water to the sea.

Beyond all doubt then, we may trace in the book of Genesis in its present form a systematic plan. It is no hasty compilation, no mere collection of ancient fragments without order or arrangement. It coheres by an internal principle of unity. Its whole structure presents a very definite and clearly marked outline. But does it follow from this that the book, as it at present stands, is the work of a single author?

C. *Integrity.*—This is the next question we have to consider. Granting that this unity of design, which we have already noticed, leads to the conclusion that the work must have been by the same hand, are there any reasons for supposing that the author availed himself in its composition of earlier documents? and if so, are we still able by critical investigation to ascertain where they have been introduced into the body of the work?

1. Now it is almost impossible to read the book of Genesis with anything like a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, for instance, chap. ii. 3–iii. 24 is quite different both from chap. i. and from chap. iv. Again, chap. xiv. and (according to Jahn) chap. xxiii. are evidently separate documents transplanted in their original form without correction or modification into the existing work. In fact there is nothing like uniformity of style till we come to the history of Joseph.

2. We are led to the same conclusion by the *inscriptions* which are prefixed to certain sections, as ii. 4, v. 1, vi. 9, x. 1, xi. 10, 27, and seem to indicate so many older documents.

3. Lastly, the distinct use of the Divine names, *Jehovah* in some sections, and *Elohim* in others, is characteristic of two different writers; and other peculiarities of diction it has been observed fall in with this usage, and go far to establish the theory. All this is quite in harmony with what we might have expected *à priori*, viz., that if Moses or any later writer were the author of the book he would have availed himself of existing traditions either oral or written. That they *might have* been written is now established beyond all doubt, the art of writing having been proved to be much earlier than Moses. That they *were* written we infer from the book itself.

Astruc, a Belgian physician, was the first who broached the theory that Genesis was based on a collection of older documents. [PENTATEUCH.] Of these he professed to point out as many as twelve, the use of the Divine names, however, having in the first instance suggested the distinction. Subsequently Eichhorn adopted this theory, so far as to admit that two documents, the one Elohistic, and the other Jehovistic, were the main sources of the book, though he did not altogether exclude others. Since his time the theory has been maintained, but variously modified, by one class of critics, whilst another class has strenuously opposed it. De Wette, Knobel, Tuch, Delitzsch, &c., think that *two* original documents may be traced throughout the work, the Jehovist, who was also probably the editor of the book in its present form, having designed merely to complete the work of the Elohist. Hengstenberg, Keil, Baumgarten, and Hävernick contend for a single author. The great weight of probability lies on the side of those who argue for the existence of different documents. The evidence already alluded to is strong; and nothing can be more natural than that an honest historian should seek to make his work more valuable by embodying in it the most ancient records of his race; the higher the value, which they possessed in his eyes, the more anxious would he be to preserve them in their original form. Those particularly in the earlier portion of the work were perhaps simply transcribed. In one instance we have what looks like an omission, ii. 4, where the inscription seems to promise a larger cosmogony. Here and there throughout the book we meet with a later remark, intended to explain or supplement the earlier monument. And in some instances there seems to have been so complete a fusion of the two principal documents, the Elohistic and the Jehovistic, that it is no longer possible accurately to distinguish them. The later writer, the Jehovist, instead of transcribing the Elohistic account intact, thought fit to blend and intersperse with it his own remarks. We have an instance of this, according to Hupfeld (*Die Quellen der Genesis*), in chap. vii.: vers. 1-10 are usually assigned to the Jehovist; but whilst he admits this, he detects a large admixture of Elohistic phraseology and colouring in the narrative. But this sort of criticism it must be admitted is very doubtful. Many other instances might be mentioned where there is the same difficulty in assigning their own to the several authors. Thus in sections generally recognised as Jehovistic, chaps. xii., xiii., xix., here and there a sentence or a phrase occurs, which seems to betray a different origin, as xii. 5, xiii. 6, xix. 29. These anomalies, however, though it may be difficult to account for them, can hardly be considered of sufficient force entirely to overthrow the theory of independent documents which has so much, on other grounds, to recommend it. And certainly when Keil, Hengstenberg and others, who reject this theory, attempt to account for the use of the Divine names, on the hypothesis that the writer designedly employed the one or the other name according to the subject of which he was treating, their explanations are often of the most arbitrary kind. As a whole, the documentary character of Genesis is so remarkable when we compare it with the later books of the Pentateuch, and is so exactly what we might expect, supposing a Mosaic authorship of the whole, that, whilst contending against the theory of different documents in the later portions, we feel convinced that this theory is the only tenable one in Genesis.

Of the two principal documents, the Elohistic is the earlier. So far as we can detach its integral portions, they still present the appearance of something like a connected work. This has been very well argued by Tuch (*Die Genesis, Allgem. Einl.* li.–lxv.), as well as by Hupfeld (*Die Quellen der Genesis*), Knobel, and Delitzsch.

Hupfeld, however, whose analysis is very careful, thinks that he can discover traces of *three* original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, who acted as editor of the whole. His argument is ingenious and worthy of consideration, though it is at times too elaborate to be convincing.

The following table of the use of the Divine Names in Genesis will enable the reader to form his own judgment as to the relative probability of the hypotheses above mentioned. Much as commentators differ concerning some portions of the Book, one pronouncing passages to be Elohistic, which another with equal confidence assigns to the Jehovist, the fact is certain that whole sections are characterized by a separate use of the Divine names.

(1.) Sections in which Elohim is found exclusively, or nearly so:—Chap. i.-ii. 3 (creation of heaven and earth); v. (generations of Adam, except ver. 29, where Jehovah occurs; vi. 9-22 (generations of Noah); vii. 9-24 (the entering into the ark), but Jehovah in ver. 16; viii. 1-19 (end of the flood); ix. 1-17 (covenant with Noah); xvii. (covenant of circumcision), where, however, Jehovah occurs once in ver. 1, as compared with Elohim seven times; xix. 29-38 (conclusion of Lot's history); xx. (Abraham's sojourn at Gerar), where again we have Jehovah once and Elohim four times, and Haelohim twice; xxi. 1-21 (Isaac's birth and Ishmael's dismissal), only xxi. 1, Jehovah; xxi. 22-34 (Abraham's covenant with Abimelech), where Jehovah is found once; xxv. 1-18 (sons of Keturah, Abraham's death and the generations of Ishmael), Elohim once; xxvii. 46–xxviii. 9 (Jacob goes to Haran, Esau's marriage), Elohim once, and El Shaddai once; xxxi. (Jacob's departure from Laban), where Jehovah twice; xxxiii.–xxxvii. (Jacob's reconciliation with Esau, Dinah and the Shechemites, Jacob at Bethel, Esau's family, Joseph sold into Egypt). It should be observed, however, that in large portions of this section the Divine name does not occur at all. (See below.) xl.-l. (history of Joseph in Egypt): here we have Jehovah once only (xlix. 18). [Ex. i.–ii. (Israel's oppression in Egypt, and birth of Moses as deliverer).]

(2.) Sections in which Jehovah occurs exclusively, or in preference to Elohim; iv. (Cain and Abel, and Cain's posterity), where Jehovah 10 times and Elohim only once; vi. 1-8 (the sons of God and the daughters of men, &c.); vii. 1-9 (the entering into the ark), but Elohim once, ver. 9; viii. 20-22 (Noah's altar and Jehovah's blessing); ix. 18-27 (Noah and his sons); x. (the families of mankind as descended from Noah); xi. 1-9 (the confusion of tongues); xii. 1-20 (Abram's journey first from Haran to Canaan, and then into Egypt); xiii. (Abram's separation from Lot); xv. (Abram's faith, sacrifice, and covenant); xvi. (Hagar and Ishmael), where אל ראי once; xviii.–xix. 28 (visit of the three angels to Abram, Lot, destruction of Sodom and Gomorrah); xxiv. (betrothal of Rebekah and Isaac's marriage); xxv. 19–xxvi. 35 (Isaac's sons, his visit to Abimelech, Esau's wives); xxvii. 1-40 (Jacob obtains the blessing), but in ver. 28 Haelohim; xxx. 25-43 (Jacob's bargain with Laban), where however Jehovah only once; xxxviii. (Judah's incest); xxxix. (Jehovah with Joseph in Potiphar's house and in the prison); [Ex. iv. 18-31 (Moses' return to Egypt); v. (Pharaoh's treatment of the messengers of Jehovah).]

(3.) The section Gen. ii. 4–iii. 24 (the account of Paradise and the Fall) is generally regarded as Jehovistic, but it is clearly quite distinct. The Divine name as there found is not Jehovah, but Jehovah Elohim (in which form it only occurs once beside in the Pentateuch, Ex. ix. 38), and it occurs 20 times; the name Elohim being found three times in the same section, once in the mouth of the woman, and twice in that of the serpent.

(4.) In Gen. xiv. the prevailing name is El-Elyon (A. V. "the most high God"), and only once, in *Abram's* mouth, "Jehovah the most high God," which is quite intelligible.

(5.) Some few sections are found in which the names Jehovah and Elohim seem to be used promiscuously. This is the case in xxii. 1-19 (the offering up of Isaac); xxviii. 10-22 (Jacob's dream at Bethel); xxix. 31–xxx. 24 (birth and naming of the eleven sons of Jacob); and xxxii. (Jacob's wrestling with the angel); [Ex. iii. 1–iv. 17 (the call of Moses).]

(6.) It is worthy of notice that of the other Divine names Adonai is always found in connexion with Jehovah, except Gen. xx. 4; whereas El, El-Shaddai, &c., occur most frequently in the Elohistic sections.

(7.) In the following sections neither of the Divine names occur:—Gen. xi. 10-32, xxii. 20-24, xxiii., xxv. 27-34, xxvii. 40-45, xxix. 1-30, xxxiv., xxxvi., xxxvii., xl., Ex. ii. 1-22.

D. *Authenticity.*—Luther used to say, "Nihil pulcrius Genesi, nihil utilius." But hard critics have tried all they can to mar its beauty and to detract from its utility. In fact the bitterness of the attacks on a document so venerable, so full of undying interest, hallowed by the love of many generations, makes one almost suspect that a secret malevolence must have been the mainspring of hostile criticism. Certain it is that no book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important.

(1.) The story of Creation, as given in the first chapter, has been set aside in two ways: first by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science.

Let us glance at these two objections.

(*a.*) Now when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great *moral* superiority of the former. There is no confusion here between the Divine Creator and His work. God is before all things, God creates[e] all things; this is the sublime assertion of the Hebrew writer. Whereas all the cosmogonies of the heathen world err in one of two directions. Either they are Dualistic, that is, they regard God and matter as two eternal co-existent

[e] This is capable of proof, not from the meaning of the root ברא, which does not necessarily mean creation out of nothing (though it is never used but of a Divine act), but from the whole structure of the sentence. In the beginning—put that beginning when you will—God, already existent, *created*. But at the time of the Divine act, nothing but God, according to the sacred writer, existed.

principles; or they are Pantheistic, *i. e.* they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. Both these theories, with their various modifications, whether in the more subtle philosophemes of the Indian races, or in the rougher and grosser systems of the Phoenicians and Babylonians, are alike exclusive of the idea of creation. Without attempting to discuss in anything like detail the points of resemblance and difference between the Biblical record of creation, and the myths and legends of other nations, it may suffice to mention certain particulars in which the superiority of the Hebrew account can hardly be called in question. First, the Hebrew story alone clearly acknowledges the personality and unity of God. Secondly, here only do we find recognised a distinct act of creation, by creation being understood the calling into existence out of nothing the whole material universe. Thirdly, there is here only a clear intimation of that great law of progress which we find everywhere observed. The *order* of creation as given in Genesis is the gradual progress of all things from the lowest and least perfect to the highest and most completely developed forms. Fourthly, there is the fact of a relation between the personal Creator and the work of His fingers, and that relation is a relation of Love: for God looks upon His creation at every stage of its progress and pronounces it very good. Fifthly, there is throughout a sublime simplicity, which of itself is characteristic of a history, not of a myth or of a philosophical speculation.

(*b.*) It would occupy too large a space to discuss at any length the objections which have been urged from the results of modern discovery against the literal truth of this chapter. One or two remarks of a general kind must suffice. It is argued, for instance, that light could not have existed before the sun, or at any rate not that kind of light which would be necessary for the support of vegetable life; whereas the Mosaic narrative makes light created on the first day, trees and plants on the third, and the sun on the fourth. To this we may reply, that we must not too hastily build an argument upon our ignorance. We do not *know* that the existing laws of creation were in operation when the creative fiat was first put forth. The very act of Creation must have been the introducing of laws: but when the work was finished, those laws may have suffered some modification. Men are not now created in the full stature of manhood, but are born and grow. Similarly the lower ranks of being might have been influenced by certain necessary conditions during the first stages of their existence, which conditions were afterwards removed without any disturbance of the natural functions. And again it is not certain that the language of Genesis can only mean that the sun was *created* on the fourth day. It *may* mean that then only did that luminary become visible to our planet.

With regard to the six days, no reasonable doubt can exist that they ought to be interpreted as six periods, without defining what the length of those periods is. No one can suppose that the Divine rest was literally a rest of 24 hours. On the contrary, the Divine Sabbath still continues. There has been no *creation* since the creation of man. This is what Genesis teaches, and this geology confirms. But God, after six periods of creative activity, entered into that Sabbath in which His work has been not a work of Creation but of Redemption.[f]

No attempt, however, which has as yet been made to identify these six periods with corresponding geological epochs can be pronounced satisfactory.[g] On the other hand, it seems rash and premature to assert that no reconciliation is possible.[h] What we ought to maintain is, that no reconciliation is necessary. It is certain that the author of the first chapter of Genesis, whether Moses or some one else, knew nothing of geology or astronomy. It is certain that he made use of phraseology concerning physical facts in accordance with the limited range of information which he possessed. It is also certain that the Bible was never intended to reveal to us knowledge of which our own faculties rightly used could put us in possession. And we have no business therefore to expect anything but popular language in the description of physical phenomena. Thus, for instance, when it is said that by means of the firmament God divided the waters which were above from those which were beneath, we admit the fact without admitting the implied explanation. The *Hebrew* supposed that there existed vast reservoirs above him corresponding to the "waters under the earth." *We* know that by certain natural processes the rain descends from the clouds. But the *fact* remains the same that there are waters above as well as below.

Further investigation may perhaps throw more light on these interesting questions. Meanwhile it may be safely said that modern discoveries are in no way opposed to the great outlines of the Mosaic cosmogony. That the world was created in six periods, that creation was by a law of gradual advance beginning with inorganic matter, and then advancing from the lowest organisms to the highest, that since the appearance of man upon the earth no new species have come into being; these are statements not only not disproved, but the two last of them at least amply confirmed by geological research.[i]

(2.) To the description of Paradise, and the history of the Fall and of the Deluge very similar remarks apply. All nations have their own version of these facts, coloured by local circumstances and embellished according to the poetic or philosophic spirit of the tribes among whom the tradition has taken

[f] Hence the force of our Lord's argument, very generally misunderstood, in John v. 17.

[g] One of the most elaborate of these is by the late Hugh Miller, in his *Testimony of the Rocks*. No man had a better right to be heard, both as a profound geologist and as a sincere Christian. And it is impossible not to admire the eloquence and ingenuity with which he attempts to reconcile the story of Genesis with the story of the rocks. But his argument is far from convincing. And he only attempts to reconcile *three* of the Mosaic days with the three great periods of geology. Another writer, Mr. M'Causland, who has adopted his view, and tried to extend it to the *six* days, does not seem entitled to speak with authority on the geological question.

[h] As Professor Powell does in his *Order of Nature*.

[i] I am aware it may be said that the trilobite which is discovered in the lowest fossiliferous rocks is not the lowest type of organic being: but lower forms may have perished without leaving traces behind them. And if not, manifestly in such a narrative as that of Genesis we ought not to expect *minute* accuracy: in the main it is certainly true that, as we advance from the lower to the higher strata, we find a corresponding advance in organic deposits.

root. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. We cannot doubt this, because the simplicity of the narrative is greater than that of any other work with which we are acquainted. And this simplicity is an argument at once in favour of the greater antiquity and also of the greater truthfulness of the story. It is hardly possible to suppose that traditions so widely spread over the surface of the earth as are the traditions of the Creation, the Fall, and the Deluge, should have no foundation whatever in fact. And it is quite as impossible to suppose that that version of these facts, which in its moral and religious aspect is the purest, is not also, to take the lowest ground, the most likely to be true.

Opinions have differed whether we ought to take the story of the Fall in Gen. iii., to be a literal statement of facts, or whether with many expositors since the time of Philo, we should regard it as an allegory, framed in childlike words as befitted the childhood of the world, but conveying to us a deeper spiritual truth. But in the latter case we ought not to deny that spiritual truth. Neither should we overlook the very important bearing which this narrative has on the whole of the subsequent history of the world and of Israel. Delitzsch well says, "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form and colour, and spirit, that you cannot recognise it. Here, however, in the Law, it preserves the character of a universal, human, world-wide fact: and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of every man, conspire in their testimony to the most literal truth of the narrative."

The universality of the Deluge, it may be proved, is quite at variance with the most certain facts of geology. But then we are not bound to contend for a universal deluge. The Biblical writer himself, it is true, supposed it to be universal, but that was only because it covered what was then the known world: there can be no doubt that it did extend to all that part of the world *which was then inhabited*: and this is enough, on the one hand, to satisfy the terms of the narrative, and on the other, the geological difficulty as well as other difficulties concerning the ark, and the number of animals, disappear with this interpretation. [See NOAH.]

(3.) When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated.[k]

Whatever interpretation we may be disposed to put on the story of the confusion of tongues, and the subsequent dispersion of mankind, there is no good ground for setting it aside. Indeed, if the reading of a cylinder recently discovered at *Birs Nimrûd*[l] may be trusted, there is independent evidence corroborative of the Biblical account. But at any rate the other versions of this event are far less probable (see these in Joseph. *Antiq.* i. iv. 3; Euseb. *Præp. Ev.* ix. 14). The later myths concerning the wars of the Titans with the gods are apparently based upon this story, or rather upon perversions of it. But it is quite impossible to suppose, as Kalisch does (*Genesis*, p. 313), that "the Hebrew historian converted that very legend into a medium for solving a great and important problem." There is not the smallest appearance of any such design. The legend is a perversion of the history, not the history a comment upon the legend. One of the strongest proofs of the *bonâ fide* historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chap. x. Knobel, who has devoted a volume[m] to the elucidation of this document, has succeeded in establishing its main accuracy beyond doubt, although, in accordance with his theory as to the age of the Pentateuch, he assigns to it no greater antiquity than between 1200 and 1000 B.C.

(4.) As to the fact implied in this dispersion, that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. Many of the greatest philologists[n] contend for real affinities between the Indo-European and the Semitic tongues. On the other hand, languages like the Coptic (not to mention many others) seem at present to stand out in complete isolation. And the most that has been effected is a classification of languages in three great families. This classification however is in exact accordance with the threefold division of the race in Shem, Ham, and Japhet, of which Genesis tells us.

(5.) Another fact which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. For the full proof of this it is sufficient to refer to Prichard's *Physical History of Mankind*, in which the subject is discussed with great care and ability.

(6.) It is quite impossible, as has already been said, to notice all the objections made by hostile critics at every step as we advance. But it may be well to refer to one more instance in which suspicion has been cast upon the credibility of the narrative. Three stories are found in three distinct portions of the Book, which in their main features no doubt present a striking similarity to one another. See xii. 10-20, xx., xxvi. 1-11. These, it is said, besides containing certain improbabilities of statement, are clearly only three different versions of the same story.

It is of course *possible* that these are only different versions of the same story. But is it psychologically so very improbable that the same incident should happen three times in almost the same manner? All men repeat themselves, and even repeat their mistakes. And the repetition of circumstances over which a man has no control, is sometimes as astonishing as the repetition of actions which he can control. Was not the state of society in those days such as to render it no way improbable that Pharaoh on one occasion, and Abimelech on another, should have acted in the same selfish and arbitrary manner? Abraham too might have been guilty twice of the *same* sinful cowardice; and Isaac might, in similar circumstances, have copied his father's example, calling it wisdom. To

[k] As given by M. Oppert in a Paper read before the Royal Society of Literature.

[l] *Die Völkertafel der Genesis.*

[m] As Bopp, Lepsius, Burnouf, &c. See Rénan, *Histoire des Langues Sémitiques*, l. v. c. 2, 3.

ay, as the most recent expositor of this Book has done, that the object of the Hebrew writer was to represent *an idea*, such as "the sanctity of matrimony," that "in his hands, the facts are subordinated to ideas," &c., is to cut up by the very roots the historical character of the Book. The mythical theory is preferable to this; for that leaves a substratum of fact, however it may have been embellished or perhaps disfigured by tradition.[o]

There is a further difficulty about the age of Sarah, who at the time of the first occurrence must have been 65 years old, and the freshness of her beauty therefore, it is said, long since faded. In reply it has been argued that as she lived to the age of 127, she was only then in middle life; that consequently she would have been at 65 what a woman of modern Europe would be at 35 or 40, an age at which personal attractions are not necessarily impaired.

But it is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favour of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place,—we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more life-like, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can anything more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and Melchisedec? The very opening of the story, "In the days of Amraphel," &c., reads like the work of some old chronicler who lived not far from the time of which he speaks. The archaic forms of names of places, Bela for Zoar; Chatzatzon Tamar for Engedi; Emek Shaveh for the King's Vale; the Vale of Siddim as descriptive of the spot which was afterwards the Dead Sea; the expression "Abram the Hebrew;" are remarkable evidences of the antiquity of the narrative. So also are the names of the different tribes who at that early period inhabited Canaan; the Rephaim, for instance, of whom we find in the time of Joshua but a weak remnant left (Jos. xiii. 12), and the Susim, Emim, Chorim, who are only mentioned beside in the Pentateuch (Deut. ii. 10, 12). Quite in keeping with the rest of the picture is Abraham's "arming his trained servants" (xiv. 14)—a phrase which occurs no where else—and above all the character and position of Melchisedec. "Simple, calm, great, comes and goes the priest-king of the Divine history." The representations of the Greek poets, says Creuzer (*Symb.* iv. 378), fall very far short of this. And as Hävernick justly remarks, such a person could be no theocratic invention; for the union of the kingly and priestly offices in the same person was no part of the theocracy. Lastly, the name by which he knows God, "the most high God, Possessor of heaven and earth," occurs also in the Phoenician religions, but not amongst the Jews, and is again one of those slight but accurate touches which at once distinguishes the historian from the fabulist.

Passing on to a later portion of the Book we find the writer evincing the most accurate knowledge of the state of society in Egypt. The Egyptian jealousy of foreigners, and especially their hatred of shepherds; the use of interpreters in the court (who, we learn from other sources, formed a distinct caste); the existence of caste; the importance of the priesthood; the means by which the land which had once belonged to free proprietors passed into the hands of the king; the fact that even at that early time a settled trade existed between Egypt and other countries, are all confirmed by the monuments or by later writers. So again Joseph's priestly dress of fine linen, the chain of gold round his neck, the chariot on which he rides, the body-guard of the king, the rites of burial and embalming (though spoken of only incidentally) are spoken of with a minute accuracy, which can leave no doubt on the mind as to the credibility of the historian.

E. *Author and date of composition.*—It will be seen, from what has been said above, that the Book of Genesis, though containing different documents, owes its existing form to the labour of a single author, who has digested and incorporated the materials he found ready to his hand. A modern writer on history, in the same way, might sometimes transcribe passages from ancient chronicles, sometimes place different accounts together, sometimes again give briefly the substance of the older document, neglecting its form.

But it is a distinct inquiry who this author or editor was. This question cannot properly be discussed apart from the general question of the authorship of the entire Pentateuch. We shall therefore reserve this subject for another article. [PENTATEUCH.] [J. J. S. P.]

GENNE'SAR, THE WATER OF (τὸ ὕδωρ Γεννήσαρ; Joseph. *Ant.* xiii. 5, 7, τὰ ὕδατα τὰ Γεννησάρα λεγ.; *Aqua Genesar*), 1 Macc. xi. 67. [GENNESARET.]

GENNES'ARET, SEA OF (λίμνη Γεννησαρέτ, Luke v. 1; ὕδωρ Γεννησάρ, 1 Macc. xi. 67), called in the O. T. "the Sea of Chinnereth," or "Cinneroth," Num. xxxiv. 11; Josh. xii. 3), from a town of that name which stood on or near its shore (Josh. xix. 35). In the later Hebrew we always find the Greek form גִּינֵסַר, which may possibly be a corruption of כִּנָּרֹת, though some derive the word from Gannah, "a garden," and Sharon, the name of a plain between Tabor and this lake (*Onom.* s. v. Σαρών; Reland, pp. 193, 259). Josephus calls it Γεννησαρῖτις λίμνη (*Ant.* xviii. 2, §1); and this seems to have been its common name at the commencement of our era (Strab. xvi. p. 755; Plin. v. 16; Ptol. v. 15). At its north-western angle was a beautiful and fertile plain called "Gennesaret" (γῆν Γεννησαρέτ, Matt. xiv. 34), from which the name of the lake was taken (Joseph. *B. J.* iii. 10, §7). The lake is also called in the N. T. Θάλασσα τῆς Γαλιλαίας, from the province of Galilee which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1); and

[o] If the view of Delitzsch is correct, that xii. 10-20 is Jehovistic; xx., Elohistic (with a Jehovistic addition, ver. 18); xxvi. 1-13, Jehovistic, but taken from written documents, this may to some minds explain the repetition of the story.

θάλασσα τῆς Τιβεριάδος, from the celebrated city (John vi. 1). Eusebius calls it Λίμνη Τιβεριὰς (*Onom.* s. v. Σαρών; see also Cyr. in *Jes.* i. 5). It is a curious fact that all the numerous names given to this lake were taken from places on its western side. Its modern name is *Bahr Tubariyeh* (بحر طبريه).

In Josh. xi. 2 "the plains south of Chinneroth" are mentioned. It is the sea and not the city that is here referred to (comp. Deut. iii. 17; Josh. xii. 3); and "the plains" are those along the banks of the Jordan. Most of our Lord's public life was spent in the environs of the Sea of Gennesaret. On its shores stood Capernaum, "His own city" (Matt. iv. 13); on its shore he called His first disciples from their occupation as fishermen (Luke v. 1-11); and near its shores He spake many of His parables, and performed many of His miracles. This region was then the most densely peopled in all Palestine. No less than *nine* cities stood on the very shores of the lake; while numerous large villages dotted the plains and hill-sides around (Porter, *Handbook*, p. 424).

The Sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. Josephus gives the length at 140 stadia, and the breadth forty (*B. J.* iii. 10, §7); and Pliny says it measured xvi. M. P. by vi. (*N. H.* xiv.). Both these are so near the truth that they could scarcely have been mere estimates. The river Jordan enters it at its northern end, and passes out at its southern end. In fact the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean (Robinson, *Pal.* i. 613). Like almost all lakes of volcanic origin it occupies the bottom of a great basin, the sides of which shelve down with a uniform slope from the surrounding plateaus. On the east the banks are nearly 2000 feet high, destitute of verdure and of foliage, deeply furrowed by ravines, but quite flat along the summit; forming in fact the supporting wall of the table-land of Bashan. On the north there is a gradual descent from this table-land to the valley of the Jordan; and then a gradual rise again to a plateau of nearly equal elevation skirting the mountains of Upper Galilee. The western banks are less regular, yet they present the same general features—plateaus of different altitudes breaking down abruptly to the shore. The scenery has neither grandeur nor beauty. It wants features, and it wants variety. It is bleak and monotonous, especially so when the sky is cloudless, and the sun high. The golden tints and purple shadows of evening help it, but it looks best during a thunderstorm, such as the writer has often witnessed in early spring. The cliffs and rocks along the shores are mostly a hard porous basalt, and the whole basin has a scathed volcanic look. The frequent earthquakes prove that the elements of destruction are still at work beneath the surface. There is a copious warm fountain near the site of Tiberias, and it is said that at the time of the great earthquake of 1837 both the quantity and temperature of the water were much increased.

The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. Snow very rarely falls, and though it often whitens the neighbouring mountains, it never lies here. The vegetation is almost of a tropical character. The thorny lote-tree grows among the basalt rocks; palms flourish luxuriantly, and indigo is cultivated in the fields (comp. Joseph. *B. J.* iii. 10, §6).

The water of the lake is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. This fact is somewhat strange when we consider that it is exposed to the powerful rays of the sun, that many warm and brackish springs flow into it, and that it is supplied by the Jordan which rushes into its northern end, a turbid, ruddy torrent. The lake abounds in fish now as in ancient times. Some are of the same species as those got in the Nile, such as the *Silurus*, the *Mugil*, and another called by Hasselquist *Sparus Galilaeus* (*Reise*, pp. 181, 412 sq.; comp. Joseph. *B. J.* iii. 10, §7). The fishery, like the soil of the surrounding country, is sadly neglected. One little crazy boat is the sole representative of the fleets that covered the lake in N. T. times, and even with it there is no deep-water fishing. Two modes are now employed to catch the fish. One is a hand-net, with which a man, usually naked (John xxi. 7), stalks along the shore, and watching his opportunity, throws it round the game with a jerk. The other mode is still more curious. Breadcrumbs are mixed up with bi-chlorid of mercury, and sown over the water; the fish swallow the poison and die. The dead bodies float, are picked up, and taken to the market of Tiberias! (Porter, *Handbook*, p. 432.)

A "mournful and solitary silence" now reigns along the shores of the sea of Gennesaret, which were in former ages studded with great cities, and resounded with the din of an active and industrious people. Seven out of the nine cities above referred to are now uninhabited ruins; one, Magdala, is occupied by half-a-dozen mud hovels; and Tiberias alone retains a wretched remnant of its former prosperity. [J. L. P.]

GENNEUS (Γενναῖος, Alex. Γεννεός; *Gennaeus*), father of Apollonius, who was one of several generals (στρατηγοί) commanding towns in Palestine, who molested the Jews while Lysias was governor for Antiochus Eupator (2 Macc. xii. 2). Luther understands the word as an adjective (γενναῖος = well-born), and has "des edlen Apollonius."

GENTILES. I. *Old Testament.*—The Hebrew גּוֹי in sing. = a people, nation, body politic; in which sense it is applied to the Jewish nation amongst others. In the pl. it acquires an ethnographic, and also an invidious meaning, and is rendered in A. V. by Gentiles and Heathen.

גּוֹיִם, the nations, the surrounding nations, *foreigners* as opposed to Israel (Neh. v. 8). In Gen. x. 5 it occurs in its most indefinite sense = the far-distant inhabitants of the Western Isles, without the slightest accessory notion of heathenism, or barbarism. In Lev., Deut., Ps. the term is applied to the various heathen nations with which Israel came into contact; its meaning grows wider in proportion to the wider circle of the national experience, and more or less invidious according to the success or defeat of the national arms. In the Prophets it attains at once its most comprehensive and its most hostile view: hostile in presence of victorious rivals, comprehensive with reference to the triumphs of a spiritual future.

Notwithstanding the disagreeable connotation of

the term, the Jews were able to use it, even in the plural in a purely technical, geographical sense. So Gen. x. 5 (see above); Gen. xiv. 1; Josh. xii. 23; Is. ix. 1. In Josh. xii. 23, "the king of the nations of Gilgal," A. V.; better with Gesenius "the king of the Gentiles at Gilgal," where probably, as afterwards in Galilee, foreigners, *Gentiles*, were settled among the Jews.

For "Galilee of the Gentiles," comp. Matt. iv. 15 with Is. ix. 1, where A. V. "Galilee of the nations." In Heb. גְּלִיל הַגּוֹיִם, the "circle of the Gentiles;" κατ' ἐξοχήν, הַגָּלִיל, ha-Galeel; whence the name Galilee applied to a district which was largely peopled by the Gentiles, especially the Phoenicians.

The Gentiles in Gen. xiv. 1 may either be the inhabitants of the same territory, or, as suggested by Gesenius, "nations of the West" generally.

II. *New Testament.*—1. The Greek ἔθνος in sing. means a people or nation (Matt. xxiv. 7; Acts ii. 5, &c.), and even the Jewish people (Luke vii. 5, xxiii. 2, &c.; comp. גּוֹי, supr.) It is only in the pl. that it is used for the Heb. גּוֹיִם, heathen, gentiles (comp. ἔθνος, heathen, ethnic): in Matt. xxi. 43 ἔθνει alludes to, but does not directly stand for, "the Gentiles." As equivalent to Gentiles it is found in the Epistles of St. Paul, but not always in an invidious sense (*e. g.* Rom. xi. 13; Eph. iii. 1, 6).

2. Ἕλλην, John vii. 35, ἡ διασπορὰ τῶν Ἑλλήνων, "the Jews dispersed among the Gentiles," Rom. iii. 9, Ἰουδαίους καὶ Ἕλληνας, Jews and Gentiles.

The A. V. is not consistent in its treatment of this word; sometimes rendering it by *Greek* (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12), sometimes by Gentile (Rom. ii. 9, 10, iii. 9; 1 Cor. x. 32), inserting Greek in the margin. The places where Ἕλλην is equivalent to Greek simply (as Acts xvi. 1, 3) are much fewer than those where it is equivalent to Gentile. The former may probably be reduced to Acts xvi. 1, 3; Acts xviii. 17; Rom. i. 14. The latter use of the word seems to have arisen from the almost universal adoption of the Greek language. Even in 2 Macc. iv. 13 Ἑλληνισμός appears as synonymous with ἀλλοφυλισμός (comp. vi. 9); and in Is. ix. 12 the LXX. renders פְּלִשְׁתִּים by Ἕλληνας; and so the Greek Fathers defended the Christian faith πρὸς Ἕλληνας, and κατὰ Ἑλλήνων. [GREEK; HEATHEN.] [T. E. B.]

GENU'BATH (גְּנֻבַת; Γανηβάθ; *Genubath*), the son of Hadad, an Edomite of the royal family, by an Egyptian princess, the sister of Tahpenes, the queen of the Pharaoh who governed Egypt in the latter part of the reign of David (1 K. xi. 20; comp. 16). Genubath was born in the palace of Pharaoh, and weaned by the queen herself; after which he became a member of the royal establishment, on the same footing as one of the sons of Pharaoh. The fragment of Edomite chronicle in which this is contained is very remarkable, and may be compared with that in Gen. xxxvi. Genubath is not again mentioned or alluded to.

GE'ON (Γηών; *Gehon*), i. e. GIHON, one of the four rivers of Eden; introduced, with the Jordan, and probably the Nile, into a figure in the praise of wisdom, Ecclus. xxiv. 27. This is merely the Greek form of the Hebrew name, the same which is used by the LXX. in Gen. ii. 13.

GE'RA (גֵּרָא; Γηρά), one of the "sons," i. e. descendants, of Benjamin, enumerated in Gen. xlvi. 21, as already living at the time of Jacob's migration into Egypt. He was son of Bela (1 Chr. viii. 3). [BELA.] The text of this last passage is very corrupt; and the different Geras there named seem to reduce themselves into one,—the same as the son of Bela. Gera, who is named Judg. iii. 15 as the ancestor of Ehud, and in 2 Sam. xvi. 5 as the ancestor of Shimei who cursed David [BECHER], is probably also the same person. Gera is not mentioned in the list of Benjamite families in Num. xxvi. 38-40; of which a very obvious explanation is that at that time he was not the head of a separate family, but was included among the Belaites; it being a matter of necessity that some of Bela's sons should be so included, otherwise there could be no family of Belaites at all. Dr. Kalisch has some long and rather perplexed observations on the discrepancies in the lists in Gen. xlvi. and Num. xxvi., and specially as regards the sons of Benjamin. But the truth is that the two lists agree very well as far as Benjamin is concerned. For the only discrepance that remains, when the absence of Becher and Gera from the list in Num. is thus explained, is that for the two names אחי and ראש (Ehi and Rosh) in Gen., we have the one name אחירם (Ahiram) in Num. If this last were written ראם, as it might be, the two texts would be almost identical, especially if written in the Samaritan character, in which the *shin* closely resembles the *mem*. That Ahiram is right we are quite sure, from the family of the Ahiramites, and from the non-mention elsewhere of Rosh, which in fact is not a proper name. [ROSH.] The conclusion therefore seems certain that אחיוראש in Gen. is a mere clerical error, and that there is perfect agreement between the two lists. This view is strengthened by the further fact that in the word which follows Rosh, viz. Muppim, the initial *m* is an error for *sh*. It should be Shuppim, as in Num. xxvi. 39; 1 Chr. vii. 12. The final *m* of *Ahiram*, and the initial *sh* of *Shuppim*, have thus been transposed. To the remarks made under BECHER should be added that the great destruction of the Benjamites recorded in Judg. xx. may account for the introduction of so many new names in the later Benjamite lists of 1 Chr. vii. and viii., of which several seem to be women's names. [A. C. H.]

GERAH. [MEASURES.]

