Eusebius tells us that it was from "the pinnacle" (τὸ πτερ.) that St. James was precipitated, and it is said to have remained until the 4th century (Euseb. *H. E.* ii. 23; Williams, *Holy City*, ii. 338).

Perhaps in any case τὸ πτερ. means the battlement ordered by law to be added to every roof. It is in favour of this that the word *Canaph* is used to indicate the top of the Temple (Dan. ix. 27; Hammond, Grotius, Calmet, De Wette, Lightfoot, *H. Hebr. on Matth.* iv.). [H. W. P.]

PINON (פִּינֹן: Φεινών: *Phinon*). One of the "dukes" of Edom; that is, head or founder of a tribe of that nation (Gen. xxxvi. 41; 1 Chr. i. 52). By Eusebius and Jerome (*Onomasticon*, Φινῶν, and "Fenon") the seat of the tribe is said to have been at PUNON, one of the stations of the Israelites in the Wilderness; which again they identify with Phaeno, "between Petra and Zoar," the site of the famous Roman copper-mines. No name answering to Pinon appears to have been yet discovered in Arabic literature, or amongst the existing tribes.

PIPE (חָלִיל, *châlîl*). The Hebrew word so rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by the English "pipe" or "flute," as in the margin of 1 K. i. 40. It is one of the simplest and therefore, probably, one of the oldest of musical instruments, and in consequence of its simplicity of form there is reason to suppose that the "pipe" of the Hebrews did not differ materially from that of the ancient Egyptians and Greeks. It is associated with the tabret (*tôph*) as an instrument of a peaceful and social character, just as in Shakspere (*Much Ado*, ii. 3), "I have known when there was no music with him but the drum and fife, and now had he rather hear the *tabor and the pipe*"—the constant accompaniment of merriment and festivity (Luke vii. 32), and especially characteristic of "the *piping* time of peace." The pipe and tabret were used at the banquets of the Hebrews (Is. v. 12), and their bridal processions (Mishna, *Baba metsia*, vi. 1), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from the harmony (1 Sam. x. 5); or the pilgrims, on their way to the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). When Solomon was proclaimed king the whole people went up after him to Gihon, piping with pipes (1 K. i. 40). The sound of the pipe was apparently a soft wailing note, which made it appropriate to be used in mourning and at funerals (Matt. ix. 23), and in the lament of the prophet over the destruction of Moab (Jer. xlviii. 36). The pipe was the type of perforated wind-instruments, as the harp was of stringed instruments (1 Macc. iii. 45), and was even used in the Temple-choir, as appears from Ps. lxxxvii. 7, where "the players on instruments" are properly "pipers." Twelve days in the year, according to the Mishna (*Arach.* ii. 3), the pipes sounded before the altar: at the slaying of the First Passover, the slaying of the Second Passover, the first feast-day of the Passover, the first feast-day of the Feast of Weeks, and the eight days of the Feast of Tabernacles. On the last-mentioned occasion the playing on pipes accompanied the drawing of water from the fountain of Siloah (*Succah*, iv. 1, v. 1) for five and six days. The pipes which were played before the altar were of reed, and not of copper or bronze, because the former gave a softer sound. Of these there were not less than two nor more than twelve. In later times the office of mourning at funerals became a profession, and the funeral and deathbed were never without the professional pipers or flute-players (αὐλητάς, Matt. ix. 23), a custom which still exists (comp. Ovid, *Fast.* vi. 660, "cantabat moestis tibia funeribus"). It was incumbent on even the poorest Israelite, at the death of his wife, to provide at least two pipers and one woman to make lamentation. [MUSIC, vol. ii. p. 444 *b*.]

In the social and festive life of the Egyptians the pipe played as prominent a part as among the Hebrews. "While dinner was preparing, the party was enlivened by the sound of music; and a band, consisting of the harp, lyre, guitar, tambourine, double and single pipe, flute, and other instruments, played the favourite airs and songs of the country" (Wilkinson, *Anc. Eg.* ii. 222). In the different combinations of instruments used in Egyptian bands, we generally find either the double pipe or the flute, and sometimes both; the former being played both by men and women, the latter exclusively by women. The Egyptian single pipe, as described by Wilkinson (*Anc. Eg.* ii. 308), was "a straight tube, without any increase at the mouth; and, when played, was held with both hands. It was of moderate length, apparently not exceeding a foot and a half, and many have been found much smaller; but these may have belonged to the peasants, without meriting a place among the instruments of the Egyptian band.... Some have three, others four holes ... and some were furnished with a small mouthpiece" of reed or thick straw. This instrument must have been something like the *Náy*, or dervish's flute, which is described by Mr. Lane (*Mod. Eg.* ii. chap. v.) as "a simple reed, about 18 inches in length, seven-eighths of an inch in diameter at the upper extremity, and three-quarters of an inch at the lower. It is pierced with six holes in front, and generally with another hole at the back.... In the hands of a good performer the *náy* yields fine, mellow tones; but it requires much practice to sound it well." The double pipe, which is found as frequently in Egyptian paintings as the single one, "consisted of two pipes, perhaps occasionally united together by a common mouthpiece, and played each with the corresponding hand. It was common to the Greeks and other people, and, from the mode of holding it, received the name of right and left pipe, the *tibia dextra* and *sinistra* of the Romans: the latter had but few holes, and, emitting a deep sound, served as a bass. The other had more holes, and gave a sharp tone" (Wilkinson, *Anc. Eg.* ii. 309, 310). It was played on chiefly by women, who danced as they played, and is imitated by the modern Egyptians in their *zummára*, or double reed, a rude instrument, used principally by peasants and camel-drivers out of doors (ibid. pp. 311, 312). In addition to these is also found in the earliest sculptures a kind of flute, held with both hands, and sometimes so long that the player was obliged to stretch his arms to their full length while playing.

Any of the instruments above described would have been called by the Hebrews by the general term *châlîl*, and it is not improbable that they might have derived their knowledge of them from Egypt. The single pipe is said to have been the invention of the Egyptians alone, who attribute it

of Osiris (Jul. Poll. *Onomast.* iv. 10), and as the material of which it was made was the lotus-wood (Ovid, *Fast.* iv. 190, "horrendo lotos adunca sono") there may be some foundation for the conjecture. Other materials mentioned by Julius Pollux are reed, brass, box-wood, and horn. Pliny (xvi. 66) adds silver and the bones of asses. Bartenora, in his note on *Arachin*, ii. 3, above quoted, identifies the *chalil* with the French *chalumeau*, which is the German *schalmeie* and our *shawm* or *shalm*, of which the clarionet is a modern improvement. The shawm, says Mr. Chappell (*Pop. Mus.* i. 35, note *b*), "was played with a reed like the wayte, or hautboy, but being a bass instrument, with about the compass of an octave, had probably more the tone of a bassoon." This can scarcely be correct, or Drayton's expression, "the *shrillest* shawm" (*Polyol.* iv. 365), would be inappropriate. [W. A. W.]

PIRA (*οἱ ἐκ Πειρᾶς*), 1 Esdr. v. 19. Apparently a repetition of the name CAPHIRA in the former part of the verse.

PIRAM (פִּרָאם: *Φιδών*; Alex. *Φεραάμ*: *Pharam*). The Amorite king of Jarmuth at the time of Joshua's conquest of Canaan (Josh. x. 3). With his four confederates he was defeated in the great battle before Gibeon, and fled for refuge to the cave at Makkedah, the entrance to which was closed by Joshua's command. At the close of the long day's slaughter and pursuit, the five kings were brought from their hiding-place, and hanged upon five trees till sunset, when their bodies were taken down and cast into the cave "wherein they had been hid" (Josh. x. 27).

PIRATHON (פִּרְעָתוֹן: *Φαραθώμ*; Alex. *Φραθών*: *Pharathon*), "in the land of Ephraim in the mount of the Amalekite;" a place named nowhere but in Judg. xii. 15, and there recorded only as the burial-place of Abdon ben-Hillel the Pirathonite, one of the Judges. Its site was not known to Eusebius or Jerome; but it is mentioned by the accurate old traveller hap-Parchi as lying about two hours west of Shechem, and called *Fer'ata* (Asher's *Benjamin of Tud.* ii. 426). Where it stood in the 14th cent. it stands still, and is called by the same name. It was reserved for Dr. Robinson to rediscover it on an eminence about a mile and a half south of the road from *Jaffa* by *Hableh* to *Nablûs*, and just six miles, or two hours, from the last (Robinson, iii. 134).

Of the remarkable expression, "the mount (or mountain district) of the Amalekite," no explanation has yet been discovered beyond the probable fact that it commemorates a very early settlement of that warring people in the highlands of the country.

Another place of the same name probably existed near the south. But beyond the mention of PHARATHONI in 1 Macc. ix. 50, no trace has been found of it. [G.]

PIRATHONITE (פִּרְעָתֹנִי and פִּרְעָתֹנִי: *Φραθωνίτης, Φαραθωνεί, ἐκ Φαραθῶν*: *Pharathonites*), the native of, or dweller in, PIRATHON. Two such are named in the Bible. 1. Abdon ben-Hillel (Judg. xii. 13, 15), one of the minor judges of Israel. In the original the definite article is present, and it should be rendered "*the* Pirathonite."

2. From the same place came "Benaiah the Pirathonite of the children of Ephraim," captain of the eleventh monthly course of David's army (1 Chr. xxvii. 14) and one of the king's guard (2 Sam. xxiii. 30; 1 Chr. xi. 31). [G.]

PIS'GAH (הַפִּסְגָּה, with the def. article: *Φασγά*, in Deut. iii. 17, xxxiv. 1, and in Joshua; elsewhere *τὸ λελαξευμένον*[a] or *ἡ λαξευτή*: *Phasga*). An ancient topographical name which is found, in the Pentateuch and Joshua only, in two connexions.

1. The top, or head, of the Pisgah (רֹאשׁ הַפִּסְגָּה), Num. xxi. 20, xxiii. 14; Deut. iii. 27, xxxiv. 1.

2. Ashdoth hap-Pisgah, perhaps the springs, or roots, of the Pisgah, Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20.

The latter has already been noticed under its own head. [ASHDOTH-PISGAH.] Of the former but little can be said. "The Pisgah" must have been a mountain range or district, the same as, or a part of that called the mountains of Abarim (comp. Deut. xxxii. 49 with xxxiv. 1). It lay on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. The field of Zophim was situated on it, and its highest point or summit—its "head"—was the Mount Nebo. If it was a proper name we can only conjecture that it denoted the whole or part of the range of the highlands on the east of the lower Jordan. In the late Targums of Jerusalem and Pseudojonathan, Pisgah is invariably rendered by *ramatha*,[b] a term in common use for a hill. It will be observed that the LXX. also do not treat it as a proper name. On the other hand Eusebius and Jerome (*Onomasticon*, "Abarim," "Fasga") report the name as existing in their day in its ancient locality. Mount Abarim and Mount Nabau were pointed out on the road leading from Livias to Heshbon (*i. e.* the *Wady Hesban*), still bearing their old names, and close to Mount Phogor (Peor), which also retained its name, *whence*, says Jerome (*à quo*), the contiguous region was even then called Phasgo. This connexion between Phogor and Phasgo is puzzling, and suggests a possible error of copyists.

No traces of the name Pisgah have been met with in later times on the east of Jordan, but in the Arabic garb of *Ras el-Feshkah* (almost identical with the Hebrew Rosh hap-pisgah) it is attached to a well-known headland on the north-*western* end of the Dead Sea, a mass of mountain bounded on the south by the *Wady en-Nar*, and on the north by the *Wady Sidr*, and on the northern part of which is situated the great Mussulman sanctuary of *Neby Mûsa* (Moses). This association of the names of Moses and Pisgah on the *west* side of the Dead Sea—where to suppose that Moses ever set foot would be to stultify the whole narrative of his decease—is extremely startling. No explanation of it has yet been offered. Certainly that of M. De Saulcy and of his translator,[c] that the *Ras-el-Feshkah* is identical with Pisgah, cannot be entertained. Against this the words of Deut. iii. 27, "Thou shalt not go over this Jordan," are decisive.

[a] The singular manner in which the LXX. translators of the Pentateuch have fluctuated in their renderings of פסגה for פסגה, from פסל, a word which they actually translate by λαξεύειν in Ex. xxxiv. 1, 4, Deut. x. 1. Joseph between the proper name and the appellative, leads to the inference that their Hebrew text was different in some of the passages to ours. Mr. W. A. Wright has suggested that in the latter cases they may have read

[b] Probably the origin of the marginal reading of the A. V. "the hill."

[c] See De Saulcy's *Voyage*, &c., and the notes to ii. 60-64 of the English edition.

Had the name of Moses alone existed here, it might with some plausibility be conceived that the reputation for sanctity had been at some time, during the long struggles of the country, transferred from east to west, when the original spot was out of the reach of the pilgrims. But the existence of the name *Feshkah*—and, what is equally curious, its non-existence on the east of Jordan—seems to preclude this suggestion. [G.]

PISID'IA (Πισιδία: *Pisidia*) was a district of Asia Minor, which cannot be very exactly defined. But it may be described sufficiently by saying that it was to the north of PAMPHYLIA, and stretched along the range of Taurus. Northwards it reached to, and was partly included in, PHRYGIA, which was similarly an indefinite district, though far more extensive. Thus ANTIOCH IN PISIDIA was sometimes called a Phrygian town. The occurrences which took place at this town give a great interest to St. Paul's first visit to the district. He passed through Pisidia twice, with Barnabas, on the first missionary journey, *i. e.* both in going from PERGA to ICONIUM (Acts xiii. 13, 14, 51), and in returning (xiv. 21, 24, 25; compare 2 Tim. iii. 11). It is probable also that he traversed the northern part of the district, with Silas and Timotheus, on the second missionary journey (xvi. 6): but the word Pisidia does not occur except in reference to the former journey. The characteristics both of the country and its inhabitants were wild and rugged; and it is very likely that the Apostle encountered here some of those "perils of robbers" and "perils of rivers" which he mentions afterwards. His routes through this region are considered in detail in *Life and Epp. of St. Paul* (2nd ed. vol. i. pp. 197-207, 240, 241), where extracts from various travellers are given. [J. S. H.]

PI'SON (פִּישׁוֹן: Φεισών: *Phison*). One of the four "heads" into which the stream flowing through Eden was divided (Gen. ii. 11). Nothing is known of it; the principal conjectures will be found under EDEN [vol. i. p. 484].

PIS'PAH (פִּסְפָּה. Φασφά: *Phaspha*). An Asherite: one of the sons of Jether, or Ithran (1 Chr. vii. 38).

PIT. In the A. V. this word appears with a figurative as well as a literal meaning. It passes from the facts that belong to the outward aspect of Palestine and its cities to states or regions of the spiritual world. With this power it is used to represent several Hebrew words, and the starting point which the literal meaning presents for the spiritual is, in each case, a subject of some interest.

1. *Shĕôl* (שְׁאוֹל), in Num. xvi. 30, 33; Job xvii. 16. Here the word is one which is used only of the hollow, shadowy world, the dwelling of the dead, and as such it has been treated of under HELL.

2. *Shachath* (שַׁחַת). Here, as the root שׁוּחַ shows, the sinking of the pit is the primary thought (Gesen. *Thes.* s. v.). It is dug into the earth (Ps. ix. 16, cxix. 85). A pit thus made and then covered lightly over, served as a trap by which animals or men might be ensnared (Ps. xxxv. 7). It thus became a type of sorrow and confusion, from which a man could not extricate himself, of the great doom which comes to all men, of the dreariness of death (Job xxxiii. 18, 24, 28, 30). To "go down to the pit," is to die without hope. It is the penalty of evil-doers, that from which the righteous are delivered by the hand of God.

3. *Bôr* (בּוֹר). In this word, as in the cognate *Bĕêr*, the special thought is that of a pit or well dug for water (Gesen. *Thes.* s. v.). The process of desynonymising which goes on in all languages seems to have confined the former to the state of the well or cistern, dug into the rock, but no longer filled with water. Thus, where the sense in both cases is figurative, and the same English word is used, we have pit (*beer*) connected with the "deep water," "the waterflood," "the deep" (Ps. lxix. 16), while in pit (=בּוֹר), there is nothing but the "miry clay" (Ps. xl. 2). Its dreariest feature is that there is "no water" in it (Zech. ix. 11). So far the idea involved has been rather that of misery and despair than of death. But in the phrase "they that go down to the *pit*" (בּוֹר), it becomes even more constantly than the synonyms already noticed (*Sheol*, *Shachath*), the representative of the world of the dead (Ezek. xxi. 14, 16, xxxii. 18, 24; Ps. xxviii. 1, cxliii. 7). There may have been two reasons for this transfer. 1. The wide deep excavation became the place of burial. The "graves were set in the sides of the pit" (*bôr*) (Ezek. xxxii. 24). To one looking into it it was visibly the home of the dead, while the vaguer, more mysterious Sheol carried the thoughts further to an invisible home. 2. The *pit*, however, in this sense, was never simply equivalent to burial-place. There is always implied in it a thought of scorn and condemnation. This too had its origin apparently in the use made of the excavations, which had either never been wells, or had lost the supply of water. The prisoner in the land of his enemies, was left to perish in the pit (*bôr*) (Zech. ix. 11). The greatest of all deliverances is that the captive exile is released from the slow death of starvation in it (*shachath*, Is. li. 14) The history of Jeremiah, cast into the dungeon, or pit (*bôr*) (Jer. xxxviii. 6, 9), let down into its depths with cords, sinking into the filth at the bottom (here also there is no water), with death by hunger staring him in the face, shows how terrible an instrument of punishment was such a pit. The condition of the Athenian prisoners in the stone-quarries of Syracuse (Thuc. vii. 87), the Persian punishment of the σπόδος (Ctesias, *Pers.* 48), the oubliettes of mediaeval prisons present instances of cruelty, more or less analogous. It is not strange that with these associations of material horror clustering round, it should have involved more of the idea of a place of punishment for the haughty or unjust, than did the *sheol* or the grave.

In Rev. ix. 1, 2, and elsewhere, the "bottomless pit," is the translation of τὸ φρέαρ τῆς ἀβύσσου The A. V. has rightly taken φρέαρ here as the equivalent of *bôr* rather than *beer*. The pit of the abyss is as a dungeon. It is opened with a key (Rev. ix. 1, xx. 1). Satan is cast into it, as a prisoner (xx. 2). [E. H. P.]