GE'RAR (גְּרָר; Γεραρά; Joseph. *Ant.* i. 12, §1), a very ancient city south of Gaza. It occurs chiefly in Genesis (x. 19, xx. 1, xxvi. 1, 6); also incidentally in 2 Chr. xiv. 13, 14. In Genesis the people are spoken of as Philistines; but their habits appear, in that early stage, more pastoral than they subsequently were. Yet they are even then warlike, since Abimelech was "a captain of the host," who appears from his fixed title, "Phichol," like that of the king, "Abimelech," to be a permanent officer (comp. Gen. xxi. 32, xxvi. 26, and Ps. xxxiv., title). The local description, xxi. 1, "between Kadesh and Shur," is probably meant to indicate the limits within which these pastoral Philistines, whose chief seat was then Gerar, ranged, although it would by no means follow that their territory embraced all the interval between those cities. It must have trenched on the "south" or "south country" of later Palestine. From a com-

parison of xxi. 32 with xxvi. 23, 26,[a] Beersheba would seem to be just on the verge of this territory, and perhaps to be its limit towards the N.E. For its southern boundary, though very uncertain, none is more probable than the Wadys El Arish ("River of Egypt") and El 'Ain; south of which the neighbouring "wilderness of Paran" (xx. 15, xxi. 22, 34) may be probably reckoned to begin. Isaac was most probably born in Gerar. The great crops which he subsequently raised attest the fertility of the soil, which, lying in the maritime plain, still contains some of the best ground in Palestine (xxi. 2, xxvi. 12). It is possible that the wells mentioned by Robinson (i. 190) may represent those digged by Abraham and reopened by Isaac (xxvi. 18-22).[b] Williams (*Holy City*, i. 46) speaks of a *Joorf el Gerar* as now existing, three hours S.S.E. of Gaza, and this may probably indicate the northern limit of the territory, if not the site of the town; but the range of that territory need not be so far narrowed as to make the *Wady Ruhaibeh* an impossible site, as Robinson thinks it (see his map at end of vol. i. and i. 197), for Rehoboth. There is also a *Wady el Jerur* laid down S. of the wadys above-named, and running into one of them; but this is too far south (Robinson, i. 189, note) to be accepted as a possible site. The valley of Gerar may be almost any important wady within the limits indicated; but if the above-mentioned situation for the wells be not rejected, it would tend to designate the *Wady el Ain*. Robinson (ii. 44) appears to prefer the *W. es Scheria*, running to the sea south of Gaza. Eusebius (*de sit. & nom. loc. Heb. s. v.*) makes Gerar 25 miles S. from Eleutheropolis, which would be about the latitude of Beersheba; but see Jerome, *Lib. quaest. Heb.* Gen. lxii. 3. Bered (xvi. 14) may perhaps have lain in this territory. In 1 Chr. iv. 39, the LXX. read Gerar, εἰς τὴν Γέραρα, for Gedor; a substitution which is not without some claims to support. [BERED; BEERSHEBA; GEDOR.] [H. H.]

GER'ASA (Γέρασα, Ptol.; Γεράσσα, Not. Eccles.; Arab. *Jerash*, جرش). This name does not occur in the O. T., nor in the Received Text of the N. T. But it is now generally admitted that in Matt. viii. 28, "Gerasenes" supersedes "Gadarenes." Gerasa was a celebrated city on the eastern borders of Perœa (Joseph. *B. J.* iii. 3, §3), placed by some in the province of Coelesyria and region of Decapolis (Steph. *s. v.*), by others in Arabia (Epiph. *adv. Haer.*; Origen. *in Johan.*). These various statements do not arise from any doubts as to the locality of the city, but from the ill-defined boundaries of the provinces mentioned. In the Roman age no city of Palestine was better known than Gerasa. It is situated amid the mountains of Gilead, 20 miles east of the Jordan, and 25 north of Philadelphia, the ancient Rabbath-Ammon. Several MSS. read Γερασηνῶν instead of Γεργεσηνῶν, in Matt. viii. 28; but the city of Gerasa lay too far from the Sea of Tiberias to admit the possibility of the miracles having been wrought in its vicinity. If the reading Γερασηνῶν be the true one, the χώρα, "district," must then have been very large, including Gadara and its environs; and Matthew thus uses a broader appellation, where Mark and Luke use a more specific one. This is not improbable; as Jerome (ad *Obad.*) states that Gilead was in his day called Gerasa; and Origen affirms that Γερασηνῶν was the ancient reading (*Opp.* iv. p. 140). [GADARA.]

It is not known when or by whom Gerasa was founded. It is first mentioned by Josephus as having been captured by Alexander Jannæus (circ. B.C. 85; Joseph. *B. J.* i. 4, §8). It was one of the cities the Jews burned in revenge for the massacre of their countrymen at Caesarea, at the commencement of their last war with the Romans; and it had scarcely recovered from this calamity when the Emperor Vespasian despatched Annius, his general, to capture it. Annius, having carried the city at the first assault, put to the sword one thousand of the youth who had not effected their escape, enslaved their families, and plundered their dwellings (Joseph. *B. J.* iv. 9, §1). It appears to have been nearly a century subsequent to this period that Gerasa attained its greatest prosperity, and was adorned with those monuments which give it a place among the proudest cities of Syria. History tells us nothing of this, but the fragments of inscriptions found among its ruined palaces and temples, show that it is indebted for its architectural splendour to the age and genius of the Antonines (A.D. 138-80). It subsequently became the seat of a bishopric. There is no evidence that the city was ever occupied by the Saracens. There are no traces of their architecture—no mosks, no inscriptions, no reconstruction of old edifices, such as are found in most other great cities in Syria. All here is Roman, or at least ante-Islamic; every structure remains as the hand of the destroyer, or the earthquake shock left it—ruinous and deserted.

The ruins of Gerasa are by far the most beautiful and extensive east of the Jordan. They are situated on both sides of a shallow valley that runs from north to south through a high undulating plain, and falls into the *Zurka* (the ancient Jabbok) at the distance of about 5 miles. A little rivulet, thickly fringed with oleander, winds through the valley, giving life and beauty to the deserted city. The first view of the ruins is very striking; and such as have enjoyed it will not soon forget the impression made upon the mind. The long colonnade running through the centre of the city, terminating at one end in the graceful circle of the forum; the groups of columns clustered here and there round the crumbling walls of the temples; the heavy masses of masonry that distinguish the positions of the great theatres; and the vast field of shapeless ruins rising gradually from the green banks of the rivulet to the battlemented heights on each side—all combine in forming a picture such as is rarely equalled. The form of the city is an irregular square, each side measuring nearly a mile. It was surrounded by a strong wall, a large portion of which, with its flanking towers at intervals, is in a good state of preservation. Three gateways are still nearly perfect; and within the city upwards of *two hundred and thirty* columns remain on their pedestals. (Full descriptions of Gerasa are given in the *Handbook for Syr. and Pal.*, Buckingham's *Arab Tribes*; Ritter's *Pal. und Syr.*; Burckhardt's *Travels in Syria*; [J. L. P.]

GERGESE'NES, Matt. viii. 28. [GADARA.]

[a] The well where Isaac and Abimelech covenanted is distinguished by the LXX. from the Beersheba where Abraham did so, the former being called φρέαρ ὅρκου, the latter φρέαρ ὁρκισμοῦ.

[b] The stopping wells is a device still resorted to by the Bedouins, to make a country untenable by a neighbour of whom they wish to be rid.

GERGESITES, THE (οἱ Γεργεσαῖοι; Vulg. Gergesæi), Jud. v. 16. [GIRGASHITES.]

GERIZIM (always הַרְגְּרִזִּים, *har-Geriezim*, the mountain of the Gerizzites, from גְּרִזִּי, *G'rizzi* dwellers in a shorn (*i. e.* desert) land, from גָּרַז, *garaz*, to cut off; possibly the tribe subdued by David, 1 Sam. xxvii. 8; Γαριζίν; *Garizim*), a mountain designated by Moses, in conjunction with Mount Ebal, to be the scene of a great solemnity upon the entrance of the children of Israel into the promised land. High places had a peculiar charm attached to them in these days of external observance. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were directed to be pronounced upon Gerizim and Ebal. Six of the tribes—Simeon, Levi (but Joseph being represented by two tribes, Levi's actual place probably was as assigned below), Judah, Issachar, Joseph, and Benjamin were to take their stand upon the former to bless; and six, namely—Reuben, Gad, Asher, Zebulun, Dan, and Naphtali—upon the latter to curse (Deut. xxvii. 12-13). Apparently, the Ark halted mid-way between the two mountains, encompassed by the priests and Levites, thus divided by it into two bands, with Joshua for their coryphaeus. He read the blessings and cursings successively (Josh. viii. 33, 34), to be re-echoed by the Levites on either side of him, and responded to by the tribes in their double array with a loud Amen (Deut. xxvii. 14). Curiously enough, only the formula for the curses is given (ibid. v. 14-26); and it was upon Ebal, and not Gerizim, where the altar of whole unwrought stone was to be built, and where the huge plastered stones, with the words of the law (Josh. viii. 32; Joseph. *Ant.* iv. 8. §44, limits them to the blessings and curses just pronounced) written upon them were to be set up (Deut. xxvii. 4-6)—a significant omen for a people entering joyously upon their new inheritance, and yet the song of Moses abounds with forebodings still more sinister and plain-spoken (Deut. xxxii. 5, 6, and 15-28).

The next question is, Has Moses defined the localities of Ebal and Gerizim? Standing on the eastern side of the Jordan, in the land of Moab (Deut. i. 5), he asks: "Are they not on the other side Jordan, by the way where the sun goeth down (*i. e.* at some distance to the W.), in the land of the Canaanites, which dwell in the champaign over against Gilgal (*i. e.* whose territory—not these mountains—commenced over against Gilgal—see Patrick on Deut. xi. 30), beside the plains of Moreh?" . . . These closing words would seem to mark their site with unusual precision: for in Gen. xii. 6 "the plain (LXX. 'oak') of Moreh" is expressly connected with "the place of Sichem or Shechem" (N. T. Sychem or Sychar, which last form is thought to convey a reproach. Reland, *Dissert. on Gerizim*, in Ugol. *Thesaur.* p. dcccxxv., in Josephus the form is Sicima), and accordingly Judg. ix. 7, Jotham is made to address his celebrated parable to the men of Shechem from "the top of Mount Gerizim." The "hill of Moreh," mentioned in the history of Gideon his father, may have been a mountain overhanging the same plain, but certainly could not have been farther south (comp. c. vi. 33, and vii. 1). Was it therefore prejudice, or neglect of the true import of these passages, that made Eusebius and Epiphanius, both natives of Palestine, concur in placing Ebal and Gerizim near Jericho, the former charging the Samaritans with grave error for affirming them to be near Neapolis? (Reland, *Dissert.*, as above, p. dccxx.). Of one thing we may be assured, namely, that their Scriptural site must have been, in the fourth century, lost to all but the Samaritans; otherwise these two fathers would have spoken very differently. It is true that they consider the Samaritan hypothesis irreconcileable with Deut. xi. 30, which it has already been shown not to be. A more formidable objection would have been that Joshua could not have marched from Ai to Shechem, through a hostile country, to perform the above solemnity, and retraced his steps so soon afterwards to Gilgal, as to have been found there by the Gibeonites (Josh. ix. 6; comp. viii. 30-35). Yet the distance between Ai and Shechem is not so long (under two days' journey). Neither can the interval implied in the context of the former passage have been so short, as even to warrant the modern supposition that the latter passage has been misplaced. The remaining objection, namely, "the wide interval between the two mountains at Shechem" (Stanley, *S. & P.* 238, note), is still more easily disposed of, if we consider the blessings and curses to have been pronounced by the Levites, standing in the midst of the valley—thus abridging the distance by one-half—and not by the six tribes on either hill, who only responded. How indeed could 600,000 men and upwards, besides women and children (comp. Num. ii. 32 with Judg. xx. 2 and 17), have been accommodated in a smaller space? Besides in those days of assemblies "sub dio," the sense of hearing must have been necessarily more acute, just as, before the aids of writing and printing, memories were much more retentive. We may conclude therefore that there is no room for doubting the Scriptural position of Ebal and Gerizim to have been—where they are now placed—in the territory of the tribe of Ephraim; the latter of them overhanging the city of Shechem or Sicima, as Josephus, following the Scriptural narrative, asserts. Even Eusebius, in another work of his (*Praep. Evang.* ix. 22), quotes some lines from Theodotus, in which the true position of Ebal and Gerizim is described with great force and accuracy: and St. Jerome, while following Eusebius in the Onomasticon, in his ordinary correspondence does not hesitate to connect Sichem or Neapolis, the well of Jacob, and Mount Gerizim (*Ep.* cviii. c. 13, ed. Migne). Procopius of Gaza does nothing more than follow Eusebius, and that clumsily (Reland, *Palest.* lib. ii. c. 13, p. 503); but his more accurate namesake of Caesarea expressly asserts that Gerizim rose over Neapolis (*De Aedif.* v. 7)—that Ebal was not a peak of Gerizim (v. Quaresm. *Elucid. T. S.* lib. vii. Per. i. c. 8), but a distinct mountain to the N. of it, and separated from it by the valley in which Shechem stood, we are not called upon here to prove; nor again, that Ebal was entirely barren, which it can scarce be called now; while Gerizim was the same proverb for verdure and gushing rills formerly, that it is now, at least where it descends towards *Nablûs*. It is a far more important question whether Gerizim was the mountain on which Abraham was directed to offer his son Isaac (Gen. xxii. 2, and sq.). First, then, let it be observed that it is *not* the mountain, but the district which is there called Moriah (of the same root with Moreh: see Corn. a Lapid. on Gen. xii. 6), and that *antecedently* to the occurrence which took place "upon one of the

mountains" in its vicinity—a consideration which of itself would naturally point to the locality, *already* known to Abraham, as the plain or plains of Moreh, "the land of vision," "the high land;" and therefore consistently "the land of adoration," or "religious worship," as it is variously explained. That all these interpretations are incomparably more applicable to the natural features of Gerizim and its neighbourhood, than to the hillock (in comparison) upon which Solomon built his temple, none can for a moment doubt who have seen both. Jerusalem unquestionably stands upon high ground; but owing to the hills "round about" it, cannot be seen on any side from any great distance; nor, for the same reason, could it ever have been a land of vision, or extensive views. Even from Mount Olivet, which must always have towered over the small eminences at its base to the S.W., the view cannot be named in the same breath with that from Gerizim, which is one of the finest in Palestine, commanding, as it does, from an elevation of nearly 2500 feet (Arrowsmith, *Geograph. Dict. of the H. S.* p. 145), "the Mediterranean sea on the W., the snowy heights of Hermon on the N., on the E. the wall of the trans-Jordanic mountains, broken by the deep cleft of the Jabbok" (Stanley, *S. & P.* p. 235), and the lovely and tortuous expanse of plain (the *Mukhna*) stretched as a carpet of many colours beneath its feet. Neither is the appearance, which it would "present to a traveller advancing up the Philistine plain" (ibid. p. 252)—the direction from which Abraham came—to be overlooked. It is by no means necessary, as Mr. Porter thinks (*Handbook of S. & P.* i. 339), that he should have *started* from Beer-sheba (see Gen. xxi. 34—"the whole land being before him," c. xx. 15). Then, "on the morning of the third day, he would arrive in the plain of Sharon, exactly where the massive height of Gerizim is visible afar off" (ibid. p. 251), and from thence, with the mount always in view, he would proceed to the exact "place which God had told him of" in all solemnity—for again, it is not necessary that he should have arrived on the actual spot during the third day. All that is said in the narrative, is that, from the time that it hove in sight, he and Isaac parted from the young men, and went on together alone. The Samaritans therefore, through whom the tradition of the true site of Gerizim has been preserved, are probably not wrong when they point out still—as they have done from time immemorial—Gerizim as the hill upon which Abraham's "faith was made perfect;" and it is observable that no such spot is attempted to be shown on the rival hill of Jerusalem, as distinct from Calvary. Different reasons in all probability caused these two localities to be so named: the first, not a mountain, but a land, district, or plain (for it is not intended to be asserted that Gerizim itself ever bore the name of Moriah; though a certain spot upon it was ever afterwards to Abraham personally "Jehovah-jireh"), called Moreh, or Moriah, from the noble vision of nature, and therefore of natural religion, that met the eye; the second, a small hill deriving its name from a special revelation or vision, as the express words of Scripture say, which took place "by the threshing floor of Araunah the Jebusite" (2 Chr. iii. 1; comp. 2 Sam. xxiv. 16). If it be thought strange that a place once called by the "Father of the faithful" Jehovah-jireh, should have been merged by Moses, and ever afterwards, in a general name so different from it in sense and origin as Gerizim; it would be still more strange, that, if Mount Moriah of the book of Chronicles and Jehovah-jireh were one and the same place, no sort of allusion should have been made by the inspired historian to the prime event which had caused it to be so called. True it is that Josephus, in more than one place, asserts that where Abraham offered, there the temple was afterwards built (*Ant.* i. 13, §2, and vii. 13, §9). Yet the same Josephus makes God bid Abraham go to the mountain—not the land—of Moriah; having omitted all mention of the plains of Moreh in his account of the preceding narrative. Besides in more than one place he shows that he bore no love to the Samaritans (ibid. xi. 8, §6, and xii. 5, §5). St. Jerome follows Josephus (*Quaest.* in Gen. xxii. 5, ed. Migne), but with his uncertainty about the site of Gerizim what else could he have done? Besides it appears from the *Onomasticon* (*s. v.*) that he considered the hill of Moreh (Judg. vii. 1) to be the same with Moriah. And who that is aware of the extravagance of the Rabbinical traditions respecting Mount Moriah can attach weight to any one of them? (Cunaeus, *De Republ. Heb.* lib. ii. 12). Finally, the Christian tradition, which makes the site of Abraham's sacrifice to have been on Calvary, will derive countenance from neither Josephus nor St. Jerome, unless the sites of the Temple and of the Crucifixion are admitted to have been the same.

Another tradition of the Samaritans is far less trustworthy; viz., that Mount Gerizim was the spot where Melchisedech met Abraham—though there certainly was a Salem or Shalem in that neighbourhood (Gen. xxxiii. 18; Stanley, *S. & P.* p. 247, and seq.). The first altar erected in the land of Abraham, and the first appearance of Jehovah to him in it, was in the plain of Moreh near Sichem (Gen. xii. 6); but the mountain overhanging that city (assuming our view to be correct) had not yet been hallowed to him for the rest of his life by that decisive trial of his faith, which was made there subsequently. He can hardly therefore be supposed to have deviated from his road so far, which lay through the plain of the Jordan; nor again is it likely that he would have found the king of Sodom so far away from his own territory (Gen. xiv. 17, and seq.). Lastly, the altar which Jacob built was not *on* Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (Gen. xxxiii. 18-20). Here was likewise his well (John iv. 6); and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown; the former surmounted by the remains of a vaulted chamber, and with the ruins of a church hard by (Robinson, *Bibl. Res.* ii. 283) the latter, with "a fruitful vine" trailing over its white-washed inclosure, and, before it, two dwarf pillars, hollowed out at the top to receive lamps, which are lighted every Friday or Mahometan sabbath. There is, however, another Mahometan monument claiming to be the said tomb (Stanley, *S. & P.* p. 241 *note*). The tradition (Robinson, ii. 283 *note*) that the twelve patriarchs were buried there likewise (it should have made them eleven without Joseph, or thirteen, including his two sons), probably depends upon Acts vii. 16, where, unless we are to suppose confusion in the narrative, Ἀβρὰὰ should be read for Ἀβραὰμ, which may well have been suggested to the copyist from its recurrence v. 17;

while *αὐτὸς*, from having already occurred, v. 15, might have been thought suspicious.

We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of Jaddus, the then high-priest, and the daughter of Sanballat the Cuthaean (comp. 2 K. xvii. 24), having created a great stir amongst the Jews (who had been strictly forbidden to contract alien marriages (Ezr. ix. 2; Neh. xiii. 23)—Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate a rival priesthood and altar there to those of Jerusalem (*Ant.* xi. 8, 2-4, and, for the harmonising of the names and dates, Prideaux, *Connect.* i. 396, and seq., M'Caul's ed.). "Samaria thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews" (ibid.; see also Joseph. *Ant.* xi. 8, 7), and for a time, at least, their temple seems to have been called by the name of a Greek deity (*Ant.* xii. 5, 5). Hence one of the first acts of Hyrcanus, when the death of Antiochus Sidetes had set his hands free, was to seize Shechem, and destroy the temple upon Gerizim, after it had stood there 200 years (*Ant.* xiii. 9, 1). But the destruction of their temple by no means crushed the rancour of the Samaritans. The road from Galilee to Judaea lay then, as now, through Samaria, skirting the foot of Gerizim (St. John iv. 4). Here was a constant occasion for religious controversy and for outrage. "How is it that Thou, being a Jew, askest to drink of me, which am a woman of Samaria?" said the female to our Lord at the well of Jacob—where both parties would always be sure to meet. "Our fathers worshipped in *this* mountain, and ye say that in Jerusalem is the place where men ought to worship?" . . . Subsequently we read of the depredations committed on that road upon a party of Galilaeans (*Ant.* xx. 6, 1). The liberal attitude, first of the Saviour, and then of his disciples (Acts viii. 14), was thrown away upon all those who would not abandon their creed. And Gerizim continued to be the focus of outbreaks through successive centuries. One, under Pilate, while it led to their severe chastisement, procured the disgrace of that ill-starred magistrate, who had crucified "Jesus, the king of the Jews," with impunity (*Ant.* xviii. 4, 1). Another hostile gathering on the same spot caused a slaughter of 10,600 of them under Vespasian. It is remarkable that, in this instance, want of water is said to have made them easy victims; so that the deliciously cold and pure spring on the summit of Gerizim must have failed before so great a multitude (*Bell. Jud.* iii. 7, 32). At length their aggressions were directed against the Christians inhabiting Neapolis—now powerful, and under a bishop—in the reign of Zeno. Terebinthus at once carried the news of this outrage to Byzantium: the Samaritans were forcibly ejected from Gerizim, which was handed over to the Christians, and adorned with a church in honour of the Virgin; to some extent fortified, and even guarded. This not proving sufficient to repel the foe, Justinian built a second wall round the church, which his historian says defied all attacks (Procop. *De Aedif.* v. 7). It is probably the ruins of these buildings which meet the eye of the modern traveller (*Handb. of S. & P.* ii. 339). Previously to this time, the Samaritans had been a numerous and important sect—sufficiently so indeed to be carefully distinguished from the Jews and Caelicolists in the Theodosian code. This last outrage led to their comparative disappearance from history. Travellers of the 12th, 14th, and 17th centuries take notice of their existence, but extreme paucity (*Early Travellers*, by Wright, pp. 81, 181, and 432), and their numbers now, as in those days, is said to be below 200 (Robinson, *Bibl. Res.* ii 282, 2nd ed.). We are confined by our subject to Gerizim, and therefore can only touch upon the Samaritans, or their city Neapolis, so far as their history connects directly with that of the mountain. And yet we may observe that as it was undoubtedly this mountain of which our Lord had said, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (*i. e.* exclusively), worship the Father" (John iv 21)—so likewise it is a singular historical fact, that the Samaritans have continued on this selfsame mountain century after century, with the briefest interruptions, to worship according to their ancient custom ever since to the present day. While the Jews—expelled from Jerusalem, and therefore no longer able to offer up bloody sacrifices according to the law of Moses—have been obliged to adapt their ceremonial to the circumstances of their destiny: here the Paschal Lamb has been offered up in all ages of the Christian era by a small but united nationality (the spot is accurately marked out by Dr. R., *Bibl. Res.* ii. 277). Their copy of the law, probably the work of Manasseh, and known to the Fathers of the 2nd and 3rd centuries (Prideaux, *Connect.* i. 600; and Robinson, ii. 297-301), was, in the 17th, vindicated from oblivion by Scaliger, Usher, Morinus, and others; and no traveller now visits Palestine without making a sight of it one of his prime objects. Gerizim is likewise still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mahometans. Their prostrations are directed towards it, wherever they are; its holiest spot in their estimation being the traditional site of the tabernacle, near that on which they believe Abraham to have offered his son. Both these spots are on the summit; and near them is still to be seen a mound of ashes, similar to the larger and more celebrated one N. of Jerusalem; collected, it is said, from the sacrifices of each successive age (Dr. R., *Bibl. Res.* ii. 202 and 299, evidently did not see this *on* Gerizim). Into their more legendary traditions respecting Gerizim, and the story of their alleged worship of a dove—due to the Jews, their enemies (Reland, *Diss. ap. Ugolin. Thesaur.* vii. p. dccxxix.-xxxiii.)—it is needless to enter. [E. S. Ff.]

GERIZITES, 1 Sam. xxvii. 8. [GERZITES.]

GERRHENIANS, THE (*ἕως τῶν Γερρηνῶν*, Alex. *Γεννηρῶν*; *ad Gerrenos*), named in 2 Macc. xiii. 24 only, as one limit of the district committed by Antiochus Eupator to the government of Judas Maccabaeus, the other limit being Ptolemais (Accho). To judge by the similar expression in defining the extent of Simon's government in 1 Macc. xi. 59, the specification has reference to the sea-coast of Palestine, and, from the nature of the case, the Gerrhenians, wherever they were, must have been south of Ptolemais. Grotius seems to have been the first to suggest that the town Gerrhon or Gerrha was intended, which lay between Pelusium and Rhinocolura (*Wady el-Arish*). But it has been pointed out by Ewald (*Geschichte*, iv. 365 *note*) that the coast as far north as the latter place was

at that time in possession of Egypt, and he thereon conjectures that the inhabitants of the ancient city of GERAR, S.E. of Gaza, the residence of Abraham and Isaac, are meant. In support of this Grimm (*Kurzg. Handb.* ad loc.) mentions that at least one MS. reads Γεραρηνῶν, which would without difficulty be corrupted to Γεβδηνῶν.

It seems to have been overlooked that the Syriac version (early, and entitled to much respect) has Gozor (ܓܙܪ). By this may be intended either (*a*) the ancient GEZER, which was near the sea; somewhere about Joppa; or (*b*) Gaza, which appears sometimes to take that form in these books. In the former case the government of Judas would contain half, in the latter the whole, of the coast of Palestine. The latter is most probably correct, as otherwise the important district of Idumaea, with the great fortress of BETHSURA, would have been left unprovided for. [G.]

GERSHOM (in the earlier books גֵּרְשֹׁם, in Chron. generally גֵּרְשׁוֹם). 1. (Γηρσάμ; in Judg. Γηρσών, and Alex. Γηρσώμ; Joseph. Γῆρσος; *Gersom, Gersan*) The first-born son of Moses and Zipporah (Ex. ii. 22; xviii. 3). The name is explained in these passages as if גֵּר שָׁם (*Ger sham*) = "a stranger there," in allusion to Moses' being a foreigner in Midian—"For he said, I have been a stranger (*Ger*) in a foreign land." This signification is adopted by Josephus (*Ant.* ii. 13, §1), and also by the LXX. in the form of the name which they give—Γηρσάμ; but according to Gesenius (*Thes.* 306 *b*), its true meaning, taking it as a Hebrew word, is "expulsion," from a root גָּרַשׁ, being only another form of GERSHON (see also Fürst, *Handwb.*). The circumcision of Gershom is probably related in Ex. iv. 25. He does not appear again in the history in his own person, but he was the founder of a family of which more than one of the members are mentioned later. (*a*.) One of these was a remarkable person—"Jonathan the son of Gershom," the "young man the Levite," whom we first encounter on his way from Bethlehem-Judah to Micah's house at Mount Ephraim (Judg. xvii. 7), and who subsequently became the first priest to the irregular worship of the tribe of Dan (xviii. 30). The change of the name "Moses" in this passage, as it originally stood in the Hebrew text, to "Manasseh," as it now stands both in the Text and the A. V., is explained under MANASSEH. (*b*.) But at least one of the other branches of the family preserved its allegiance to Jehovah, for when the courses of the Levites were settled by king David, the "sons of Moses the man of God" received honourable prominence, and SHEBUEL chief of the sons of Gershom was appointed ruler (נָגִיד) of the treasures. (1 Chr. xxiii. 15-17; xxvi. 24-28.)

2. The form under which the name GERSHON—the eldest son of Levi—is given in several passages of Chronicles, viz. 1 Chr. vi. 16, 17, 20, 43, 62, 71; xv. 7. The Hebrew is almost alternately גֵּרְשֹׁם and גֵּרְשׁוֹם; the LXX. adhere to their ordinary rendering of Gershon; Vat. Γεδσών, Alex. Γηρσών; Vulg. *Gerson* and *Gersom*.

3. (גֵּרְשֹׁם; Γηρσών, Alex. Γηρσώμ; *Gersom*), the representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezr. viii. 2). In Esdras the name is GERSON. [G.]

GERSHON (גֵּרְשׁוֹן; in Gen. Γηρσών, in other books uniformly Γεδσών; and so also Alex. with three exceptions; Joseph. *Ant.* ii. 7, 4, Γηρσόμης), the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlvi. 11, Ex. vi. 16). But though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron.[a] Gershon's sons were LIBNI and SHIMI (Ex. vi. 17; Num. iii. 18, 21; 1 Chr. vi. 17), and their families were duly recognized in the reign of David, when the permanent arrangements for the service of Jehovah were made (1 Chr. xxiii. 7-11). At this time Gershon was represented by the famous Asaph "the seer," whose genealogy is given in 1 Chr. vi. 39-43, and also in part, 20, 21. The family is mentioned once again as taking part in the reforms of king Hezekiah (2 Chr. xxix. 12, where it should be observed that the sons of Asaph are reckoned as distinct from the Gershonites). At the census in the wilderness of Sinai the whole number of the males of the Bene-Gershon was 7500 (Num. iii. 22), midway between the Kohathites and the Merarites. At the same date the efficient men were 2630 (iv. 40). On the occasion of the second census the numbers of the Levites are given only in gross (Num. xxvi. 62). The sons of Gershon had charge of the fabrics of the Tabernacle—the coverings, curtains, hangings, and cords (Num. iii. 25, 26; iv. 25, 26); for the transport of these they had two covered wagons and four oxen (vii. 3, 7). In the encampment their station was behind (אַחֲרֵי) the Tabernacle, on the west side (Num. iii. 23). When on the march they went with the Merarites in the rear of the first body of three tribes—Judah, Issachar, Zebulun—with Reuben behind them. In the apportionment of the Levitical cities, thirteen fell to the lot of the Gershonites. These were in the northern tribes—two in Manasseh beyond Jordan; four in Issachar; four in Asher; and three in Naphtali. All of these are said to have possessed "suburbs," and two were cities of refuge (Josh. xxi. 27-33; 1 Chr. vi. 62, 71-76). It is not easy to see what special duties fell to the lot of the Gershonites in the service of the Tabernacle after its erection at Jerusalem, or in the Temple. The sons of Jeduthun "prophesied with a harp," and the sons of Heman "lifted up the horn," but for the sons of Asaph no instrument is mentioned (1 Chr. xxv. 1-5). They were appointed to "prophesy" (that is, probably, to utter or sing, inspired words, נִבְּא), perhaps after the special prompting of David himself (xxv. 2.) Others of the Gershonites, sons of Laadan, had charge of the "treasures of the house of God, and over the treasures of the holy things" (xxvi. 20-22), among which precious stones are specially named (xxix. 8).

In Chronicles the name is, with two exceptions (1 Chr. vi. 1, xxiii. 6), given in the slightly different form of Gershom. [GERSHOM, 2.] See also GERSHONITES. [G.]

GERSHONITES, THE (הַגַּרְשֻׁנִי, *i. e.* the Gershunnite; ὁ Γεδσών, ὁ Γεδσωνί; υἱοὶ Γεδσωνί; Alex. Γηρσών), the family descended from GERSHON or GERSHOM, the son of Levi (Num. iii. 21, 23, 24; iv. 24, 27; xxvi. 57; Josh. xxi. 33; 1 Chr. xxiii. 7; 2 Chr. xxix. 12).

[a] See an instance of this in 1 Chr. vi. 2-15, where the line of Kohath is given, to the exclusion of the other two families.

"THE GERSHONITE," as applied to individuals, occurs in 1 Chr. xxvi. 21 (Laadan), xxix. 8 (Jehiel). [G.]

GER'SON (Γηρσών; *Gersomus*), 1 Esd. viii. 29. [GERSHOM, 3.]

GER'ZITES, THE (הַגִּרְזִי, or הַגִּרְזִי—(Ges. *Thes.* 301)—the Girzite, or the Gerizzite; Vat. omits, Alex. τὸν Γεζρᾶιον; *Gerzi* and *Gezri*, but in his *Quaest. Hebr.* Jerome has *Getri*; Syr. and Arab. *Godola*), a tribe who with the Geshurites and the Amalekites occupied the land between the south of Palestine* and Egypt in the time of Saul (1 Sam. xxvii. 8). They were rich in Bedouin treasures—"sheep, oxen, asses, camels, and apparel" (ver. 9; comp. xv. 3; 1 Chr. vi. 21). The name is not found in the text of the A. V. but only in the margin. This arises from its having been corrected by the Masorets (*Keri*) into GIZRITES, which form our translators have adopted in the text. The change is supported by the Targum, and by the Alex. MS. of the LXX. as above. There is not, however, any apparent reason for relinquishing the older form of the name, the interest of which lies in its connexion with that of Mount Gerizim. In the name of that ancient mountain we have the only remaining trace of the presence of this old tribe of Bedouins in central Palestine. They appear to have occupied it at a very early period, and to have relinquished it in company with the Amalekites, who also left their name attached to a mountain in the same locality (Judg. xii. 15), when they abandoned that rich district for the less fertile but freer South. Other tribes, as the Avvim and the Zemarites, also left traces of their presence in the names of towns of the central district (*see* p. 141*b*, 188 *note*).

The connexion between the Gerizites and Mount Gerizim appears to have been first suggested by Gesenius. It has been since adopted by Stanley (*S. & P.* 237 *note*). Gesenius interprets the name as "dwellers in the dry, barren country." [G.]

GE'SEM, THE LAND OF (γῆ Γεσέμ; *terra Jesse*), the Greek form of the Hebrew name GOSHEN (Jud. i. 9).

GE'SHAM (גֶּשָׁן, *i. e.* Geshan; Σωγάρ, Alex. Γησάμ; *Gesan*), one of the sons of JAHDAI, in the genealogy of Judah and family of Caleb (1 Chr. ii. 47). Nothing further concerning him has been yet traced. The name, as it stands in our present Bibles, is a corruption of the A. V. of 1611, which has, accurately, Geshan. Burrington, usually very careful, has Geshur (Table xi. 1, 280), but without giving any authority.

GE'SHEM, and GASH'MU (גֶּשֶׁם, גַּשְׁמוּ; Γησάμ; *Gossem*), an Arabian, mentioned in Neh. ii. 19, and vi. 1, 2, 6, who, with "Sanballat the Horonite, and Tobiah, the servant, the Ammonite," opposed Nehemiah in the repairing of Jerusalem. Geshem, we may conclude, was an inhabitant of Arabia Petraea, or of the Arabian Desert, and probably the chief of a tribe which, like most of the tribes on the eastern frontier of Palestine, was, in the time of the captivity and the subsequent period, allied with the Persians or with any peoples threatening the Jewish nation. Geshem, like Sanballat and Tobiah, seems to have been one of the "governors beyond the river," to whom Nehemiah came, and whose mission "grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel" (Neh. ii. 10); for the wandering inhabitants of the frontier doubtless availed themselves largely, in their predatory excursions, of the distracted state of Palestine, and dreaded the re-establishment of the kingdom; and the Arabians, Ammonites, and Ashdodites, are recorded as having "conspired to fight against Jerusalem, and to hinder" the repairing. The endeavours of these confederates and their failure are recorded in chapters ii., iv., and vi. The Arabic name corresponding to Geshem cannot easily be identified. Jásim (or Gásim, جاسم) is one of very remote antiquity; and Jashum (جشم) is the name of an historical tribe of Arabia Proper; the latter may more probably be compared with it. [E. S. P.]

GE'SHUR (גְּשׁוּר and גְּשׁוּרָה, "a bridge;" Arab. جسر; *Jessur*), a little principality in the north-eastern corner of Bashan, adjoining the province of Argob (Deut. iii. 14), and the kingdom of Aram (Syria in the A. V.; 2 Sam. xv. 8; comp. 1 Chr. ii. 23). It was within the boundary of the allotted territory of Manasseh, but its inhabitants were never expelled (Josh. xiii. 13; comp. 1 Chr. ii. 23). King David married "the daughter of Talmai, king of Geshur" (2 Sam. iii. 3); and her son Absalom sought refuge among his maternal relatives after the murder of his brother. The wild acts of Absalom's life may have been to some extent the results of maternal training; they were at least characteristic of the stock from which he sprung. He remained in "Geshur of Aram" until he was taken back to Jerusalem by Joab (2 Sam. xiii. 37, xv. 8). It is highly probable that Geshur was a section of the wild and rugged region, now called *el-Lejah*, among whose rocky fastnesses the Geshurites might dwell in security while the whole surrounding plains were occupied by the Israelites. On the north the Lejah borders on the territory of Damascus, the ancient Aram; and in Scripture the name is so intimately connected with Bashan and Argob, that one is led to suppose it formed part of them (Deut. iii. 13, 14; 1 Chr. ii. 23; Josh. xiii 12, 13). [ARGOB]. [J. L. P.]

GESHU'RI and GESHU'RITES (גְּשׁוּרִי) (1.) The inhabitants of Geshur, which see (Deut. iii. 14; Josh. xii. 5, xiii. 11). (2.) An ancient tribe which dwelt in the desert between Arabia and Philistia (Josh. xiii. 2; 1 Sam. xxvii. 8); they are mentioned in connexion with the Gezrites and Amalekites. [GEZER, p. 693 *a*.] [J. L. P.]

GE'THER (גֶּתֶר; Γατέρ; *Gether*), the third, in order, of the sons of Aram (Gen. x. 23). No satisfactory trace of the people sprung from this

* The LXX. has rendered the passage referred to as follows:—καὶ ἰδοὺ ἡ γῆ κατῳκεῖτο ἀπὸ ἀνηκουτιῶν καὶ ἕως γῆς Αἰγύπτου (Alex. Γελαμσοὺρ) τετειχισμένων. The word *Gelamsour* may be a corruption of the Hebrew *meolam . . Shurah* (A. V. "of old . . to Shur"), or it may contain a mention of the name Telem or Telaim, a place in the extreme south of Judah (Josh. xv. 24), which bore a prominent part in a former attack on the Amalekite (1 Sam. xv. 4). In the latter case Γ has been read for T. (See Lengerke: Fürst's *Handwb.*, &c.).

stock has been found. The theories of Bochart and others, which rest on improbable etymologies, are without support, while the suggestions of Carians (Hieron.), Bactrians (Joseph. *Ant.*), and جرامقة (Saad.), are not better founded. (See Bochart, *Phaleg*, ii. 10, and Winer, *s. v.*) Kalisch proposes GESHUR; but he does not adduce any argument in its favour, except the similarity of sound, and the permutation of Aramaean and Hebrew letters.

The Arabs write the name غاثر (Ghâthir); and, in the mythical history of their country, it is said that the probably aboriginal tribes of Thamood, Tasur, Jadees, and 'Ad (the last, in the second generation, through 'Od), were descended from Ghâthir (Caussin, *Essai*, i. 8, 9, 23; Abul-Fidà, *Hist. Anteisl.*, 16). These traditions are in the highest degree untrustworthy; and, as we have stated in ARABIA, the tribes referred to were, almost demonstrably, not of Semitic origin. See ARABIA, ARAM, and NABATHAEANS. [E. S. P.]