PITCH (כֹּפֶר, חֵמָר, זֶפֶת: πίσσα: *pix*). The three Hebrew terms above given all represent the same object, viz. mineral pitch or asphalt, in its different aspects: *zepheth* (the *zift* of the modern Arabs, Wilkinson, *Anc. Eg.* ii. 120) in its liquid state, from a root signifying "to flow;" *chémár*, in its solid state, from its red colour, though also explained in reference to the manner in which it boils up (the former, however, being more consistent with the appearance of the two terms in juxtaposition, Ex. ii. 3; A. V. "pitch and slime"); and *copher*,

a reference to its use in overlaying wood-work (Gen. vi. 14). Asphalt is an opaque, inflammable substance, which bubbles up from subterranean fountains in a liquid state, and hardens by exposure to the air, but readily melts under the influence of heat. In the latter state it is very tenacious, and was used as a cement in lieu of mortar in Babylonia (Gen. xi. 3; Strab. xvi. p. 743; Herod. i. 179), as well as for coating the outsides of vessels (Gen. vi. 14; Joseph. *B. J.* iv. 8, §4), and particularly for making the papyrus boats of the Egyptians water-tight (Ex. ii. 3; Wilkinson, ii. 120). The Babylonians obtained their chief supply from springs at Is (the modern *Hit*), which are still in existence (Herod. i. 179). The Jews and Arabians got theirs in large quantities from the Dead Sea, which hence received its classical name of *Lacus Asphaltites*. The latter was particularly prized for its purple hue (Plin. xxviii. 23). In the early ages of the Bible the slime-pits (Gen. xiv. 10), or springs of asphalt, were apparent in the vale of Siddim, at the southern end of the sea. They are now concealed through the submergence of the plain, and the asphalt probably forms itself into a crust on the bed of the lake, whence it is dislodged by earthquakes or other causes. Early writers describe the masses thus thrown up on the surface of the lake as of very considerable size (Joseph. *B. J.* iv. 8, §4; Tac. *Hist.* v. 6; Diod. Sic. ii. 48). This is now a rare occurrence (Robinson, i. 511), though small pieces may constantly be picked up on the shores. The inflammable nature of pitch is noticed in Is. xxxiv. 9. [W. L. B.]

PITCHER.[a] The word "pitcher" is used in A. V. to denote the water-jars or pitchers with one or two handles, used chiefly by women for carrying water, as in the story of Rebecca (Gen. xxiv. 15-20; but see Mark xiv. 13; Luke xxii. 10). This practice has been, and is still usual both in the East and elsewhere. The vessels used for the purpose are generally carried on the head or the shoulder. The Bedouin women commonly use skin-bottles. Such was the "bottle" carried by Hagar (Gen. xxi. 14; Harmer, *Obs.* iv. 246; Layard, *Nin. & Bab.* p. 578; Roberts, *Sketches*, p. 164; Arvieux, *Trav.* p. 203; Burckhardt, *Notes on Bed.* i. 351).

The same word *cad* is used of the pitchers employed by Gideon's 300 men (Judg. vii. 16), where the use made of them marks the material. Also the vessel (A. V. barrel) in which the meal of the Sarepta widow was contained (1 K. xvii. 12), and the "barrels" of water used by Elijah at Mount Carmel (xviii. 33). It is also used figuratively of the life of man (Eccles. xii. 6). It is highly probable that earthen vessels were used by the Hebrews as they were by the Egyptians for containing both liquids and dry provisions (Birch, *Anc. Pottery* [vol. i. p. 632], may be seen men and women with pitchers which scarcely differ from those in use in Egypt and Nubia (Roberts, *Sketches*, plates 20, 164). The water-pot of the woman of Samaria was probably one of this kind, to be distinguished from the much larger amphorae of the marriage-feast at Cana. [Fountain; Cruse; Bottle; Vessel; Pot.]

[H. W. P.]

a. כַּד; ὑδρία; *hydria, lagena*; akin to Sanskrit *kut* = "pitcher." Also "barrel" (1 K. xvii. 12, xviii. 33). (Fürst, p. 660; Eichhoff, *Vergleich. der Sprache*, p. 219.)

2. נֵבֶל; ἀγγεῖον; *vas*; A.V. "bottle," only once a "pitcher" (Lam. iv. 2), where it is joined with חֶרֶשׂ, an earthen vessel (Ges. 522).

3. In N. T. κεράμιον, twice only Mark xiv. 13, *lagena*. Luke xxii. 10, *amphora*.

PI'THOM (פִּתֹם: Πειθώ; *Phithom*), one of the store-cities built by the Israelites for the first oppressor, the Pharaoh "which knew not Joseph" (Ex. i. 11). In the Heb. these cities are two, Pithom and Raamses: the LXX. adds On, as a third. It is probable that Pithom lay in the most eastern part of Lower Egypt, like Raamses, if, as is reasonable, we suppose the latter to be the Rameses mentioned elsewhere, and that the Israelites were occupied in public works within or near to the land of Goshen. Herodotus mentions a town called Patumus, Πάτουμος, which seems to be the same as the Thoum or Thou of the *Itinerary* of Antoninus, probably the military station Thohu of the *Notitia*. Whether or not Patumus be the Pithom of Scripture, there can be little doubt that the name is identical. The first part is the same as in Bu-bastis and Bu-siris, either the definite article masculine, or a possessive pronoun, unless indeed, with Brugsch, we read the Egyptian word "abode" PA, and suppose that it commences these names. [Pi-beseth.] The second part appears to be the name of ATUM or TUM, a divinity worshipped at On, or Heliopolis, as well as Ra, both being forms of the sun [On], and it is noticeable that Thoum or Thou was very near the Heliopolite nome, and perhaps more anciently within it, and that a monument at *Aboo-Kesheyd* shews that the worship of Heliopolis extended along the valley of the Canal of the Red Sea. As we find Thoum and Patumus and Rameses in or near to the land of Goshen, there can be no reasonable doubt that we have here a correspondence to Pithom and Raamses, and the probable connexion in both cases with Heliopolis confirms the conclusion. It is remarkable that the Coptic version of Gen. xlvi. 28 mentions Pithom for, or instead of, the Heroöpolis of the LXX. The Hebrew reads, "And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen." Here the LXX. has, καθ' Ἡρώων πόλιν, εἰς γῆν Ῥαμεσσῆ, but the Coptic, ⲉⲃⲁ ⲡⲓⲑⲱⲙ ⲧⲃⲁⲕⲓ ⲇⲉⲛ ⲡⲕⲁⲇⲓ ⲛ̀ⲣⲁⲙⲥⲏⲥ. Whether Patumus and Thoum be the same, and the position of one or both, have yet to be determined, before we can speak positively as to the Pithom of Exodus. Herodotus places Patumus in the Arabian nome upon the Canal of the Red Sea (ii. 48). The *Itinerary* of Antoninus puts Thou 50 Roman miles from Heliopolis, and 48 from Pelusium; but this seems too far north for Patumus, and also for Pithom, if that place were near Heliopolis, as its name and connexion with Raamses seem to indicate. Under Raamses is a discussion of the character of these cities, and of their importance in Egyptian history. [Rameses.] [R. S. P.]

PI'THON (פִּיתוֹן: Φιθών: *Phithon*). One of the four sons of Micah, the son of Meribbaal, or Mephibosheth (1 Chr. viii. 35, ix. 41).

PLAGUE, THE. The disease now called the Plague, which has ravaged Egypt and neighbouring countries in modern times, is supposed to have prevailed there in former ages. Manetho, the Egyptian historian, speaks of "a very great plague" in the reign of Semempses, the seventh king of the first

dynasty, B.C. cir. 2500. The difficulty of determining the character of the pestilences of ancient and mediaeval times, even when carefully described, warns us not to conclude that every such mention refers to the Plague, especially as the cholera has, since its modern appearance, been almost as severe a scourge to Egypt as the more famous disease, which, indeed, as an epidemic seems there to have been succeeded by it. Moreover, if we admit, as we must, that there have been anciently pestilences very nearly resembling the modern Plague, we must still hesitate to pronounce any recorded pestilence to be of this class unless it be described with some distinguishing particulars.

The Plague in recent times has not extended far beyond the Turkish Empire and the kingdom of Persia. It has been asserted that Egypt is its cradle, but this does not seem to be corroborated by the later history of the disease. It is there both sporadic and epidemic; in the first form it has appeared almost annually, in the second at rarer intervals. As an epidemic it takes the character of a pestilence, sometimes of the greatest severity. Our subsequent remarks apply to it in this form. It is a much-vexed question whether it is ever endemic: that such is the case is favoured by its rareness since sanitary measures have been enforced.

The Plague when most severe usually appears first on the northern coast of Egypt, having previously broken out in Turkey or North Africa west of Egypt. It ascends the river to Cairo, rarely going much further. Thus Mr. Lane has observed that the great plague of 1835 "was certainly introduced from Turkey" (*Modern Egyptians*, 5th ed. p. 3, note 1). It was first noticed at Alexandria, ascended to Cairo, and further to the southern part of Egypt, a few cases having occurred at Thebes; and it "extended throughout the whole of Egypt, though its ravages were not great in the southern parts" (*Ibid.*). The mortality is often enormous, and Mr. Lane remarks of the plague just mentioned:—"It destroyed not less than eighty thousand persons in Cairo, that is, one-third of the population; and far more, I believe, than two hundred thousand in all Egypt" (*Ibid.*).[a] The writer was in Cairo on the last occasion when this pestilence visited Egypt, in the summer of 1843, when the deaths were not numerous, although, owing to the Government's posting a sentry at each house in which any one had died of the disease, to enforce quarantine, there was much concealment, and the number was not accurately known (Mrs. Poole, *Englishwoman in Egypt*, ii. 32-35). Although since then Egypt has been free from this scourge, Benghâzee (Hesperides), in the pashalic of Tripoli, was almost depopulated by it during part of the years 1860 and 1861. It generally appears in Egypt in mid-winter, and lasts at most for about six months.