GETHSEM'ANE (גַּת, *gath*, a "wine-press," and שֶׁמֶן, *shemen*, "oil;" Γεθσημανεί, or more generally Γεθσημανῆ), a small "farm," as the French would say, "*un bien aux champs*" (χωρίον, *ager, praedium*; or as the Vulgate, *villa*; A. V. "place;" Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the N. W., and about ½ or ¾ of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard (κῆπος), attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their "hospitable shade." And we know from the Evangelists SS. Luke (xxii. 39) and John (xviii. 2) that our Lord ofttimes resorted thither with his disciples. "It was on the road to Bethany," says Mr. Greswell (*Harm. Diss.* xlii.), "and the family of Lazarus might have possessions there;" but, if so, it should have been rather on the S.E. side of the mountain where Bethany lies: part of which, it may be remarked, being the property of the village still, as it may well have been then, is even now called Bethany (*el-Azarîyeh*) by the natives. Hence the expressions in S. Luke xxiv. 50, and Acts i. 12, are quite consistent. According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds (παραδείσοις, *B. J.* vi. 1, §1; comp. v. 3, §2): now, with the exception of those belonging to the Greek and Latin convents, hardly the vestige of a garden is to be seen. There is indeed a favourite paddock or close, half-a-mile or more to the north, on the same side of the continuation of the valley of the Kedron, the property of a wealthy Turk, where the Mahometan ladies pass the day with their families, their bright-flowing costume forming a picturesque contrast to the stiff sombre foliage of the olive-grove beneath which they cluster. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the Agony of the Son of God on the evening preceding His Passion. Here emphatically, as Isaiah had foretold, and as the name imports, were fulfilled those dark words, "I have trodden the wine-press alone" (lxiii. 3; comp. Rev. xiv. 20, "the wine-press . . . *without the city*"). "The period of the year," proceeds Mr. Greswell, "was the Vernal Equinox: the day of the month about two days before the full of the moon—in which case the moon would not be now very far past her meridian; and the night would be enlightened until a late hour towards the morning"—the day of the week Thursday, or rather, according to the Jews, Friday—for the sun had set. The time, according to Mr. Greswell, would be the last-watch of the night, between our 11 and 12 o'clock. Any recapitulation of the circumstances of that ineffable event would be unnecessary; any comments upon it unseasonable. A modern garden, in which are eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connexion with the Church of the Sepulchre of the Virgin—in fact with the road to the summit of the mountain running between them, as it did also in the days of the Crusaders (Sanuti *Secret. Fidel. Crue.* lib. iii. p. xiv. c. 9)—both securely enclosed, and under lock and key, are pointed out as making up the true Gethsemane. These may, or may not, be the spots which Eusebius, St. Jerome (*Liber de Situ et Nominibus, s. v.*), and Adamnanus mention as such; but from the 4th century downwards some such localities are spoken of as known, frequented, and even built upon. Every generation dwells most upon what accords most with its instincts and predilections. Accordingly the pilgrims of antiquity say nothing about those time-honoured olive-trees, whose age the poetic minds of a Lamartine or a Stanley shrink from criticising—they were doubtless not so imposing in the 6th century; still, had they been noticed, they would have afforded undying witness to the locality—while, on the other hand, few modern travellers would inquire for, and adore, with Antoninus, the three precise spots where our Lord is said to have fallen upon His face. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem; and certainly this is no more than Josephus states in express terms (see particularly *B. J.* vi. 1, §1, a passage which must have escaped Mr. Williams, *Holy City*, vol. ii. p. 437, ed. 2nd, who only cites v. 3, §2, and vi. 8, §1). Besides, the 10th legion, arriving from Jericho, were posted about the Mount of Olives (v. 2, §3; and comp. vi. 2, §8), and, in the course of the siege, a wall was carried along the valley of the Kedron to the fountain of Siloam (v. 10, §2). The probability therefore would seem to be, that they were planted by Christian hands to mark the spot: unless, like the sacred olive of the Acropolis (Bahr *ad Herod.* viii. 55), they may have reproduced themselves. Maundrell (*Early Travellers in P.* by Wright, p. 471) and Quaresmius (*Elucid. T. S.* lib. iv. per. v. ch. 7) appear to have been the first to notice them, not more than three centuries ago; the former arguing against, and the latter in favour of, their reputed antiquity. but nobody reading their accounts would imagine that there were then no more than eight, the locality of Gethsemane being supposed the same. Parallel claims, to be sure, are not wanting in the cedars of Lebanon, which are still visited with much enthusiasm: in the terebinth, or oak of Mamre, which was standing in the days of Constantine the Great, and even worshipped (Vales. ad Euseb. *Vit. Const.* iii. 53), and the fig-tree (*ficus elastica*) near Nerbudda in India, which native historians assert to be 2500 years old (Patterson's *Journal of a Tour in Egypt*, &c., p. 202, note). Still more appositely there were olive-trees now

Linternum 250 years old, according to Pliny, in his time, which are recorded to have survived to the middle of the fourth century (*Nouveau Dict. d'Hist. Nat.* Paris, 1846, vol. xxix. p. 61). [E. S. Ff.]

GEUEL (גְּאוּאֵל, Sam. גואל; Γουδιήλ; *Gaal*), son of Machi; ruler of the tribe of Gad, and its representative among the spies sent from the wilderness of Paran to explore the Promised Land (Num. xiii. 15).

GEZER (גֶּזֶר, in pause גָּזֵר; Γαζέρ, Γεζέρ, Γαζάρα; *Gazer*), an ancient city of Canaaan, whose king, Horam, or Elam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33; xii. 12). The town, however, is not said to have been destroyed; it formed one of the landmarks on the south boundary of Ephraim,[a] between the lower Beth-horon and the Mediterranean (xvi. 3), the western limit of the tribe (1 Chr. vii. 28). It was allotted with its suburbs to the Kohathite Levites (Josh. xxi. 21; 1 Chr. vi. 67); but the original inhabitants were not dispossessed (Judg. i. 29); and even down to the reign of Solomon the Canaanites, or (according to the LXX. addition to Josh. xvi. 10) the Canaanites and Perizzites, were still dwelling there, and paying tribute to Israel (1 K. ix. 16). At this time it must in fact have been independent of Israelite rule, for Pharaoh had burnt it to the ground and killed its inhabitants, and then presented the site to his daughter, Solomon's queen. But it was immediately rebuilt by the king; and though not heard of again till after the captivity, yet it played a somewhat prominent part in the later struggles of the nation. [GAZERA.]

Ewald (*Gesch.* iii. 280; comp. ii. 427) takes Gezer and Geshur to be the same, and sees in the destruction of the former by Pharaoh, and the simultaneous expedition of Solomon to Hamath-zobah in the neighbourhood of the latter, indications of a revolt of the Canaanites, of whom the Geshurites formed the most powerful remnant, and whose attempt against the new monarch was thus frustrated. But this can hardly be supported.

In one place Gob is given as identical with Gezer (1 Chr. xx. 4, comp. 2 Sam. xxi. 18). The exact site of Gezer has not been discovered; but its general position is not difficult to infer. It must have been between the lower Beth-horon and the sea (Josh. xvi. 3; 1 K. ix. 17); therefore on the great maritime plain which lies beneath the hills of which *Beitur et-tahta* is the last outpost, and forms the regular coast road of communication with Egypt (1 K. ix. 16). It is therefore appropriately named as the last point to which David's pursuit of the Philistines extended (2 Sam. v. 25; 1 Chr. xiv. 16[b]); and as the scene of at least one sharp encounter (1 Chr. xx. 4), this plain being their own peculiar territory (comp. Jos. *Ant.* viii. 6, §1, Γαζαρά τῆν τῆς Παλαιστίνων χώρας ὑπάρχουσαν); and as commanding the communication between Egypt and the new capital, Jerusalem, it was an important point for Solomon to fortify. By Eusebius it is mentioned as four miles north of Nicopolis (*Amwâs*); a position exactly occupied by the important town *Jimzu*, the ancient Gimzo, and corresponding well with the requirements of Joshua. But this hardly agrees with the indications of the 1st book of Maccabees, which speak of it as between Emmaus (*Amwâs*) and Azotus and Jamnia; and again as on the confines of Azotus. In the neighbourhood of the latter there is more than one site bearing the name *Yasûr*; but whether this Arabic name can be derived from the Hebrew Gezer, and also whether so important a town as Gazara was in the time of the Maccabees, can be represented by such insignificant villages as these, are questions to be determined by future investigation. If it can, then perhaps the strongest claims for identity with Gezer are put forward by a village called *Yasûr*, 4 or 5 miles east of Joppa, on the road to *Ramleh* and *Lydd*.

From the occasional occurrence of the form Gazer, and from the LXX. version being almost uniformly Gazera or Gazer, Ewald infers that this was really the original name. [G.]

GEZ'RITES, THE (הַגִּזְרִי, accur. the Gizrite; τὸν Γεζραῖον; *Gezri*). The word which the Jewish critics have substituted in the margin of the Bible for the ancient reading, "the Gerizite" (1 Sam. xxvii. 8), and which has thus become incorporated in the text of the A. V. If it mean anything —at least that we know—it must signify the dwellers in Gezer. But GEZER was not less than 50 miles distant from the "south of Judah, the south of the Jerahmeelites, and the south of the Kenites," the scene of David's inroad; a fact which stands greatly in the way of our receiving the change. [GERZITES, THE.] [G.]

GI'AH (גַּיְא; Γαί; *vallis*), a place named only in 2 Sam. ii. 24, to designate the position of the hill Ammah—"which faces Giah by the way of the wilderness of Gibeon." No trace of the situation of either has yet been found. By the LXX. the name is read as if גַּיְא, *i. e.* a ravine or glen; a view also taken in the Vulgate.

GIANTS. The frequent allusion to giants in Scripture, and the numerous theories and disputes which have arisen in consequence, render it necessary to give a brief view of some of the main opinions and curious inferences to which the mention of them leads.

1. They are first spoken of in Gen. vi. 4, under the name *Nephilim* (נְפִלִים; LXX. γίγαντες; Aquil. ἐπιπίπτοντες; Symm. βιαῖοι; Vulg. *gigantes*; Onk. גִּבָּרַיָּא; Luther, *Tyrannen*). The word is derived either from פָּלָה, or פָּלָא (="marvellous"), or, as is generally believed, from נָפַל either in the sense to throw down, or to fall (=fallen angels, Jarchi, cf. Is. xiv. 12; Luke x. 18); or meaning "ἥρωες irruentes" (Gesen.), or *collapsi* (by euphemism, Boettcher, *de Inferis*, p

[a] If Lachish be where Van de Velde and Porter would place it, at *Um Lakis*, near Gaza, at least 40 miles from the southern boundary of Ephraim, there is some ground for suspecting the existence of two Gezers, and this is confirmed by the order in which it is mentioned in the list of Josh. xii. with Hebron, Eglon, and Debir. There is not, however, any means of determining this.

[b] In these two places the word, being at the end of a period, has, according to Hebrew custom, its first vowel lengthened, and stands in the text as Gazer, and in these two places only the name is so transferred to the A. V. But, to be consistent, the same change should have been made in several other passages, where it occurs in the Hebrew: *e. gr.* Judg. i. 29; Josh. xvi. 3, 10; 1 K. ix. 15, &c. It would seem better to render the Hebrew name always by the same English one, when the difference arises from nothing but an emphatic accent.

92); but certainly not "because men fell from terror of them" (as R. Kimchi). That the word means "*giant*" is clear from Num. xiii. 32, 33, and is confirmed by נְפִלָא, the Chaldee name for "the fiery giant" Orion (Job ix. 9, xxxviii. 31; Is. xiii. 10; Targ.), unless this name arise from the *obliquity* of the constellation (*Gen. of Earth*, p. 35).

But we now come to the remarkable conjectures about the origin of these *Nephilim* in Gen. vi. 1-4. (An immense amount has been written on this passage. See Kurz, *Die Ehen der Söhne Gottes*, &c., Berlin, 1857; Ewald, *Jahrb.* 1854, p. 126; Govett's *Isaiah Unfulfilled*; Faber's *Many Mansions*, *J. of Sac. Lit.* Oct. 1858, &c.). We are told that "there *were* Nephilim in the earth," and that "afterwards (καὶ μέτ' ἐκεῖνο, LXX.) the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent *Gibborim* (גִּבֹּרִים). This latter word is also rendered by the LXX. γίγαντες, but we shall see hereafter that the meaning is more general. It is clear however that *no statement* is made that the Nephilim themselves sprang from this unhallowed union. Who then were they? Taking the usual derivation (נָפַל), and explaining it to mean "fallen spirits," the Nephilim seem to be identical with the "sons of God;" but the verse before us militates against this notion as much as against that which makes the Nephilim the same as the Gibborim, viz.: the *offspring* of wicked marriages. This latter supposition can only be accepted if we admit either (1) that there were two kinds of Nephilim,—those who existed before the unequal intercourse, and those produced by it (Heidegger, *Hist. Patr.* xi.), or (2) by following the Vulgate rendering, *postquam enim ingressi sunt*, &c. But the common rendering seems to be correct, nor is there much probability in Aben Ezra's explanation, that אַחֲרֵי־כֵן ("after that") means אחר המבול (*i. e.* "after the deluge"), and is an allusion to the Anakims.

The genealogy of the Nephilim then, or at any rate of *the earliest Nephilim*, is not recorded in Scripture, and the name itself is so mysterious that we are lost in conjecture respecting them.

2. The sons of the marriages mentioned in Gen. vi. 1-4, are called *Gibborim* (גִּבֹּרִים, from גָּבַר, *to be strong*), a general name meaning *powerful* (ὑβρισταὶ καὶ πάντος ὑπεροπταὶ καλοῦ, Joseph. *Ant.* i. 3, §1; γῆς παῖδες τὸν νοῦν ἐκβιβάσαντες τοῦ λογίζεσθαι κ.τ.λ., Philo *de Gigant.* p. 270; comp. Is. iii. 2, xlix. 24; Ez. xxxii. 21). They were not necessarily giants in our sense of the word (Theodoret, *Quaest.* 48). Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. The LXX. render the word γίγαντες, and call Nimrod a γίγας κυνηγὸς (1 Chr. i. 10); Augustine calls them *Staturosi* (*de Civ. Dei*, xv. 4); Chrysostom ἥρωες εὐμηκεῖς, Theodoret παμμεγεθεῖς (comp. Bar. iii. 26, εὐμεγέθεις, ἐπιστάμενοι πόλεμον).

But who were the parents of these giants; who are "the sons of God" (בְּנֵי הָאֱלֹהִים)? The opinions are various, (1.) *Men of power* (υἱοὶ δυνασταυόντων, Symm. Hieron. *Quaest. Heb. ad loc.*; בְּנֵי רַבְרְבַיָּא, Onk.; בני שלטניה, Samar.; so too Seldru, Vorst, &c.), (comp. Ps. ii. 7, lxxxii. 6, lxxxix. 27; Mic. v. 5, &c.). The expression will then exactly resemble Homer's Διογενεῖς βασιλῆες, and the Chinese *Tién-tszè*, "son of heaven," as a title of the Emperor (Gesen. *s. v.* בֵּן). But why should the union of the high-born and low-born produce offspring unusual for their size and strength? (2.) *Men* with great gifts, "in the image of God" (Ritter, Schumann); (3.) Cainites arrogantly assuming the title (Paulus); or (4.) the pious Sethites (comp. Gen. iv. 26; Maimon. *Mor. Neboch.* i. 14; Suid. *s. vv.* Σήθ and μιαίγαιμας; Cedren. *Hist. Comp.* p. 10; Aug. *de Civ. Dei*, xv. 23; Chrysost. *Hom.* 22, *in Gen.*; Theod. *in Gen. Quaest.* 47; Cyril, *c. Jul.* ix., &c.). A host of modern commentators catch at this explanation, but Gen. iv. 26 has probably no connexion with the subject. Other texts quoted in favour of the view are Deut. xiv. 1, 2; Ps. lxxiii. 15; Prov. xiv. 26; Hos. i. 10; Rom. viii. 14, &c. Still the mere antithesis in the verse, as well as other considerations, tend strongly against this gloss, which indeed is built on a foregone conclusion. Compare however the Indian notion of the two races of men Suras and Asuras (children of the sun and of the moon, Nork, *Bramm. und Rabb.* p. 204, sq.), and the Persian belief in the marriage of Djemshid with the sister of a *dev*, whence sprang black and impious men (Kalisch, *Gen.* p. 175). 5. Worshippers of false gods (παῖδες τῶν θεῶν, Aqu.) making בְּנֵי = "servants" (comp. Deut. xiv. 1; Prov. xiv. 26; Ex. xxxii. 1; Deut. iv. 28, &c.). This view is ably supported in *Genesis of Earth and Man*, pp. 39, sq. (6.) Devils, such as the Incubi and Succubi. Such was the belief of the Cabbalists (Valesius, *de S. Philosoph.* cap. 8). That these beings can have intercourse with women St. Augustine declares it would be folly to doubt, and it was the universal belief in the East. Mohammed makes one of the ancestors of Balkis Queen of Sheba a demon, and Damir says he had heard a Mohammedan doctor openly boast of having married in succession four demon wives (Bochart, *Hieroz.* i. p. 747). Indeed the belief still exists (Lane's *Mod. Eg.* i. ch. x. ad in.). (7.) Closely allied to this is the oldest opinion, that they were *angels* (ἄγγελοι τοῦ Θεοῦ, LXX., for such was the old reading, not υἱοὶ, Aug. *de Civ. Dei*, xv. 23; so too Joseph. *Ant.* i. 3, §1; Phil. *de Gig.* ii. 358; Clem. Alex. *Strom.* iii. 7, §69; Sulp. *Sever. Hist. Script. in Orthod.* l. i. &c.; comp. Job i. 6, ii. 1; Ps. xxix. 1, Job iv. 18). The rare expression "sons of God" certainly means angels in Job xxxviii. 7, Gen. i. 6, ii. 1, and that such is the meaning in vi. 4 also, was the most prevalent opinion both in the Jewish and early Christian Church.

It was probably this very ancient view which gave rise to the spurious book of Enoch, and the notion quoted from it by St. Jude (6), and alluded to by St. Peter (2 Pet. ii. 4; comp. 1 Cor. xi. 10, Tert. *de Virg. Vel.* 7). According to this book certain angels, sent by God to guard the earth (Ἐγρήγοροι, φύλακες), were perverted by the beauty of women, "went after strange flesh," taught sorcery, finery (*lumina lapillorum, circuli ex aure*, Tert., &c.), and being banished from heaven had sons 3000 cubits high, thus originating a celestial and terrestrial race of demons—"Unde modo vagi subvertunt corpora multa" (Commodiani *Instruct. III. Cultus Daemonum*) *i. e.* they are still the source of epilepsy, &c. Various names were given at a later time to these monsters. Their chief

was Leuxas, and of their number were Machsael, Asa, Schemchozai, and (the wickedest of them) a goat-like demon Azael (comp. Azazel, Lev. xvi. 8, and for the very curious questions connected with this name, see Bochart, *Hieroz.* i. p. 652, sq.; Rab. Eliezer, cap. 23, *Bereshith Rab. ad* Gen. vi. 2; Sennert, *de Gigantibus*, iii.

Against this notion (which Hävernick calls "the silliest whim of the Alexandrian Gnostics and Cabbalistic Rabbis") Heidegger (*Hist. Patr. l. c.*) quotes Matt. xxii. 30; Luke xxiv. 39, and similar testimonies. Philastrius (*Adv. Haeres.* cap. 108) characterises it as a heresy, and Chrysostom (*Hom.* 22) even calls it τὸ βλάσφημα ἐκεῖνο. Yet Jude is explicit, and the question is not so much what *can* be, as what *was* believed. The fathers almost unanimously accepted these fables, and Tertullian argues warmly (partly on *expedient* grounds!) for the genuineness of the book of Enoch. The angels were called Ἐγρήγοροι, a word used by Aquil. and Symm. to render the Chaldee עִיר (Dan. iv. 13, sq.; Vulg. *Vigil*; LXX. εἷρ; Lex Cyrilli, ἄγγελοι ἢ ἄγρυπνοι; Fabric. *Cod. Pseudepigr.* V. T. p. 180) and therefore used, as in the Zend-Avesta, of good guardian angels, and applied especially to archangels in the Syriac liturgies (cf. שְׁמִר, Is. xxi. 11), but more often of evil angels (Castelli, *Lex. Syr.* p. 649; Scalig. *ad Euseb. Chron.* p. 403; Gesen. *s. v.* עִיר). The story of the Egregori is given at length in Tert. *de Cult. Fem.* i. 2, ii. 10; Commodianus, *Instruct.* iii.; Lactant. *Div. Inst.* ii. 14; *Testam. Patriarc.* c. v., &c. Every one will remember the allusions to the same interpretation in Milton, *Par. Reg.* ii. 179—

> "Before the Flood, thou with thy lusty crew,
> False-titled sons of God, roaming the earth,
> Cast wanton eyes on the daughters of men,
> And coupled with them, and begat a race."

The use made of the legend in some modern poems cannot sufficiently be reprobated.

We need hardly say how closely allied this is to the Greek legends which connected the ἄγρια φῦλα γιγάντων with the gods (Hom. *Od.* vii. 205; Pausan. viii. 29), and made δαίμονες *sons* of the gods (Plat. *Apolog.* ἡμίθεοι; Cratyl. §32). Indeed the whole heathen tradition resembles the one before us (Cumberland's *Sanchoniatho*, p. 24; Hom. *Od.* xi. 306, sq.; Hes. *Theog.* 185, *Opp. et D.* 144; Plat. *Rep.* ii. §17, 604, E.; *de Legg.* iii. §16, 805 A.; Ov. *Metam.* i. 151; Luc. iv. 593; Lucian, *de Deâ Syr.*, &c.; cf. Grot. *de Ver.* i. 6); and the Greek translators of the Bible make the resemblance still more close by introducing such words as θεόμαχοι, γηγενεῖς, and even Τιτᾶνες, to which last Josephus (*l. c.*) expressly compares the giants of Genesis (LXX. Prov. ii. 18; Ps. xlviii. 2; 2 Sam. v. 18; Judith xvi. 5). The fate too of these demon-chiefs is identical with that of heathen story (Job xxvi. 5; Sir. xvi. 7; Bar. iii. 26-28; Wisd. xiv. 6; 3 Macc. ii. 4; 1 Pet. iii. 19).

These legends may therefore be regarded as distortions of the Biblical narrative, handed down by tradition, and embellished by the fancy and imagination of eastern nations. The belief of the Jews in later times is remarkably illustrated by the story of Asmodeus in the book of Tobit. It is deeply instructive to observe how wide and marked a contrast there is between the incidental allusion of the sacred narrative (Gen. vi. 4), and the minute frivolities or prurient follies which degrade the heathen mythology, and repeatedly appear in the groundless imaginings of the Rabbinic interpreters. If there were fallen angels whose lawless desires gave birth to a monstrous progeny, both they and their intolerable offspring were destroyed by the deluge, which was the retribution on their wickedness, and they have no existence in the baptised and renovated earth.

Before passing to the other giant-races we may observe that all nations have had a dim fancy that the aborigines who preceded them, and the earliest men generally were of immense stature. Berosus says that the ten antediluvian kings of Chaldea were giants, and we find in all monkish historians a similar statement about the earliest possessors of Britain (comp. Hom. *Od.* x. 119; Aug. *de Civ. Dei*, xv. 9; Plin. vii. 16; Varr. *ap. Aul. Gell.* iii. 10; Jer. on Matt. xxvii.). The great size decreased gradually after the deluge (2 Esdr. v. 52-55). That we are dwarfs compared to our ancestors was a common belief among the Latin and Greek poets (*Il.* v. 302 seqq.; Lucret. ii. 1151; Virg. *Aen.* xii. 900; Juv. xv. 69), although it is now a matter of absolute certainty from the remains of antiquity, reaching back to the very earliest times, that in old days men were no taller than ourselves. On the origin of the mistaken supposition there are curious passages in Natalis Comes (*Mythолog.* vi. 21), and Macrobius (*Saturn.* i. 20).

The next race of giants which we find mentioned in Scripture is

3. The Rephaim, a name which frequently occurs, and in some remarkable passages. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Ashteroth Karnaim (Gen. xiv. 5). They are again mentioned (Gen. xv. 20), their dispersion recorded (Deut. ii. 10, 20), and Og the giant king of Bashan said to be "the only remnant of them" (Deut. iii. 11; Jos. xii. 4, xiii. 12, xvii. 15) Extirpated however from the east of Palestine, they long found a home in the west, and in connexion with the Philistines, under whose protection the small remnant of them may have lived, they still employed their arms against the Hebrews (2 Sam. xxi. 18, sq.; 1 Chr. xx. 4). In the latter passage there seems however to be some confusion between the Rephaim, and the sons of a particular giant of Gath, named Rapha. Such a name may have been conjectured as that of a founder of the race, like the names Ion, Dorus, Teut, &c. (Boettcher, *de Inferis*, p. 96, n.; Rapha occurs also as a proper name, 1 Chr. vii. 25, viii. 2, 37). It is probable that they had possessed districts west of the Jordan in early times since the "Valley of Rephaim" (κοιλὰς τῶν Τιτάνων, 2 Sam. v. 18; 1 Chr. xi. 15; Is. xvii. 5; κ. τῶν γιγάντων, Joseph. *Ant.* vii. 4, §1), a rich valley S.W. of Jerusalem, derived its name from them.

That they were not Canaanites is clear from there being no allusion to them in Gen. x. 15-19. They were probably one of those aboriginal people, to whose existence the traditions of many nations testify, and of whose genealogy the Bible gives us no information. The few names recorded have, as Ewald remarks, a Semitic aspect (*Geschich. des Volkes Isr.* i. 311), but from the hatred existing between them and both the Canaanites and Hebrews, some suppose them to be Japhethites, "who comprised especially the inhabitants of the coasts and islands" (Kalisch *on Gen.* p. 351).

רְפָאִים is rendered by the Greek versions very variously (Ῥαφαείμ, γίγαντες, γηγενεῖς, θεόμαχοι, Τιτᾶνες, and ἰατροί, Vulg. Medici; LXX. Ps. lxxxvii. 10; Is. xxvi. 14, where it is confused with רֹפְאִים; cf. Gen. l. 2, and sometimes νεκροί, τεθνηκότες, especially in the *later* versions). In A. V. the words used for it are "Rephaim," "giants," and "the dead." That it has the latter meaning in many passages is certain (Ps. lxxxviii. 10; Prov. ii. 18, ix. 18, xxi. 16; Is. xxvi. 19, 14). The question arises, how are these meanings to be reconciled? Gesenius gives no derivation for the national name, and derives ר = mortui, from רָפָא, sanavit, and the proper name Rapha from an Arabic root signifying "tall," thus seeming to sever *all* connexion between the meanings of the word, which is surely most unlikely. Masius, Simonis, &c., suppose the second meaning to come from the fact that both spectres and giants strike terror (accepting the derivation from רָפָה, remisit, "unstrung with fear," R. Bechai on Deut. ii.); Vitringa and Hiller from the notion of *length* involved in stretching out a corpse, or from the fancy that spirits appear in more than human size (Hiller, *Syntagm. Hermen.* p. 205; Virg. *Aen.* ii. 772, &c.). J. D. Michaelis (*ad Lowth s. poes.* p. 466) endeavoured to prove that the Rephaims, &c., were Troglodytes, and that hence they came to be identified with the dead. Passing over other conjectures, Böttcher sees in רָפָא and רָפָה a double root, and thinks that the giants were called רְפָאִים (*languefacti*) by an euphemism; and that the dead were so called by a title which will thus exactly parallel the Greek καμόντες, κεκμηκότες (comp. Buttmann, *Lexil.* ii. 237, sq.). His arguments are too elaborate to quote, but see Böttcher, pp. 94-100. An attentive consideration seems to leave little room for doubt that the dead were called Rephaim (as Gesenius also hints) from some notion of Scheol being the residence of the fallen spirits or buried giants. The passages which seem most strongly to prove this are Prov. xxi. 16 (where obviously something more than mere physical death is meant, since that is the common lot of all); Is. xxvi. 14, 19, which are difficult to explain without some such supposition; Is. xiv. 9, where the word עַתּוּדֵי (οἱ ἄρξαντες τῆς γῆς, LXX.) if taken in its literal meaning of *goats*, may mean evil spirits represented in that form (cf. Lev. xvii. 7); and especially Job xxvi. 5, 6. "Behold the gyantes (A. V. 'dead things') grown under the waters" (Douay version), where there seems to be clear allusion to some subaqueous prison of rebellious spirits like that in which (according to the Hindoo legend) Wischnu the watergod confines a race of giants (cf. πυλάοχος, as a title of Neptune, Hes. *Theog.* 732; Nork, *Brammin. und Rabb.* p. 319, sq.) [OG; GOLIATH.]

Branches of this great unknown people were called Emim, Anakim, and Zuzim.

4. EMIM (אֵימִים, LXX. Ὀμμίν, Ἰμμαῖοι), smitten by Chedorlaomer at Shaveh Kiriathaim (Gen. xiv. 5), and occupying the country afterwards held by the Moabites (Deut. ii. 10), who gave them the name אֵימִים, "terrors." The word rendered "tall" may perhaps be merely "haughty" (ἰσχύοντες). [EMIM.]

5. ANAKIM (עֲנָקִים). The imbecile terror of the spies exaggerated their proportions into something superhuman (Num. xiii. 28, 33), and their name became proverbial (Deut. ii. 10, ix. 2). [ANAKIM.]

6. ZUZIM (זוּזִים), whose principal town was Ham (Gen. xiv. 5), and who lived between the Arnon and the Jabbok, being a northern tribe of Rephaim. The Ammonites, who defeated them, called them זַמְזֻמִּים (Deut. ii. 20, sq. which is however probably an early gloss).

We have now examined the main names applied to giant-races in the Bible, but except in the case of the two first (Nephilim and Gibborim) there is no necessity to suppose that there was anything very *remarkable* in the size of these nations, beyond the general fact of their being finely proportioned. Nothing can be built on the exaggeration of the spies (Num. xiii. 33), and Og, Goliath, Ishbi-benob, &c. (see under the names themselves), are obviously mentioned as exceptional cases. The Jews however (misled by supposed relics) thought otherwise (Joseph. *Ant.* v. 2, §3).

No one has yet proved by experience the possibility of giant races, materially exceeding in size the average height of man. There is no great variation in the ordinary standard. The most stunted tribes of Esquimaux are at least four feet high, and the tallest races of America (*e. g.* the Guayaquilists and people of Paraguay) do not exceed six feet and a half. It was long thought that the Patagonians were men of enormous stature, and the assertions of the old voyagers on the point were positive. For instance Pigafetta (*Voyage Round the World*, Pinkerton, xi. 314) mentions an individual Patagonian so tall, that they "hardly reached to his waist." Similar exaggerations are found in the Voyages of Byron, Wallis, Carteret, Cook, and Forster; but it is now a matter of certainty from the recent visits to Patagonia (by Winter, Capt. Snow, &c.), that there is nothing at all extraordinary in their size.

The general belief (until very recent times) in the existence of fabulously enormous men, arose from fancied giant-graves (see De la Valle's *Travels in Persia*, ii. 89), and above all from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. Even the ancient Jews were thus misled (Joseph. *Ant.* v. 2, §3). Augustin appeals triumphantly to this argument, and mentions a molar tooth which he had seen at Utica a hundred times larger than ordinary teeth (*De Civ. Dei*, xv. 9). No doubt it once belonged to an elephant. Vives, in his commentary on the place, mentions a tooth as big as a fist which was shown at St. Christopher's. In fact this source of delusion has only very recently been dispelled (Sennert *de Gigant.* passim, Martin's *West. Islands* in Pinkerton, ii. 691). Most bones, which have been exhibited, have turned out to belong to whales or elephants, as was the case with the vertebra of a supposed giant, examined by Sir Hans Sloane in Oxfordshire.

On the other hand, isolated instances of monstrosity are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed. Columella (*R. R.* iii. 8, §2) mentions Navius Pollio as one, and Pliny says that in the time of Claudius Caesar there was an Arab named Gabbaras, nearly ten feet high, and that even he was not so tall as Pusio and Secundilla in the reign of Augustus, whose bodies were preserved (vii. 16). Josephus tells us that, among other hostages, Artabanus sent

by Tiberius a certain Eleazar, a Jew, surnamed "the Giant," seven cubits in height (*Ant.* xviii. 4, §5). Nor are well-authenticated instances wanting in modern times. O'Brien, whose skeleton is preserved in the Museum of the Coll. of Surgeons, must have been 8 feet high, but his unnatural height made him weakly. On the other hand the blacksmith Parsons, in Charles II.'s reign, was 7 feet 2 inches high, and also remarkable for his strength (Fuller's *Worthies*, Staffordshire).

For information on the various subjects touched upon in this Article, besides minor authorities quoted in it, see Grot. *de Veritat.* i. 16; Nork, *Brammin. und Rabb.* 210 ad f.; Ewald, *Gesch.* i. pp. 305-312; Winer, *s. v. Riesen*, &c.; Gesen. *s. v.* רְפָאִים; Rosenmüller, Kalisch et Comment. *ad loca cit.*; Rosenm. *Alterthumsk.* ii.; Boettcher, *de Inferis*, p. 95, sq.; Heidegger, *Hist. Patr.* xi.; Hävernick's *Introd. to Pentat.* p. 345, sq.; Horne's *Introd.* i. 148; Faber's *Bampt. Lect.* iii. 7; Maitland's *Erwin; Orig. of Pagan Idol.* i. 217, in Maitland's *False Worship*, 1-67; Pritchard's *Nat. Hist. of Man*, v. 489, seq.; Hamilton on the *Pentat.* 189 '01; Papers on the Rephaim by Miss F. Corbaux, *Journ. of Sacr. Lit.* 1851. There are also monographs by Cassanion, Sangutelli, and Sennert; we have only met with the latter (*Dissert. Hist. Phil. de Gigantibus*, Vittemb. 1663); it is interesting and learned, but extraordinarily credulous. [F. W. F.]

GIB'BAR (גִּבָּר; Γαβέρ; *Gebbar*), Bene-Gibbar, to the number of ninety-five, returned with Zerubbabel from Babylon (Ezr. ii. 20). In the parallel list of Neh. vii. the name is given as GIBEON.

GIB'BETHON (גִּבְּתוֹן; Βεγεθών, Γεθεδών, Alex. Γαβαθών, Γαβεθών; *Gabathon*), a town allotted to the tribe of Dan (Josh. xix. 44), and afterwards given with its "suburbs" to the Kohathite Levites (xxi. 23). Being, like most of the towns of Dan, either in or close to the Philistines' country, it was no doubt soon taken possession of by them; at any rate they held it in the early days of the monarchy of Israel, when king Nadab "and all Israel," and after him Omri, besieged it (1 K. xv. 27, xvi. 17). What were the special advantages of situation or otherwise which rendered it so desirable as a possession for Israel are not apparent. In the *Onomasticon* (Gabathon) it is quoted as a small village (πολίχνη) called Gabe, in the 17th mile from Caesarea. This would place it nearly due west of Samaria, and about the same distance therefrom. No name at all resembling it has, however, been discovered in that direction.

GIB'EA (גִּבְעָא; Γαιβάλ, Alex. Γαιβαά; *Gabaa*). Sheva, "the father of Macbenah," and "father of Gibea," is mentioned with other names unmistakeably those of places and not persons, among the descendants of Judah (1 Chr. ii. 49, comp. 42). This would seem to point out Gibea (which in some Hebrew MSS. is Gibeah; see Burrington, i. 216) as the city GIBEAH in Judah. The mention of Madmannah (49, comp. Josh. xv. 31), as well as of Ziph (42) and Maon (45), seems to carry us to a locality considerably south of Hebron. [GIBEAH, 1.] On the other hand Madmannah recalls Madmenah, a town named in connexion with Gibeah of Benjamin (Is. x. 31), and therefore lying somewhere north of Jerusalem.

GIB'EAH (גִּבְעָה, derived according to Gesenius (*Thes.* 259, 260) from a root, גָּבַע, signifying to be round or humped; comp. the Latin *gibbus*, Eng *gibbous*; the Arabic جبل, *jebel*, a mountain, and the German *gipfel*). A word employed in the Bible to denote a "hill"—that is an eminence of less considerable height and extent than a "mountain," the term for which is הַר, *har*. For the distinction between the two terms, see Ps. cxlviii. 9; Prov. viii. 25; Is. ii. 2, xl. 4, &c. In the historical books *gibeah* is commonly applied to the bald rounded hills of central Palestine, especially in the neighbourhood of Jerusalem (Stanley, App. §25). Like most words of this kind it gave its name to several towns and places in Palestine—which would doubtless be generally on or near a hill. They are

1. GIBEAH (Γαβαά; *Gabaa*), a city in the mountain-district of Judah, named with Maon and the southern Carmel (Josh. xv. 57; and comp. 1 Chr. ii. 49, &c.). In the Onomasticon a village named Gabatha is mentioned as containing the monument of Habakkuk the prophet, and lying twelve miles from Eleutheropolis. The direction, however, is not stated. Possibly it was identical with Keila, which is given as eastward from Eleutheropolis (Eusebius says seventeen, Jerome eight miles) on the road to Hebron, and is also mentioned as containing the monument of Habakkuk. But neither of these can be the place intended in Joshua, since that would appear to have been to the S.E. of Hebron, near where Carmel and Maon are still existing. For the same reason this Gibeah cannot be that discovered by Robinson as *Jeba'h* in the *Wady Musûrr*, not far west of Bethlehem, and ten miles north of Hebron (Rob. ii. 6, 16). Its site is therefore yet to seek.