The Plague is considered to be a severe kind of typhus, accompanied by buboes. Like the cholera it is most violent at the first outbreak, causing almost instant death; later it may last three days, and even longer, but usually it is fatal in a few hours. It has never been successfully treated, except in isolated cases or when the epidemic has seemed to have worn itself out. Depletion and stimulants have been tried, as with cholera, and stimulants with far better results. Great difference of opinion has obtained as to whether it is contagious or not. Instances have, however, occurred in which no known cause except contagion could have conveyed the disease.

In noticing the places in the Bible which might be supposed to refer to the Plague we must bear in mind that, unless some of its distinctive characteristics are mentioned, it is not safe to infer that this disease is intended.

In the narrative of the Ten Plagues there is, as we point out below [p. 886*a*], none corresponding to the modern Plague. The plague of boils has indeed some resemblance, and it might be urged, that, as in other cases known scourges were sent (their miraculous nature being shown by their opportune occurrence and their intense character), so in this case a disease of the country, if indeed the Plague anciently prevailed in Egypt, might have been employed. Yet the ordinary Plague would rather exceed in severity this infliction than the contrary, which seems fatal to this supposition. [PLAGUES, THE TEN.]

Several Hebrew words are translated "pestilence" or "plague." (1) דֶּבֶר, properly "destruction," hence "a plague;" in LXX. commonly θάνατος. It is used with a wide signification for different pestilences, being employed even for murrain in the account of the plague of murrain (Ex. ix. 3). (2) מָוֶת, properly "death," hence "a deadly disease, pestilence." Gesenius compares the *Schwarzer Tod*, or Black Death, of the middle ages. (3) נֶגַף and מַגֵּפָה, properly anything with which people are smitten, especially by God, therefore a plague or pestilence sent by Him. (4) קֶטֶב, "pestilence" (Deut. xxxii. 24, A. V. "destruction"; Ps. xci. 6 "the pestilence [that] walketh in darkness"), and perhaps also קֹטֶב, if we follow Gesenius, instead of reading with the A. V. "destruction," in Hos. xiii. 14. (5) רֶשֶׁף, properly "a flame," hence "a burning fever," "a plague" (Deut. xxxii. 24; Hab. iii. 5, where it occurs with דֶּבֶר). It is evident that not one of these words can be considered as designating by its signification the Plague. Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words.

Those pestilences which were sent as special judgments, and were either supernaturally rapid in their effects, or in addition directed against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals. Thus in the remarkable threatenings in Leviticus and Deuteronomy, pestilence is spoken of as one of the enduring judgments that were gradually to destroy the disobedient. This passage in Leviticus evidently refers to pestilence in besieged cities: "And I will bring a sword upon you, that shall avenge the quarrel of [my] covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy" (xxvi. 25). Famine in a besieged city would occasion pestilence. A special disease may be indicated in the parallel portion of Deuteronomy (xxviii. 21): "The LORD shall make the pestilence cleave unto thee, until he [or "it"] have consumed thee from off the land whither thou goest to possess

[a] A curious story connected with this plague is given in the notes to the *Thousand and One Nights*, ch. iii.

2. The word rendered "pestilence" may, however, have a general signification, and comprise calamities mentioned afterwards, for there follows an enumeration of several other diseases and similar scourges (xxviii. 21, 22). The first disease here mentioned, has been supposed to be the Plague (Bunsen, *Bibelwerk*). It is to be remembered that "the botch of Egypt" is afterwards spoken of (27), by which it is probable that ordinary boils are included, which are especially severe in Egypt in the present day, and that later still "all the diseases of Egypt" are mentioned (60). It therefore seems unlikely that so grave a disease as the Plague, if then known, should not be spoken of in either of these two passages. In neither place does it seem certain that the Plague is specified, though, in the one, if it were to be in the land it would fasten upon the population of besieged cities, and in the other, if then known, it would probably be alluded to as a terrible judgment in an enumeration of diseases. The notices in the prophets present the same difficulty; for they do not seem to afford sufficiently positive evidence that the Plague was known in those times. With the prophets, as in the Pentateuch, we must suppose that the diseases threatened or prophesied as judgments must have been known, or at least called by the names used for those that were known. Two passages might seem to be explicit. In Amos we read, "I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils" (Am. iv. 10). Here the reference is perhaps to the death of the firstborn, for the same phrase, "after the manner of Egypt," is used by Isaiah (x. 24, 26), with a reference to the Exodus, and perhaps to the oppression preceding it; and an allusion to past history seems probable, as a comparison with the overthrow of the cities of the plain immediately follows (Am. iv. 11). The prophet Zechariah also speaks of a plague with which the Egyptians, if refusing to serve God, should be smitten (xiv. 18), but the date, and the description which appears to apply to this scourge seem to show that it cannot be the Plague (12).

Ezekiah's disease has been thought to have been the Plague, and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time.

There does not seem, therefore, to be any distinct notice of the Plague in the Bible, and it is most probable that this can be accounted for by supposing either that no pestilence of antiquity in the East was as marked in character as the modern Plague, or that the latter disease then frequently broke out there as an epidemic in crowded cities, instead of following a regular course.

(See Russell's *Natural History of Aleppo*; Clot-Bey, *De la Peste*, and *Aperçu Général sur l'Egypte*, ii. 348-350.)

[R. S. P.]

PLAGUES, THE TEN. In considering the history of the Ten Plagues we have to notice the land where they occurred, and the occasion on which they were sent, and to examine the narrative of each judgment, with a view to ascertain what it was, and in what manner Pharaoh and the Egyptians were punished by it, as well as to see if we can trace any general connexion between the several judgments.

I. *The Place.*—Although it is distinctly stated

that the plagues prevailed throughout Egypt, save, in the case of some, the Israelite territory, the land of Goshen, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to Goshen, and more especially to "the field of Zoan," or the tract about that city, since it seems almost certain that Pharaoh dwelt in Zoan, and that territory is especially indicated in Ps. lxxviii. 43. That the capital at this time was not more distant from Rameses than Zoan is evident from the time in which a message could be sent from Pharaoh to Moses on the occasion of the Exodus. The descriptions of the first and second plagues seem especially to refer to a land abounding in streams and lakes, and so rather to the Lower than to the Upper Country. We must therefore look especially to Lower Egypt for our illustrations, while bearing in mind the evident prevalence of the plagues throughout the land.

II. *The Occasion.*—When that Pharaoh who seems to have been the first oppressor was dead, God sent Moses to deliver Israel, commanding him to gather the elders of his people together, and to tell them his commission. It is added, "And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go" (Ex. iii. 18-20). From what follows, that the Israelites should borrow jewels and raiment, and "spoil Egypt" (21, 22), it seems evident that they were to leave as if only for the purpose of sacrificing; but it will be seen that if they did so, Pharaoh, by his armed pursuit and overtaking them when they had encamped at the close of the third day's journey, released Moses from his engagement.

When Moses went to Pharaoh, Aaron went with him, because Moses, not judging himself to be eloquent, was diffident of speaking to Pharaoh. "And Moses said before the LORD, Behold, I [am] of uncircumcised lips, and how shall Pharaoh hearken unto me? And the LORD said unto Moses See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" (Ex. vi. 30, vii. 1; comp. iv. 10-16). We are therefore to understand that even when Moses speaks it is rather by Aaron than himself. It is perhaps worthy of note that in the tradition of the Exodus which Manetho gives, the calamities preceding the event are said to have been caused by the king's consulting an Egyptian prophet; for this suggests a course which Pharaoh is likely to have adopted, rendering it probable that the magicians were sent for as the priests of the gods of the country, so that Moses was exalted by contrast with these vain objects of worship. We may now examine the narrative of each plague.

III. *The Plagues.*—1. *The Plague of Blood.*—When Moses and Aaron came before Pharaoh, a miracle was required of them. Then Aaron's rod became "a serpent" (A. V.), or rather "a crocodile" (תַּנִּין). Its being changed into an animal reverenced by all the Egyptians, or by some of them, would have been an especial warning to Pharaoh. The Egyptian magicians called by the king produced