2. GIBEATH (גִּבְעַת; Γαβαώθ, Alex. Γαβαάθ; *Gabaath*). This is enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28). It is generally taken to be the place which afterwards became so notorious as "Gibeah-of-Benjamin" or "of-Saul." But this, as we shall presently see, was five or six miles north of Jerusalem, close to Gibeon and Ramah, with which, in that case, it would have been mentioned in ver. 25. The name being in the "construct state"—Gibeath and not Gibeah—may it not belong to the following name Kirjath (*i. e.* Kirjath-jearim, as some MSS. actually read), and denote the hill adjoining that town (see below, No. 3)? The obvious objection to this proposal is the statement of the number of this group of towns as fourteen, but this is not a serious objection, as in these catalogues discrepancies not unfrequently occur between the numbers of the towns, and that stated as the sum of the enumeration (comp. Josh. xv. 32, 36, xix. 6, &c.). In this very list there is reason to believe that Zelah and ha-Eleph are not separate names, but one. The lists of Joshua, though in the main coeval with the division of the country, must have been often added to and altered before they became finally fixed as we now possess them,* and the sanctity conferred on the "hill of Kirjath"

* For instance, Beth marcaboth, "house of chariots," and Hazar susah, "village of horses" (Josh. xix. 5), would seem to date from the time of Solomon, when the traffic in these articles began with Egypt.

by the temporary sojourn of the Ark there in the time of Saul, would have secured its insertion among the lists of the towns of the tribe.

3. (הַגִּבְעָה; ἐν τῷ βουνῷ; *in Gabaa*), the place in which the Ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; comp. 1 Sam. vii. 1, 2). The name has the definite article, and in 1 Sam. vii. 1 it is translated "the hill." (See No. 2 above).

4. GIBEAH-OF-BENJAMIN. This town does not appear in the lists of the cities of Benjamin in Josh. xviii. (1.) We first encounter it in the tragical story of the Levite and his concubine, when it brought all but extermination on the tribe (Judg. xix. xx.). It was then a "city" (עִיר) with the usual open street (רְחוֹב) or square (Judg. xix. 15, 17, 20), and containing 700 "chosen men" (xx. 15), probably the same whose skill as slingers is preserved in the next verse. Thanks to the precision of the narrative we can gather some general knowledge of the position of Gibeah. The Levite and his party left Bethlehem in the "afternoon"—when the day was coming near the time at which the tents would be pitched for evening. It was probably between two and three o'clock. At the ordinary speed of eastern travellers they would come "over against Jebus" in two hours, say by five o'clock, and the same length of time would take them an equal distance, or about four miles, to the north of the city on the *Nablus* road, in the direction of Mount Ephraim (xx. 13, comp. 1). Ramah and Gibeah both lay in sight of the road, Gibeah apparently the nearest; and when the sudden sunset of that climate, unaccompanied by more than a very brief twilight, made further progress impossible, they "turned aside" from the beaten track to the town where one of the party was to meet a dreadful death (Judg. xix. 9-15). Later indications of the story seem to show that a little north of the town the main track divided into two—one, the present *Nablus* road, leading up to Bethel, the "house of God," and the other taking to Gibeah-in-the-field (xx. 31), possibly the present *Jeba*. Below the city probably—about the base of the hill which gave its name to the town—was the "cave[b] of Gibeah," in which the liers in wait concealed themselves until the signal was given[c] (xx. 33).

During this narrative the name is given simply as "Gibeah," with a few exceptions; at its introduction it is called "Gibeah which belongeth to Benjamin" (xix. 14, and so in xx. 4). In xx. 10 we have the expression "Gibeah of Benjamin," but here the Hebrew is not Gibeah, but Geba—גֶּבַע. The same form of the word is found in xx. 33, where the meadows, or cave, "of Gibeah," should be "of Geba."

In many of the above particulars Gibeah agrees very closely with *Tuleil-el-Fûl*, a conspicuous eminence just four miles north of Jerusalem to the right of the road. Two miles beyond it and full in view is *Er-Ram*, in all probability the ancient Ramah, and between the two the main road divides, one branch going off to the right to the village of *Jeba*, while the other continues its course upwards to *Beitin*, the modern representative of Bethel. (See No. 5 below.)

(2.) We next meet with Gibeah of Benjamin during the Philistine wars of Saul and Jonathan (1 Sam. xiii. xiv.). It now bears its full title. The position of matters seems to have been this:—The Philistines were in possession of the village of Geba, the present *Jeba* on the south side of the *Wady Suweinit*. In their front, across the Wady, which is here about a mile wide, and divided by several swells lower than the side eminences, was Saul in the town of Michmash, the modern *Mukhmâs*, and holding also "Mount Bethel," that is, the heights on the north of the great Wady—*Deir Diwân*, *Burka*, *Tell el-Hajar*, as far as *Beitin* itself. South of the Philistine camp, and about three miles in its rear, was Jonathan, in Gibeah-of-Benjamin, with a thousand chosen warriors (xiii. 2). The first step was taken by Jonathan, who drove out the Philistines from Geba, by a feat of arms, which at once procured him an immense reputation. But in the meantime it increased the difficulties of Israel, for the Philistines (hearing of their reverse) gathered in prodigious strength, and advancing with an enormous armament, pushed Saul's little force before them out of Bethel and Michmash, and down the Eastern passes to Gilgal, near Jericho in the Jordan valley (xiii. 4, 7). They then established themselves at Michmash, formerly the head-quarters of Saul, and from thence sent out their bands of plunderers, North, West, and East (17, 18). But nothing could dislodge Jonathan from his main stronghold in the South. As far as we can disentangle the complexities of the story, he soon relinquished Geba, and consolidated his little force in Gibeah, where he was joined by his father, with Samuel the prophet, and Ahiah the priest, who, perhaps remembering the former fate of the Ark, had brought down the sacred Ephod[d] from Shiloh. These three had made their way up from Gilgal, with a force sorely diminished by desertion to the Philistine camp (xiv. 21), and flight (xiii. 7)—a mere remnant (κατάλειμμα) of the people following in the rear of the little band (LXX.). Then occurred the feat of the hero and his armour-bearer. In the stillness and darkness of the night they descended the hill of Gibeah, crossed the intervening country to the steep terraced slope of *Jeba*, and threading the mazes of the ravine below climbed the opposite hill, and discovered themselves to the garrison of the Philistines just as the day was breaking.[e]

No one had been aware of their departure, but it was not long unknown. Saul's watchmen at *Tuleil-el-Fûl* were straining their eyes to catch a glimpse in the early morning of the position of the foe;

[b] מערה, A. V. "meadows of Gibeah," taking the word as Maareh an open field (Stanley, App. §19); the LXX. transfers the Hebrew word literally, Μααγαρέ; the Syriac has ܡܥܪܬܐ = cave. The Hebrew word for cave, *Mearah*, differs from that adopted in the A. V. only in the vowel-points; and there seems a certain consistency in an ambush concealing themselves in a cave, which in an open field would be impossible.

[c] Josephus, *Ant.* v. 2, §11.

[d] 1 Sam. xiv. 3. In ver. 18 the ark is said to have been at Gibeah; but this is in direct contradiction to the statement of vii. 1, compared with 2 Sam. vi. 3, 4, and 1 Chr. xiii. 3; and also to those of the LXX. and Josephus at this place. The Hebrew words for ark and ephod—אָרוֹן and אֵפוֹד—are very similar, and may have been mistaken for one another (Ewald, *Gesch.* iii. 46 *note*; Stanley, 205).

[e] We owe this touch to Josephus: ὑποφαυούσης ἤδη τῆς ἡμέρας (*Ant.* vi. 6, §2).

and as the first rays of the rising sun on their right broke over the mountains of Gilead, and glittered on the rocky summit of Michmash, their practised eyes quickly discovered the unusual stir in the camp; they could see "the multitude melting away, and beating down one another." Through the clear air, too, came, even to that distance, the unmistakable sounds of the conflict. The muster-roll was hastily called to discover the absentees. The oracle of God was consulted, but so rapidly did the tumult increase that Saul's impatience would not permit the rites to be completed, and soon he and Ahiah (xiv. 36) were rushing down from Gibeah at the head of their hungry warriors, joined at every step by some of the wretched Hebrews from their hiding places in the clefts and holes of the Benjamite hills, eager for revenge, and for the recovery of the "sheep, and oxen, and calves" (xiv. 32), equally with the arms, of which they had been lately plundered. So quickly did the news run through the district that—if we may accept the statements of the LXX.—by the time Saul reached the Philistine camp his following amounted to 10,000 men: on every one of the heights of the country (*βαμώθ*) the people rose against the hated invaders, and before the day was out there was not a city even of Mount Ephraim to which the struggle had not spread. [JONATHAN.]

(3.) As "Gibeah of Benjamin" this place is referred to in 2 Sam. xxiii. 29 (comp. 1 Chr. xi. 31), and as "Gibeah" it is mentioned by Hosea (v. 8, ix. 9, x. 9), but it does not again appear in the history. It is, however, almost without doubt identical with

5. GIBEAH-OF-SAUL (גִּבְעַת שָׁאוּל; the LXX. do not recognize this name except in 2 Sam. xxi. 6, where they have Γαβαών Σαούλ, and Is. x. 30, πόλις Σαούλ, elsewhere simply Γαβαά or Γαβαθά). This is not mentioned as Saul's city till after his anointing (1 Sam. x. 26), when he is said to have gone "home" (Hebr. "to his house," as in xv. 34) to Gibeah, "to which," adds Josephus (*Ant.* vi. 4, §6), "he belonged." In the subsequent narrative the town bears its full name (xi. 4), and the king is living there, still following the avocations of a simple farmer, when his relations[f] of Jabesh-Gilead beseech his help in their danger. His Ammonite expedition is followed by the first Philistine war, and by various other conflicts, amongst others an expedition against Amalek in the extreme south of Palestine. But he returns, as before, "to his house" at Gibeah-of-Saul (1 Sam. xv. 34). Again we encounter it, when the seven sons of the king were hung there as a sacrifice to turn away the anger of Jehovah (2 Sam. xxi. 6[g]). The name of Saul has not been found in connexion with any place of modern Palestine, but it existed as late as the days of Josephus, and an allusion of his has fortunately given the clue to the identification of the town with the spot which now bears the name of *Tuleil el-Fûl*. Josephus (*B. J.* v. 2, §1), describing Titus's march from Caesarea to Jerusalem, gives his route as through Samaria to Gophna, thence a day's march to a valley "called by the Jews the Valley of Thorns, near a certain village called Gabathsaoule, distant from Jerusalem about thirty stadia," *i. e.* just the distance of *Tuleil el-Fûl*. Here he was joined by a part of his army from Emmaus (Nicopolis), who would naturally come up the road by Beth-horon and Gibeon, the same which still falls into the northern road close to *Tuleil el-Fûl*. In both these respects therefore the agreement is complete, and Gibeah of Benjamin must be taken as identical with Gibeah of Saul. The discovery is due to Dr. Robinson (i. 577-79), though it was partly suggested by a writer in *Stud. und Kritiken*.

This identification of Gibeah, as also that of Geba with *Jeba*, is fully supported by Is. x. 28-32, where we have a specification of the route of Sennacherib from the north through the villages of the Benjamite district to Jerusalem. Commencing with Ai, to the east of the present *Beitin*, the route proceeds by *Mukhmas*, across the "passages" of the *Wady Suweinit* to *Jeba* on the opposite side; and then by *er-Ram*, and *Tuleil el-Fûl*, villages actually on the present road, to the heights north of Jerusalem, from which the city is visible. Gallim, Madmenah, and Gebim, none of which have been yet identified, must have been, like Anathoth (*Anata*), villages on one side or the other of the direct line of march. The only break in the chain is Migron, which is here placed between Ai and Michmash, while in 1 Sam. xiv. 2 it appears to have been five or six miles south, at Gibeah. One explanation that presents itself is, that in that uneven and rocky district the name "Migron," "precipice," would very probably, like "Gibeah," be borne by more than one town.

In 1 Sam. xxii. 6, xxiii. 19, xxvi. 1, "Gibeah" doubtless stands for G. of Saul.

6. GIBEAH-IN-THE-FIELD (גִּבְעַת בַּיִּשְׂדֶה; Γαβαὰ ἐν ἀγρῷ; *Gabaa*), named only in Judg. xx. 31, as the place to which one of the "highways" (מְסִלּוֹת) led from Gibeah-of-Benjamin,—"of which one goeth up to Bethel, and one to Gibeah-in-the-field." *Sadeh*, the word here rendered "field," is applied specially to cultivated ground, "as distinguished from town, desert, or garden" (Stanley, App. §15). Cultivation was so general throughout this district, that the term affords no clue to the situation of the place. It is, however, remarkable that the north road from Jerusalem, shortly after passing *Tuleil el-Fûl*, separates into two branches, one running on to *Beitin* (Bethel), and the other diverging to the right to *Jeba* (Geba). The attack on Gibeah came from the north (comp. xx. 18, 19, and 26, in which "the house of God" is really Bethel), and therefore the divergence of the roads was north of the town. In the case of Gibeah-of-Benjamin we have seen that the two forms "Geba" and "Gibeah" appear to be convertible, the former for the latter. If the identification now proposed for Gibeah-in-the-field be correct, the case is here reversed—and "Gibeah" is put for "Geba."

The "meadows of Gaba" (גֶּבַע; A. V. Gibeah; Judg. xx. 33) have no connexion with the "field," the Hebrew words being entirely different. As the Hebrew words being entirely different. As stated above, the word rendered "meadows" is probably accurately "cave." [GEBA, p. 659. *a.*]

7. There are several other names compounded of Gibeah, which are given in a translated form in the A. V., probably from their appearing not to belong to towns. These are:—

[f] This is a fair inference from the fact that the wives of 400 out of the 600 Benjamites who escaped the massacre at Gibeah came from Jabesh Gilead (Judg. xxi. 12).

[g] The word in this verse rendered "hill" is not *gibeah* but *har*, i. e. "mountain," a singular change, and not quite intelligible.

(1.) The "hill of the foreskins" (Josh. v. 3), between the Jordan and Jericho; it derives its name from the circumcision which took place there, and seems afterwards to have received the name of GILGAL.

(2.) The "hill of Phinehas" in Mount Ephraim (Josh. xxiv. 33). This may be the *Jibia* on the left of the *Nablûs* road, half-way between Bethel and Shiloh; or the *Jeba* north of *Nablûs* (Rob. ii. 265 note, 312). Both would be "in Mount Ephraim," but there is nothing in the text to fix the position of the place, while there is no lack of the name among the villages of Central Palestine.

(3.) The hill of Moreh (Judg. vii. 1).

(4.) The hill of God—Gibeath-ha-Elohim (1 Sam. x. 5); one of the places in the route of Saul, which is so difficult to trace. In verses 10 and 13, it is apparently called "the hill," and "the high place."

(5.) The hill of Hachilah (1 Sam. xxiii. 19, xxvi. 1).

(6.) The hill of Ammah (2 Sam. ii. 24).

(7.) The hill Gareb (Jer. xxxi. 39).

GIB'EATH, Josh. xviii. 28. [GIBEAH, 2.]

GIBEATHITE, THE (הַגִּבְעָתִי; ὁ Γαβαθίτης; *Gabaathites*), *i. e.* the native of Gibeah (1 Chr. xii. 3); in this case Shemaah, or "the Shemaah," father of two Benjamites, "Saul's brethren," who joined David.

GIB'EON (גִּבְעוֹן, *i. e.* "belonging to a hill;" Γαβαών, Joseph. Γαβαώ; *Gabaon*), one of the four[a] cities of the HIVITES, the inhabitants of which made a league with Joshua (ix. 3-15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). It appears, as might be inferred from its taking the initiative in this matter, to have been the largest of the four—"a great city, like one of the royal cities"—larger than Ai (x. 2). Its men too were all practised warriors (*Gibborim*, גִּבֹּרִים). Gibeon lay within the territory of Benjamin (xviii. 25), and with its "suburbs" was allotted to the priests (xxi. 17), of whom it became afterwards a principal station. Occasional notices of its existence occur in the historical books, which are examined more at length below; and after the captivity we find the "men of Gibeon" returning with Zerubbabel (Neh. vii. 25: in the list of Ezra the name is altered to Gibbar), and assisting Nehemiah in the repair of the wall of Jerusalem (iii. 7). In the post-biblical times it was the scene of a victory by the Jews over the Roman troops under Cestius Gallus, which offers in many respects a close parallel to that of Joshua over the Canaanites (Jos. *B. J.* ii. 19, §7; Stanley, *S. & P.* 212).

The situation of Gibeon has fortunately been recovered with as great certainty as any ancient site in Palestine. The traveller who pursues the northern camel-road from Jerusalem, turning off to the left at *Tuleil el-fûl* (Gibeah) on that branch of it which ends westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise in well-defined mamelons from broad undulating valleys of considerable extent and fertile soil. This is the central plateau of the country, the "land of Benjamin;" and these round hills are the Gibeahs, Gebas, Gibeons, and Ramahs, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, *El-Jîb* stands on the northernmost of a couple of these mamelons, just at the place where the road to the sea parts into two branches, the one by the lower level of the *Wady Suleiman*, the other by the heights of the Beth-horons, to Gimzo, Lydda, and Joppa. The road passes at a short distance to the north of the base of the hill of *El-Jîb*. The strata of the hills in this district lie much more horizontally than those further south. With the hills of Gibeon this is peculiarly the case, and it imparts a remarkable precision to their appearance, especially when viewed from a height such as the neighbouring eminence of *Neby Samwîl*. The natural terraces are carried round the hill like contour lines; they are all dotted thick with olives and vines, and the ancient-looking houses are scattered over the flattish summit of the mound. On the east side of the hill is a copious spring which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees farther down are the remains of a pool or tank of considerable size, probably, says Dr. Robinson, 120 feet by 100, *i. e.* of rather smaller dimensions than the lower pool at Hebron. This is doubtless the "pool of Gibeon" at which Abner and Joab met together with the troops of Ish-bosheth and David, and where that sharp conflict took place which ended in the death of Asahel, and led at a later period to the treacherous murder of Abner himself. Here or at the spring were the "great waters (or the many waters, מַיִם רַבִּים) of Gibeon,"[b] at which Johanan the son of Kareah found the traitor Ishmael (Jer. xli. 12). Round this water also, according to the notice of Josephus (ἐπί τινι πηγῇ τῆς πόλεως οὐκ ἄπωθεν, *Ant.* v. 1, §17), the five kings of the Amorites were encamped when Joshua burst upon them from Gilgal. The "wilderness of Gibeon" (2 Sam. ii. 24)—the *Midbar*, *i. e.* rather the waste pasture-grounds—must have been to the east, beyond the circle or suburb of cultivated fields, and towards the neighbouring swells, which bear the names of *Jedireh* and *Bir Neballah*. Such is the situation of Gibeon, fulfilling in position every requirement of the notices of the Bible, Josephus, Eusebius, and Jerome. Its distance from Jerusalem by the main road is as nearly as possible 6½ miles; but there is a more direct road reducing it to 5 miles.

(1.) The name of Gibeon is most familiar to us in connexion with the artifice by which its inhabitants obtained their safety at the hands of Joshua, and with the memorable battle which ultimately resulted therefrom. This transaction is elsewhere examined, and therefore requires no further reference here. [JOSHUA; BETH-HORON.]

(2.) We next hear of it at the encounter between the men of David and of Ishbosheth under their respective leaders Joab and Abner (2 Sam. ii. 12-17). The meeting has all the air of having been premeditated by both parties, unless we suppose that Joab had heard of the intention of the Benjamites to revisit from the distant Mahanaim their native villages, and had seized the opportunity to try his strength with Abner. The details of this disastrous encounter are elsewhere given. [JOAB.] The place where the struggle began received a name from the

[a] So Josh. ix. 17. Josephus (*Ant.* v. 1, §16) omits Beeroth.

[b] Both here and in 1 K. iii. 4, Josephus substitutes Hebron for Gibeon (*Ant.* x. 9, §5, viii. 2 §1).

circumstance, and seems to have been long afterwards known as the "field of the strong men." [HELKATH-HAZZURIM.]

(3.) We again meet with Gibeon in connexion with Joab; this time as the scene of the cruel and revolting death of Amasa by his hand (2 Sam. xx. 5-10). Joab was in pursuit of the rebellious Sheba the son of Bichri, and his being so far out of the direct north road as Gibeon may be accounted for by supposing that he was making a search for this Benjamite among the towns of his tribe. The two rivals met at "the great stone[c] which is in Gibeon"—some old landmark now no longer recognizable, at least not recognized—and then Joab repeated the treachery by which he had murdered Abner, but with circumstances of a still more revolting character. [JOAB; ARMS, p. 110 *a*.]

It is remarkable that the retribution for this crowning act of perfidy should have overtaken Joab close to the very spot on which it had been committed. For it was to the tabernacle at Gibeon (1 K. ii. 28, 29; comp. 1 Chr. xvi. 39) that Joab fled for sanctuary when his death was pronounced by Solomon, and it was while clinging to the horns of the brazen altar there that he received his death-blow from Benaiah the son of Jehoiada (1 K. ii. 28, 30, 34; and LXX. 29).

(4.) Familiar as these events in connexion with the history of Gibeon are to us, its reputation in Israel was due to a very different circumstance—the fact that the tabernacle of the congregation and the brazen altar of burnt-offering were for some time located on the "high place" attached to or near the town. We are not informed whether this "high place" had any fame for sanctity before the tabernacle came there; but if not, it would have probably been erected elsewhere. We only hear of it in connexion with the tabernacle, nor is there any indication of its situation in regard to the town. Professor Stanley has suggested that it was the remarkable hill of *Neby-Samwil*, the most prominent and individual eminence in that part of the country, and to which the special appellation of "the great high-place" (1 K. iii. 4; הַבָּמָה הַגְּדוֹלָה) would perfectly apply. And certainly, if "great" is to be understood as referring to height or size, there is no other hill which can so justly claim the distinction (*Sinai and Pal.* 216). But the word has not always that meaning, and may equally imply eminence in other respects, *e. g.* superior sanctity to the numerous other high places—Bethel, Ramah, Mizpeh, Gibeah—which surrounded it on every side. The main objection to this identification is the distance of *Neby Samwil* from Gibeon—more than a mile—and the absence of any closer connexion therewith than with any other of the neighbouring places. The most natural position for the high place of Gibeon is the twin mount immediately south of *El-Jib*—so close as to be all but a part of the town, and yet quite separate and distinct. The testimony of Epiphanius, by which Mr. Stanley supports his conjecture, viz., that the "Mount of Gabaon" was the highest round Jerusalem (*Adv. Haereses*, i. 394), should be received with caution, standing as it does quite alone, and belonging to an age which, though early, was marked by ignorance, and by the most improbable conclusions.

To this high place, wherever situated, the "tabernacle of the congregation"—the sacred tent which had accompanied the children of Israel through the whole of their wanderings—had been transferred from its last station at Nob.[d] The exact date of the transfer is left in uncertainty. It was either before or at the time when David brought up the ark from Kirjath-jearim, to the new tent which he had pitched for it on Mount Zion, that the original tent was spread for the last time at Gibeon. The expression in 2 Chr. i. 5, "the brazen altar he put before the tabernacle of Jehovah," at first sight appears to refer to David. But the text of the passage is disputed, and the authorities are divided between שָׂם = "he put," and שָׁם = "was there." Whether king David transferred the tabernacle to Gibeon or not, he certainly appointed the staff of priests to offer the daily sacrifices there on the brazen altar of Moses, and to fulfil the other requirements of the law (1 Chr. xvi. 40), with no less a person at their head than Zadok the priest (39), assisted by the famous musicians Heman and Jeduthun (41).

One of the earliest acts of Solomon's reign—it must have been while the remembrance of the execution of Joab was still fresh—was to visit Gibeon. The ceremonial was truly magnificent: he went up with all the congregation, the great officers of the state—the captains of hundreds and thousands, the judges, the governors, and the chief of the fathers—and the sacrifice consisted of a thousand burnt-offerings[e] (1 K. iii. 4). And this glimpse of Gibeon in all the splendour of its greatest prosperity—the smoke of the thousand animals rising from the venerable altar on the commanding height of "the great high place"—the clang of "trumpets and cymbals and musical instruments of God" (1 Chr. xvi. 42) resounding through the valleys far and near—is virtually the last we have of it. In a few years the temple at Jerusalem was completed, and then the tabernacle was once more taken down and removed. Again "all the men of Israel assembled themselves" to king Solomon, with the "elders of Israel," and the priests and the Levites brought up both the tabernacle and the ark, and "all the holy vessels that were in the tabernacle" (1 K. viii. 3; Joseph. *Ant.* viii. 4, §1), and placed the venerable relics in their new home, there to remain until the plunder of the city by Nebuchadnezzar. The introduction of the name of Gibeon in 1 Chr. ix. 35, which seems so abrupt, is probably due to the fact that the preceding verses of the chapter contain, as they appear to do, a list of the staff attached to the "Tabernacle of the congregation" which was

[c] The Hebrew preposition (עִם) almost implies that they were on or touching the stone.

[d] The various stations of the Tabernacle and the Ark, from their entry on the Promised Land to their final deposition in the Temple at Jerusalem, will be examined under TABERNACLE. Meantime, with reference to the above, it may be said that though not expressly stated to have been at Nob, it may be conclusively inferred from the mention of the "shew bread" (1 Sam. xxi. 6). The "ephod" (9) and the expression "before Jehovah" (6) prove nothing either way. Josephus throws no light on it.

[e] It would be very satisfactory to believe, with Thompson (*The Land and the Book*, ii. 547), that the present *Wady Suleiman*, i. e. "Solomon's valley," which commences on the west side of Gibeon, and leads down to the Plain of Sharon, derived its name from this visit. But the modern names of places in Palestine often spring from very modern persons or circumstances; and, without confirmation or investigation, this cannot be received.

erected there; or if these persons should prove to be the attendants on the "new tent" which David had pitched for the ark on its arrival in the city of David, the transition to the place where the old tent was still standing is both natural and easy. [G.]

GIB'EONITES, THE (הַגִּבְעֹנִים; *οἱ Γαβαωνῖται*; *Gabaonitae*), the people of Gibeon, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 23, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own town (4, 6, 9). At this time, or at any rate at the time of the composition of the narrative, the Gibeonites were so identified with Israel, that the historian is obliged to insert a note explaining their origin and their non-Israelite extraction (xxi. 2). The actual name "Gibeonites" appears only in this passage of 2 Sam. [NETHINIM.]

Individual Gibeonites named are (1) ISMAIAH, one of the Benjamites who joined David in his difficulties (1 Chr. xii. 4); (2) MELATIAH, one of those who assisted Nehemiah in repairing the wall of Jerusalem (Neh. iii. 7); (3) HANANIAH, the son of Azur, a false prophet from Gibeon, who opposed Jeremiah, and shortly afterwards died (Jer. xxviii. 1, 10, 13, 17). [G.]

GIB'LITES, THE (הַגִּבְלִי, *i. e.* singular, "the Giblite;" *Γαλιὰθ Φυλιστιείμ*, Alex. *Γαβλί*; *confinia*). The "land of the Giblite" is mentioned in connexion with Lebanon in the enumeration of the portions of the Promised Land remaining to be conquered by Joshua (Josh. xiii. 5). The ancient versions, as will be seen above, give no help, but there is no reason to doubt that the allusion is to the inhabitants of the city GEBAL, which was on the sea-coast at the foot of the northern slopes of Lebanon. The one name is a regular derivative from the other (see Gesenius, *Thes.* 258 *b*). We have here a confirmation of the identity of the Aphek mentioned in this passage with *Afka*, which was overlooked by the writer when examining the latter name [APHEK, 2]; and the whole passage is instructive, as showing how very far the limits of the country designed for the Israelites exceeded those which they actually occupied.

The Giblites are again named (though not in the A. V.) in 1 K. v. 18 (הַגִּבְלִים; Alex. *οἱ Βίβλιοι*; *Biblii*) as assisting Solomon's builders and Hiram's builders to prepare the trees and the stones for building the Temple. That they were clever artificers is evident from this passage (and comp. Ez. xxvii. 9), but why our translators should have so far improved on this as to render the word by "stone-squarers" is not obvious. Possibly they followed the Targum, which has a word of similar import in this place. [G.]

GIDDAL'TI (גִּדַּלְתִּי; *Γοδολλαθί*, Alex. *Γεδολλαθί*), one of the sons of Heman, the king's seer, and therefore a Kohathite Levite (1 Chr. xxv. 4; comp. vi. 33): his office was with thirteen of his brothers to sound the horn in the service of the tabernacle (5, 7). He had also charge of the 22nd division or course (29).

GID'DEL (גִּדֵּל; *Γεδδήλ*; *Gaddel*). 1. Children of Giddel (*Bene-Giddel*) were among the Nethinim who returned from the captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49). In the parallel lists of 1 Esdras the name is corrupted to CATHUA.

2. Bene-Giddel were also among the "servants of Solomon" who returned to Judaea in the same caravan (Ezr. ii. 56; Neh. vii. 58). In 1 Esdras this is given as ISDAEL.

GID'EON (גִּדְעוֹן, from גָּדַע, "a sucker," or better = "a hewer," *i. e.* a brave warrior; comp. Is. x. 33; *Γεδεών*; *Gedeon*), a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family, who lived at Ophrah, a town probably on this side Jordan (Judg. vi. 15), although its exact position is unknown. He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (Judg. vi. 11, viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (vi. 2). It was probably during this disastrous period that the emigration of Elimelech took place (Ruth i. 1, 2; Jahn's *Hebr. Comm.* §xxi.). Some have identified the angel who appeared to Gideon (*φάντασμα νεανίσκου μορφῇ*, Jos. *Ant.* v. 6) with the prophet mentioned in vi. 8, which will remind the reader of the legends about Malachi in Origen and other commentators. Paulus (*Exeg. Consen.* ii. 190 sq.) endeavours to give the narrative a subjective colouring, but rationalism is of little value in accounts like this. When the angel appeared, Gideon was thrashing wheat with a flail (*ἔκοπτε*, LXX.) in the wine-press, to conceal it from the predatory tyrants. After a natural hesitation he accepted the commission of a deliverer, and learnt the true character of his visitant from a miraculous sign (vi. 12-23); and being reassured from the fear which first seized him (Ex. xx. 19; Judg. xiii. 22), built the altar Jehovah-shalom, which existed when the book of Judges was written (vi. 24). In a dream the same night he was ordered to throw down the altar of Baal and cut down the Asherah (A. V. "grove") upon it [ASHERAH], with the wood of which he was to offer in sacrifice his father's "second bullock of seven years old," an expression in which some see an allusion to the seven years of servitude (vi. 26, 1). Perhaps that particular bullock is specified because it had been reserved by his father to sacrifice to Baal (Rosenmüller, *schol. ad loc.*), for Joash seems to have been a priest of that worship. Bertheau can hardly be right in supposing that Gideon was to offer *two* bullocks (*Richt.* 115). At any rate the minute touch is valuable as an indication of truth in the story (see Ewald, *Gesch.* ii. 498, and *note*). Gideon, assisted by ten faithful servants, obeyed the vision, and next morning ran the risk of being stoned; but Joash appeased the popular indignation by using

the common argument that Baal was capable of defending his own majesty (comp. 1 K. xviii. 27). This circumstance gave to Gideon the surname of יְרֻבַּעַל ("Let Baal plead," vi. 32; LXX. Ἱερο-βάαλ), a standing instance of national irony, expressive of Baal's impotence. Winer thinks that this irony was increased by the fact that ירבעל was a surname of the Phoenician Hercules (comp. Movers, *Phönix*. i. 434). We have similar cases of contempt in the names Sychar, Baal-zebul, &c. (Lightfoot, *Hor. Hebr. ad Matt.* xii. 24). In consequence of this name some have identified Gideon with a certain priest Ἱερόμβαλος, mentioned in Eusebius (*Praep. Evang.* i. 10) as having given much accurate information to Sanchoniatho the Berytian (Bochart, *Phaleg*, p. 776; Huetius, *Dem. Evang.* p. 84, &c.), but this opinion cannot be maintained (Ewald, *Gesch.* ii. p. 494; Gesen. *s. v.*). We also find the name in the form Jerubbesheth (2 Sam. xi. 21; comp. Eshbaal, 1 Chr. viii. 33 with Ishbosheth 2 Sam. ii. *sq.*). Ewald (p. 495, n.) brings forward several arguments against the supposed origin of the name.

2. After this begins the second act of Gideon's life. "Clothed" by the Spirit of God (Judg. vi. 34; comp. 1 Chr. xii. 18; Luke xxiv. 49), he blew a trumpet; and, joined by "Zebulun, Naphtali, and even the reluctant Asher" (which tribes were chiefly endangered by the Midianites), and possibly also by some of the original inhabitants, who would suffer from these predatory "sons of the East" no less than the Israelites themselves, he encamped on the slopes of Gilboa, from which he overlooked the plains of Esdraelon covered by the tents of Midian (Stanley, *Sin. & Pal.* p. 243). Strengthened by a double sign from God (to which Ewald gives a strange figurative meaning, *Gesch.* ii. p. 500), he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; comp. 1 Macc. iii. 56). The expression "let him depart from Mount Gilead" is perplexing; Dathe would render it "*to* Mount Gilead,"—on the other side of Jordan; and Clericus reads גִּלְבֹּעַ, Gilboa; but Ewald is probably right in regarding the name as a sort of war-cry and general designation of the Manassites. (See too Gesen. *Thes.* p. 804 *n.*) By a second test at "the spring of trembling" (now probably *Ain Jahlood*, on which see Stanley, 342), he again reduced the number of his followers to 300 (Judg. vii. 5, *sq.*), whom Josephus explains to have been the *most* cowardly in the army (*Ant.* v. 6, §3). Finally, being encouraged by words fortuitously overheard (what the later Jews termed the Bath Kol) (comp. 1 Sam. xiv. 9, 10; Lightfoot, *Hor. Hebr. ad Matt.* iii. 14), in the relation of a significant dream, he framed his plans, which were admirably adapted to strike a panic terror into the huge and undisciplined nomad host (Judg. viii. 15-18). We know from history that large and irregular Oriental armies are especially liable to sudden outbursts of uncontrollable terror, and when the stillness and darkness of the night were suddenly disturbed in three different directions by the flash of torches and by the reverberating echoes which the trumpets and the shouting woke among the hills, we cannot be astonished at the complete rout into which the enemy were thrown. It must be remembered too that the sound of 300 trumpets would make them suppose that a corresponding number of *companies* were attacking them.[a] For specimens of similar stratagems see Liv. xxii. 16; Polyaen. *Strateg.* ii. 37; Frontin, ii. 4; Sall. *Jug.* 99; Niebuhr, *Desc. de l'Arabie*, p. 304; *Journ. As.* 1841, ii. p. 516 (quoted by Ewald, Rosenmüller, and Winer). The custom of dividing an army into three seems to have been common (1 Sam. xi. 11; Gen. xiv. 15), and Gideon's war-cry is not unlike that adopted by Cyrus (Xen. *Cyr.* iii. 28). He adds his own name to the war-cry, as suited both to inspire confidence in his followers and strike terror in the enemy. His stratagem was eminently successful, and the Midianites, breaking into their wild peculiar cries, fled headlong "down the descent to the Jordan," to the "house of the Acacia" (Beth-shitta) and the "meadow of the dance" (Abel-meholah), but were intercepted by the Ephraimites (to whom notice had been sent, vii. 24) at the fords of Beth-barah, where, after a *second* fight, the princes Oreb and Zeeb ("the Raven" and "the Wolf") were detected and slain,—the former at a rock, and the latter concealed in a wine-press, to which their names were afterwards given. Meanwhile the "higher sheykhs Zeba and Zalmunna, had already escaped," and Gideon (after pacifying—by a soft answer, which became proverbial—the haughty tribe of Ephraim, viii. 1-3) pursued them into eastern Manasseh, and, bursting upon them in their fancied security among the tents of their Bedouin countrymen (see *Karkor*), won his *third* victory, and avenged on the Midianitish emirs the massacre of his kingly brethren whom they had slain at Tabor (viii. 18, *sq.*). In these three battles only 15,000 out of 120,000 Midianites escaped alive. It is indeed stated in Judg. viii. 10, that 120,000 Midianites had already *fallen:* but here as elsewhere, it may merely be intended that such was the original number of the routed host. During his triumphal return Gideon took signal and appropriate vengeance on the coward and apostate towns of Succoth and Peniel. The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxxxiii. 11; Is. ix. 4, x. 26; Heb. xi. 32).

3. After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honours, and surrounded by the dignity of a numerous household (viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Judg. viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz. the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jewelled ephod, formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah. Gesenius and others (*Thes.* p. 135; Bertheau, p. 133 seq.) follow the Peshito in making the word Ephod here mean an idol, chiefly on account of the vast amount of gold

[a] It is curious to find "lamps and pitchers" in use for a similar purpose at this very day in the streets of Cairo. The *Zabit* or *Agha* of the police carries with him at night, "a torch which burns soon after it is lighted, without a flame, excepting when it is waved through the air, when it suddenly blazes forth: it therefore answers the same purpose as our dark lantern. *The burning end is sometimes concealed in a small pot or jar*, or covered with something else, when not required to give light" (Lane's *Mod. Eg.* i. ch. iv.).

(1700 shekels) and other rich material appropriated to it. But it is simpler to understand it as a significant symbol of an unauthorised worship.

Respecting the chronology of this period little certainty can be obtained. Making full allowance for the use of round numbers, and even admitting the improbable assertion of some of the Rabbis that the period of oppression is counted in the years of rest (*v.* Rosenmüller, on *Judg.* iii. 11), insuperable difficulties remain. If, however, as has been suggested by Lord A. Hervey, several of the judgeships really synchronise instead of being successive, much of the confusion vanishes. For instance, he supposes (from a comparison of Judg. iii., viii., and xii.) that there was a *combined* movement under three great chiefs, Ehud, Gideon, and Jephthah, by which the Israelites emancipated themselves from the dominion of the Moabites, Ammonites, and Midianites (who for some years had occupied their land), and enjoyed a long term of peace through all their coasts. "If," he says, "we string together the different accounts of the different parts of Israel which are given us in that miscellaneous collection of ancient records called the book of Judges, and treat them as connected and successive history, we shall fall into as great a chronographical error as if we treated in the same manner the histories of Mercia, Kent, Essex, Wessex, and Northumberland, before England became one kingdom" (*Genealog. of our Lord*, p. 238). It is now well known that a similar source of error has long existed in the chronology of Egypt. [F. W. F.]

GIDEO'NI (גִּדְעֹנִי, or once גִּדְעוֹנִי; Γαδεωνί; *Gedeonis*). Abidan, son of Gideoni, was the chief man of the tribe of Benjamin at the time of the census in the wilderness of Sinai (Num. i. 11; ii. 22; vii. 60, 65; x. 24).

GI'DOM (גִּדְעֹם; Γεδών, Alex. Γαλαάδ), a place named only in Judg. xx. 45, as the limit to which the pursuit of Benjamin extended after the final battle of Gibeah. It would appear to have been situated between Gibeah (*Tuleil el-Ful*) and the cliff Rimmon (probably *Rümmon*, about three miles E. of Bethel); but no trace of the name, nor yet of that of Menucah, if indeed that was a place (Judg. xx. 43; A. V. "with ease"—but see margin), has yet been met with. The reading of the Alex. LXX. "Gilead," can hardly be taken as well founded. In the Vulgate the word does not seem to be represented. [G.]

GIER-EAGLE (רָחָם, רַחָמָה; πορφυρίων; *porphyrio*), one of the unclean birds mentioned in Lev. xi. 18, and Deut. xiv. 17. According to Gesenius a small species of vulture, white with black wings, a feeder on carrion; the *vultur percnopterus* of Linnaeus—Germ. *Aasgeyer*; so called from its tenderness to its young, the root being רָחַם, *to cherish, to love*, just as חֲסִידָה (from חֶסֶד, *kind*) is the name of the stork, on account of her piety towards her offspring.

It seems more likely that some bird of the order Grallatores is meant by רָחָם in the above two passages. In both it is classed with the pelican, the cormorant, and the stork, and is separated from the birds of prey, the eagle, the ossifrage, &c. The rendering of the LXX. confirms this suggestion. *Porphyrio, nomen avis aquaticae rostrum purpureum et pedes purpureos habentis, unde nomen nacta est.* The πορφυρίων is mentioned in Aristoph. *Av.* 707. It is the *Fulica porphyrio* of Linnaeus, in English, the *Sultana-hen*. [W. D.]

GIFT. The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. It enters largely into the ordinary transactions of life: no negotiation, alliance, or contract of any kind can be entered into between states or sovereigns without a previous interchange of presents: none of the important events of private life, betrothal, marriage, coming of age, birth, take place without presents: even a visit, if of a formal nature, must be prefaced by a present. We cannot adduce a more remarkable proof of the important part, which presents play in the social life of the East, than the fact, that the Hebrew language possesses no less than fifteen different expressions for the one idea. Many of these expressions have specific meanings: for instance, *minchah* (מִנְחָה) applies to a present from an inferior to a superior, as from subjects to a king (Judg. iii. 15; 1 K. x. 25; 2 Chr. xvii. 5): *maseth* (מַשָּׂאת) expresses the converse idea of a present from a superior to an inferior, as from a king to his subjects (Esth. ii. 18); hence it is used of a portion of food sent by the master of the house to his inferior guests (Gen. xliii. 34; 2 Sam. xi. 8): *nissetá* (נְשֵׂאת) has very much the same sense (2 Sam. xix. 42): *berâcah* (בְּרָכָה), literally a "blessing," is used where the present is one of a complimentary nature, either accompanied with good wishes, or given as a token of affection (Gen. xxxiii. 11; Judg. i. 15; 1 Sam. xxv. 27, xxx. 26; 2 K. v. 15); and again, *shochad* (שֹׁחַד) is a gift for the purpose of escaping punishment, presented either to a judge (Ex. xxiii. 8; Deut. x. 17), or to a conqueror (2 K. xvi. 8). Other terms, as *mattán* (מַתָּן), were used more generally. The extent to which the custom prevailed admits of some explanation from the peculiar usages of the East: it is clear that the term "gift" is frequently used where we should substitute "tribute," or "fee." The tribute of subject states was paid not in a fixed sum of money, but in kind, each nation presenting its particular product—a custom which is frequently illustrated in the sculptures of Assyria and Egypt; hence the numerous instances in which the present was no voluntary act, but an exaction (Judg. iii. 15-18; 2 Sam. viii. 2, 6; 1 K. iv. 21; 2 K. xvii. 3; 2 Chr. xvii. 11, xxvi. 8); and hence the expression "to bring presents" = to own submission (Ps. lxviii. 29, lxxvi. 11; Is. xviii. 7). Again, the present taken to a prophet was viewed very much in the light of a consulting "fee," and conveyed no idea of bribery (1 Sam. ix. 7, comp. xii. 3; 2 K. v. 5, viii. 9): it was only when false prophets and corrupt judges arose that the present was prostituted, and became, instead of a *minchah* (as in the instances quoted), a *shochad*, or bribe (Is. i. 23, v. 23; Ez. xxii. 12; Mic. iii. 11). But even allowing for these cases, which are hardly "gifts" in our sense of the term, there is still a large excess remaining in the practice of the East: friends brought presents to friends on any joyful occasion (Esth. ix. 19, 22), those who asked for information or advice to those who gave it (2 K. viii. 8), the needy to the wealthy from whom any assistance was expected (Gen. xliii. 11; 2 K. xv. 18;

xv. 8), rulers to their favourites (Gen. xlv. 22; 2 Sam. xi. 8), especially to their officers (Esth. ii. 18; Joseph. *Ant.* xii. 2, §15), or to the people generally on festive occasions (2 Sam. vi. 19): on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A. V. "dowry"), but also gave the bride certain presents (Gen. xxxiv. 12; comp. Gen. xxiv. 22), while the father of the bride gave her a present on *sending her away*, as is expressed in the term *shilluchîm* (שִׁלֻּחִים) (1 K. ix. 16): and again, the portions of the sons of concubines were paid in the form of presents (Gen. xxv. 6).

The nature of the presents was as various as were the occasions: food (1 Sam. ix. 7, xvi. 20, xxv. 18), sheep, and cattle (Gen. xxxii. 13-15; Judg. xv. 1), gold (2 Sam. xviii. 11; Job xlii. 11; Matt. ii. 11), jewels (Gen. xxiv. 53), furniture, and vessels for eating and drinking (2 Sam. xvii. 28), delicacies, such as spices, honey, &c. (Gen. xxiv. 53; 1 K. x. 25, xiv. 3), and robes (1 K. x. 25; 2 K. v. 22), particularly in the case of persons inducted into high office (Esth. vi. 8; Dan. v. 16; comp. Herod. iii. 20). The mode of presentation was with as much parade as possible; the presents were conveyed by the hands of servants (Judg. iii. 18), or still better on the backs of beasts of burden (2 K. viii. 9), even when such a mode of conveyance was unnecessary. The refusal of a present was regarded as a high indignity, and this constituted the aggravated insult noticed in Matt. xxii. 11, the marriage robe having been offered and refused (Trench, *Parables*). No less an insult was it, not to bring a present when the position of the parties demanded it (1 Sam. x. 27). [W. L. B.]

GI'HON (גִּיחוֹן; Γεών, Alex. Γηών; *Gehon*). 1. The second river of Paradise (Gen. ii. 13). The name does not again occur in the Hebrew text of the O. T.; but in the LXX. it is used in Jer. ii. 18, as an equivalent for the word Shichor or Sihor, *i. e.* the Nile, and in Ecclus. xxiv. 27 (A. V. "Geon"). All that can be said upon it will be found under EDEN, p. 485 *b*.

2. (גִּחוֹן, and in Chron. גִּיחוֹן; ἡ Γιών, Γεών; *Gihon*). A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 K. i. 33, 38, 45). From the terms of this passage, it is evident it was at a lower level than the city—"bring him down (הֹרִדְתֶּם) upon (עַל) Gihon"—"they are come up (יָעֲלוּ) from thence." With this agrees a later mention (2 Chr. xxxiii. 14), where it is called "Gihon-in-the-valley," the word rendered valley being *nachal* (נַחַל). In this latter place Gihon is named to designate the direction of the wall built by Manasseh—"outside the city of David, from the west of Gihon-in-the-valley to the entrance of the fish-gate." It is not stated in any of the above passages that Gihon was a spring; but the only remaining place in which it is mentioned suggests this belief, or at least that it had given its name to some water—"Hezekiah also stopped the upper source or issue (מוֹצָא, from יָצָא, to rush forth; incorrectly "watercourse" in A. V.) of the waters of Gihon" (2 Chr. xxxii. 30). If the place to which Solomon was brought down on the king's mule was Gihon-in-the-valley—and from the terms above noticed it seems probable that it was—then the "upper source" would be some distance away, and at a higher level.

The locality of Gihon will be investigated under JERUSALEM; but in the meantime the following facts may be noticed in regard to the occurrences of the word.

1. Its low level; as above stated.

2. The expression "Gihon-in-the-valley;" where it will be observed that *nachal* ("torrent" or "wady") is the word always employed for the valley of the Kedron, east of Jerusalem—the so-called Valley of Jehoshaphat; *ge* ("ravine" or "glen") being as constantly employed for the Valley of Hinnom, south and west of the town. In this connexion the mention of Ophel (2 Chr. xxxiii. 14) with Gihon should not be disregarded. In agreement with this is the fact that

3. The Targum of Jonathan, and the Syriac and Arabic Versions, have *Shiloha*, i. e. Siloam (Arab. *Ain*-Shiloha) for Gihon in 1 K. i. In Chronicles they agree with the Hebrew text in having Gihon. If Siloam be Gihon, then

4. From the west of Gihon to the fish-gate—which we know from St. Jerome to have been near the present "Jaffa-gate,"—would answer to the course of a wall enclosing "the city of David" (2 Chr. xxxiii. 14); and

5. The omission of Gihon from the very detailed catalogue of Neh. iv. is explained. [G.]

GILALAI' (גִּלָּלַי; Γελαΐ), one of the party of priests' sons who played on David's instruments at the consecration of the wall of Jerusalem, in the company at whose head was Ezra (Neh. xii. 36).

GIL'BOA (גִּלְבֹּעַ, "bubbling fountain," from גַּל and בּוּעַ; Γελβουέ; *Gelboe*), a mountain range on the eastern side of the plain of Esdraelon, rising over the city of Jezreel (comp. 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connexion with one event in Israelitish history, the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6, xxi. 12; 1 Chr. x. 1, 8). The latter had encamped at Shunem, on the northern side of the valley of Jezreel; the former took up a position round the fountain of Jezreel, on the southern side of the valley, at the base of Gilboa. The result is well known. Saul and Jonathan, with the flower of their army, fell upon the mountain. When the tidings were carried to David, he broke out into this pathetic strain: "Ye mountains of Gilboa, let there be no rain upon you, neither dew, nor field of offering" (2 Sam. i. 21). Of the identity of Gilboa with the ridge which stretches eastward, from the ruins of Jezreel, no doubt can be entertained. At the northern base, half-a-mile from the ruins, is a large fountain called in Scripture both the "Well or fountain of Harod" (Judg. vii. 1), and "The fountain of Jezreel" (1 Sam. xxix. 1), and it was probably from it the name Gilboa was derived. Eusebius places Gilboa at the distance of six miles from Scythopolis, and says there is still a village upon the mountain called Gelbus (*Onom.* s. v. Γεβουέ). The village is now called *Jelbôn* (Robinson, ii. 316), and its position answers to the description of Eusebius; it is situated on the top of the mountain. The range of Gilboa extends in length some ten miles from W. to E. The sides are bleak, white, and barren; they look, in fact, as if the pathetic exclamation of David had proved prophetic. The greatest height is not more than 500 or 600 feet above the plain. Their modern local name is *Jebel Fukûah*, and the highest point

is crowned by a village and wely called *Wezar* Porter, *Handbook*, p. 353). [J. L. P.]

GIL'EAD (גִּלְעָד, Γαλαάδ; *Galaad*), a mountainous region east of the Jordan; bounded on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25, הַר הַגִּלְעָד), sometimes "the land of Gilead" (Num. xxxii. 1, אֶרֶץ גִּלְעָד); and sometimes simply "Gilead" (Ps. lx. 7; Gen. xxxvi. 25); but a comparison of the several passages shows that they all mean the same thing. There is no evidence, in fact, that any particular mountain was meant by Mount Gilead more than by Mount Lebanon (Judg. iii. 3)—they both comprehend the whole range, and the range of Gilead embraced the whole province. The name Gilead, as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard rocky region;" and it may be regarded as standing in contrast to Bashan, the other great trans-Jordanic province, which is, as the name implies, a "level, fertile tract."

The statements in Gen. xxxi. 48, are not opposed to this etymology. The old name of the district was גַּלְעֵד (Gilead), but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up—"and Laban said, this *heap* (גַּל) is a *witness* (עֵד) between me and thee this day. Therefore was the name of it called *Gal-eed*" (גַּלְעֵד, "the heap of witness"). Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. It does not appear that the interview between Jacob and his father-in-law took place on any particular mountain peak. Jacob, having passed the Euphrates, "set his face toward Mount Gilead;" he struck across the desert by the great fountain at Palmyra; then traversed the eastern part of the plain of Damascus, and the plateau of Bashan, and entered Gilead from the north-east. "In the Mount Gilead Laban overtook him"—apparently soon after he entered the district; for when they separated again, Jacob went on his way and arrived at Mahanaim, which must have been considerably north of the river Jabbok (Gen. xxxii. 1, 2, 22).

The extent of Gilead we can ascertain with tolerable exactness from incidental notices in the Holy Scriptures. The Jordan was its western border (1 Sam. xiii. 7; 2 K. x. 33). A comparison of a number of passages shows that the river Hieromax, the modern *Sheriat el-Mandhûr*, separated it from Bashan on the north. "Half Gilead" is said to have been possessed by Sihon king of the Amorites, and the other half by Og king of Bashan; and the river Jabbok was the division between the two kingdoms (Deut. iii. 12; Josh. xii. 1-5). The half of Gilead possessed by Og must, therefore, have been north of the Jabbok. It is also stated that the territory of the tribe of Gad extended along the Jordan valley to the Sea of Galilee (Josh. xiii. 27); and yet "*all* Bashan" was given to Manasseh (ver. 30). We, therefore, conclude that the deep glen of the Hieromax, which runs eastward, on the parallel of the south end of the Sea of Galilee, was the dividing line between Bashan and Gilead. North of that glen stretches out a flat, fertile plateau, such as the name *Bashan* (בָּשָׁן, like the Arabic بَثَنَة, signifies "soft and level soil") would suggest; while on the south we have the rough and rugged yet picturesque hill country, for which Gilead is the fit name. (See Porter in *Journal of Sac. Lit.*, vol. vi. pp. 284 sq.) On the east the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The southern boundary is less certain. The tribe of Reuben occupied the country as far south as the river Arnon, which was the border of Moab (Deut. ii. 36, iii. 12). It seems, however, that the southern section of their territory was not included in Gilead. In Josh. xiii. 9-11 it is intimated that the "plain of Medeba" ("the Mishor" it is called), north of the Arnon, is not in Gilead; and when speaking of the cities of refuge, Moses describes Bezer, which was given out of the tribe of Reuben, as being "in the wilderness, in the *plain country* (*i.e.* "in the country of the *Mishor*," אֶרֶץ הַמִּישֹׁר), while Ramoth is said to be in Gilead (Deut. iv. 43). This southern plateau was also called "the land of Jazer" (Num. xxii. 1; 2 Sam. xxiv. 5; compare also Josh. xiii. 16-25). The valley of Heshbon may therefore, in all probability, be the southern boundary of Gilead. Gilead thus extended from the parallel of the south end of the Sea of Galilee to that of the north end of the Dead Sea—about 60 miles; and its average breadth scarcely exceeded 20.

While such were the proper limits of Gilead, the name is used in a wider sense in two or three parts of Scripture. Moses, for example, is said to have seen, from the top of Pisgah, "all the land of Gilead unto Dan" (Deut. xxxiv. 1); and in Judg. xx. 1, and Josh. xxii. 9, the name seems to comprehend the whole territory of the Israelites beyond the Jordan. A little attention shows that this is only a vague way of speaking, in common use everywhere. We, for instance, often say "England" when we mean "England and Wales." The section of Gilead lying between the Jabbok and the Hieromax is now called *Jebel Ajlûn*; while that to the south of the Jabbok constitutes the modern province of *Belka*. One of the most conspicuous peaks in the mountain range still retains the ancient name, being called *Jebel Jil'ad*, "Mount Gilead." It is about 7 miles south of the Jabbok, and commands a magnificent view over the whole Jordan valley, and the mountains of Judah and Ephraim. It is probably the site of Ramath-Mizpeh of Josh. xiii. 26; and the "Mizpeh of Gilead," from which Jephthah "passed over unto the children of Ammon" (Judg. xi. 29). The spot is admirably adapted for a gathering place in time of invasion, or aggressive war. The neighbouring village of *es-Salt* occupies the site of the old "city of refuge" in Gad, Ramoth-Gilead. [RAMOTH-GILEAD.]

We have already alluded to a special descriptive term, which may almost be regarded as a proper name, used to denote the great plateau which borders Gilead on the south and east. The refuge-city Bezer is said to be "in the country of the *Mishor*" (Deut. iv. 43); and Jeremiah (xlviii. 21) says, "judgment is come upon the country of the *Mishor*" (see also Josh. xiii. 9, 16, 17, 21, xx. 8). *Mishor* (מִישׁוֹר and מֵישָׁר) signifies a "level plain," or "table-land;" and no word could be

more applicable. This is one among many examples of the minute accuracy of Bible topography. The mountains of Gilead have a real elevation of from two to three thousand feet; but their apparent elevation on the western side is much greater, owing to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. From the distant east they seem very low, for on that side they meet the plateau of Arabia, 2000 ft. or more in height. Though the range appears bleak from the distance, yet on ascending it we find the scenery rich, picturesque, and in places even grand. The summit is broad, almost like table-land "tossed into wild confusion of undulating downs" (Stanley, *S. & P.* 320). It is everywhere covered with luxuriant herbage. In the extreme north and south there are no trees; but as we advance toward the centre they soon begin to appear, at first singly, then in groups, and at length, on each side of the Jabbok, in fine forests chiefly of prickly oak and terebinth. The rich pasture land of Gilead presents a striking contrast to the nakedness of western Palestine. Except among the hills of Galilee, and along the heights of Carmel, there is nothing to be compared with it as "a place for cattle" (Num. xxxii. 1). Gilead anciently abounded in spices and aromatic gums which were exported to Egypt (Gen. xxxvii. 25; Jer. viii. 22, xlvi. 11).

The first notice we have of Gilead is in connexion with the history of Jacob (Gen. xxxi. 21 sq.); but it is possibly this same region which is referred to under the name *Ham*, and was inhabited by the giant Zuzims. The kings of the East who came to punish the rebellious "cities of the plain," first attacked the Rephaims in Ashteroth Karnaim—*i. e.* in the country now called *Hauràn*; then they advanced southwards against the "Zuzims in Ham;" and next against the Emims in Shaveh-Kiriathim, which was subsequently possessed by the Moabites (Gen. xiv. 5; Deut. ii. 9-19). [See EMIMS; REPHAIMS.] We hear nothing more of Gilead till the invasion of the country by the Israelites. One-half of it was then in the hands of Sihon king of the Amorites, who had a short time previously driven out the Moabites. Og, king of Bashan, had the other section north of the Jabbok. The Israelites defeated the former at Jahaz, and the latter at Edrei, and took possession of Gilead and Bashan (Num. xxi. 23 sq.). The rich pasture land of Gilead, with its shady forests, and copious streams, attracted the attention of Reuben and Gad, who "had a very great multitude of cattle," and was allotted to them. The future history and habits of the tribes that occupied Gilead were greatly affected by the character of the country. Rich in flocks and herds, and now the lords of a fitting region, they retained, almost unchanged, the nomad pastoral habits of their patriarchal ancestors. Like all Bedawin they lived in a constant state of warfare, just as Jacob had predicted of Gad—"a troop shall *plunder* him; but he shall *plunder* at the last" (Gen. xlix. 19). The sons of Ishmael were subdued and plundered in the time of Saul (1 Chr. v. 9 sq.); and the children of Ammon in the days of Jephthah and David (Judg. xi. 32 sq.; 2 Sam. x. 12 sq.). Their wandering tent life, and their almost inaccessible country, made them in ancient times what the Bedawy tribes are now—the protectors of the refugee and the outlaw. In Gilead the sons of Saul found a home while they vainly attempted to re-establish the authority of their house (2 Sam. ii. 8 sq.). Here, too, David found a sanctuary during the unnatural rebellion of a beloved son; and the surrounding tribes, with a characteristic hospitality, carried presents of the best they possessed to the fallen monarch (2 Sam. xvii. 22 sq.). Elijah the Tishbite was a Gileadite (1 K. xvii. 1); and in his simple garb, wild aspect abrupt address, wonderfully active habits, and movements so rapid as to evade the search of his watchful and bitter foes, we see all the characteristics of the genuine Bedawy, ennobled by a high prophetic mission. [GAD.]

Gilead was a frontier land, exposed to the first attacks of the Syrian and Assyrian invaders, and to the unceasing raids of the desert tribes—"Because Machir the first-born of Manasseh was a man of war, therefore he had Bashan and Gilead" (Josh xvii. 1). Under the wild and wayward Jephthah, Mizpeh of Gilead became the gathering place of the trans-Jordanic tribes (Judg. xi. 29); and in subsequent times the neighbouring stronghold of Ramoth-Gilead appears to have been considered the key of Palestine on the east (1 K. xxii. 3, 4, 6; 2 K. viii. 28, ix. 1).

The name Galaad (Γαλαάδ) occurs several times in the history of the Maccabees (1 Macc. v. 9 sq.); and also in Josephus, but generally with the Greek termination—Γαλααδῖτις or Γαλαδηνή (*Ant.* xiii. 14, §2; *B. J.* i. 4, §3). Under the Roman dominion the country became more settled and civilized; and the great cities of Gadara, Pella, and Gerasa, with Philadelphia on its south-eastern border, speedily rose to opulence and splendour. In one of these (Pella) the Christians of Jerusalem found a sanctuary when the armies of Titus gathered round the devoted city (Euseb. *H. E.* iii. 5). Under Mohammedan rule the country has again lapsed into semi-barbarism. Some scattered villages amid the fastnesses of *Jebel Ajlûn*, and a few fierce wandering tribes, constitute the whole population of Gilead. They are nominally subject to the Porte, but their allegiance sits lightly upon them.

For the scenery, products, antiquities, and history of Gilead, the following works may be consulted. Burckhardt's *Trav. in Syr.*; Bucking. *Arab Tribes*; Irby and Mangles, *Travels*; Porter's *Handbook*; and *Five Years in Damascus*; Stanley's *Sin. and Pal.*; Ritter's *Pal. and Syr.*

2. Possibly the name of a mountain west of the Jordan, near Jezreel (Judg. vii. 3). We are inclined, however, to agree with the suggestion of Clericus and others, that the true reading in this place should be גִּלְבֹּעַ, *Gilboa*, instead of גִּלְעָד. Gideon was encamped at the "spring of Harod," which is at the base of Mount Gilboa. A copyist would easily make the mistake, and ignorance of geography would prevent it from being afterwards detected. For other explanations, see Ewald, *Gesch.* ii. 500; Schwarz, 164 *note*; Gesen. *Thes.* 804 *note*.

3. The name of a son of Machir, grandson of Manasseh (Num. xxvi. 29, 30).

4. The father of Jephthah (Judg. xi. 1, 2). It is difficult to understand (comp. ver. 7, 8) whether this Gilead was an individual, or a personification of the community. [J. L. P.]

GIL'GAL (always with the article, הַגִּלְגָּל but once; Γάλγαλα (plural); *Galgala*). By this name were called at least two places in ancient Palestine

1. The site of the first camp of the Israelites on

the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, comp. 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the east of Jerico" (בִּקְצֵה מִזְרַח יְרֵחוֹ; A. V. "in the east border of Jericho"), apparently on a hillock or rising ground (v. 3, comp. 9) in the Arboth-Jericho (A. V. "the plains"), that is, the hot depressed district of the Ghor which lay between the town and the Jordan (v. 10). Here the Israelites who had been born on the march through the wilderness were circumcised; an occurrence from which the sacred historian derives the name: "'This day I have rolled away (*galliothi*) the reproach of Egypt from off you.' Therefore the name of the place is called Gilgal[a] to this day." By Josephus (*Ant.* v. 1, §11) it is said to signify "freedom" (ἐλευθέριον). The camp thus established at Gilgal remained there during the early part of the conquest (ix. 6, x. 6, 7, 9, 15, 43); and we may probably infer from one narrative that Joshua retired thither at the conclusion of his labours (xiv. 6, comp. 15).

(2.) We again encounter Gilgal in the time of Saul, when it seems to have exchanged its military associations for those of sanctity. True, Saul, when driven from the highlands by the Philistines, collected his feeble force at the site of the old camp (1 Sam. xiii. 4, 7); but this is the only occurrence at all connecting it with war. It was now one of the "holy cities" (οἱ ἡγιασμένοι)—if we accept the addition of the LXX.—to which Samuel regularly resorted, where he administered justice (1 Sam. vii. 16), and where burnt-offerings and peace-offerings were accustomed to be offered "before Jehovah" (x. 8, xi. 15, xiii. 8, 9-12, xv. 21); and on one occasion a sacrifice of a more terrible description than either (xv. 33). The air of the narrative all through leads to the conclusion that at the time of these occurrences it was the chief sanctuary of the central portion of the nation (see x. 8, xi. 14, xv. 12, 21). But there is no sign of its being a town; no mention of building, or of its being allotted to the priests or Levites, as was the case with other sacred towns, Bethel, Shechem, &c.

(3.) We again have a glimpse of it, some sixty years later, in the history of David's return to Jerusalem (2 Sam. xix.). The men of Judah came down to Gilgal to meet the king to conduct him over Jordan, as if it was close to the river (xix. 15), and David arrived there immediately on crossing the stream[b] after his parting with Barzillai the Gileadite.

How the remarkable sanctity of Gilgal became appropriated to a false worship we are not told, but certainly, as far as the obscure allusions of Hosea and Amos can be understood (provided that they refer to this Gilgal), it was so appropriated by the kingdom of Israel in the middle period of its existence (Hos. iv. 15, ix. 15, xii. 11; Amos iv. 4, v. 5).

Beyond the general statements above quoted, the sacred text contains no indications of the position of Gilgal. Neither in the Apocrypha nor the N. T. is it mentioned. Later authorities are more precise, but unfortunately discordant among themselves. By Josephus (*Ant.* v. 1, §4) the encampment is given as fifty stadia, rather under six miles, from the river, and ten from Jericho. In the time of Jerome the site of the camp, and the twelve memorial stones were still distinguishable, if we are to take literally the expression of the *Epit. Paulae* (§12). The distance from Jericho was then two miles. The spot was left uncultivated, but regarded with great veneration by the residents; *locus desertus . . . ab illius regionis mortalibus miro cultu habitus* (*Onom.* Galgala). When Arculf was there at the end of the seventh century the place was shown at five miles from Jericho. A large church covered the site, in which the twelve stones were ranged. The church and stones were seen by Willibald, thirty years later, but he gives the distance as five miles from the Jordan, which again he states correctly as seven from Jericho. The stones are mentioned also by Thietmar,[c] A.D. 1217, and lastly by Ludolf de Suchem a century later. No modern traveller has succeeded in electing the name, or in discovering a probable site. In Van de Velde's map (1858) a spot named *Moharfer*, a little S.E. of *er-Riha*, is marked as possible; but no explanation is afforded either in his *Syria*, or his *Memoir*.

But, 2. this was certainly a distinct place from the Gilgal which is connected with the last scene in the life of Elijah, and with one of Elisha's miracles. The chief reason for believing this is the impossibility of making it fit into the notice of Elijah's translation. He and Elisha are said to "go down" (יֵרְדוּ) from Gilgal to Bethel (2 K. ii. 2), in opposition to the repeated expressions of the narratives in Joshua and 1 Samuel, in which the way from Gilgal to the neighbourhood of Bethel is always spoken of as an ascent, the fact being that the former is nearly 1200 feet below the latter. Thus there must have been a second Gilgal at a higher level than Bethel, and it was probably that at which Elisha worked the miracle of healing on the poisonous pottage (2 K. iv. 38). Perhaps the expression of 2 K. ii. 1, coupled with the "came again" of iv. 38, may indicate that Elisha resided there. The mention of Baal-shalisha (iv. 42) gives a clue to its situation, when taken with the notice of Eusebius (*Onom.* Bethsarisa) that that place was fifteen miles from Diospolis (Lydda) towards the north. In that very position stand now the ruins bearing the name of *Jiljilieh*, i. e. Gilgal. (See Van de Velde's *map*, and Rob. iii. 139.)

3. The "KING OF THE NATIONS OF GILGAL," or rather perhaps the "king of Goim-at-Gilgal" (מֶלֶךְ־גּוֹיִם לַגִּלְגָּל), is mentioned in the catalogue of the chiefs overthrown by Joshua (Josh. xii. 23). The name occurs next to DOR (22) in an enumeration apparently proceeding southwards, and therefore the position of the *Jiljilieh* just named is not wholly inappropriate, though it must be confessed its distance from Dor—more than twenty-five miles—is considerable: still it is nearer than any other place of the name yet known. Eusebius and Jerome (*Onom.* Gelgel) speak of a "Galgulis"

[a] This derivation of the name cannot apply in the case of the other Gilgals mentioned below. May it not be the adaptation to Hebrew of a name previously existing in the former language of the country?

[b] Such is the real force of the Hebrew text (xix. 40).

[c] According to this Pilgrim, it was to these that John the Baptist pointed when he said that God was "able of *these stones* to raise up children unto Abraham" (Thietmar, *Peregr.* 31).

six miles N. of Antipatris. This is slightly more suitable, but has not been identified. What these *Goim* were has been discussed under HEATHEN. By that word (Judg. iv. 2) or "nations" (Gen. xiv. 1) the name is usually rendered in the A. V. as in the well-known phrase, "Galilee of the nations" (Is. ix. 1; comp. Matt. iv. 15). Possibly they were a tribe of the early inhabitants of the country, who, like the Gerizites, the Avim, the Zemarites, and others, have left only this faint casual trace of their existence there.

A place of the same name has also been discovered nearer the centre of the country, to the left of the main north road, four miles from Shiloh (*Seilún*), and rather more than the same distance from Bethel (*Beitín*). This suits the requirements of the story of Elijah and Elisha even better than the former, being more in the neighbourhood of the established holy places of the country, and, as more central, and therefore less liable to attack from the wanderers in the maritime plain, more suited for the residence of the sons of the prophets. In position it appears to be not less than 500 or 600 feet above Bethel (Van de Velde, *Memoir*, 179). It may be the Beth-Gilgal of Neh. xii. 29; while the *Jiljilieh* north of Lydd may be that of Josh. xii. 23. Another Gilgal, under the slightly different form of *Kilkilieh*, lies about two miles E. of *Kefr Saba*.

4. A Gilgal is spoken of in Josh. xv. 7, in describing the north border of Judah. In the parallel list (Josh. xviii. 17) it is given as GELILOTH, and under that word an attempt is made to show that Gilgal, *i.e.* the Gilgal near Jericho, is probably correct. [G.]

GI'LOH (גִּלֹה; Γηλώμ, Alex. Γηλών; in Sam. Γωλά), a town in the mountainous part of Judah, named in the first group, with Debir and Eshtemoh (Josh. xv. 51). Its only interest to us lies in the fact of its having been the native place of the famous Ahithophel (2 Sam. xv. 12), where he was residing when Absalom sent for him to Hebron, and whither he returned to destroy himself after his counsel had been set aside for that of Hushai (xvii. 23). The site has not yet been met with.

GI'LONITE, THE (הַגִּלֹנִי and הַגִּלנִי; Θεκωνί, Γελωνίτος, Alex. Γιλωναῖος, *i. e.* the native of Giloh (as Shilonite, from Shiloh): applied only to Ahithophel the famous counsellor (2 Sam. xv. 12; xxiii. 34).

GIM'ZO (גִּמְזוֹ; ἡ Γαμζώ, Alex. Γαμαιζαΐ), a town which with its dependent villages (Hebr. "daughters") was taken possession of by the Philistines in the reign of Ahaz (2 Chr. xxviii. 18). The name—which occurs nowhere but here—is mentioned with Timnath, Socho, and other towns in the north-west part of Judah, or in Dan. It still remains attached to a large village between two and three miles S.W. of Lydda, south of the road between Jerusalem and Jaffa, just where the hills of the highland finally break down into the maritime plain. *Jimzu* is a tolerably large village, on an eminence, well surrounded with trees, and standing just beyond the point where the two main roads from Jerusalem (that by the Bethhorons, and that by *Wady Suleiman*), which parted at Gibeon, again join and run on as one to *Jaffa*. It is remarkable for nothing but some extensive corn magazines underground, unless it be also for the silence maintained regarding it by all travellers up to Dr. Robinson (ii. 249). [G.]

GIN, a trap for birds or beasts: it consisted of a net (פַּח), and a stick to act as a springe (מוֹקֵשׁ), the latter word is translated "gin" in the A. V. Am. iii. 5, and the former in Is. viii. 14, the term "snare" being in each case used for the other part of the trap. In Job xl. 24 (marginal translation) the second of these terms is applied to the ring run through the nostrils of an animal. [W. L. B.]

GI'NATH (גִּינַת; Γωνάθ; *Gineth*), father of TIBNI, who after the death of Zimri disputed the throne of Israel with Omri (1 K. xvi. 21, 22).

GIN'NETHO (גִּנֵּתוֹי, *i. e.* Ginnethoi; Alex. Γεννηθουί; *Genthon*), one of the "chief" (רֹאשֵׁי = heads) of the priests and Levites who returned to Judaea with Zerubbabel (Neh. xii. 4). He is doubtless the same person as

GIN'NETHON (גִּנֵּתוֹן; Γανναθών, Γαναθώθ: *Genthon*), a priest who sealed the covenant, with Nehemiah (Neh. x. 6). He was head of a family, and one of his descendants is mentioned in the list of priests and Levites at a later period (xii. 16). He is probably the same person as the preceding.

GIRDLE, an essential article of dress in the East, and worn both by men and women. The corresponding Hebrew words are: 1. חֲגוֹר or חֲגוֹרָה, which is the general term for a girdle of any kind, whether worn by soldiers, as 1 Sam. xviii. 4, 2 Sam. xx. 8, 1 K. ii. 5, 2 K. iii. 21; or by women, Is. iii. 24. 2. אֵזוֹר, especially used of the girdles worn by men; whether by prophets, 2 K. i. 8, Jer. xiii. 1; soldiers, Is. v. 27, Ez. xxiii. 15; or kings in their military capacity, Job xii. 18. 3. מָזַח or מְזִיחַ, used of the girdle worn by men alone, Job xii. 21, Ps. cix. 19, Is. xxiii. 10. 4. אַבְנֵט, the girdle worn by the priests and state officers. In addition to these, פְּתִיגִיל, Is. iii. 24, is a costly girdle worn by women. The Vulgate renders it *fascia pectoralis*. It would thus seem to correspond with the Latin *strophium*, a belt worn by women about the breast. In the LXX. however, it is translated χιτὼν μεσοπόρφυρος, "a tunic shot with purple," and Gesenius has "*buntes Feyerkleid*" (comp. Schroeder, *de Vest. Mul.* 137, 8; 404). The קְשׂוּרִים mentioned in Is. iii. 20, Jer. ii. 32, were probably girdles, although both Kimchi and Jarchi consider them as fillets for the hair. In the latter passage the Vulgate has again *fascia pectoralis*, and the LXX. στηθοδεσμίς, an appropriate bridal ornament.

The common girdle was made of leather (2 K. i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day, whom Curzon describes as "armed with a long crooked knife, and a pistol or two stuck in a red leathern girdle" (*Monast. of the Levant*, p. 7). In the time of Chardin the nobles of Mingrelia wore girdles of leather, four fingers broad, and embossed with silver. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls (Le Bruyn, *Voy.* iv. 170; comp. Virg. *Aen.* ix. 359). Morier (*Second Journey*, p. 150), describing the dress of the Armenian women, says, "they wear a silver girdle which rests on the hips, and is generally curiously wrought."

The manufacture of these girdles formed part of the employment of women (Prov. xxxi. 24).

The girdle was fastened by a clasp of gold or silver, or tied in a knot so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins, hence the expressions אֵזוֹר מָתְנַיִם, Is. xi. 5; אֵזוֹר חֲלָצִים, Is. v. 27. The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). Curzon (p. 58), describing the dress of the Egyptian women, says, "not round the waist, but round the hips a large and heavy Cashmere shawl is worn over the yelek, and the whole gracefulness of an Egyptian dress consists in the way in which this is put on." The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). In the Nineveh sculptures the soldiers are represented with broad girdles, to which the sword is attached, and through which two or even three daggers in a sheath are passed. Q. Curtius (iii. 3) says of Darius, "zona aurea muliebriter cinctus acinacem suspenderat, cui ex gemma erat vagina." Hence girding up the loins denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Is. iii. 24, xxii. 12).

In consequence of the costly materials of which girdles were made, they were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11), as is still the custom in Persia (cf. Morier, p. 93). Villages were given to the queens of Persia to supply them with girdles (Xen. *Anab.* i. 4, §9; Plat. *Alc.* i. p. 123).

They were used as pockets, as among the Arabs still (Niebuhr, *Descr.* p. 56), and as purses, one end of the girdle being folded back for the purpose (Matt. x. 9; Mark vi. 8). Hence, "zonam perdere," "to lose one's purse" (Hor. *Epist.* ii. 2, 40; comp. Juv. xiv. 297). Inkhorns were also carried in the girdle (Ez. ix. 2).

The אַבְנֵט, or girdle worn by the priests about the close-fitting tunic (Ex. xxviii. 39, xxxix. 29), is described by Josephus (*Ant.* iii. 7, §2) as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers' broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. When engaged in sacrifice, the priest threw the ends over his left shoulder. According to Maimonides (*de Vas. Sanct.* c. 8), the girdle worn both by the high-priest and the common priests was of white linen embroidered with wool; but that worn by the high-priest on the day of Atonement was entirely of white linen. The length of it was thirty-two cubits, and the breadth about three fingers. It was worn just below the armpits to avoid perspiration (comp. Ez. xliv. 18). Jerome (*Ep. ad Fabiolam, de Vest. Sac.*) follows Josephus. With regard to the manner in which the girdle was embroidered, the "needlework" (מַעֲשֵׂה רֹקֵם, Ex. xxviii. 39) is distinguished in the Mishna from the "cunning-work" (מַעֲשֵׂה חֹשֵׁב, Ex. xxvi. 31) as being worked by the needle with figures on one side only, whereas the latter was woven work with figures on both sides (Cod. Ioma. c. 8). So also Maimonides (*de Vas. Sanct.* viii. 15). But Jarchi on Ex. xxvi. 31, 36 explains the difference as consisting in this, that in the former case the figures on the two sides are the same, whereas in the latter they are different. [EMBROIDERER.]