what seemed to be the same wonder, yet Aaron's rod swallowed up the others (vii. 3-12). This passage, taken alone, would appear to indicate that the magicians succeeded in working wonders, but, if it is compared with those others relating their opposition on the occasions of the first three plagues, a contrary inference seems more reasonable. In this case the expression, "they also did in like manner with their enchantments" (11) is used, and it is repeated in the cases of their seeming success on the occasions of the first plague (22), and the second (viii. 7), as well as when they failed on the occasion of the third plague (18). A comparison with other passages strengthens us in the inference that the magicians succeeded merely by juggling. [MAGIC.] Yet, even if they were able to produce any real effects by magic, a broad distinction should be drawn between the general and powerful nature of the wonders wrought by the hand of Moses and Aaron and their partial and weak imitations. When Pharaoh had refused to let the Israelites go, Moses was sent again, and, on the second refusal, was commanded to smite upon the waters of the river and to turn them and all the waters of Egypt into blood. The miracle was to be wrought when Pharaoh went forth in the morning to the river. Its general character is very remarkable, for not only was the water of the Nile smitten, but all the water, even that in vessels, throughout the country. The fish died, and the river stank. The Egyptians could not drink of it, and digged around it for water. This plague appears to have lasted seven days, for the account of it ends, "And seven days were fulfilled, after that the LORD had smitten the river" (vii. 13-25), and the narrative of the second plague immediately follows, as though the other had then ceased. Some difficulty has been occasioned by the mention that the Egyptians digged for water, but it is not stated that they so gained what they sought, although it may be conjectured that only the water that was seen was smitten, in order that the nation should not perish. This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. It may have been a marked reproof for the cruel edict that the Israelite children should be drowned, and could scarcely have failed to strike guilty consciences as such, though Pharaoh does not seem to have been alarmed by it. He saw what was probably an imitation wrought by the magicians, who accompanied him, as if he were engaged in some sacred rites, perhaps connected with the worship of the Nile. Events having some resemblance to this are mentioned by ancient writers: the most remarkable is related by Manetho, according to whom it was said that, in the reign of Nephercheres, seventh king of the iind dynasty, the Nile flowed mixed with honey for eleven days. Some of the historical notices of the earliest dynasties seem to be of very doubtful authenticity, and Manetho seems to treat this one as a fable, or, perhaps as a tradition. Nephercheres, it must be remarked, reigned several hundred years before the Exodus. Those who have endeavoured to explain this plague by natural causes, have referred to the changes of colour to which the Nile is subject, the appearance of the Red Sea, and the so-called rain and dew of blood of the middle ages; the last two occasioned by small fungi of very rapid growth. But such theories do not explain why the wonder happened at a time of year when the Nile is most clear, nor why it killed the fish and made the water unfit to be drunk. These are the really weighty points, rather than the change into blood, which seems to mean a change into the semblance of blood. The employment of natural means in effecting a miracle is equally seen in the passage of the Red Sea; but the Divine power is proved by the intensifying or extending that means, and the opportune occurrence of the result, and its fitness for a great moral purpose.

2. *The Plague of Frogs.*—When seven days had passed after the smiting of the river, Pharaoh was threatened with another judgment, and, on his refusing to let the Israelites go, the second plague was sent. The river and all the open waters of Egypt brought forth countless frogs, which not only covered the land, but filled the houses, even in their driest parts and vessels, for the ovens and kneading-troughs are specified. The magicians again had a seeming success in their opposition; yet Pharaoh, whose very palaces were filled by the reptiles, entreated Moses to pray that they might be removed, promising to let the Israelites go; but, on the removal of the plague, again hardened his heart (vii. 25, viii. 1-15). This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals, probably not among those which were reverenced throughout Egypt, like the cat, but in the second class of local objects of worship, like the crocodile. The frog was sacred to the goddess HEKT, who is represented with the head of this reptile. In hieroglyphics the frog signifies "very many," "millions," doubtless from its abundance. In the present day frogs abound in Egypt, and in the summer and autumn their loud and incessant croaking in all the waters of the country gives some idea of this plague. They are not, however, heard in the spring, nor is there any record, excepting the Biblical one, of their having been injurious to the inhabitants. It must be added that the supposed cases of the same kind elsewhere, quoted from ancient authors, are of very doubtful authenticity.

3. *The Plague of Lice.*—The account of the third plague is not preceded by the mention of any warning to Pharaoh. We read that Aaron was commanded to stretch out his rod and smite the dust, which became, as the A. V. reads the word, "lice" in man and beast. The magicians again attempted opposition; but, failing, confessed that the wonder was of God (viii. 16-19). There is much difficulty as to the animals meant by the term כנם. The Masoretic punctuation is כִּנִּם, which would probably make it a collective noun with ם formative; but the plural form כִּנִּים also occurs (ver. 18 [Heb. 12]; Ps. cv. 31), of which we once find the singular כִּנָּן in Isaiah (li. 6). It is therefore reasonable to conjecture that the first form should be punctuated כִּנָּם, as the defective writing of כִּנִּים; and it should also be observed that the Samaritan has כנים. The LXX. has σκνίφες, and the Vulg. *sciniphes*, mosquitos, mentioned by Herodotus (ii. 95), and Philo (*De Vita Mosis*, i. 20, p. 97, ed. Mang.), as troublesome in Egypt. Josephus, however, makes the כנם lice (*Ant.* ii. 14, §3), with which Bochart agrees (*Hieroz.* ii. 572, seqq.). The etymology is doubtful, and perhaps the word is Egyptian. The narrative does not enable us to decide which is the more probable of the two renderings, excepting, indeed, that if it be meant

that exactly the same kind of animal attacked man and beast, mosquitos would be the more likely circulation. In this case the plague does not seem to be especially directed against the superstitions of the Egyptians: if, however, it were of lice, it would have been most distressing to their priests, who were very cleanly, apparently, like the Muslims, as a religious duty. In the present day both mosquitos and lice are abundant in Egypt: the latter may be avoided, but there is no escape from the former, which are so distressing an annoyance that an increase of them would render life almost insupportable to beasts as well as men.

4. *The Plague of Flies.*—In the case of the fourth plague, as in that of the first, Moses was commanded to meet Pharaoh in the morning as he came forth to the water, and to threaten him with judgment if he still refused to give the Israelites leave to go and worship. He was to be punished by עָרֹב, which the A. V. renders "swarms [of flies]," "a swarm [of flies]," or, in the margin, "a mixture [of noisome beasts]." These creatures were to fill the people, and fill both the houses and the ground. Here, for the first time, we read that the land of Goshen, where the Israelites dwelt, was to be exempt from the plague. So terrible was it that Pharaoh granted permission for the Israelites to sacrifice in the land, which Moses refused to do, as the Egyptians would stone his people for sacrificing their "abomination." Then Pharaoh gave them leave to sacrifice in the wilderness, provided they did not go far; but, on the plague being removed, broke his agreement (viii. 20-32). The proper meaning of the word עָרֹב is a question of extreme difficulty. The explanation of Josephus (*Ant.* ii. 14, §3), and almost all the Hebrew commentators, is that it means "a mixture," and here designates a mixture of wild animals, in accordance with the derivation from the root עָרַב, "he mixed." Similarly, Jerome renders it *omne genus muscarum*, and Aquila πάμμυια. The LXX., however, and Philo (*De Vita Mos.* i. 23, ii. 101, ed. Mang.), suppose it to be a dog-fly, κυνόμυια. The second of these explanations seems to be a compromise between the first and the third. It is almost certain, from two passages (Ex. viii. 29, 31; Hebrew, 25, 27), that a single creature is intended. If so, what reason is there in favour of the LXX. rendering? Oedmann (Vers. *Sammlungen*, ii. 150, ap. Ges. *Thes.* s. v.) proposes the *blatta orientalis*, a kind of beetle, instead of a dog-fly; but Gesenius objects that this creature devours things rather than stings men, whereas it is evident that the animal of this plague attacked or at least annoyed men, besides apparently covering the land. From Ps. lxxviii. 45, where we read, "He sent the עָרֹב, which devoured them," it must have been a creature of devouring habits, as is observed by Kalisch (*Comment. on Exod.* p. 156), who supports the theory that a beetle is intended. The Egyptian language might be hoped to give us a clue to the rendering of the LXX. and Philo. In hieroglyphics a fly is AF, and a bee SHEB, or KHEB, SH and KH being interchangeable, in different dialects; and in Coptic these two words are confounded in ⲁⲃⲱ, ⲁϥ, ⲁⲃ, ϩⲁⲃⲱ, *vespa, apis, scarabaeus*. We can therefore only judge from the description of the plague; and here Bochart seems to have too hastily decided against the rendering "beetle," since the beetle sometimes attacks men. Yet our experience does not bear out the idea that any kind of beetle is injurious to man in Egypt; but there is a kind of gad-fly found in that country which sometimes stings men, though usually attacking beasts. The difficulty, however, in the way of the supposition that a stinging fly is meant is that all such flies are, like this one, plagues to beasts rather than men; and if we conjecture that a fly is intended, perhaps it is more reasonable to infer that it was the common fly, which in the present day is probably the most troublesome insect in Egypt. That this was a more severe plague than those preceding it, appears from its effect on Pharaoh, rather than from the mention of the exemption of the Israelites, for it can scarcely be supposed that the earlier plagues affected them. As we do not know what creature is here intended, we cannot say if there were any reference in this case to the Egyptian religion. Those who suppose it to have been a beetle might draw attention to the great reverence in which that insect was held among the sacred animals, and the consequent distress that the Egyptians would have felt at destroying it, even if they did so unintentionally. As already noticed, no insect is now so troublesome in Egypt as the common fly, and this is not the case with any kind of beetle, which fact, from our general conclusions, will be seen to favour the evidence for the former. In the hot season the flies not only cover the food and drink, but they torment the people by settling on their faces, and especially round their eyes, thus promoting ophthalmia.