In all passages, except Is. xxii. 21, אַבְנֵט is used of the girdle of the priests only, but in that instance it appears to have been worn by Shebna, the treasurer, as part of the insignia of his office; unless it be supposed that he was of priestly rank, and wore it in his priestly capacity. He is called "high-priest" in the *Chronicon Paschale*, p. 115 *a*, and in the Jewish tradition quoted by Jarchi *in loc.*

The "curious girdle" (חֵשֶׁב, Ex. xxviii. 8) was made of the same materials and colours as the ephod, that is of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once round it was tied in front upon the seam, the ends hanging down (*Ant.* iii. 7, §5). According to Maimonides it was of woven work.

"Girdle" is used figuratively in Ps. cix. 5; Is. xi. 5; cf. 1 Sam. ii. 4; Ps. xxx. 11, lxv. 12; Eph. vi. 14. [W. A. W.]

GIR'GASHITES, THE (הַגִּרְגָּשִׁי, *i. e.*, according to the Hebrew usage, singular—"the Girgashite;" in which form, however, it occurs in the A. V. but twice, 1 Chr. i. 14, and Gen. x. 16, in the latter THE GIRGASITE; elsewhere uniformly plural, as above: ὁ Γεργεσαῖος, and so also Josephus; *Gergesaeus*), one of the nations who were in possession of Canaan before the entrance thither of the children of Israel. The name occurs in the following passages:—Gen. x. 16, xv. 21; Deut. vii. 1 (and xx. 17 in Samarit. and LXX.); Josh. iii. 10, xxiv. 11; 1 Chr. i. 14; Neh. ix. 8. In the first of these "the Girgasite" is given as the fifth son of Canaan; in the other places the tribe is merely mentioned, and that but occasionally, in the formula expressing the doomed country; and it may truly be said in the words of Josephus (*Ant.* i. 6, §2) that we possess the name and nothing more; not even the more definite notices of position, or the slight glimpses of character, general or individual, with which we are favoured in the case of the Amorites, Jebusites, and some others of these ancient nations. The expression in Josh. xxiv. 11 would seem to indicate that the district of the Girgashites was on the west of Jordan; nor is this invalidated by the mention of "Gergesenes" in Matt. viii. 28 (Γεργεσηνῶν in Rec. Text, and in a few MSS. mentioned by Epiphanius and Origen Γεργεσαίων), as on the east side of the sea of Galilee, since that name is now generally recognized as Γερασηνῶν—"Gerasenes"—and therefore as having no connexion with the Girgashites. [G.]

GIR'GASITE, THE (Gen. x. 16). See the foregoing.

GIS'PA (גִּשְׁפָּא; Alex. Γεσφά; *Gaspha*), one of the overseers of the Nethinim, in "the Ophel," after the return from captivity (Neh. xi. 21). By the LXX. the name appears to have been taken as a place.

GIT'TAH-HE'PHER, Josh. xix. 13. [GATH-HEPHER.]

GIT'TAIM (גִּתַּיִם, *i. e.* two wine-presses; Γεθαίμ, Alex. Γεθθείμ; *Gethaim*), a place incidentally mentioned in 2 Sam. iv. 3, where the

meaning appears to be that the inhabitants of Beeroth, which was allotted to Benjamin, had been compelled to fly from that place, and had taken refuge at Gittaim. Beeroth was one of the towns of the Gibeonites (Josh. ix. 17); and the cause of the flight of its people may have been (though this is but conjecture) Saul's persecution of the Gibeonites alluded to in 2 Sam. xxi. 2. Gittaim is again mentioned in the list of places inhabited by the Benjamites after their return from the captivity, with Ramah, Neballat, Lod, and other known towns of Benjamin to the N.W. of Jerusalem. The two may be the same; though, if the persecution of the Berothites proceeded from Benjamin, as we must infer it did, they would hardly choose as a refuge a place within the limits of that tribe. Gittaim is the dual form of the word Gath, which suggests the Philistine plain as its locality. But there is no evidence for or against this.

Gittaim occurs in the LXX. version of 1 Sam. xiv. 33—"out of Getthaim roll me a great stone." But this is not supported by any other of the ancient versions, which unanimously adhere to the Hebr. text, and probably proceeds from a mistake or corruption of the Hebrew word בְּגַדְתֶּם; A. V. "ye have transgressed." It further occurs in the LXX. in Gen. xxxvi. 35, and 1 Chr. i. 46, as the representative of AVITH, a change not so intelligible as the other, and equally unsupported by the other old versions. [G.]

GITTITES (גִּתִּים, patron. from גַּת), the 600 men who followed David from Gath, under Ittai the Gittite (הַגִּתִּי, 2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard. Obed-edom the Levite, in whose house the Ark was for a time placed (2 Sam. vi. 10), and who afterwards served in Jerusalem (1 Chr. xvi. 38), is called "the Gittite" (הַגִּתִּי). We can scarcely think, however, that he was so named from the royal city of the Philistines. May he not have been from the town of Gittaim in Benjamin? (2 Sam. iv. 3; Neh. xi. 33), or from Gath-rimmon, a town of Dan, allotted to the Kohathite Levites (Josh. xxi. 24), of whom Obed-edom seems to have been one (1 Chr. xxvi. 4)? [J. L. P.]

GITTITH (גִּתִּית), a musical instrument, by some supposed to have been used by the people of Gath, and thence to have been introduced by David into Palestine; and by others (who identify גִּתִּית with גַּת, a wine-press, or trough, in which the grapes were trodden with the feet) to have been employed at the festivities of the vintage. The Chaldee paraphrase of עַל הַגִּתִּית, occasionally found in the heading of Psalms, is, "On the instrument כינורא (Cinora), which was brought from Gath." Rashi, whilst he admits Gittith to be a musical instrument, in the manufacture of which the artisans of Gath excelled, quotes a Talmudic authority which would assign to the word a different meaning. "Our sages," says he, "have remarked '*On the nations who are in future to be trodden down like a wine-press.*'" (Comp. Is. lxiii. 3.) But neither of the Psalms, viii., lxxxi., or lxxxiv., which have Gittith for a heading, contains any thing that may be connected with such an idea. The interpretation of the LXX. ὑπὲρ τῶν ληνῶν "for the wine-presses," is condemned by Aben-Ezra and other eminent Jewish scholars. Fürst (*Concordance*) describes *Gittith* as a hollow instrument, from נתת, to deepen (synonymous with חלל). [D. W. M.]

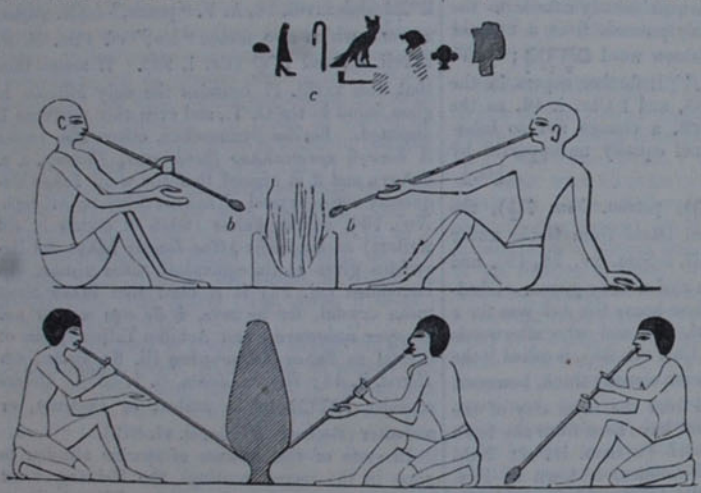
GI'ZONITE, THE (הַגִּזֹנִי; ὁ Γιζωνίτος, Alex. ὁ Γωνί; *Gizonites*). "The sons of Hashem the Gizonite" are named amongst the warriors of David's guard (1 Chr. xi. 34). In the parallel list of 2 Sam. xxiii. the word is entirely omitted; and the conclusion of Kennicott, who examines the passage at length, is that the name should be GOUNI, a proper name, and not an appellative (*Dissert.* 199-203).

GLASS (זְכוּכִית; ὕαλος; *vitrum*). The word occurs only in Job xxviii. 17, where in A. V. it is rendered "crystal." It comes from זָכַךְ (*to be pure*), and according to the best authorities means a kind of glass which in ancient days was held in high esteem (J. D. Michaelis, *Hist. Vitri apud Hebr.*; and Hamberger, *Hist. Vitri ex antiquitate eruta*, quoted by Gesen. *s. v.*). Symmachus renders it κρύσταλλος, but that is rather intended by גָּבִישׁ (Job xxviii. 18, A. V. "pearls," LXX. γάβις, a word which also means "ice;" cf. Plin. *H. N.* xxxvii. 2), and קֶרַח (Ez. i. 22). It seems then that Job xxviii. 17 contains the only allusion to glass found in the O. T., and even this reference is disputed. Besides Symmachus, others also render it διαυγῆ κρύσταλλον (Schleusner, *Thesaur. s. v.* ὕαλος), and it is argued that the word ὕαλος frequently means crystal. Thus the Schol. on Aristoph. *Nub.* 764, defines ὕαλος (when it occurs in old writers) as διαφανὴς λίθος ἐοικὼς ὑδλῳ, and Hesychius gives as its equivalent λίθος τίμιος. In Herodotus (iii. 24) it is clear that ὕελος must mean crystal, for he says, ἡ δέ σφι πολλὴ καὶ εὔεργος ὀρύσσεται, and Achilles Tatius speaks of crystal as ὕαλος ὀρωρυγμένη (ii. 3; Baehr, *On Herod.* ii. 44; Heeren, *Ideen*, ii. 1, 335). Others consider זְכוּכִית to be amber, or electrum, or alabaster (Bochart, *Hieroz*, ii. vi. 872).

In spite of this absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. There has been a violent modern prejudice against the belief that glass was early known to, or extensively used by, the ancients, but both facts are now certain. From paintings representing the process of glassblowing which have been discovered in paintings at Beni-Hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osirtasen the first (perhaps a contemporary of Joseph), 3500 years ago. A bead as old as 1500 B.C. was found by Captain Hervey at Thebes, "the specific gravity of which, 25° 30', is precisely the same as that of the crown glass now made in England." Fragments too of wine-vases as old as the Exodus have been discovered in Egypt. Glass beads known to be ancient have been found in Africa, and also (it is said) in Cornwall and Ireland, which are in all probability the relics of an old Phoenician trade (Wilkinson, in *Rawlinson's Herod.* ii. 50, i. 475; *Anc. Egypt.* iii. 88-112). The art was also known to the ancient Assyrians (Layard, *Nineveh*, ii. 42), and a glass bottle was found in the N.W. palace of and a glass bottle was found in the name of Sargon, and Nimroud, which has on it the name of Sargon, and is therefore probably older than B.C. 702 (id. *Nin. and Bab.* p. 197, 503). This is the earliest known specimen of *transparent* glass.

The disbelief in the antiquity of glass (in spite of the distinct statements of early writers) is dis-

cult to account for, because the invention must almost naturally arise in making bricks or pottery, during which processes there must be at least a superficial vitrification. There is little doubt that the honour of the discovery belongs to the Egyptians. Pliny gives no date for his celebrated story of the discovery of glass from the solitary accident of some Phoenician sailors using blocks of natron to support their saucepans when they were unable to find stones for the purpose (*H. N.* xxxvi. 65). But this account is less likely than the supposition that vitreous matter first attracted observation from the custom of lighting fires on the sand, "in a country producing natron or subcarbonate of soda" (Rawlinson's *Herod.* ii. 82). It has been pointed out that Pliny's story may have originated in the fact that the sand of the Syrian river Belus, at the mouth of which the incident is supposed to have occurred, "was esteemed peculiarly suitable for glass-making, and exported in great quantities to the workshops of Sidon and Alexandria, long the most famous in the ancient world" (*Dict. of Ant.*



Egyptian Glass Blowers. (Wilkinson.)

Art. Vitrum, where everything requisite to the illustration of the classical allusions to glass may be found). Some find a remarkable reference to this little river (respecting which see Plin. *H. N.* v. 17, xxxvi. 65; Joseph. *B. J.* ii. 10, §2; Tac. *Hist.* v. 7) in the blessing to the tribe of Zebulun, "they shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. xxxiii. 19). Both the name Belus (Reland, quoted in *Dict. of Geogr.* s. v.) and the Hebrew word חוֹל, "sand" (Calmet, s. v.), have been suggested as derivations for the Greek ὕαλος, which is however, in all probability, from an Egyptian root.

Glass was not only known to the ancients, but used by them (as Winckelmann thinks) far more extensively than in modern times. Pliny even tells us that it was employed in wainscoting (vitreae camerae, *H. N.* xxxvi. 64; Stat. *Sylv.* i. v. 42). The Egyptians knew the art of cutting, grinding, and engraving it, and they could even inlay it with gold or enamel, and "permeate opaque glass with designs of various colours." Besides this they could colour it with such brilliancy as to be able to imitate precious stones in a manner which often defied detection (Plin. *H. N.* xxxvii. 26, 33. 75). This is probably the explanation of the incredibly large gems which we find mentioned in ancient authors; *e. g.* Larcher considers that the emerald column alluded to by Herodotus (ii. 44) was "du verre coloré, dont l'intérieur était éclairé par des lampes." Strabo was told by an Alexandrian glass-maker that this success was partly due to a rare and valuable earth found in Egypt (Beckman, *History of Inventions*, "Coloured Glass," i. 195, sq., Eng. Transl., also iii. 208, sq., iv. 54). Yet the perfectly clear and transparent glass was considered the most valuable (Plin. xxxvi. 26).

Some suppose that the proper name מִשְׂרְפוֹת מַיִם ("burnings by the waters") contains an allusion to Sidonian glass-factories (Meier on Jos. xi. 8, xiii. 6), but it is much more probable that it was so called from the burning of Jabin's chariots at that place (Lord A. Hervey, *On the Genealogies*, p. 228), or from hot springs.

In the N. T. glass is alluded to as an emblem of brightness (Rev. iv. 6, xv. 2, xxi. 18). The three other places where the word occurs in the A. V. (1 Cor. xiii. 12; 2 Cor. iii. 18; Jam. i. 23), as also the word "glasses" (Is. iii. 23), are considered under MIRRORS. For, strange to say although the ancients were aware of the reflective power of glass, and although the Sidonians used it for mirrors (Plin. *H. N.* xxxvi. 66), yet for some unexplained reason mirrors of glass must have proved unsuccessful, since even under the empire they were universally made of metal, which is at once less perfect, more expensive, and more difficult to preserve (*Dict. of Ant. Art.* SPECULUM). [F. W. F.]

GLEANING (עֹלְלוֹת as applied to produce generally, לֶקֶט rather to corn). The remarks under CORNER on the definite character of the rights of the poor, or rather of poor relations and dependants, to a share of the crop, are especially exemplified in the instance of Ruth gleaning in the field of Boaz. Poor young women, recognised as being "his maidens," were gleaning his field, and on her claim upon him by near affinity being made known, she was bidden to join them and not go to any other field; but for this, the reapers it seems would have driven her away (Ruth ii. 6, 8, 9). The gleaning of fruit trees, as well as of cornfields, was reserved for the poor. Hence the proverb of Gideon, Judg. viii. 2. Maimonides indeed lays down the principle (*Constitutiones de donis pauperum*, cap. ii. 1), that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. See for further remarks, Maimon. *Constitutiones de donis pauperum*, cap. iv. [H. H.]

GLEDE, the old name for the common kite (*mil-*

raiah), occurs only in Deut. xiv. 13 (רָאָה) among the unclean birds of prey, and if רָאָה be the correct reading, we must suppose the name to have been taken from the bird's acuteness of vision; but as in the parallel passage in Lev. xi. 14 we find דַּאָה, *vultur*, it is probable that we should read דָּאָה in Deut. also. The LXX. have γύψ in both places. [W. D.]

GNAT (κώνωψ), mentioned only in the proverbial expression used by our Saviour in Matt. xxiii. 24, "Ye blind guides, which strain at a gnat and swallow a camel." "Strain *at*," in the A. V., seems to be a typographical error, since the translations before the A. V. had "strain *out*," the Greek word διυλίζω signifying *to strain through* (a sieve, &c.), to filter (see Trench, *On the Auth. Vers.* 1st Ed. 131). The Greek κώνωψ is the generic word for gnat. [W. D.]

GOAD. The equivalent terms in the Hebrew are (1) מַלְמָד (Judg. iii. 31) and (2) דָּרְבָן (1 Sam. xiii. 21; Eccl. xii. 11). The explanation given by Jahn (*Archaeol.* i. 4, §59) is that the former represents the pole, and the latter the iron spike with which it was shod for the purpose of goading. With regard to the latter, however, it may refer to anything pointed, and the tenor of Eccl. xii. requires rather the sense of a peg or nail, anything in short which can be *fastened*; while in 1 Sam. xiii. the point of the *ploughshare* is more probably intended. The former does probably refer to the goad, the long handle of which might be used as a formidable weapon (comp. Hom. *Il.* vi. 135), though even this was otherwise understood by the LXX. as a ploughshare (ἐν τῷ ἀροτρόποδι): it should also be noted that the etymological force of the word is that of *guiding* (from לָמַד, *to teach*) rather than *goading* (Saalschutz, *Archaeol.* i. 105). There are undoubted references to the use of the goad in driving oxen in Ecclus. xxxviii. 25, and Acts xxvi. 14. The instrument, as still used in the countries of southern Europe and western Asia, consists of a rod about eight feet long, brought to a sharp point and sometimes cased with iron at the head (Harmer's *Observations*, iii. 348). The expression "to kick against the goads" (Acts ix. 5; A. V. "the pricks"), was proverbially used by the Greeks for unavailing resistance to superior power (comp. Aesch. *Agam.* 1633, *Prom.* 323; Eurip. *Bacch.* 791). [W. L. B.]

GOAT. 1. Of the Hebrew words which are translated *goat* and *she-goat* in A. V. the most common is עֵז = Syr. ܥܙܐ, Arab. عنز, Phoen. ἄζα. The Indo-Germanic languages have a similar word in Sanse. *ag'a* = goat, *ag'â* = she-goat, Germ. *geis* or *gems*, Greek αἴξ, *aiγός*. The derivation from עָזַז, *to be strong*, points to *he-goat* as the original meaning, but it is also specially used for *she-goat*, as in Gen. xv. 9, xxxi. 38, xxxii. 14; Num. xv. 27. In Jud. vi. 19 גְּדִי עִזִּים is rendered *kid*, and in Deut. xiv. 4 שֵׂה עִזִּים is rendered *the goat*, but properly signifies *flock of goats*. עִזִּים is used elliptically for *goats' hair* in Ex. xxvi. 7, xxxvi. 14, &c., Num. xxxi. 20, and in 1 Sam. xix. 13.

2. יְעֵלִים are wild or mountain goats, and are rendered *wild goats* in the three passages of Scripture in which the word occurs viz. 1 Sam. xxiv. 2, Job xxxix. 1, and Ps. civ. 18. The word is from a root יָעַל, *to ascend* or *climb*, and is the Heb. name of the *ibex*, which abounds in the mountainous parts of the ancient territory of Moab. In Job xxxix. 1, the LXX. have τραγελάφων πέτρας.

3. אַקּוֹ is rendered *the wild goat* in Deut. xiv. 5, and occurs only in this passage. It is a contracted form of אנקוה, according to Lee, who renders it *gazelle*, but it is more properly the *tragelaphus* or *goat-deer* (Shaw, *Suppl.* p. 76).

4. עַתּוּד, a *he-goat*, as Gesenius thinks, of four months old—strong and vigorous. It occurs only in the plural, and is rendered by A. V. indifferently *goats* and *he-goats* (see Ps. l. 9 and 13). In Jer. l. 8 it signifies *he-goats*, leaders of the flock, and hence its metaphorical use in Is. xiv. 9 for *chief ones of the earth*, and in Zech. x. 3, where *goats* = principal men, chiefs. It is derived from the root עָתַד, *to set, to place, to prepare*.

5. צָפִיר occurs in 2 Chr. xxix. 21, and in Dan. viii. 5, 8—it is followed by הָעִזִּים, and signifies *a he-goat of the goats*. Gesenius derives it from צָפַר, *to leap*. It is a word found only in the later books of the O. T. In Ezr. vi. 17 we find the Chald. form of the word צְפִיר.

6. שָׂעִיר is translated *goat*, and signifies properly a he-goat, being derived from שָׂעַר, *to stand on end, to bristle*. It occurs frequently in Leviticus and Numbers (שְׂעִיר חַטָּאת), and is the goat of the sin-offering, Lev. ix. 3, 15, x. 16. The word is used as an adjective with צָפִיר in Dan. viii. 21, "—and the goat, the rough one, is the king of Javan."

7. תַּיִשׁ is from a root תּוּשׁ, *to strike*. It is rendered *he-goat* in Gen. xxx. 35, xxxii. 15, Prov. xxx. 31, and 2 Chr. xvii. 11. It does not occur elsewhere.

8. עֲזָאזֵל, *scape-goat* in Lev. xvi. 8, 10, 23. On this word see ATONEMENT, DAY OF, p. 138.

In the N. T. the words rendered *goats* in Matt. xxv. 32, 33, are ἔριφος and ἐρίφιον = a young goat, or kid; and in Heb. ix. 12, 13, 19, and x. 4, τράγος = he-goat. *Goat-skins*, in Heb. xi. 37, are in the Greek, ἐν αἰγείοις δέρμασιν; and in Jud. ii. 17 αἶγας is rendered *goats*. [W. D.]

GOAT, SCAPE. [ATONEMENT, DAY OF.]

GO'ATH (גֹּעָה; the LXX. seem to have had a different text, and read ἐξ ἐκλεκτῶν λίθων; *Goatha*), a place apparently in the neighbourhood of Jerusalem, and named, in connexion with the hill Gareb, only in Jer. xxxi. 39. The name (which is accurately GOAH, as above, the *th* being added to connect the Hebrew particle of motion,—Goathah) is derived by Gesenius from גָּעָה, "to low," as a cow. In accordance with this is the rendering of the Targum, which has for Goah, בֵּרֵיכַת עֶגְלָא = the heifer's pool. The Syriac, on the other hand, has ܠܬܘܡܬܐ, *leromto*, "to the eminence," perhaps reading גַּאֲה (Fürst, *Handwb.* 269*b*.). Owing to the presence of the letter *Ain* in Goath, the resemblance between it and Golgotha does not exist in the original to the same degree as in English. [GOLGOTHA.] [G.]

GOB (גֹּב, and גּוֹב, perhaps = a "pit" or "ditch;" Γέθ, Ῥώμ, Alex. Γόβ; *Gob*), a place mentioned only in 2 Sam. xxi. 18, 19, as the scene of two encounters between David's warriors and the Philistines. In the parallel account—of the first of these only—in 1 Chr. xx. 4, the name is given as GEZER, and this, as well as the omission of any locality for the second event, is supported by Josephus (*Ant.* vii. 12, §2). On the other hand the LXX. and Syriac have Gath in the first case, a name which in Hebrew much resembles Gob; and this appears to be borne out by the account of a third and subsequent fight, which all agree happened at Gath (2 Sam. xxi. 20; 1 Chr. xx. 6), and which, from the terms of the narrative, seems to have occurred at the same place as the others. The suggestion of Nob—which Davidson (*Hebr. Text*) reports as in many MSS. and which is also found in copies of the LXX.—is not admissible on account of the situation of that place. [G.]

GOBLET (אַגָּן; κρατήρ; *crater;* joined with סַהַר to express roundness, Cant. vii. 2; Gesen. *Thes.* 22, 39; in plur. Ex. xxiv. 6; A.V. "basons," Is. xxii. 24; LXX. literally ἀγανόθ; *craterae;* A. V. "cups"), a circular vessel for wine or other liquid. [BASIN.] [H. W. P.]

GOG. 1. (גּוֹג; Γούγ; *Gog.*) A Reubenite (1 Chr. v. 4); according to the Hebrew text son of Shemaiah. The LXX. however have a different text throughout the passage. 2. [MAGOG.] 3. In the Samarit. Codex and LXX. of Num. xxiv. 7, Gog is substituted for Agag.

GO'LAN (גּוֹלָן; Γαυλῶν), a city of Bashan (גּוֹלָן בַּבָּשָׁן, Deut. iv. 43) allotted out of the half tribe of Manasseh to the Levites (Josh. xxi. 27), and one of the three cities of refuge east of the Jordan (xx. 8). We find no farther notice of it in Scripture; and though Eusebius and Jerome say it was still an important place in their time (*Onom.* s. v.; Reland, p. 815), its very site is now unknown. Some have supposed that the village of *Nawa*, on the eastern border of Jaulân, around which are extensive ruins (see *Handbook for Syr. and Pal.*), is identical with the ancient Golan; but for this there is not a shadow of evidence; and *Nawa* besides is much too far to the eastward.

The city of Golan is several times referred to by Josephus (Γαυλάνη, *B. J.* i. 4, §4, and 8); he, however, more frequently speaks of the province which took its name from it, Gaulanitis (Γαυλανῖτις). When the kingdom of Israel was overthrown by the Assyrians, and the dominion of the Jews in Bashan ceased, it appears that the aboriginal tribes, before kept in subjection, but never annihilated, rose again to some power, and rent the country into provinces. Two of these provinces at least were of ancient origin [TRACHONITIS and HAURAN], and had been distinct principalities previous to the time when Og or his predecessors united them under one sceptre. Before the Babylonish captivity Bashan appears in Jewish history as one kingdom; but subsequent to that period it is spoken of as divided into four provinces—Gaulanitis, Trachonitis, Auranitis, and Batanea (Joseph. *Ant.* iv. 5, §3, and 7, §4, i. 6, §4, xvi. 9, §1; *B. J.* i. 20, §4, iii. 3, §1, iv. 1, §1). It seems that when the city of Golan rose to power it became the head of a large province, the extent of which is pretty accurately given by Josephus, especially when his statements are compared with the modern divisions of Bashan. It lay east of Galilee, and north of Gadaritis (GADARA, Joseph. *B. J.* iii. 3, §1). Gamala, an important town on the eastern bank of the Sea of Galilee, now called *El-Husn* (see *Handbook for Syr. and Pal.*), and the province attached to it, were included in Gaulanitis (*B. J.* iv. 1, §1). But the boundary of the provinces of Gadara and Gamala must evidently have been the river Hieromax, which may therefore be regarded as the south border of Gaulanitis. The Jordan from the Sea of Galilee to its fountains at Dan and Caesarea-Philippi, formed the western boundary (*B. J.* iii. 3, §5). It is important to observe that the boundaries of the modern province of *Jaulân* (جولان is the Arabic form of the Hebrew גּוֹלָן, from which is derived the Greek Γαυλανῖτις) correspond so far with those of Gaulanitis; we may, therefore, safely assume that their northern and eastern boundaries are also identical. Jaulân is bounded on the north by *Jedûr* (the ancient *Ituraea*), and on the east by Haurân [HAURAN]. The principal cities of Gaulanitis were Golan, Hippos, Gamala, Julias or Bethsaida (Mark viii. 22), Seleucia, and Sogane (Joseph. *B. J.* iii. 3, §1, and 5, iv. 1, §1). The site of Bethsaida is at a small *tell* on the left bank of the Jordan [BETHSAIDA]; the ruins of *Kul'at el-Husn* mark the place of Gamala; but nothing definite is known of the others.

The greater part of Gaulanitis is a flat and fertile table-land, well watered, and clothed with luxuriant grass. It is probably to this region the name *Mishor* (מִישֹׁר) is given in 1 K. xx. 23, 25—"the plain" in which the Syrians were overthrown by the Israelites, near Aphek, which perhaps stood upon the site of the modern *Fik* (Stanley, App. §6; *Handb. for Syr. and Pal.* 425). The western side of Gaulanitis, along the Sea of Galilee, is steep, rugged, and bare. It is upwards of 2500 ft. in height, and when seen from the city of Tiberias resembles a mountain range, though in reality it is only the supporting wall of the plateau. It was this remarkable feature which led the ancient geographers to suppose that the mountain range of Gilead was joined to Lebanon (Reland, p. 342). Farther north, along the bank of the upper Jordan, the plateau breaks down in a series of terraces, which though somewhat rocky, are covered with rich soil, and clothed in spring with the most luxuriant herbage, spangled with multitudes of bright and beautiful flowers. A range of low, round-topped, picturesque hills, extends southwards for nearly 20 miles from the base of Hermon along the western edge of the plateau. These are in places covered with noble forests of prickly oak and terebinth. Gaulanitis was once densely populated, but it is now almost completely deserted. The writer has a list of the towns and villages which it once contained; and in it are the names of 127 places, all of which, with the exception of about *eleven*, are now uninhabited. Only a few patches of its soil are cultivated; and the very best of its pasture is lost—the tender grass of early spring. The flocks of the Turkmâns and *el-Fudhl* Arabs—the only tribes that remain permanently in this region—are not able to consume it; and the *'Anazeh*, those "children of the East who spread over the land like locusts, and "whose camels are without number" (Judg. vii. 12), only arrive about the beginning of May. At that season

the whole country is covered with them—their black tents pitched in circles near the fountains; their cattle thickly dotting the vast plain; and their fierce cavaliers roaming far and wide, "their hand against every man, and every man's hand against them."

For fuller accounts of the scenery, antiquities, and history of Gaulanitis, see Porter's *Handbook for Syr. and Pal.* 295, 424, 461, 531; *Five Years in Damascus*, ii. 250; *Journal of Sac. Lit.* vi. 282; Burckhardt's *Trav. in Syr.* 277. [J. L. P.]

GOLD, the most valuable of metals, from its colour, lustre, weight, ductility, and other useful properties (Plin. *H. N.* xxxiii. 19). Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). There are six Hebrew words used to denote it, and four of them occur in Job xxviii. 15, 16, 17. These are:—

1. זָהָב, the common name, connected with צָהַב (*to be yellow*), as *geld*, from *gel*, yellow. Various epithets are applied to it: as, "fine" (2 Chr. iii. 5), "refined" (1 Chr. xxviii. 18), "pure" (Ex. xxv. 11). In opposition to these, "beaten gold (זְ שְׁחוּט) is probably *mixed* gold; LXX. ἐλατός; used of Solomon's shields (1 K. x. 16).

2. סְגוֹר (κειμήλιον), treasured, *i. e.* fine gold (1 K. vi. 20, vii. 49, &c.). Many names of precious substances in Hebrew come from roots signifying concealment, as מַטְמוֹן (Gen. xliii. 23, A. V. "treasure").

3. פָּז, pure or native gold (Job xxviii. 17; Cant. v. 15; probably from פָּזַז, *to separate*). Rosenmüller (*Alterthumsk.* iv. p. 49) makes it come from a Syriac root meaning *solid* or massy; but טָהוֹר (2 Chr. ix. 17) corresponds to מוּפָז (1 K. x. 18). The LXX. render it by λίθος τίμιος, χρύσιον ἄπυρον (Is. xiii. 12; Theodot. ἄπεφθον; comp. Thuc. ii. 13; Plin. xxxiii. 19, *obrussa*). In Ps. cxix. 127, the LXX. render it τοπάζιον (A. V. "fine gold"); but Schleusner happily conjectures τὸ πάζιον, the Hebrew word being adopted to avoid the repetition of χρύσος (Thes. *s. v.* τόπας; Hesych. *s. v.* πάζιον).

4. בְּצֶר, gold earth, or a mass of raw ore (Job xxii. 24, ἄπυρον, A. V. "gold as dust").

The poetical names for gold are:—

1. כֶּתֶם (also implying something concealed); LXX. χρύσιον; and in Is. xiii. 12, λίθος πολυτέλης. In Job xxxvii. 22, it is rendered in A. V. "fair weather;" LXX. νέφη χρυσαυγοῦντα. (Comp. Zech. iv. 12.)

2. חָרוּץ, = "dug out" (Prov. viii. 10), a general name, which has become special, Ps. lxviii. 13, where it cannot mean gems, as some suppose (Bochart, *Hieroz.* tom. ii. p. 9). Michaelis connects the word *charutz* with the Greek χρύσος.

Gold was known from the very earliest times (Gen. ii. 11). Pliny attributes the discovery of it (at Mount Pangaeus), and the art of working it, to Cadmus (*H. N.* vii. 57); and his statement is adopted by Clemens Alexandrinus (*Strom.* i. 363, ed. Pott.). It was at first chiefly used for ornaments, &c. (Gen. xxiv. 22); and although Abraham is said to have been "very rich in cattle, in silver, and in gold" (Gen. xiii. 2), yet no mention of it, as used in purchases, is made till after his return from Egypt. Coined money was not known to the ancients (*c. g.* Hom. *Il.* vii. 473) till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (Comp. Gen. xliii. 21.) No coins are found in the ruins of Egypt or Assyria (Layard's *Nin.* ii. 418.) "Even so late as the time of David gold was not used as a standard of value, but was considered merely as a very precious article of commerce, and was *weighed* like other articles" (Jahn, *Arch. Bibl* §115, 1 Chr. xxi. 25).

Gold was extremely abundant in ancient times (1 Chr. xxii. 14; 2 Chr. i. 15, ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x. passim; Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9; comp. Hom. *Od.* xix. 55; Herod. ix. 82). Probably too the art of gilding was known extensively, being applied even to the battlements of a city (Herod. i. 98; and other authorities quoted by Layard, ii. 264).

The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 28, x. 1; Job xxviii. 16: in Job xxii. 24, the word *Ophir* is used for gold). Gold is not found in Arabia now (Niebuhr's *Travels*, p. 141), but it used to be (Artemidor. ap. Strab. xvi. 3, 18, where he speaks of an Arabian river ψῆγμα χρυσοῦ καταφέρων). Diodorus also says that it was found there native (ἄπυρον) in good-sized nuggets (βωλάρια). Some suppose that Ophir was an Arabian port to which gold was brought (comp. 2 Chr. ii. 7, ix. 10). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chr. iii. 6).

Metallurgic processes are mentioned in Ps. lxvi. 10, Prov. xvii. 3, xxvii. 21; and in Is. xlvi. 6, the trade of goldsmith (cf. Judg. xvii. 4, צוֹרֵף) is alluded to in connexion with the overlaying of idols with gold-leaf (Rosenmüller's *Minerals of Script.* pp. 46-51). [HANDICRAFT.] [F. W. F.]

GOL'GOTHA (Γολγοθᾶ; *Golgotha*), the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17). By these three Evangelists it is interpreted to mean the "place of a skull." St. Luke, in accordance with his practice in other cases (compare Gabbatha, Gethsemane, &c.), omits the Hebrew term and gives only its Greek equivalent, κρανίον. The word Calvary, which in Luke xxiii. 33 is retained in the A. V. from the Vulgate, as the rendering of κρανίον, obscures the statement of St. Luke, whose words are really as follows—"the place which is called 'a skull'"—not, as in the other Gospels, κρανίου, "of a skull;" thus employing the Greek term exactly as they do the Hebrew one. This Hebrew, or rather Chaldee, term, was doubtless גֻּלְגַּלְתָּא, *Gulgalta*, in pure Hebrew גֻּלְגֹּלֶת, applied to the skull on account of its round globular form, that being the idea at the root of the word.

Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls; but according to the Jewish law these must have been buried, and therefore were no more likely to confer a name on the spot than any other part of the skeleton. In this case too the Greek should be τόπος κρανίων, "of skulls," instead of κρανίου, "of a skull," still less "a skull" as in the Hebrew, and in the Greek of St. Luke. Or (2) it may come from the look or form of the spot itself, bald, round, and skull-like and therefore a mound or hillock, in accordance with

the common phrase—for which there is no direct authority—"Mount Calvary." Whichever of these is the correct explanation—and there is apparently no means of deciding with certainty—Golgotha seems to have been a known spot. This is to be gathered from the way in which it is mentioned in the Gospels, each except St. Matthew[a] having the definite article —"the place Golgotha"—"the place which is called a skull"—"the place (A. V. omits the article) called of, or after, a skull." It was "outside the gate," ἔξω τῆς πύλης (Heb. xiii. 12), but close to the city, ἐγγὺς τῆς πόλεως (John xix. 20); apparently near a thoroughfare on which there were passers-by. This road or path led out of the "country"[b] (ἀγρός). It was probably the ordinary spot for executions. Why should it have been otherwise? To those at least who carried the sentence into effect, Christ was but an ordinary criminal; and there is not a word to indicate that the soldiers in "leading Him away" went to any other than the usual place for what must have been a common operation. However, in the place (ἐν τῷ τοπῳ) itself—at the very spot—was a garden or orchard (κῆπος).

These are all the indications of the nature and situation of Golgotha which present themselves in the N. T. Its locality in regard to Jerusalem is fully examined in the description of the city. [JERUSALEM.]

A tradition at one time prevailed that Adam was buried on Golgotha, that from his skull it derived its name, and that at the Crucifixion the drops of Christ's blood fell on the skull and raised Adam to life, whereby the ancient prophecy quoted by St. Paul in Eph. v. 14 received its fulfilment—"Awake thou Adam that sleepest,"—so the old versions appear to have run—"and arise from the dead, for Christ shalt touch thee" (ἐπιψαύσει for ἐπιφαύσει). See Jerome, *Comm. on Matth.* xxvii. 33, and the quotation in Reland, *Pal.* 860; also Saewulf, in *Early Travellers*, p. 39. The skull commonly introduced in early pictures of the Crucifixion refers to this.

A connexion has been supposed to exist between GOATH and Golgotha, but at the best this is mere conjecture, and there is not in the original the same similarity between the two names—געה and גלגלתא—which exists in their English or Latin garb, and which probably occasioned the suggestion. [G.]

GOLI'ATH (גָּלְיָת; Γολιάθ; *Goliah*), a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). Some trace of this condition may be preserved in the giant's name, if it be connected with גּוֹלָה, an exile. Simonis, however, derives it from an Arabic word meaning "stout" (Gesen. *Thes. s. v.*). His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10½ feet high. But the LXX. and Josephus read "*four* cubits and a span" (1 Sam. xvii. 4; Joseph. *Ant.* vi. 9, §1). This will make him about the same size as the royal champion slain by Antimenidas, brother of Alcaeus (ἀπολείποντα μίαν μόνον παχέων ἀπὸ πέμπων, ap. Strab. xiii. p. 617, with Müller's emendation). Even on this computation Goliath would be, as Josephus calls him, ἀνὴρ παμμεγεθέστατος—a truly enormous man.

The circumstances of the combat are in all respects Homeric; free from any of the puerile legends which Oriental imagination subsequently introduced into it,—as for instance that the stones used by David called out to him from the brook, "By our means you shall slay the giant," &c. (Hottinger, *Hist. Orient.* i. 3, p. 111, sq.; D'Herbelot, *s. v. Gialut*). The fancies of the Rabbis are yet more extraordinary. After the victory David cut off Goliath's head (1 Sam. xvii. 51; comp. Herod. iv. 6; Xenoph. *Anab.* v. 4, §17; Niebuhr mentions a similar custom among the Arabs, *Descr.* Winer, *s. v.*), which he brought to Jerusalem (probably after his accession to the throne, Ewald, *Gesch.* iii. 94), while he hung the armour in his tent.

The scene of this famous combat was the Valley of the Terebinth, between Shochoh and Azekah, probably among the western passes of Benjamin, although a confused modern tradition has given the name of *Ain Jahlood* (spring of Goliath) to the spring of Harod, or "trembling" (Stanley, 342; Judg. vii. 1). [ELAH, VALLEY OF.]

In 2 Sam. xxi. 19, we find that another Goliath of Gath, of whom it is also said that "the staff of his spear was like a weaver's beam," was slain by Elhanan, also a Bethlehemite. St. Jerome (*Quaest. Hebr. ad loc.*) makes the unlikely conjecture that Elhanan was another name of David. The A. V. here interpolates the words "the brother of," from 1 Chr. xx. 5, where this giant is called "Lahmi." This will be found fully examined under ELHANAN.

In the title of the Psalm added to the Psalter in the LXX. we find τῷ Δαυὶδ πρὸς τὸν Γολιάθ; and although the allusions are vague, it is perhaps possible that this Psalm may have been written after the victory. This Psalm is given at length under DAVID, p. 403 *b*. It is strange that we find no more definite allusions to this combat in Hebrew poetry; but it is the opinion of some that the song now attributed to Hannah (1 Sam. ii. 1-10) was originally written really in commemoration of David's triumph on this occasion (Thenius, *die Bücher Sam.* p. 8; comp. Bertholdt, *Einl.* iii. 915; Ewald, *Poet. Bücher des A. B.* i. 111).

By the Mohammedans Saul and Goliath are called Taluth and Galuth (Jalut in Koran), perhaps for the sake of the homoioteleuton, of which they are so fond (Hottinger, *Hist. Orient.* i. 3, p. 28). Abulfeda mentions a Canaanite king of the name Jalut (*Hist. Anteislam.* 176, in Winer *s. v.*); and, according to Ahmed al Fassi, Gialout was a dynastic name of the old giant-chiefs (D'Herbelot, *s. v. Falasthin*). [GIANTS.] [F. W. F.]

GO'MER (גֹּמֶר; Γαμέρ; *Gomer*). 1. The eldest son of Japheth, and the father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). His name is subsequently noticed but once (Ez. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognised as the progenitor of the early Cimmerians, of the later Cimbri and the other branches of the Celtic family, and of the modern Gael and Cymry, the latter preserving with very slight deviation the original name. The Cimmerians, when first known to us, occupied the Tauric Chersonese, where they left traces of their presence in the ancient names Cimmerian Bosporus, Cimmerian Isthmus, Mount

[a] St. Matthew too has the article in Codex B.
[b] But the Vulgate has *de villa*.

Cimmerium, the district Cimmeria, and particularly the Cimmerian walls (Her. iv. 12, 45, 100; Aesch. *Prom. Vinct.* 729), and in the modern name *Crimea*. They forsook this abode under the pressure of the Scythian tribes, and during the early part of the 7th century B.C. they poured over the western part of Asia Minor, committing immense devastation, and defying for more than half a century the power of the Lydian kings. They were finally expelled by Alyattes, with the exception of a few, who settled at Sinope and Antandrus. It was about the same period that Ezekiel noticed them, as acting in conjunction with Armenia (Togarmah) and Magog (Scythia). The connexion between Gomer and Armenia is supported by the tradition, preserved by Moses of Chorene (i. 11), that Gamir was the ancestor of the Haichian kings of the latter country. After the expulsion of the Cimmerians from Asia Minor their name disappears in its original form; but there can be little reasonable doubt that both the name and the people are to be recognised in the Cimbri, whose abodes were fixed during the Roman Empire in the north and west of Europe, particularly in the Cimbric Chersonese (*Denmark*), on the coast between the *Elbe* and *Rhine*, and in *Belgium*, whence they had crossed to Britain, and occupied at one period the whole of the British isles, but were ultimately driven back to the western and northern districts, which their descendants still occupy in two great divisions, the Gael in Ireland and Scotland, the Cymry in Wales. The latter name preserves a greater similarity to the original Gomer than either of the classical forms, the consonants being identical. The link to connect Cymry with Cimbri is furnished by the forms *Cambria* and *Cumber*-land. The whole Celtic race may therefore be regarded as descended from Gomer, and thus the opinion of Josephus (*Ant.* i. 6, §1), that the Galatians were sprung from him, may be reconciled with the view propounded. Various other conjectures have been hazarded on the subject: Bochart (*Phaleg*, iii. 81) identifies the name on etymological grounds with Phrygia; Wahl (*Asien*, i. 274) proposes Cappadocia; and Kalisch (*Comm.* in Gen.) seeks to identify it with the Chomari, a nation in Bactriana, noticed by Ptolemy (vi. 11, §6).

2. The daughter of Diblaim, and concubine of Hosea (i. 3). The name is significant of a maiden, ripe for marriage, and connects well with the name Diblaim, which is also derived from the subject of *fruit*. [W. L. B.]

GOMOR'RAH (עֲמֹרָה, *Gh'morah*, probably "submersion," from עָמַר, an unused root; in Arabic غمر, *ghamara*, is to "overwhelm with water;" Γομόρρα; *Gomorrha*), one of the five "cities of the plain," or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2-8) and his allies, by whom they were discomfited till Abram came to the rescue. Four out of the five were afterwards destroyed by the Lord with fire from heaven (Gen. xix. 23-29). One of them only, Zoar or Bela, which was its original name, was spared at the request of Lot, in order that he might take refuge there. Of these Gomorrah seems to have been only second to Sodom in importance, as well in the wickedness that led to their overthrow. What that atrocity was may be gathered from Gen. xix. 4-8. Their miserable fate is held up as a warning to the children of Israel (Deut. xxix. 23); as a precedent for the destruction of Babylon (Is. xiii. 19, and Jer. l. 40), of Edom (Jer. xlix. 18), of Moab (Zeph. ii. 9), and even of Israel (Amos iv. 11). By St. Peter in the N. T., and by St. Jude (2 Pet. ii. 6; Jude, vers. 4-7), it is made "an ensample unto those that after should live ungodly," or "deny Christ." Similarly their wickedness rings as a proverb throughout the prophecies (*e.g.* Deut. xxxii. 32; Is. i. 9, 10; Jer. xxiii. 14). Jerusalem herself is there unequivocally called Sodom, and her people Gomorrah, for their enormities; just in the same way that the corruptions of the Church of Rome have caused her to be called Babylon. On the other hand, according to the N. T., there is a sin which exceeds even that of Sodom and Gomorrah, that, namely, of which Tyre and Sidon, Capernaum, Chorazin, and Bethsaida were guilty, when they "repented not," in spite of "the mighty works" which they had witnessed (St. Matt. x. 15); and St. Mark has ranged under the same category all those who would not receive the preaching of the Apostles (vi. 11).

To turn to their geographical position, one passage of Scripture seems expressly to assert that the vale of Siddim had become the "salt," or dead, "sea" (Gen. xiv. 3), called elsewhere too the "sea of the plain" (Josh. xii. 3); the expression, however, occurs antecedently to their overthrow. Josephus (*Ant.* i. 9) says that the lake Asphaltites, or Dead Sea, was formed out of what used to be the valley where Sodom stood; but elsewhere he declares that the territory of Sodom was not submerged in the lake (*De Bell. Jud.* iv. 8, 4), but still existed parched and burnt up, as is the appearance of that region still; and certainly nothing in Scripture would lead to the idea that they were destroyed by submersion—though they may have been submerged afterwards when destroyed—for their destruction is expressly attributed to the brimstone and fire rained upon them from heaven (Gen. xix. 24; see also Deut. xxix. 22, and Zeph. ii. 9; also St. Peter and St. Jude before cited). And St. Jerome in the *Onomasticon* says of Sodom "civitas impiorum divino igne consumpta juxta mare mortuum," and so of the rest (ibid. *s. v.*). The whole subject is ably handled by Cellarius (*ap. Ugol. Thesaur.* vii. p. dccxxxix–lxxviii.), though it is not always necessary to agree with his conclusions. Among modern travellers, Dr. Robinson shows that the Jordan could not have ever flowed into the gulf of *'Akabah*; on the contrary that the rivers of the desert themselves flow northwards into the Dead Sea. [ARABAH.] And this, added to the configuration and deep depression of the valley, serves in his opinion to prove that there must have been always a lake there, into which the Jordan flowed; though he admits it to have been of far less extent than it now is, and even the whole southern part of it to have been added subsequently to the overthrow of the four cities, which stood, according to him, at the original south end of it, Zoar probably being situated in the mouth of *Wady Kerak*, as it opens upon the isthmus of the peninsula. In the same plain, he remarks, were slime-pits, or wells of bitumen (Gen. xiv. 10; "salt-pits" also, Zeph. ii. 9); while the enlargement of the lake he considers to have been caused by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities—volcanic agency, that of earthquakes, and the like (*Bibl. Res.* ii. 187-192, 2nd ed.). He might have adduced the great earthquake at

Lisbon as a case in point. The great difference of level between the bottoms of the northern and southern ends of the lake, the former 1300, the latter only 13 feet below the surface, singularly confirms the above view (Stanley, *S. & P.* p. 287, 2nd ed.). Pilgrims of Palestine formerly saw, or fancied that they saw, ruins of towns at the bottom of the sea, not far from the shore (see Maundrell, *Early Travellers*, p. 454). M. de Saulcy was the first to point out ruins along the shores (the *Redjom-el-Mezorrhel*; and more particularly apropos to our present subject *Goumran* on the N. W.). Both perhaps are right. Gomorrah (as its very name implies) may have been more or less submerged with the other three, subsequently to their destruction by fire; while the ruins of Zoar, inasmuch as it did not share their fate, would be found, if found at all, upon the shore. (See generally Mr. Isaacs' *Dead Sea.*) [E. S. Ff.]

GOMO'RRHA, the manner in which the name GOMORRAH is written in the A. V. of the Apocryphal books and the N. Testament, following the Greek form of the word, Γομόρρα (2 Esd. ii. 8; Matt. x. 15; Mark vi. 11; Rom. ix. 29; Jude 7; 2 Pet. ii. 6).

GOPHER WOOD. Only once in Gen. vi. 14. The Heb. עֲצֵי גֹפֶר, trees of Gopher, does not occur in the cognate dialects. The A. V. has made no attempt at translation: the LXX. (ξύλα τετράγωνα) and Vulgate (*ligna laevigata*), elicited by metathesis of ר and ף (גֹפֶר = גָּרָף), the former having reference to square blocks, cut by the axe, the latter to planks smoothed by the plane, have not found much favour with modern commentators.

The conjectures of *cedar* (Eben Ezra, Onk. Jonath. and Rabbins generally), *wood most proper to float* (Kimchi), the Greek κεδρελάτη (Jun.; Tremell.; Buxt.), *pine* (Avenar.; Munst.), *turpentine* (Castalio), are little better than gratuitous. The rendering *cedar* has been defended by Pelletier, who refers to the great abundance of this tree in Asia, and the durability of its timber.

The Mohammedan equivalent is *sag*, by which Herbelot understands the Indian plane-tree. Two principal conjectures, however, have been proposed:—1. By Is. Vossius (*Diss. de LXX. Interp.* c. 12) that גֹּפֶר = כֹּפֶר, *resin*; whence עֲצֵי נ, meaning any trees of the resinous kind, such as pine, fir, &c. 2. By Fuller (*Miscell. Sac.* iv. 5), Bochart (*Phaleg*, i. 4), Celsius (*Hierobot.* pt. i. p. 328), Hass. (*Entdeckungen*, pt. ii. p. 78), that Gopher is cypress, in favour of which opinion (adopted by Ges. *Lex.*) they adduce the similarity in sound of gopher and cypress (κυπαρ = γοφερ); the suitability of the cypress for ship-building; and the fact that this tree abounded in Babylonia, and more particularly in Adiabene, where it supplied Alexander with timber for a whole fleet (Arrian. vii. p. 161, ed. Steph.).

A tradition is mentioned in Eutychius (*Annals*, p. 34) to the effect that the Ark was made of the wood *Sadj*, by which is probably meant not the ebony, but the Juniperus Sabina, a species of cypress (Bochart and Cels.; Rosenm. *Schol. ad Gen.* vi. 14, and *Alterthumsk.* vol. iv. pt. 1). [T. E. B.]

GOR'GIAS (Γοργίας), a general in the service of Antiochus Epiphanes (1 Macc. iii. 38, ἀνὴρ δυνατὸς τῶν φίλων τοῦ βασιλέος; cf. 2 Macc. viii. 9), who was appointed by his regent Lysias to a command in the expedition against Judaea B.C. 166, in which he was defeated by Judas Maccabeus with great loss (1 Macc. iv. 1 ff.). At a later time (B.C. 164) he held a garrison in Jamnia, and defeated the forces of Joseph and Azarias, who attacked him contrary to the orders of Judas (1 Macc. v. 56 ff.; Joseph. *Ant.* xii. 8, §6; 2 Macc. xii. 32). The account of Gorgias in 2 Macc. is very obscure. He is represented there as acting in a military capacity (2 Macc. x. 14, στρατηγὸς τῶν τόπων (?), hardly of Coele-Syria, as Grimm (*l. c.*) takes it), apparently in concert with the Idumaeans; and afterwards he is described, according to the present text, as "governor of Idumea" (2 Macc. xii. 32), though it is possible (Grotius, Grimm, *l. c.*) that the reading is an error for "governor of Jamnia" (Joseph. *Ant.* xii. 8, §6, ὁ τῆς Ἰαμνείας στρατηγός). The hostility of the Jews towards him is described in strong terms (2 Macc. xii. 35, τὸν κατάρατον, A. V. "that cursed man"); and while his success is only noticed in passing, his defeat and flight are given in detail, though confusedly (2 Macc. xii. 34-38; cf. Joseph. *l. c.*).

The name itself was borne by one of Alexander's generals, and occurs at later times among the eastern Greeks. [B. F. W.]

GORTY'NA (Γόρτυνα; in classical writers, Γόρτυνα or Γορτύν), a city of Crete, and in ancient times its most important city, next to Cnossus. The only direct Biblical interest of Gortyna is in the fact that it appears from 1 Macc. xv. 23 to have contained Jewish residents. [CRETE.] The circumstance alluded to in this passage took place in the reign of Ptolemy Physcon; and it is possible that the Jews had increased in Crete during the reign of his predecessor Ptolemy Philometor, who received many of them into Egypt, and who also rebuilt some parts of Gortyna (Strab. x. p. 478). This city was nearly half-way between the Eastern and Western extremities of the island; and it is worth while to notice that it was near Fair Havens, so that St. Paul may possibly have preached the Gospel there, when on his voyage to Rome (Acts xxvii. 8, 9). Gortyna seems to have been the capital of the island under the Romans. For the remains on the old site and in the neighbourhood, see the *Museum of Classical Antiquities*, ii. 277-286. [J. S. H.]

GO'SHEN (גֹּשֶׁן; Γεσέμ, Γεσέν; *Gessen*), a word of uncertain etymology, the name of a part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. It is usually called the "land of Goshen," אֶרֶץ גֹּשֶׁן, but also Goshen simply. It appears to have borne another name, "the land of Rameses," אֶרֶץ רַעַמְסֵס (Gen. xlvii. 11), unless this be the name of a district of Goshen. The first mention of Goshen is in Joseph's message to his father:—"Thou shalt dwell in the land of Goshen, and thou shalt be near unto me" (Gen. xlv. 10). This shows that the territory was near the usual royal residence or the residence of Joseph's Pharaoh. The dynasty to which we assign this king, the fifteenth [EGYPT; JOSEPH], appears to have resided part of the year at Memphis, and part of the year, at harvest-time, at Avaris on the Bubastite or Pelusiac branch of the Nile: this, Manetho tells us, was the custom of the first kings (Joseph. *c. Ap.* i. 14). In the account of the arrival of Jacob it is said of the patriarch:—"He sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen" (Gen. xlvi. 28, 29). This land was therefore between Joseph's residence at the time and the frontier of Palestine, and apparently the extreme province towards that frontier. The advice that Joseph gave his brethren as to their conduct to Pharaoh further characterizes the territory:—"When Pharaoh shall call you, and shall say, What [is] your occupation? Then ye shall say, Thy servants have been herdsmen of cattle (אַנְשֵׁי מִקְנֶה) from our youth even until now, both we [and] also our fathers: that ye may dwell in the land of Goshen; for every shepherd (רֹעֵה צֹאן) [is] an abomination unto the Egyptians" (xlvi. 33, 34). It is remarkable that in Coptic ϣωc signifies both "a shepherd" and "disgrace" and the like (Rosellini, *Monumenti Storici*, i. 177). This passage shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians—characteristics that would positively indicate a frontier-province. But it is not to be inferred that Goshen had no Egyptian inhabitants at this period: at the time of the ten plagues such are distinctly mentioned. That there was, moreover, a foreign population besides the Israelites seems evident from the account of the calamity of Ephraim's house [BERIAH], and the mention of the עֶרֶב רַב who went out at the Exodus (Ex. xii. 38), notices referring to the earlier and the later period of the sojourn. The name Goshen itself appears to be Hebrew, or Semitic—although we do not venture with Jerome to derive it from גָּשַׁם—for it also occurs as the name of a district and of a town in the south of Palestine (*infra*, 2), where we could scarcely expect an appellation of Egyptian origin unless given after the Exodus, which in this case does not seem likely. It is also noticeable that some of the names of places in Goshen or its neighbourhood, as certainly Migdol and Baal-zephon, are Semitic [BAAL-ZEPHON], the only positive exceptions being the cities Pithom and Rameses, built during the oppression. The next mention of Goshen confirms the previous inference that its position was between Canaan and the Delta (Gen. xlvii. 1). The nature of the country is indicated more clearly than in the passage last quoted in the answer of Pharaoh to the request of Joseph's brethren, and in the account of their settling:—"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt [is] before thee; in the best of the land make thy father and brethren to dwell: in the land of Goshen let them dwell: and if thou knowest [any] men of activity among them, then make them rulers over my cattle. . . . And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded" (Gen. xlvii. 5, 6, 11). Goshen was thus a pastoral country where some of Pharaoh's cattle were kept. The expression "in the best of the land," בְּמֵיטַב הָאָרֶץ (ἐν τῇ βελτίστῃ γῇ, *in optimo loco*), must, we think, be relative, the best of the land for a pastoral people (although we do not accept Michaelis' reading "pastures" by comparison with موطوب, *Suppl.* p. 1072; see Ges. *Thes.* s. v. מיטב), for in the matter of fertility the richest parts of Egypt are those nearest to the Nile, a position which, as will be seen, we cannot assign to Goshen. The sufficiency of this tract for the Israelites, their prosperity there, and their virtual separation, as is evident from the account of the plagues, from the great body of the Egyptians, must also be borne in mind. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. The Israelites set out from the town of Rameses in the land of Goshen, made two days' journey to "the edge of the wilderness," and in one day more reached the Red Sea. At the starting-point two routes lay before them, "the way of the land of the Philistines . . . that [was] near," and "the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). From these indications we infer that the land of Goshen must have in part been near the eastern side of the ancient Delta, Rameses lying within the valley now called the *Wádi-t-Tumeylát*, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf [EXODUS, THE].

The results of the foregoing examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Semitic than Egyptian; that it was a pasture-land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians; and lastly, that one of its towns lay near the western extremity of the *Wádi-t-Tumeylát*. These indications, except only that of sufficiency, to be afterwards considered, seem to us decisively to indicate the *Wádi-t-Tumeylát*, the valley along which anciently flowed the canal of the Red Sea. Other identifications seem to us to be utterly untenable. If with Lepsius we place Goshen below Heliopolis, near Bubastis and Bilbeys, the distance from the Red Sea of three days' journey of the Israelites, and the separate character of the country, are violently set aside. If we consider it the same as the Bucolia, we have either the same difficulty as to the distance, or we must imagine a route almost wholly through the wilderness, instead of only for the last third or less of its distance.

Having thus concluded that the land of Goshen appears to have corresponded to the *Wádi-t-Tumeylát*, we have to consider whether the extent of this tract would be sufficient for the sustenance of the Israelites. The superficial extent of the *Wádi-t-Tumeylát*, if we include the whole cultivable part of the natural valley, which may somewhat exceed that of the tract bearing this appellation, is probably under 60 square geographical miles. If we suppose the entire Israelite population at the time of the Exodus to have been 1,800,000, and the whole population, including Egyptians and foreigners other than the Israelites, about 2,000,000, this would give no less than between 30,000 and 40,000 inhabitants to the square mile, which would be half as dense as the ordinary population of an eastern city. It must be remembered, however, that we need not suppose the Israelites to have been limited to the valley for pasture, but like the Arabs to have led their flocks into fertile tracts of the deserts around, and that we have taken for our estimate an extreme sum, that of the people at the Exodus. For the greater part of the sojourn their numbers must have been far lower.

and before the Exodus they seem to have been partly spread about the territory of the oppressor, although collected at Rameses at the time of their departure. One very large place, like the Shepherd-stronghold of Avaris, which Manetho relates to have had at the first a garrison of 240,000 men, would also greatly diminish the disproportion of population to superficies. The very small superficial extent of Egypt in relation to the population necessary to the construction of the vast monuments, and the maintenance of the great armies of the Pharaohs, requires a different proportion to that of other countries—a condition fully explained by the extraordinary fertility of the soil. Even now, when the population is almost at the lowest point it has reached in history, when villages have replaced towns, and hamlets villages, it is still denser than that of our rich and thickly-populated Yorkshire. We do not think therefore that the small superficies presents any serious difficulty.

Thus far we have reasoned alone on the evidence of the Hebrew text. The LXX. version, however, presents some curious evidence which must not be passed by unnoticed. The testimony of this version in any Egyptian matter is not to be disregarded, although in this particular case too much stress should not be laid on it, since the tradition of Goshen and its inhabitants must have become very faint among the Egyptians at the time when the Pentateuch was translated, and we have no warrant for attributing to the translator or translators any more than a general and popular knowledge of Egyptian matters. In Gen. xlv. 10, for גֹּשֶׁן the LXX. has Γεσὲμ Ἀραβίας. The explanatory word may be understood either as meaning that Goshen lay in the region of Lower Egypt to the east of the Delta, or else as indicating that the Arabian Nome was partly or wholly the same. In the latter case it must be remembered that the Nomes very anciently were far more extensive than under the Ptolemies. On either supposition the passage is favourable to our identification. In Gen. xlvi. 28, instead of אַרְצָה גֹּשֶׁן, the LXX. has κατ' Ἡρώων πόλιν, ἐν γῇ Ῥαμεσσῇ (or εἰς γῆν Ῥαμεσσῆ), seemingly identifying Rameses with Heroöpolis. It is scarcely possible to fix the site of the latter town, but there is no doubt that it lay in the valley not far from the ancient head of the Arabian Gulf. Its position is too near the gulf for the Rameses of Scripture, and it was probably chosen merely because at the time when the translation was made it was the chief place of the territory where the Israelites had been. It must be noted, however, that in Ex. i. 11, the LXX., followed by the Coptic, reads, instead of "Pithom and Raamses," τήν τε Πειθὼ, καὶ Ῥαμεσσῆ, καὶ Ὼν, ἥ ἐστιν Ἡλιούπολις. Eusebius identifies Rameses with Avaris, the Shepherd-stronghold on the Pelusiac branch of the Nile (ap. Cramer, *Anecd.* Paris, ii. p. 174). The evidence of the LXX. version therefore lends a general support to the theory we have advocated. [See EXODUS, THE.] [R. S. P.]

2. (גֹּשֶׁן; Γοσόμ; *Gessen, Gozen*) the "land" or the "country (both אֶרֶץ) of Goshen," is twice named as a district in Southern Palestine (Josh. x. 41, xi. 16). From the first of these it would seem to have lain between Gaza and Gibeon, and therefore to be some part of the maritime plain of Judah; but in the latter passage, that plain—the *Shefelah*, is expressly specified in addition to Goshen (here with the article). In this place too the situation of Goshen—if the order of the statement be any indication—would seem to be between the "south" and the Shefelah (A. V. "valley"). If Goshen was any portion of this rich plain, is it not possible that its fertility may have suggested the name to the Israelites? but this is not more than mere conjecture. On the other hand the name may be far older, and may retain a trace of early intercourse between Egypt and the south of the promised land. For such intercourse comp. 1 Chr. vii. 21.

3. A town of the same name is once mentioned in company with Debir, Socoh, and others, as in the mountains of Judah (Josh. xv. 51). There is nothing to connect this place with the district last spoken of. It has not yet been identified. [G.]

GOSPELS. The name Gospel (from *god* and *spell*, Ang. Sax. *good message* or *news*, which is a translation of the Greek εὐαγγέλιον) is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts will be given in their place. [MATTHEW; MARK; LUKE; JOHN.] It may be fairly said that the genuineness of these four narratives rests upon better evidence than that of any other ancient writings. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A.D. 64; and that of St. John towards the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. Irenaeus, who suffered martyrdom about A.D. 202, the disciple of Polycarp and Papias, who, from having been in Asia, in Gaul, and in Rome, had ample means of knowing the belief of various churches, says that the authority of the four Gospels was so far confirmed that even the heretics of his time could not reject them, but were obliged to attempt to prove their tenets out of one or other of them (*Contr. Haer.* iii. 11, §7). Tertullian, in a work written about A.D. 208, mentions the four Gospels, two of them as the work of Apostles, and two as that of the disciples of Apostles (*apostolici*); and rests their authority on their apostolic origin (*Adv. Marcion.* iv. ch. ii.). Origen, who was born about A.D. 185, and died A.D. 253, describes the Gospels in a characteristic strain of metaphor as "the [four] elements of the Church's faith, of which the whole world, reconciled to God in Christ, is composed" (*In Johan.*). Elsewhere, in commenting on the opening words of St. Luke, he draws a line between the inspired Gospels and such productions as "the Gospel according to the Egyptians," "the Gospel of the Twelve," and the like (*Homil. in Luc.* iii. p. 932, sq.). Although Theophilus, who became sixth (seventh?) bishop of Antioch about A.D. 168, speaks only of "the Evangelists," without adding their names (*Ad Autol.* iii. pp. 124, 125), we might fairly conclude with Gieseler that he refers to the collection of four, already known in his time. But from Jerome we know that Theophilus arranged the records of the four Evangelists into one work (*Epist. ad Algas.* iv. p. 197). Tatian, who died about A.D. 170 (?), compiled a *Diatessaron*, or Harmony of the Gospels. The Muratorian fragment (Muratori, *Antiq. It.* iii. p. 854; Routh, *Reliq. S.* vol. iv.), which, even if it be not by Caius and of the second century, is at

just a very old monument of the Roman Church, describes the Gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us, in the citations from the Gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp, quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A.D. 99, martyred A.D. 165) is much fuller; many of his quotations are found verbatim in the Gospels of St. Matthew, St. Luke, and St. John, and possibly of St. Mark also, whose words it is more difficult to separate. The quotations from St. Matthew are the most numerous. In historical references, the mode of quotation is more free, and the narrative occasionally unites those of Matthew and Luke: in a very few cases he alludes to matters not mentioned in the canonical Gospels. Besides these, St. Matthew appears to be quoted by the author of the Epistle to Diognetus, by Hegesippus, Irenaeus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantaenus found in India (? the south of Arabia?) Christians who used the Gospel of St. Matthew. All this shows that long before the end of the second century the Gospel of St. Matthew was in general use. From the fact that St. Mark's Gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him; but Justin Martyr and Athenagoras appear to quote his Gospel, and Irenaeus does so by name. St. Luke is quoted by Justin, Irenaeus, Tatian, Athenagoras, and Theophilus; and St. John by all of these, with the addition of Ignatius, the Epistle to Diognetus, and Polycrates. From these we may conclude that before the end of the second century the Gospel collection was well known and in general use. There is yet another line of evidence. The heretical sects, as well as the Fathers of the Church, knew the Gospels; and as there was the greatest hostility between them, if the Gospels had become known in the Church *after* the dissension arose, the heretics would never have accepted them as genuine from such a quarter. But the Gnostics and Marcionites arose early in the second century; and therefore it is probable that the Gospels were then accepted, and thus they are traced back almost to the times of the Apostles (Olshausen). Upon a review of all the witnesses, from the Apostolic Fathers down to the Canon of the Laodicean Council in 364, and that of the third Council of Carthage in 397, in both of which the four Gospels are numbered in the Canon of Scripture, there can hardly be room for any candid person to doubt that from the first the four Gospels were recognized as genuine and as inspired; that a sharp line of distinction was drawn between them and the so-called apocryphal Gospels, of which the number was very great; that, from the citations of passages, the Gospels bearing these four names were the same as those which we possess in our Bibles under the same names; that unbelievers, like Celsus, did not deny the genuineness of the Gospels, even when rejecting their contents; and, lastly, that heretics thought it necessary to plead some kind of sanction out of the Gospels for their doctrines: nor could they venture on the easier path of an entire rejection, because the Gospels were everywhere known to be genuine. As a matter of literary history, nothing can be better established than the genuineness of the Gospels; and if in these latest times they have been assailed, it is plain that theological doubts have been concerned in the attack.

The authority of the books has been denied from a wish to set aside their contents. Out of a mass of authorities the following may be selected:—Norton, *On the Genuineness of the Gospels*, 2 vols. London, 1847, 2nd ed.; Kirchhofer, *Quellensammlung zur Geschichte des N. T. Canons*, Zurich, 1844; De Wette, *Lehrbuch der hist.-krit. Einleitung*, &c., 7th ed., Berlin, 1852; Hug's *Einleitung*, &c., Fosdick's [American] translation, with Stuart's Notes; Olshausen, *Biblischer Commentar*, Introduction, and his *Echtheit der 4 Canon. Evangelien*, 1823; Jer. Jones, *Method of settling the Canonical Authority of the N. T.*, Oxford, 1798, 2 vols.; F. C. Baur, *Krit. Untersuchungen über die Kanon. Evangelien*, Tübingen, 1847; Reuss, *Geschichte des N. T.*; Dean Alford's *Greek Testament*, Prolegomena, vol. i.; Rev. B. F. Westcott's *History of N. T. Canon*, London, 1859; Gieseler, *Historisch kritischer Versuch über die Enstehung, &c., der schrifttichen Evangelien*, Leipzig, 1818.

On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.), which appear to be introduced in connexion with the discourse that arose out of the miracle, related by John alone. The third is the anointing of His feet by Mary; and it is worthy of notice that the narrative of John recalls something of each of the other three: the actions of the woman are drawn from Luke, the ointment and its value are described in Mark, and the admonition to Judas appears in Matthew; and John combines in his narrative all these particulars. Whilst the three present the life of Jesus in Galilee, John follows him into Judaea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. Only one discourse of our Lord that was delivered in Galilee, that in the 6th chapter, is recorded by John. The disciple whom Jesus loved had it put into his mind to write a Gospel which should more expressly than the others set forth Jesus as the Incarnate Word of God: if he also had in view the beginnings of the errors of Cerinthus and others before him at the time, as Irenaeus and Jerome assert, the polemical purpose is quite subordinate to the dogmatic. He does not war against a temporary error, but preaches for all time that Jesus is the Christ the Son of God, in order that believing we may have life through His name. Now many of the facts omitted by St. John and recorded by the rest are such as would have contributed most directly to this great design; why then are they omitted? The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded. [JOHN.]

In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark only, 5 by Mark and Luke only, and 14 by Matthew and Luke. To these must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts

narrated: the amount of verbal coincidence, that is, the passages either verbally the same, or coinciding in the use of many of the same words, is much smaller. "By far the larger portion," says Professor Andrews Norton (*Genuineness*, i. p. 240, 2nd ed.), "of this verbal agreement is found in the recital of the words of others, and particularly of the words of Jesus. Thus, in Matthew's Gospel, the passages verbally coincident with one or both of the other two Gospels amount to less than a sixth part of its contents; and of these about seven-eighths occur in the recital of the words of others, and only about one-eighth in what, by way of distinction, I may call mere narrative, in which the Evangelist, speaking in his own person, was unrestrained in the choice of his expressions. In Mark, the proportion of coincident passages to the whole contents of the Gospel is about one-sixth, of which not one-fifth occurs in the narrative. Luke has still less agreement of expression with the other Evangelists. The passages in which it is found amount only to about a tenth part of his Gospel; and but an inconsiderable portion of it appears in the narrative—less than a twentieth part. These proportions should be further compared with those which the narrative part of each Gospel bears to that in which the words of others are professedly repeated. Matthew's narrative occupies about one-fourth of his Gospel, Mark's about one-half, and Luke's about one-third. It may easily be computed, therefore, that the proportion of verbal coincidence found in the narrative part of each Gospel, compared with what exists in the other part, is about in the following ratios: in Matthew as one to somewhat more than two, in Mark as one to four, and in Luke as one to ten."

Without going minutely into the examination of examples, which would be desirable if space permitted, the leading facts connected with the subject may be thus summed up:—The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater where the spoken words of others are cited than where facts are recorded; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the four first disciples, that of Matthew, and the Transfiguration, the agreement even in expression is remarkable: there are also narratives where there is no verbal harmony in the outset, but only in the crisis or emphatic part of the story (Matt. viii. 3 = Mark i. 41 = Luke v. 13, and Matt. xiv. 19, 20 = Mark vi. 41-43 = Luke ix. 16, 17). The narratives of our Lord's early life, as given by St. Matthew and St. Luke, have little in common; while St. Mark does not include that part of the history in his plan. The agreement in the narrative portions of the Gospels begins with the Baptism of John, and reaches its highest point in the account of the Passion of our Lord and the facts that preceded it; so that a direct ratio might almost be said to exist between the amount of agreement and the nearness of the facts related to the Passion. After this event, in the account of His burial and resurrection, the coincidences are few. The language of all three is Greek, with Hebrew idioms: the Hebraisms are most abundant in St. Mark, and fewest in St. Luke. In quotations from the Old Testament, the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the Septuagint version (Matt. iii. 3 = Mark i. 3 = Luke iii. 4. Matt. iv. 10 = Luke iv. 8. Matt. xi. 10 = Mark i. 2 = Luke vii. 27, &c.). Except as to 24 verses, the Gospel of Mark contains no principal facts which are not found in Matthew and Luke; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which Matthew and Luke exactly harmonize, where Mark does not also coincide with them. In several places the words of Mark have something in common with each of the other narratives, so as to form a connecting link between them, where their words slightly differ. The examples of verbal agreement between Mark and Luke are not so long or so numerous as those between Matthew and Luke, and Matthew and Mark; but as to the arrangement of events Mark and Luke frequently coincide, where Matthew differs from them. These are the leading particulars; but they are very far from giving a complete notion of a phenomenon that is well worthy of that attention and reverent study of the sacred text by which alone it can be fully and fairly apprehended.

These facts exhibit the three Gospels as three distinct records of the life and works of the Redeemer, but with a greater amount of agreement than three wholly independent accounts could be expected to exhibit. The agreement would be no difficulty without the differences; it would only mark the one divine source from which they are all derived—the Holy Spirit, who spake by the prophets. The difference of form and style, without the agreement, would offer no difficulty, since there may be a substantial harmony between accounts that differ greatly in mode of expression, and the very difference might be a guarantee of independence. The harmony and the variety, the agreement and the differences, form together the problem with which Biblical critics have occupied themselves for a century and a half.

The attempts at a solution are so many, that they can be more easily classified than enumerated. The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly Grotius, Mill, Wetstein, Griesbach, and many others, have endeavoured to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. It is remarkable that each of the six possible combinations have found advocates; and this of itself proves the uncertainty of the theory (Bp. Marsh's *Michaelis*, iii. p. 172; De Wette, *Handbuch*, §22 et sqq.). When we are told by men of research that the Gospel of St. Mark is plainly founded upon the other two, as Griesbach, Büsching, and others assure us; and again, that the Gospel of St. Mark is certainly the primitive Gospel, on which the other two are founded, as by Wilke, Bruno Bauer, and others, both sides relying mainly on facts that lie within the compass of the text, we are not disposed to expect much fruit from the discussion. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and without substantial alteration has made a few changes in form, a few additions and retrenchments, and has then allowed the whole to go forth under his name. Whatever order of the three is adopted to favour the hypothesis, one omission by the second or third, of matter inserted by the first

offers a great difficulty; since it would indicate a tacit opinion that these passages are either less useful or of less authority than the rest. The nature of the alterations is not such as we should expect to find in an age little given to literary composition, and in writings so simple and unlearned as these are admitted to be. The replacement of a word by a synonym, neither more nor less apt, the omission of a saying in one place and insertion of it in another, the occasional transposition of events; these are not in conformity with the habits of a time in which composition was little studied, and only practised as a necessity. Besides, such deviations, which in writers wholly independent of each other are only the guarantee of their independence, cannot appear in those who copy from each other, without showing a certain wilfulness—an intention to contradict and alter—that seems quite irreconcileable with any view of inspiration. These general objections will be found to take a still more cogent shape against any particular form of this hypothesis: whether it is attempted to show that the Gospel of St. Mark, as the shortest, is also the earliest and primitive Gospel, or that this very Gospel bears evident signs of being the latest, a compilation from the other two; or that the order in the canon of Scripture is also the chronological order—and all these views have found defenders at no distant date—the theory that each Evangelist only copied from his predecessor offers the same general features, a plausible argument from a few facts, which is met by insuperable difficulties as soon as the remaining facts are taken in (Gieseler, pp. 35, 36; Bp. Marsh's *Michaelis*, iii., Part ii., pp. 171 sqq.).