5. *The Plague of the Murrain of Beasts.*—Pharaoh was next warned that, if he did not let the people go, there should be on the day following "a very grievous murrain," upon the horses, asses, camels, oxen, and sheep of Egypt, whereas those of the children of Israel should not die. This came to pass, and we read that "all the cattle of Egypt died: but of the cattle of the children of Israel died not one." Yet Pharaoh still continued obstinate (Ex. ix. 1-7). It is to be observed that the expression "all the cattle" cannot be understood to be universal, but only general, for the narrative of the plague of hail shows that there were still at a later time some cattle left, and that the want of universal terms in Hebrew explains this seeming difficulty. The mention of camels is important, since it appears to favour our opinion that the Pharaoh of the Exodus was a foreigner, camels apparently not having been kept by the Egyptians of the time of the Pharaohs. This plague would have been a heavy punishment to the Egyptians as falling upon their sacred animals of two of the kinds specified the oxen and the sheep; but it would have been most felt in the destruction of the greatest part of their useful beasts. In modern times murrain is not an unfrequent visitation in Egypt, and is supposed to precede the Plague. The writer witnessed a very severe murrain in that country in 1842, which lasted nine months, during the latter half of that year and the spring of the following one, and was succeeded by the Plague, as had been anticipated (Mrs. Poole, *Englishwoman in Egypt*, ii. 32, i. 59, 114). "'A very grievous murrain,' forcibly reminding us of that which visited this same country in the days of Moses, has prevailed during the last three months"—the letter is dated October 18th, 1842—, "and the already distressed peasants feel the calamity severely, or rather (I should say) the few who possess cattle. Among the rich men of the country, the loss has been enormous. During our voyage up the Nile" in the July preceding, "we

observed several dead cows and buffaloes lying in the river, as I mentioned in a former letter; and some friends who followed us, two months after, saw many on the banks; indeed, up to this time, great numbers of cattle are dying in every part of the country" (*Id.* i. 114, 115). The similarity of the calamity in character is remarkably in contrast with its difference in duration: the miraculous murrain seems to have been as sudden and nearly as brief as the destruction of the firstborn (though far less terrible), and to have therefore produced, on ceasing, less effect than other plagues upon Pharaoh, nothing remaining to be removed.

6. *The Plague of Boils.*—The next judgment appears to have been preceded by no warning, excepting indeed that, when Moses publicly sent it abroad in Egypt, Pharaoh might no doubt have repented at the last moment. We read that Moses and Aaron were to take ashes of the furnace, and Moses was to "sprinkle it toward the heaven in the sight of Pharaoh." It was to become "small dust" throughout Egypt, and "be a boil breaking forth [with] blains upon man, and upon beast." This accordingly came to pass. The magicians now once more seem to have attempted opposition, for it is related that they "could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Notwithstanding, Pharaoh still refused to let the Israelites go (ix. 8-12). This plague may be supposed to have been either an infliction of boils, or a pestilence like the Plague of modern times, which is an extremely severe kind of typhus fever, accompanied by swellings. [PLAGUE.] The former is, however, the more likely explanation, since, if the plague had been of the latter nature, it probably would have been less severe than the ordinary pestilence of Egypt has been in this nineteenth century, whereas with other plagues which can be illustrated from the present phenomena of Egypt, the reverse is the case. That this plague followed that of the murrain seems, however, an argument on the other side, and it may be asked whether it is not likely that the great pestilence of the country, probably known in antiquity, would have been one of the ten plagues; but to this it may be replied that it is more probable, and in accordance with the whole narrative, that extraordinary and unexpected wonders should be effected than what could be paralleled in the history of Egypt. The tenth plague, moreover, is so much like the great Egyptian disease in its suddenness, that it might rather be compared to it if it were not so wholly miraculous in every respect as to be beyond the reach of human inquiry. The position of the magicians must be noticed as indicative of the gradation of the plagues: at first they succeeded, as we suppose, by deception, in imitating what was wrought by Moses, then they failed, and acknowledged the finger of God in the wonders of the Hebrew prophet, and at last they could not even stand before him, being themselves smitten by the plague he was commissioned to send.

7. *The Plague of Hail.*—The account of the seventh plague is preceded by a warning, which Moses was commanded to deliver to Pharaoh, respecting the terrible nature of the plagues that were to ensue if he remained obstinate. And first of all of the hail it is said, "Behold, to-morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now." He was then told to collect his cattle and men into shelter, for that everything hailed upon should die. Accordingly, such of Pharaoh's servants as "feared the LORD," brought in their servants and cattle from the field. We read that "Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground." Thus man and beast were smitten, and the herbs and every tree broken, save in the land of Goshen. Upon this Pharaoh acknowledged his wickedness and that of his people, and the righteousness of God, and promised if the plague were withdrawn to let the Israelites go. Then Moses went forth from the city, and spread out his hands, and the plague ceased, when Pharaoh, supported by his servants, again broke his promise (ix. 13-35). The character of this and the following plagues must be carefully examined, as the warning seems to indicate an important turning point. The ruin caused by the hail was evidently far greater than that effected by any of the earlier plagues; it destroyed men, which those others seem not to have done, and not only men but beasts and the produce of the earth. In this case Moses, while addressing Pharaoh, openly warns his servants how to save something from the calamity. Pharaoh for the first time acknowledges his wickedness. We also learn that his people joined with him in the oppression, and that at this time he dwelt in a city. Hail is now extremely rare, but not unknown, in Egypt, and it is interesting that the narrative seems to imply that it sometimes falls there. Thunderstorms occur, but, though very loud and accompanied by rain and wind, they rarely do serious injury. We do not remember to have heard while in Egypt of a person struck by lightning, nor of any ruin excepting that of decayed buildings washed down by rain.

8. *The Plague of Locusts.*—Pharaoh was now threatened with a plague of locusts, to begin the next day, by which everything the hail had left was to be devoured. This was to exceed any like visitations that had happened in the time of the king's ancestors. At last Pharaoh's own servants, who had before supported him, remonstrated, for we read: "And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?" Then Pharaoh sent for Moses and Aaron, and offered to let the people go, but refused when they required that all should go, even with their flocks and herds: "And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous [were they]; before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Then Pharaoh hastily sent for Moses and Aaron and confessed his sin against God and the Israelites, and begged them to forgive him. "Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that He may take away from me this death only." Moses accordingly prayed. "And the LORD turned a mighty strong west wind, which took away the

locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt." The plague being removed, Pharaoh again would not let the people go (x. 1-20). This plague has not the unusual nature of the one that preceded it, but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the later part of the series. Its severity can be well understood by those who, like the writer, have been in Egypt in a part of the country where a flight of locusts has alighted. In this case the plague was greater than an ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by a swarm of locusts. So well did the people of Egypt know what these creatures effected, that, when their coming was threatened, Pharaoh's servants at once remonstrated. In the present day locusts suddenly appear in the cultivated land, coming from the desert in a column of great length. They fly rapidly across the country, darkening the air with their compact ranks, which are undisturbed by the constant attacks of kites, crows, and vultures, and making a strange whizzing sound like that of fire, or many distant wheels. Where they alight they devour every green thing, even stripping the trees of their leaves. Rewards are offered for their destruction, but no labour can seriously reduce their numbers. Soon they continue their course, and disappear gradually in a short time, leaving the place where they have been a desert. We speak from recollection, but we are permitted to extract a careful description of the effects of a flight of locusts from Mr. Lane's manuscript notes. He writes of Nubia: "Locusts not unfrequently commit dreadful havock in this country. In my second voyage up the Nile, when before the village of Boostán, a little above Ibreem, many locusts pitched upon the boat. They were beautifully variegated, yellow and blue. In the following night a southerly wind brought other locusts, in immense swarms. Next morning the air was darkened by them, as by a heavy fall of snow; and the surface of the river was thickly scattered over by those which had fallen and were unable to rise again. Great numbers came upon and within the boat, and alighted upon our persons. They were different from those of the preceding day; being of a bright yellow colour, with brown marks. The desolation they made was dreadful. In four hours a field of young durah [millet] was cropped to the ground. In another field of durah more advanced only the stalks were left. Nowhere was there space on the ground to set the foot without treading on many. A field of cotton-plants was quite stripped. Even the acacias along the banks were made bare, and palm-trees were stripped of the fruit and leaves. Last night we heard the creaking of the sákiyehs [water-wheels], and the singing of women driving the oxen which turned them: to-day not one sákiyeh was in motion, and the women were going about howling, and vainly attempting to frighten away the locusts. On the preceding day I had preserved two of the more beautiful kind of these creatures with a solution of arsenic: on the next day some of the other locusts *ate* them almost entirely, poisoned as they were, unseen by me till they had nearly finished their meal. On the third day they were less numerous, and gradually disappeared. Locusts are eaten by most of the Bedawees of Arabia, and by some of the Nubians. We ate a few, dressed in

the most approved manner, being stripped of the legs, wings, and head, and fried in butter. They had a flavour somewhat like that of the wood-lock, owing to their food. The Arabs preserve them as a common article of provision by parboiling them in salt and water, and then drying them in the sun."

The parallel passages in the prophecy of Joel form a remarkable commentary on the description of the plague in Exodus, and a few must be here quoted, for they describe with wonderful exactness and vigour the devastations of a swarm of locusts. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land [is] as the garden of Eden before them, and behind, a desolate wilderness; yea, and nothing shall escape them. The appearance of them [is] as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. . . . They shall run like mighty men; they shall climb the wall like men of war, and they shall march every one on his ways, and they shall not break their ranks. . . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining" (ii. 1-5, 7, 10; see also 6, 8, 9, 11-25, Rev. ix. 1-12). Here, and probably also in the parallel passage of Rev., locusts are taken as a type of a destroying army or horde, since they are more terrible in the devastation they cause than any other creatures.