The supposition of a common original from which the three Gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the Evangelists had copied from each other. A passage of Epiphanius has been often quoted in support of this (*Haeres.* 51, 6), but the ἐξ αὐτῆς τῆς πηγῆς no doubt refers to the inspiring Spirit from which all three drew their authority, and not to any earthly copy, written or oral, of His divine message. The best notion of that class of speculations which would establish a *written document* as the common original of the three Gospels, will be gained perhaps from Bishop Marsh's (*Michaelis*, vol. iii., Part ii.) account of Eichhorn's hypothesis, and of his own additions to it. It appeared to Eichhorn that the portions which are common to all the three Gospels were contained in a certain common document, from which they all drew. Niemeyer had already assumed that copies of such a document had got into circulation, and had been altered and annotated by different hands. Now Eichhorn tries to show, from an exact comparison of passages, that "the sections, whether great or small, which are common to St. Matthew and St. Mark but not to St. Luke, and at the same time occupy places in the Gospels of St. Matthew and St. Mark which correspond to each other, were additions made in the copies used by St. Matthew and St. Mark, but not in the copy used by St. Luke; and, in like manner, that the sections found in the corresponding places of the Gospels of St. Mark and St. Luke, but not contained in the Gospel of St. Matthew, were additions made in the copies used by St. Mark and St. Luke" (p. 192). Thus Eichhorn considers himself entitled to assume that he can reconstruct the original document, and also that there must have been four other documents to account for the phenomena of the text. Thus he makes—

1. The original document.
2. An altered copy which St. Matthew used.
3. An altered copy which St. Luke used.
4. A third copy, made from the two preceding, used by St. Mark.
5. A fourth altered copy, used by St. Matthew and St. Luke in common.

As there is no *external* evidence worth considering that this original or any of its numerous copies ever existed, the value of this elaborate hypothesis must depend upon its furnishing the only explanation, and that a sufficient one, of the facts of the text. Bishop Marsh, however, finds it necessary, in order to complete the account of the text, to raise the number of documents to eight, still without producing any external evidence for the existence of any of them; and this, on one side, deprives Eichhorn's theory of the merit of completeness, and, on the other, presents a much broader surface to the obvious objections. He assumes the existence of—

1. A Hebrew original.
2. A Greek translation.
3. A transcript of No. 1, with alterations and additions.
4. Another, with another set of alterations and additions.
5. Another, combining both the preceding, used by St. Mark, who also used No. 2.
6. Another, with the alterations and additions of No. 3, and with further additions, used by St. Matthew.
7. Another, with those of No. 4 and further additions, used by St. Luke, who also used No 2.
8. A wholly distinct Hebrew document, in which our Lord's precepts, parables, and discourses were recorded, but not in chronological order; used both by St. Matthew and St. Luke.

To this it is added, that "as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, the person who translated St. Matthew's Hebrew Gospel into Greek frequently derived assistance from the Gospel of St. Mark, where he had matter in connexion with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in connexion with St. Matthew, he had frequently recourse to St. Luke's Gospel" (p. 361). One is hardly surprised after this to learn that Eichhorn soon after put forth a revised hypothesis (*Einleitung in das N. T.*, 1804), in which a supposed Greek translation of a supposed Aramaic original took a conspicuous part; nor that Hug was able to point out that even the most liberal assumption of written documents had not provided for one case, that of the verbal agreement of St. Mark and St. Luke, to the exclusion of St. Matthew; and which, though it is of rare occurrence, would require, on Eichhorn's theory, an additional Greek version.

It will be allowed that this elaborate hypothesis whether in the form given it by Marsh or by Eichhorn, possesses almost every fault that can be charged against an argument of that kind. For every new class of facts a new document must be assumed to have existed; and Hug's objection does not really weaken the theory, since the new class of coincidences he mentions only requires a new version of the "original Gospel" which can be supplied on demand. A theory so prolific in as-

sumptions may still stand, if it can be proved that no other solution is possible; but since this cannot be shown, even as against the modified theory of Gratz (*Neuer Versuch*, &c., 1812), then we are reminded of the schoolman's caution, *entia non sunt multiplicanda praeter necessitatem*. To assume for every new class of facts the existence of another complete edition and recension of the original work is quite gratuitous; the documents might have been as easily supposed to be fragmentary memorials, wrought in by the Evangelists into the web of the original Gospel; or the coincidences might be, as Gratz supposes, cases where one Gospel has been interpolated by portions of another. Then the "original Gospel" is supposed to have been of such authority as to be circulated everywhere: yet so defective, as to require annotation from any hand, so little reverenced, that no hand spared it. If all the Evangelists agreed to draw from such a work, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. The force of this dilemma has been felt by the supporters of the theory: if the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels: and various attempts have been made to escape from it. Bertholdt tries to find traces of its existence in the titles of works other than our present Gospels, which were current in the earliest ages; but Gieseler has so diminished the force of his arguments, that only one of them need here be mentioned. Bertholdt ingeniously argues that a Gospel used by St. Paul, and transmitted to the Christians in Pontus, was the basis of Marcion's Gospel; and assumes that it was also the "original Gospel:" so that in the Gospel of Marcion there would be a transcript, though corrupted, of this primitive document. But there is no proof at all that St. Paul used any written Gospel; and as to that of Marcion, if the work of Hahn had not settled the question, the researches of such writers as Volckmar, Zeller, Ritschl, and Hilgenfeld, are held to have proved that the old opinion of Tertullian and Epiphanius is also the true one, and that the so-called Gospel of Marcion was not an independent work, but an abridged version of St. Luke's Gospel, altered by the heretic to suit his peculiar tenets. (See Bertholdt, iii., pp. 1208-1223; Gieseler, p. 57; Weisse, *Evangelienfrage*, p. 73.) We must conclude then that the work has perished without record. Not only has this fate befallen the Aramaic or Hebrew original, but the translation and the five or six recensions. But it may well be asked whether the state of letters in Palestine at this time was such as to make this constant editing, translating, annotating, and enriching of a history a natural and probable process. With the independence of the Jews their literature had declined; from the time of Ezra and Nehemiah, if a writer here and there arose, his works became known, if at all, in Greek translations through the Alexandrine Jews. That the period of which we are speaking was for the Jews one of very little literary activity, is generally admitted; and if this applies to all classes of the people, it would be true of the humble and uneducated class from which the first converts came (Acts iv. 13; James ii. 5). Even the second law (δευτερώσεις), which grew up after the captivity, and in which the knowledge of the learned class consisted, was handed down by oral tradition, without being reduced to writing. The theory of Eichhorn is only probable amidst a people given to literary habits, and in a class of that people where education was good and literary activity likely to prevail: the conditions here are the very reverse (see Gieseler's able argument, p. 59 sqq.). These are only a few of the objections which may be raised, on critical and historical grounds, against the theory of Eichhorn and Marsh.

But it must not be forgotten that this question reaches beyond history and criticism, and has a deep theological interest. We are offered here an original Gospel composed by some unknown person; probably not an apostle, as Eichhorn admits, in his endeavour to account for the loss of the book. This was translated by one equally unknown; and the various persons into whose hands the two documents came, all equally unknown, exercised freely the power of altering and extending the materials thus provided. Out of such unattested materials the three Evangelists composed their Gospels. So far as they allowed their materials to bind and guide them, so far their worth as independent witnesses is lessened. But, according to Eichhorn, they all felt bound to admit *the whole* of the original document, so that it is possible to recover it from them by a simple process. As to all the passages, then, in which this document is employed, it is not the Evangelist but an anonymous predecessor to whom we are listening—not Matthew the Apostle, and Mark the companion of Apostles, and Luke the beloved of the Apostle Paul, are affording us the strength of their testimony, but one witness whose name no one has thought fit to record. If, indeed, all three Evangelists confined themselves to this document, this of itself would be a guarantee of its fidelity and of the respect in which it was held; but no one seems to have taken it in hand that did not think himself entitled to amend it. Surely serious people would have a right to ask, if the critical objections were less decisive, with what view of inspiration such a hypothesis could be reconciled. The internal evidence of the truth of the Gospel, in the harmonious and self-consistent representation of the Person of Jesus, and in the promises and precepts which meet the innermost needs of a heart stricken with the consciousness of sin, would still remain to us. But the wholesome confidence with which we now rely on the Gospels as pure, true, and genuine histories of the life of Jesus, composed by four independent witnesses inspired for that work, would be taken away. Even the testimony of the writers of the second century to the universal acceptance of these books would be invalidated, from their silence and ignorance about the strange circumstances which are supposed to have affected their composition.

BIBLIOGRAPHY.—The English student will find in Bp. Marsh's *Translation of Michaelis' Introd. to N. T.* iii. 2, 1803, an account of Eichhorn's earlier theory and of his own. Veysie's *Examination of Mr. Marsh's Hypothesis*, 1808, has suggested many of the objections. In Bp. Thirlwall's *Translation of Schleiermacher on St. Luke*, 1825, Introduction, is an account of the whole question. Other principal works are, an essay of Eichhorn, in the 5th vol. *Allgemeine Bibliothek der Biblischen Literatur*, 1794; the Essay of Bp. Marsh, just quoted; Eichhorn, *Einleitung in das N. T.* 1804; Gratz, *Neuer Versuch die Enstehung der drey ersten Evang. zu erklären*, 1812; Bertholdt, *Histor.-kritische Einleitung in sämmtliche kanon. und*

apost. *Schriften des A. und N. T.*, 1812-1819; and the work of Gieseler, quoted above. See also De Wette, *Lehrbuch*, and Westcott, *Introduction*, already quoted; also Weisse, *Evangelienfrage*, 1856.

There is another supposition to account for these facts, of which perhaps Gieseler has been the most acute expositor. It is probable that none of the Gospels was written until many years after the day of Pentecost, on which the Holy Spirit descended on the assembled disciples. From that day commenced at Jerusalem the work of preaching the Gospel and converting the world. So sedulous were the apostles in this work that they divested themselves of the labour of ministering to the poor, in order that they might give themselves "continually to prayer and to the ministry of the word" (Acts vi.). Prayer and preaching were the business of their lives. Now their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. They had been the eye-witnesses of a wondrous life, of acts and sufferings that had an influence over all the world: many of their hearers had never heard of Jesus, many others had received false accounts of one whom it suited the Jewish rulers to stigmatize as an impostor. The ministry of our Lord went on principally in Galilee; the first preaching was addressed to people in Judaea. There was no written record to which the hearers might be referred for historical details, and therefore the preachers must furnish not only inferences from the life of our Lord, but the facts of the life itself. The preaching, then, must have been of such a kind as to be to the hearers what the reading of lessons from the Gospels is to us. So far as the records of apostolic preaching in the Acts of the Apostles go, they confirm this view. Peter at Caesarea, and Paul at Antioch, preach alike the facts of the Redeemer's life and death. There is no improbability in supposing that in the course of twenty or thirty years' assiduous teaching, without a written Gospel, the matter of the apostolic preaching should have taken a settled form. Not only might the Apostles think it well that their own accounts should agree, as in substance so in form; but the teachers whom they sent forth, or left behind in the churches they visited, would have to be prepared for their mission; and, so long as there was no written Gospel to put into their hands, it might be desirable that the oral instruction should be as far as possible one and the same to all. It is by no means certain that the interval between the mission of the Comforter and His work of directing the writing of the first Gospel was so long as is here supposed: the date of the Hebrew St. Matthew may be earlier. [MATTHEW.] But the argument remains the same: the preaching of the Apostles would probably begin to take one settled form, if at all, during the first years of their ministry. If it were allowed us to ask why God in His providence saw fit to defer the gift of a written Gospel to His people, the answer would be, that for the first few years the powerful working of the Holy Spirit in the living members of the Church supplied the place of those records, which, as soon as the brightness of His presence began to be at all withdrawn, became indispensable in order to prevent the corruption of the Gospel history by false teachers. He was promised as one who should "teach them all things, and bring all things to their remembrance, whatsoever" the Lord had "said unto them" (John xiv. 26). And more than once His aid is spoken of as needful, even for the proclamation of the facts that relate to Christ (Acts i. 8; 1 Pet. i. 12): and He is described as a witness *with* the Apostles, rather than through them, of the things which they had seen during the course of a ministry which they had shared (John xv. 26, 27; Acts v. 32. Compare Acts xv. 28). The personal authority of the Apostles as eye-witnesses of what they preached is not set aside by this divine aid: again and again they describe themselves as "witnesses" to facts (Acts ii. 32, iii. 15, x. 39, &c.); and when a vacancy occurs in their number through the fall of Judas, it is almost assumed as a thing of course that his successor shall be chosen from those "which had companied with them all the time that the Lord Jesus went in and out among them" (Acts i. 21). The teachings of the Holy Spirit consisted, not in whispering to them facts which they had not witnessed, but rather in reviving the fading remembrance, and throwing out into their true importance events and sayings that had been esteemed too lightly at the time they took place. But the Apostles could not have spoken of the Spirit as they did (Acts v. 32, xv. 28) unless He were known to be working in and with them and directing them, and manifesting that this was the case by unmistakeable signs. Here is the answer, both to the question why was it not the first care of the Apostles to prepare a written Gospel, and also to the scruples of those who fear that the supposition of an oral Gospel would give a precedent for those views of tradition which have been the bane of the Christian Church as they were of the Jewish. The guidance of the Holy Spirit supplied for a time such aid as made a written Gospel unnecessary; but the Apostles saw the dangers and errors which a traditional Gospel would be exposed to in the course of time; and, whilst they were still preaching the oral Gospel in the strength of the Holy Ghost, they were admonished by the same divine Person to prepare those written records which were hereafter to be the daily spiritual food of all the Church of Christ.[a] Nor is there anything unnatural in the supposition that the Apostles intentionally uttered their witness in the same order, and even, for the most part, in the same form of words. They would thus approach most nearly to the condition in which the Church was to be when written books were to be the means of edification. They quote the scriptures of the Old

[a] The opening words of St. Luke's Gospel, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word," appear to mean that many persons who heard the preaching of the Apostles wrote down what they heard, in order to preserve it in a permanent form. The word "many" cannot refer to St. Matthew and St. Mark only; and if the passage implies an intention to supersede the writings alluded to, then these two Evangelists cannot be included under them. Partial and incomplete reports of the preaching of the Apostles, written with a good aim, but without authority, are intended; and, if we may argue from St. Luke's sphere of observation, they were probably composed by Greek converts.

Testament frequently in their discourses; and as their Jewish education had accustomed them to the use of the words of the Bible as well as the matter, they would do no violence to their prejudices in assimilating the new records to the old, and in reducing them to a "*form* of sound words." They were all Jews of Palestine, of humble origin, all alike chosen, we may suppose, for the loving zeal with which they would observe the works of their Master and afterwards propagate his name; so that the tendency to variance, arising from peculiarities of education, taste, and character, would be reduced to its lowest in such a body. The language of their first preaching was the Syro-Chaldaic, which was a poor and scanty language; and though Greek was now widely spread, and was the language even of several places in Palestine (Josephus, *Ant.* xvii. 11, 4; *Bell. Jud.* iii. 9, 1), though it prevailed in Antioch, whence the first missions to Greeks and Hellenists, or Jews who spoke Greek, proceeded (Acts xi. 20, xiii. 1-3), the Greek tongue, as used by Jews, partook of the poverty of the speech which it replaced; as, indeed, it is impossible to borrow a whole language without borrowing the habits of thought upon which it has built itself. Whilst modern taste aims at a variety of expression, and abhors a repetition of the same phrases as monotonous, the simplicity of the men, and their language, and their education, and the state of literature, would all lead us to expect that the Apostles would have no such feeling. As to this, we have more than mere conjecture to rely on. Occasional repetitions occur in the Gospels (Luke vii. 19, 20; xix. 31, 34), such as a writer in a more copious and cultivated language would perhaps have sought to avoid. In the Acts, the conversion of St. Paul is three times related (Acts ix., xxii., xxvi.), once by the writer and twice by St. Paul himself; and the two first harmonize exactly, except as to a few expressions and as to one more important circumstance (ix. 7 = xxii. 9)—which, however, admits of an explanation—whilst the third deviates somewhat more in expression, and has one passage peculiar to itself. The vision of Cornelius is also three times related (Acts x. 3-6, 30-32, xi. 13, 14), where the words of the angel in the two first are almost precisely alike, and the rest very similar, whilst the other is an abridged account of the same facts. The vision of Peter is twice related (Acts x. 10-16. xi. 5-10), and, except in one or two expressions, the agreement is verbally exact. These places from the Acts which, both as to their resemblance and their difference, may be compared to the narratives of the Evangelists, show the same tendency to a common form of narrative which, according to the present view, may have influenced the preaching of the Apostles. It is supposed, then, that the preaching of the Apostles, and the teaching whereby they prepared others to preach, as they did, would tend to assume a common form, more or less fixed; and that the portions of the three Gospels which harmonize most exactly owe their agreement not to the fact that they were copied from each other, although it is impossible to say that the later writer made no use of the earlier one, nor to the existence of any original document now lost to us, but to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence with which each wrote what he had seen and heard, or, in the case of Mark and Luke, what apostolic witnesses had told him. The harmonies, as we have seen, begin with the baptism of John; that is, with the consecration of the Lord to His Messianic office; and with this event probably the ordinary preaching of the Apostles would begin, for its purport was that Jesus is the Messiah, and that as Messiah He suffered, died, and rose again. They are very frequent as we approach the period of the Passion, because the sufferings of the Lord would be much in the mouth of every one who preached the Gospel, and all would become familiar with the words in which the Apostles described it. But as regards the Resurrection, which differed from the Passion in that it was a fact which the enemies of Christianity felt bound to dispute (Matt. xxviii. 15), it is possible that the divergence arose from the intention of each Evangelist to contribute something towards the weight of evidence for this central truth. Accordingly, all the four, even St. Mark (xvi. 14), who oftener throws a new light upon old ground than opens out new, mention distinct acts and appearances of the Lord to establish that He was risen indeed. The verbal agreement is greater where the words of others are recorded, and greatest of all where they are those of Jesus, because here the apostolic preaching would be especially exact; and where the historical fact is the utterance of certain words, the duty of the historian is narrowed to a bare record of them. (See the works of Giesseler, Norton, Westcott, Weisse, and others already quoted.)

That this opinion would explain many of the facts connected with the text is certain. Whether, besides conforming to the words and arrangement of the apostolic preaching, the Evangelists did in any cases make use of each other's work or not, it would require a more careful investigation of details to discuss than space permits. Every reader would probably find on examination some places which could best be explained on this supposition. Nor does this involve a sacrifice of the independence of the narrator. If each of the three drew the substance of his narrative from the one common strain of preaching that everywhere prevailed, to have departed entirely in a written account from the common form of words to which Christian ears were beginning to be familiar, would not have been independence but wilfulness. To follow here and there the words and arrangement of another written gospel already current would not compromise the writer's independent position. If the principal part of the narrative was the voice of the whole Church, a few portions might be conformed to another writer without altering the character of the testimony. In the separate articles of the Gospels it will be shown that, however close may be the agreement of the Evangelists, the independent position of each appears from the contents of his book, and has been recognised by writers of all ages. It will appear that St. Matthew describes the kingdom of Messiah, as founded in the Old Testament and fulfilled in Jesus of Nazareth; that St. Mark, with so little of narrative peculiar to himself, brings out by many minute circumstances a more vivid delineation of our Lord's completely human life; that St. Luke puts forward the work of Redemption as a universal benefit, and shows Jesus not only as the Messiah of the chosen people

but as the Saviour of the world; that St. John, writing last of all, passed over most of what his predecessors had related, in order to set forth more fully all that he had heard from the Master who loved him, of His relation to the Father, and of the relation of the Holy Spirit to both. The independence of the writers is thus established; and if they seem to have here and there used each other's account, which it is perhaps impossible to prove or disprove, such cases will not compromise that claim which alone gives value to a plurality of witnesses.

How does this last theory bear upon our belief in the inspiration of the Gospels? This momentous question admits of a satisfactory reply. Our blessed Lord, on five different occasions, promised to the Apostles the divine guidance, to teach and enlighten them in their dangers (Matt. x. 19; Luke xii. 11, 12 Mark xiii. 11; and John xiv., xv., xvi.). He bade them take no thought about defending themselves before judges; he promised them the Spirit of Truth to guide them into all truth, to teach them all things, and bring all things to their remembrance. That this promise was fully realised to them the history of the Acts sufficiently shows. But if the divine assistance was given them in their discourses and preaching it would be rendered equally when they were about to put down in writing the same gospel which they preached; and, as this would be their greatest time of need, the aid would be granted then most surely. So that, as to St. Matthew and St. John, we may say that their Gospels are inspired because the writers of them were inspired, according to their Master's promise; for it is impossible to suppose that He who put words into their mouths when they stood before a human tribunal, with no greater fear than that of death before them, would withhold His light and truth when the want of them would mislead the whole Church of Christ and turn the light that was in it into darkness. The case of the other two Evangelists is somewhat different. It has always been held that they were under the guidance of Apostles in what they wrote—St. Mark under that of St. Peter, and St. Luke under that of St. Paul. We are not expressly told indeed that these Evangelists themselves were persons to whom Christ's promises of supernatural guidance had been extended, but it certainly was not confined to the twelve to whom it was originally made, as the case of St. Paul himself proves, who was admitted to all the privileges of an apostle, though, as it were, "born out of due time;" and as St. Mark and St. Luke were the companions of apostles—shared their dangers, confronted hostile tribunals, had to teach and preach—there is reason to think that they equally enjoyed what they equally needed. In Acts xv. 28, the Holy Ghost is spoken of as the common guide and light of all the brethren, not of apostles only; nay, to speak it reverently, as one of themselves. So that the Gospels of St. Mark and St. Luke appear to have been admitted into the canon of Scripture as written by inspired men in free and close communication with inspired apostles. But supposing that the portion of the three first Gospels which is common to all has been derived from the preaching of the apostles in general, then it is drawn directly from a source which we know from our Lord Himself to have been inspired. It comes to us from those apostles into whose mouths Christ promised to put the words of His Holy Spirit. It is not from an anonymous writing, as Eichhorn thinks—it is not that the three witnesses are really one, as Storr and others have suggested in the theory of copying—but that the daily preaching of all apostles and teachers has found three independent transcribers in the three Evangelists. Now the inspiration of an historical writing will consist in its truth, and in its selection of events. Everything narrated must be substantially and exactly true, and the comparison of the Gospels one with another offers us nothing that does not answer to this test. There are differences of arrangement of events; here some details of a narrative or a discourse are supplied which are wanting there; and if the writer had professed to follow a strict chronological order, or had pretended that his record was not only true but complete, then one inversion of order, or one omission of a syllable, would convict him of inaccuracy. But if it is plain—if it is all but avowed—that minute chronological data are not part of the writer's purpose—if it is also plain that nothing but a selection of the facts is intended, or, indeed, possible (John xxi. 25)—then the proper test to apply is, whether each gives us a picture of the life and ministry of Jesus of Nazareth that is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name—for this is their evident intention. About the answer there should be no doubt. We have seen that each Gospel has its own features, and that the divine element has controlled the human but not destroyed it. But the picture which they conspire to draw is one full of harmony. The Saviour they all describe is the same loving, tender guide of His disciples, sympathising with them in the sorrows and temptations of earthly life, yet ever ready to enlighten that life by rays of truth out of the infinite world where the Father sits upon His throne. It has been said that St. Matthew portrays rather the human side, and St. John the divine; but this holds good only in a limited sense. It is in St. John that we read that "Jesus wept;" and there is nothing, even in the last discourse of Jesus, as reported by St. John, that opens a deeper view of His divine nature than the words in St. Matthew (xi. 25-30) beginning, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." All reveal the same divine and human Teacher; four copies of the same portrait, perhaps with a difference of expression, yet still the same, are drawn here, and it is a portrait the like of which no one had ever delineated before, or, indeed, could have done, except from having looked on it with observant eyes, and from having had the mind opened by the Holy Spirit to comprehend features of such unspeakable radiance. Not only does this highest "harmony of the Gospels" manifest itself to every pious reader of the Bible, but the lower harmony—the agreement of fact and word in all that relates to the ministry of the Lord, in all that would contribute to a true view of His spotless character—exists also, and cannot be denied. For example, all tell us alike that Jesus was transfigured on the mount; that the *shekinah* of divine glory shone upon His face; that Moses the lawgiver and Elijah the prophet talked with Him; and that the Voice from heaven bare witness to Him. Is it any imputation upon the truth of the histories that St. Matthew alone tells us that the witnesses fell prostrate to the earth, and that Jesus raised them? or that St. Luke alone tells us that for a part of the

time they were heavy with sleep? Again, one Evangelist, in describing our Lord's temptation, follows the order of the occurrences, another arranges according to the degrees of temptation, and the third, passing over all particulars, merely mentions that our Lord *was* tempted. Is there anything here to shake our faith in the writers as credible historians? Do we treat other histories in this exacting spirit? Is not the very independence of treatment the pledge to us that we have really three witnesses to the fact that Jesus was tempted like as we are? for if the Evangelists were copyists nothing would have been more easy than to remove such an obvious difference as this. The histories are true according to any test that should be applied to a history; and the events that they select —though we could not presume to say that they were more important than what are omitted, except from the fact of the omission—are at least such as to have given the whole Christian Church a clear conception of the Redeemer's life, so that none has ever complained of insufficient means of knowing Him.

There is a perverted form of the theory we are considering which pretends that the facts of the Redeemer's life remained in the state of an oral tradition till the latter part of the second century, and that the four Gospels were not written till that time. The difference is not of degree but of kind between the opinion that the Gospels were written during the lifetime of the Apostles, who were eye-witnesses, and the notion that for nearly a century after the oldest of them had passed to his rest the events were only preserved in the changeable and insecure form of an oral account. But for the latter opinion there is not one spark of historical evidence. Heretics of the second century who would gladly have rejected and exposed a new gospel that made against them never hint that the Gospels are spurious; and orthodox writers ascribe without contradiction the authorship of the books to those whose names they bear. The theory was invented to accord with the assumption that miracles are impossible, but upon no evidence whatever; and the argument when exposed runs in this vicious circle:—"There are no miracles, therefore the accounts of them must have grown up in the course of a century from popular exaggeration, and as the accounts are not contemporaneous it is not proved that there are miracles!" That the Jewish mind in its lowest decay should have invented the character of Jesus of Nazareth, and the sublime system of morality contained in His teaching—that four writers should have fixed the popular impression in four plain, simple, unadorned narratives, without any outbursts of national prejudice, or any attempt to give a political tone to the events they wrote of —would be in itself a miracle harder to believe than that Lazarus came out at the Lord's call from his four-days' tomb.

It will be an appropriate conclusion to this imperfect sketch to give a conspectus of the harmony of the Gospels, by which the several theories may be examined in their bearing on the gospel accounts in detail. Let it be remembered, however, that a complete harmony, including the chronological arrangement and the exact succession of all events, was not intended by the sacred writers to be constructed; indeed the data for it are pointedly withheld. Here most of the places where there is some special difficulty, and where there has been a question whether the events are parallel or distinct, are marked by figures in different type. The sections might in many cases have been subdivided but for the limits of space, but the reader can supply this defect for himself as cases arise. (The principal works employed in constructing it are, Griesbach, *Synopsis Evangeliorum*, 1776; De Wette and Lücke, *Syn. Evang*, 1842; Rödiger, *Syn. Evang.*, 1829; Clausen, *Quatuor Evang. Tabulae Synopticae*, 1829; Greswell's *Harmony and Dissertations*, a most important work; the Rev. I. Williams *On the Gospels;* Theile's *Greek Testament;* and Tischendorf's *Syn. Evang.*, 1854; besides the well-known works of Lightfoot, Macknight, Newcome, and Robinson.) [W. T.]

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

N.B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

	St. Matthew.	St. Mark.	St. Luke.	St. John.
"The Word"	. .	.	. .	i. 1-14
Preface, to Theophilus	. .	. .	i. 1-4	
Annunciation of the Baptist's birth	. .	. .	i. 5-25	
Annunciation of the birth of Jesus	. .	. .	i. 26-38	
Mary visits Elizabeth	. .	. .	i. 39-56	
Birth of John the Baptist	. .	. .	i. 57-80	
Birth of Jesus Christ	i. 18-25	. .	ii. 1-7	
Two Genealogies	**i. 1-17**	. .	**iii. 23-38**	
The watching Shepherds		. .	ii. 8-20	
The Circumcision	. .	. .	ii. 21	
Presentation in the Temple	. .	. .	ii. 22-38	
The wise men from the East	ii. 1-12	. .	. .	
Flight to Egypt	ii. 13-23	. .	ii. 39	
Disputing with the Doctors	. .	. .	ii. 40-52	
Ministry of John the Baptist	iii. 1-12	i. 1-8	iii. 1-18	i. 15-31
Baptism of Jesus Christ	iii. 13-17	i. 9-11	iii. 21, 22	i. 32-34
The Temptation	iv. 1-11	i. 12, 13	iv. 1-13	

TABLE OF THE HARMONY OF THE FOUR GOSPELS—*continued.*

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Andrew and another see Jesus	. .	. .	. .	i. 35-40
Simon, now Cephas	. .	. .	. .	i. 41, 42
Philip and Nathanael	. .	. .	. .	i. 43-51
The water made wine	. .	. .	. .	ii. 1-11
Passover (1st) and cleansing the Temple	. .	. .	. .	ii. 12-22
Nicodemus	. .	. .	. .	ii. 23–iii. 21
Christ and John baptizing	. .	. .	. .	iii. 22-36
The woman of Samaria	. .	. .	. .	iv. 1-42
John the Baptist in prison	iv. 12; xiv. 3	i. 14; vi. 17	iii. 19-20	**iii. 24**
Return to Galilee	iv. 12	i. 14, 15	iv. 14, 15	iv. 43-45
The synagogue at Nazareth	. .	. .	iv. 16-30	
The nobleman's son	. .	. .	. .	iv. 46-54
Capernaum. Four Apostles called	iv. 13-22	i. 16-20	**v. 1-11**	
Demoniac healed there	. .	i. 21-28	iv. 31-37	
Simon's wife's mother healed	viii. 14-17	i. 29-34	iv. 38-41	
Circuit round Galilee	iv. 23-25	i. 35-39	iv. 42-44	
Healing a leper	viii. 1-4	i. 40-45	v. 12-16	
Christ stills the storm	viii. 18-27	iv. 35-41	viii. 22-25	
Demoniacs in land of Gadarenes	viii. 28-34	v. 1-20	viii. 26-39	
Jairus's daughter. Woman healed	ix. 18-26	v. 21-43	viii. 40-56	
Blind men, and demoniac	ix. 27-34	. .	. .	
Healing the paralytic	ix. 1-8	ii. 1-12	v. 17-26	
Matthew the publican	ix. 9-13	ii. 13-17	v. 27-32	
"Thy disciples fast not"	ix. 14-17	ii. 18-22	v. 33-39	
Journey to Jerusalem to 2nd Passover	. .	. .	. .	**v. 1**
Pool of Bethesda. Power of Christ	. .	. .	. .	**v. 2-47**
Plucking ears of corn on Sabbath	xii. 1-8	ii. 23-28	vi. 1-5	
The withered hand. Miracles	xii. 9-21	iii. 1-12	vi. 6-11	
The Twelve Apostles	**x. 2-4**	iii. 13-19	vi. 12-16	
The Sermon on the Mount	**v. 1-vii. 29**	. .	vi. 17-49	
The centurion's servant	viii. 5-13	. .	vii. 1-10	iv. 46-54
The widow's son at Nain	. .	. .	vii. 11-17	
Messengers from John	xi. 2-19	. .	vii. 18-35	
Woe to the cities of Galilee	xi. 20-24	. .	. .	
Call to the meek and suffering	xi. 25-30	. .	. .	
Anointing the feet of Jesus	. .	. .	vii. 36-50	
Second circuit round Galilee	. .	. .	viii. 1-3	
Parable of the Sower	xiii. 1-23	iv. 1-20	viii. 4-15	
" Candle under a Bushel	. .	iv. 21-25	viii. 16-18	
" the Sower	. .	iv. 26-29	. .	
" the Wheat and Tares	xiii. 24-30	. .	. .	
" Grain of Mustard-seed	xiii. 31, 32	iv. 30-32	**xiii. 18, 19**	
" Leaven	xiii. 33	. .	**xiii. 20, 21**	
On teaching by parables	xiii. 34, 35	iv. 33, 34	. .	
Wheat and tares explained	xiii. 36-43	. .	. .	
The treasure, the pearl, the net	xiii. 44-52	. .	. .	
His mother and His brethren	**xii. 46-50**	**iii. 31-35**	viii. 19-21	
Reception at Nazareth	xiii. 53-58	vi. 1-6	. .	
Third circuit round Galilee	ix. 35-38; xi. 1	vi. 6	. .	
Sending forth of the Twelve	x.	vi. 7-13	ix. 1-6	
Herod's opinion of Jesus	xiv. 1, 2	vi. 14-16	ix. 7-9	
Death of John the Baptist	xiv. 3-12	vi. 17-29	. .	
Approach of Passover (3rd)	. .	. .	. .	vi. 4
Feeding of the five thousand	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-15
Walking on the sea	xiv. 22-33	vi. 45-52	. .	vi. 16-21
Miracles in Gennesaret	xiv. 34-36	vi. 53-56	. .	
The bread of life	. .	. .	. .	vi. 22-65
The washen hands	xv. 1-20	vii. 1-23	. .	
The Syrophoenician woman	xv. 21-28	vii. 24-30	. .	
Miracles of healing	xv. 29-31	vii. 31-37	. .	
Feeding of the four thousand	xv. 32-39	viii. 1-9	. .	
The sign from heaven	xvi. 1-4	viii. 10-13	. .	
The leaven of the Pharisees	xvi. 5-12	viii. 14-21	. .	
Blind man healed		viii. 22-26	. .	
Peter's profession of faith	xvi. 13-19	viii. 27-29	ix. 18-20	**vi. 66-71**
The Passion foretold	xvi. 20-28	viii. 30-ix. 1	ix. 21-27	
The Transfiguration	xvii. 1-9	ix. 2-10	ix. 28-36	
Elijah	xvii. 10-13	ix. 11-13	. .	

TABLE OF THE HARMONY OF THE FOUR GOSPELS—*continued.*

	St. Matthew.	St. Mark.	St. Luke.	St. John.
The lunatic healed	xvii. 14-21	ix. 14-29	ix. 37-42	
The Passion again foretold	xvii. 22, 23	ix. 30-32	ix. 43-45	
Fish caught for the tribute	xvii. 24-27			
The little child	xviii. 1-5	ix. 33-37	ix. 46-48	
One casting out devils		ix. 38-41	ix. 49, 50	
Offences	xviii. 6-9	ix. 42 48	**xvii. 2**	
The lost sheep	xviii. 10-14		**xv. 4-7**	
Forgiveness of injuries	xviii. 15-17			
Binding and loosing	xviii. 18-20			
Forgiveness. Parable	xviii. 21-35			
"Salted with fire"		ix. 49, 50		
Journey to Jerusalem			ix. 51	vii. 1-10
Fire from heaven			ix. 52-56	
Answers to disciples	viii. 19-22		ix. 57-62	
The Seventy disciples			x. 1-16	
Discussions at Feast of Tabernacles				vii. 11-53
Woman taken in adultery				viii. 1-11
Dispute with the Pharisees				viii. 12-59
The man born blind				ix. 1-41
The good Shepherd				x. 1-21
The return of the Seventy			x. 17-24	
The good Samaritan			x. 25-37	
Mary and Martha			x. 38-42	
The Lord's Prayer	vi. 9-13		xi. 1-4	
Prayer effectual	vii. 7-11		xi. 5-13	
"Through Beelzebub"	xii. 22-37	iii. 20-30	xi. 14-23	
The unclean spirit returning	xii. 43-45		xi. 24-28	
The sign of Jonah	xii. 38-42		xi. 29-32	
The light of the body	v. 15; vi. 22, 23		xi. 33-36	
The Pharisees	xxiii.		xi. 37-54	
What to fear	x. 26-33		xii. 1-12	
"Master, speak to my brother"			xii. 13-15	
Covetousness	vi. 25-33		xii. 16-31	
Watchfulness			xii. 32-59	
Galileans that perished			xiii. 1-9	
Woman healed on Sabbath			xiii. 10-17	
The grain of mustard-seed	xiii. 31, 32	iv. 30-32	xiii. 18, 19	
The leaven	xiii. 33		xiii. 20, 21	
Towards Jerusalem			xiii. 22	
"Are there few that be saved?"			xiii. 23-30	
Warning against Herod			xiii. 31-33	
"O Jerusalem, Jerusalem"	xxiii. 37-39		xiii. 34, 35	
Dropsy healed on Sabbath-day			xiv. 1-6	
Choosing the chief rooms			xiv. 7-14	
Parable of the Great Supper	xxii. 1-14		xiv. 15-24	
Following Christ with the Cross	x. 37, 38		xiv. 25-35	
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus			xv., xvi.	
Offences	xviii. 6-15		xvii. 1-4	
Faith and merit	xvii. 20		xvii. 5-10	
The ten lepers			xvii. 11-19	
How the kingdom cometh			xvii. 20-37	
Parable of the Unjust Judge			xviii. 1-8	
" the Pharisee and Publican			xviii. 9-14	
Divorce	xix. 1-12	x. 1-12		
Infants brought to Jesus	xix. 13-15	x. 13-16	xviii. 15-17	
The rich man inquiring	xix. 16-26	x. 17-27	xviii. 18-27	
Promises to the disciples	xix. 27-30	x. 28-31	xviii. 28-30	
Labourers in the vineyard	xx. 1-16			
Death of Christ foretold	xx. 17-19	x. 32-34	xviii. 31-34	
Request of James and John	xx. 20-28	x. 35-45		
Blind men at Jericho	xx. 29-34	x. 46-52	xviii. 35-43	
Zacchaeus			xix. 1-10	
Parable of the Ten Talents	xxv. 14-30		xix. 11-28	
Feast of Dedication				x. 22-39
Beyond Jordan				x. 40-42