9. *The Plague of Darkness.*—After the plague of locusts we read at once of a fresh judgment. "And the LORD said unto Moses, Stretch out thine hand toward heaven, that there be darkness over the land of Egypt, that [one] may feel darkness. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Pharaoh then gave the Israelites leave to go if only they left their cattle, but when Moses required that they should take these also, he again refused (x. 21-29). The expression we have rendered "that [one] may feel darkness," according to the A. V. in the margin, where in the text the freer translation "darkness [which] may be felt" is given, has occasioned much difficulty. The LXX. and Vulg. give this rendering, and the moderns generally follow them. It has been proposed to read "and they shall grope in darkness," by a slight change of rendering and the supposition that the particle ב is understood (Kalisch, *Comm. on Ex.* p. 171). It is unreasonable to argue that the forcible words of the A. V. are too strong for Semitic phraseology. The difficulty is, however, rather to be solved by a consideration of the nature of the plague. It has been illustrated by reference to the Samoom and the hot wind of the Khamáseen. The former is a sandstorm which occurs in the desert, seldom lasting according to Mr. Lane, more than a quarter of an hour or twenty minutes (*Mod. Eg.* 5th ed. p. 2);

but for the time often causing the darkness of twilight, and affecting man and beast. Mrs. Poole, on Mr. Lane's authority, has described the Samoom as follows:—"The 'Samoom,' which is a very violent, hot, and almost suffocating wind, is of more rare occurrence than the Khamáseen winds, and of shorter duration; its continuance being more brief in proportion to the intensity of its parching heat, and the impetuosity of its course. Its direction is generally from the south-east, or south-south-east. It is commonly preceded by a fearful calm. As it approaches, the atmosphere assumes a yellowish hue, tinged with red; the sun appears of a deep blood colour, and gradually becomes quite concealed before the hot blast is felt in its full violence. The sand and dust raised by the wind add to the gloom, and increase the painful effects of the heat and rarity of the air. Respiration becomes uneasy, perspiration seems to be entirely stopped; the tongue is dry, the skin parched, and a prickling sensation is experienced, as if caused by electric sparks. It is sometimes impossible for a person to remain erect, on account of the force of the wind; and the sand and dust oblige all who are exposed to it to keep their eyes closed. It is, however, most distressing when it overtakes travellers in the desert. My brother encountered at Koos, in Upper Egypt, a samoom which was said to be one of the most violent ever witnessed. It lasted less than half an hour, and a very violent samoom seldom continues longer. My brother is of opinion that, although it is extremely distressing, it can never prove fatal, unless to persons already brought almost to the point of death by disease, fatigue, thirst, or some other cause. The poor camel seems to suffer from it equally with his master; and will often lie down with his back to the wind, close his eyes, stretch out his long neck upon the ground, and so remain until the storm has passed over" (*Englishwoman in Egypt*, i. 96, 97). The hot wind of the Khamáseen usually blows for three days and nights, and carries so much sand with it, that it produces the appearance of a yellow fog. It thus resembles the Samoom, though far less powerful and far less distressing in its effects. It is not known to cause actual darkness; at least the writer's residence in Egypt afforded no example either on experience or hearsay evidence. By a confusion of the Samoom and the Khamáseen wind it has even been supposed that a Samoom in its utmost violence usually lasts three days (Kalisch, *Com. Ex.* p. 170), but this is an error. The plague may, however, have been an extremely severe sandstorm, miraculous in its violence and its duration, for the length of three days does not make it natural, since the severe storms are always very brief. Perhaps the three days was the limit, as about the longest period that the people could exist without leaving their houses. It has been supposed that this plague rather caused a supernatural terror than actual suffering and loss, but this is by no means certain. The impossibility of moving about, and the natural fear of darkness which affects beasts and birds as well as men, as in a total eclipse, would have caused suffering, and if the plague were a sandstorm of unequalled severity, it would have produced the conditions of fever by its parching heat, besides causing much distress of other kinds. An evidence in favour of the wholly supernatural character of this plague is its preceding the last judgment of all, the death of the firstborn, as though it were a terrible foreshadowing of that great calamity.

10. *The Death of the Firstborn.*—Before the tenth plague Moses went to warn Pharaoh. "And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that [is] behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." He then foretells that Pharaoh's servants would pray him to go forth. Positive as is this declaration, it seems to have been a conditional warning, for we read, "And he went out from Pharaoh in heat of anger," and it is added, that God said that Pharaoh would not hearken to Moses, and that the king of Egypt still refused to let Israel go (xi. 4-10). The passover was then instituted, and the houses of the Israelites sprinkled with the blood of the victims. The firstborn of the Egyptians were smitten at midnight, as Moses had forewarned Pharaoh. "And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for [there was] not a house where [there was] not one dead" (xii. 30). The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the firstborn, puts it wholly beyond comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian Plague, or other like epidemics. The Bible affords a parallel in the smiting of Sennacherib's army, and still more closely in some of the punishments of murmurers in the wilderness. The prevailing customs of Egypt furnished a curious illustration of the narrative of this plague to the writer. "It is well known that many ancient Egyptian customs are yet observed. Among these one of the most prominent is the wailing for the dead by the women of the household, as well as those hired to mourn. In the great cholera of 1848 I was at Cairo. This pestilence, as we all know, frequently follows the course of rivers. Thus, on that occasion, it ascended the Nile, and showed itself in great strength at Boolák, the port of Cairo, distant from the city a mile and a half to the westward. For some days it did not traverse this space. Every evening at sunset, it was our custom to go up to the terrace on the roof of our house. There, in that calm still time, I heard each night the wail of the women of Boolák for their dead borne along in a great wave of sound a distance of two miles, the lamentation of a city stricken with pestilence. So, when the firstborn were smitten, 'there was a great cry in Egypt.'"

The history of the ten plagues strictly ends with the death of the firstborn. The pursuit and the passage of the Red Sea are discussed elsewhere. [EXODUS, THE; RED SEA, PASSAGE OF.] Here it is only necessary to notice that with the event last mentioned the recital of the wonders wrought in Egypt concludes, and the history of Israel as a separate people begins.

Having examined the narrative of the ten plagues, we can now speak of their general character.

In the first place, we have constantly kept in view the arguments of those who hold that the plagues were not miraculous, and, while fully admitting all the illustration that the physical history of Egypt has afforded us, both in our own observation and the observation of others, we have found no reason for the naturalistic view in a single in-

stances, while in many instances the illustrations from known phenomena have been so different as to bring out the miraculous element in the narrative with the greatest force, and in every case that element has been necessary, unless the narrative be deprived of its rights as historical evidence. Yet more, we have found that the advocates of a naturalistic explanation have been forced by their bias into a distortion and exaggeration of natural phenomena in their endeavour to find in them an explanation of the wonders recorded in the Bible.

In the examination we have made it will have been seen that the Biblical narrative has been illustrated by reference to the phenomena of Egypt and the manners of the inhabitants, and that, throughout, its accuracy in minute particulars has been remarkably shown, to a degree that is sufficient of itself to prove its historical truth. This in a narrative of wonders is of no small importance.

Respecting the character of the plagues, they were evidently nearly all miraculous in time of occurrence and degree rather than essentially, in accordance with the theory that God generally employs natural means in producing miraculous effects. They seem to have been sent as a series of warnings, each being somewhat more severe than its predecessor, to which we see an analogy in the warnings which the providential government of the world often puts before the sinner. The first plague corrupted the sweet water of the Nile and slew the fish. The second filled the land with frogs, which corrupted the whole country. The third covered man and beast with vermin or other annoying insects. The fourth was of the same kind and probably a yet severer judgment. With the fifth plague, the murrain of beasts, a loss of property began. The sixth, the plague of boils, was worse than the earlier plagues that had affected man and beast. The seventh plague, that of hail, exceeded those that went before it, since it destroyed everything in the field, man and beast and herb. The eighth plague was evidently still more grievous, since the devastation by locusts must have been far more thorough than that by the hail, and since at that time no greater calamity of the kind could have happened than the destruction of all remaining vegetable food. The ninth plague we do not sufficiently understand to be sure that it exceeded this in actual injury, but it is clear from the narrative that it must have caused great terror. The last plague is the only one that was general in the destruction of human life, for the effects of the hail cannot have been comparable to those it produced, and it completes the climax, unless indeed it be held that the passage of the Red Sea was the crowning point of the whole series of wonders, rather than a separate miracle. In this case its magnitude, as publicly destroying the king and his whole army, might even surpass that of the tenth plague.

The gradual increase in severity of the plagues is perhaps the best key to their meaning. They seem to have been sent as warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. It is true that the hardening of Pharaoh's heart is a mystery which St. Paul leaves unexplained, answering the objector, "Nay but, O man, who art thou that repliest against God?" (Rom. ix. 20). Yet the Apostle is arguing that we have no right to question God's righteousness for not having mercy on all, and speaks of His long-suffering towards the wicked. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most signal judgments do not affect so as to cause any lasting repentance. In this respect the after-history of the Jewish people is a commentary upon that of their oppressor. [R. S. P.]

PLAINS. This one term does duty in the Authorised Version for no less than seven distinct Hebrew words, each of which had its own independent and individual meaning, and could not be—at least *is not*—interchanged with any other; some of them are proper names exclusively attached to one spot, and one has not the meaning of plain at all.

1. *Âbêl*[a] (אָבֵל). This word perhaps answers more nearly to our word "meadow" than any other, its root having, according to Gesenius, the force of moisture like that of grass. It occurs in the names of ABEL-MAIM, ABEL-MEHOLAH, ABEL-SHITTIM, and is rendered "plain" in Judg. xi. 33, "plain of vineyards."

2. *Bik'âh* (בִּקְעָה). From a root signifying "to cleave or rend" (Gesen. *Thes.* 232; Fürst, *Handwb.* i. 212). Fortunately we are able to identify the most remarkable of the *Bikahs* of the Bible, and thus to ascertain the force of the term. The great Plain or Valley of Coele-Syria, the "hollow land" of the Greeks, which separates the two ranges of Lebanon and Antilebanon, is the most remarkable of them all. It is called in the Bible the Bika'ath Aven (Am. i. 5), and also probably the Bika'ath Lebanon (Josh. xi. 17, xii. 7) and Bika'ath-Mizpeh (xi. 8), and is still known throughout Syria by its old name, as *el-Beka'a*, or *Ard el-Beka'a*. "A long valley, though broad," says Dr. Pusey (*Comment.* on Am. i. 5), "if seen from a height looks like a cleft;" and this is eminently the case with the "Valley of Lebanon" when approached by the ordinary roads from north or south.[b] It is of great extent, more than 60 miles long by about 5 in average breadth, and the two great ranges shut it in on either hand, Lebanon especially, with a very wall-like appearance. Not unlike it in this effect is the Jordan Valley at Jericho, which appears to be once mentioned under the same title in Deut. xxxiv. 3 (A. V. "the valley of Jericho") This, however, is part of the Arabah, the proper name of the Jordan Valley. Besides these the "plain of Megiddo" (2 Chr. xxxv. 22, Zech. xii. 11, A. V. "valley of M.") and "the plain of Ono" (Neh. vi. 2) have not been identified.

Out of Palestine we find denoted by the word *Bik'âh* "the plain in the land of Shinar" (Gen. xi. 2), the "plain of Mesopotamia" (Ez. iii. 22, 23, viii. 4, xxxvii. 1, 2), and the "plain in the province of Dura" (Dan. iii. 1).

Bik'âh perhaps appears, with other Arabic[c] words, in Spanish as *Vega*, a term applied to well-

[a] An entirely different word in Hebrew (though identical in English) from the name of the son of Adam, which is *Hebel*.

[b] For instance, from the mountain between *Zebdany* and *Shaubor*, half an hour past the Roman bridge.

[c] For instance, the farm-houses which "sparkle amid the eternal verdure of the Vega of Granada" are called *carmenes*, a term derived through the Arabic from the Hebrew *cerem*, a vineyard, a rich spot—a Carmel Another Semitic word naturalized in Spain is Seville (see further down, No. 6). But indeed they are most numerous. For other examples see *Glossaire des Mots Espagnols dérivés de l'Arabe*, par Engelmann, Leyden, 1861.

watered valleys between hills (Ford, *Handbk.* sect. iii.), and especially to the valley of Granada, the most extensive and most fruitful of them all, of which the Moors were accustomed to boast that it was larger and richer than the *Ghŭttah*, the Oasis of Damascus.

3. *Hac-Ciccâr* (הַכִּכָּר). This, though applied to a plain, has not (if the lexicographers are right) the force of flatness or extent, but rather seems to be derived from a root signifying roundness. In its topographical sense (for it has other meanings, such as a coin, a cake, or flat loaf) it is confined to the Jordan valley. This sense it bears in Gen. xiii. 10, 11, 12, xix. 17, 25-29; Deut. xxxiv. 3; 2 Sam. xviii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 28. The LXX. translate it by περίχωρος and περίοικος, the former of which is often found in the N. T., where the English reader is familiar with it as "the region round about." It must be confessed that it is not easy to trace any connexion between a "circular form" and the nature or aspect of the Jordan valley, and it is difficult not to suspect that *Ciccar* is an archaic term which existed before the advent of the Hebrews, and was afterwards adopted into their language.

4. *Ham-Mishór* (הַמִּישׁוֹר). This is by the lexicographers explained as meaning "straightforward," "plain," as if from the root *yâshar*, to be just or upright; but this seems far-fetched, and it is more probable that in this case also we have an archaic term existing from a pre-historic date. It occurs in the Bible in the following passages:—Deut. iii. 10, iv. 43; Josh. xiii. 9, 16, 17, 21, xx. 8; 1 K. xx. 23, 25; 2 Chr. xxvi. 10; Jer. xlviii. 8, 21. In each of these, with one exception, it is used for the district in the neighbourhood of Heshbon and Dibon—the *Belka* of the modern Arabs, their most noted pasture-ground; a district which, from the scanty descriptions we possess of it, seems to resemble the "Downs" of our own country in the regularity of its undulations, the excellence of its turf, and its fitness for the growth of flocks. There is no difficulty in recognising the same district in the statement of 2 Chr. xxvi. 10. It is evident from several circumstances that Uzziah had been a great conqueror on the east of Jordan, as well as on the shore of the Mediterranean (see Ewald's remarks, *Geschichte*, iii. 588 *note*), and he kept his cattle on the rich pastures of Philistines on the one hand, and Ammonites on the other. Thus in all the passages quoted above the word *Mishor* seems to be restricted to one special district, and to belong to it as exclusively as *Shefelah* did to the low land of Philistia, or *Arabah* to the sunken district of the Jordan valley. And therefore it is puzzling to find it used in one passage (1 K. xx, 23, 25) apparently with the mere general sense of low land, or rather flat land, in which chariots could be manœuvred—as opposed to uneven mountainous ground. There is some reason to believe that the scene of the battle in question was on the east side of the Sea of Gennesareth in the plain of *Jaulan*; but this is no explanation of the difficulty, because we are not warranted in extending the *Mishor* further than the mountains which bounded it on the north, and where the districts began which bore, like it, their own distinctive names of Gilead, Bashan, Argob, Golan, Hauran, &c. Perhaps the most feasible explanation is that the word was used by the Syrians of Damascus without any knowledge of its strict signification in the same manner indeed that it was employed in the later Syro-Chaldee dialect, in which *meshre* is the favourite term to express several natural features which in the older and stricter language were denominated each by its own special name.

5. *Ha-Arâbâh* (הָעֲרָבָה). This again had an absolutely definite meaning—being restricted to the valley of the Jordan, and to its continuation south of the Dead Sea. [See ARABAH, vol. i. 87, 88; and for a description of the aspect of the region, PALESTINE, vol. ii. 674, 675.] No doubt the *Arabah* was the most remarkable plain of the Holy Land—but to render it by so general and common a term (as our translators have done in the majority of cases) is materially to diminish its force and significance in the narrative. This is equally the case with

6. *Ha-Shefêlâh* (הַשְּׁפֵלָה), the invariable designation of the depressed, flat or gently undulating, region which intervened between the highlands of Judah and the Mediterranean, and was commonly in possession of the Philistines. [PALESTINE, 672; SEPHELA.] To the Hebrews this, and this only, was The Shefelah; and to have spoken of it by any more general term would have been as impossible as for natives of the Carse of Stirling or the Weald of Kent to designate them differently. *Shefelah* has some claims of its own to notice. It was one of the most tenacious of these old Hebrew terms. It appears in the Greek text and in the Authorised Version of the Book of Maccabees (1 Macc. xii. 38), and is preserved on each of its other occurrences, even in such corrupt dialects as the Samaritan Version of the Pentateuch, and the Targums of Pseudo-jonathan, and of Rabbi Joseph. And although it would appear to be no longer known in its original seat, it has transferred itself to other countries, and appears in Spain as *Seville*, and on the east coast of Africa as *Sofala*.

7. *Êlôn* (אֵלוֹן). Our translators have uniformly rendered this word "plain," doubtless following the Vulgate,[d] which in about half the passages has *convallis*. But this is not the verdict of the majority or the most trustworthy of the ancient versions. They regard the word as meaning an "oak" or "grove of oaks," a rendering supported by all, or nearly all, the commentators and lexicographers of the present day. It has the advantage also of being much more picturesque, and throws a new light (to the English reader) over many an incident in the lives of the Patriarchs and early heroes of the Bible. The passages in which the word occurs erroneously translated "plain," are as follows:—Plain of Moreh (Gen. xii. 6; Deut. xi. 30), Plain of Mamre (Gen. xiii. 18, xiv. 13; xviii. 1), Plain of Zaanaim (Judg. iv. 11), Plain of the Pillar (Judg. ix. 6), Plain of Meonenim (ix. 37), Plain of Tabor (1 Sam. x. 3).

8. The Plain of Esdraelon which to the modern traveller in the Holy Land forms the third of its three most remarkable depressions, is designated in the original by neither of the above terms, but by *emek*, an appellative noun frequently employed in the Bible for the smaller valleys of the country—"the valley of Jezreel." Perhaps Esdraelon may anciently have been considered as consisting of two portions; the Valley of Jezreel the Eastern

[d] Jerome, again, probably followed the Targum or other Jewish authorities, and they usually employ the rendering above mentioned. Fürst alone endeavours to find a reason for it—not a satisfactory one: "because trees frequent plains or meadows" (*Handwb.* i. 90 *b*).

and smaller, the Plain of Megiddo the Western and more extensive of the two. [G.]

PLASTER.[a] The mode of making plaster-cement has been described above. [MORTER.] Plaster is mentioned thrice in Scripture: 1. (Lev. xiv. 42, 48), where when a house was infected with "leprosy," the priest was ordered to take away the portion of infected wall and re-plaster it (Michaelis, *Laws of Moses*, §211, iii. 297-305, ed. Smith). [HOUSE; LEPROSY.].

2. The words of the law were ordered to be engraved on Mount Ebal on stones which had been previously coated with plaster (Deut. xxvii. 2, 4; Josh. viii. 32). The process here mentioned was probably of a similar kind to that adopted in Egypt for receiving bas-reliefs. The wall was first made smooth, and its interstices, if necessary, filled up with plaster. When the figures had been drawn, and the stone adjacent cut away so as to leave them in relief, a coat of lime whitewash was laid on, and followed by one of varnish after the painting of the figures was complete. In the case of the natural rock the process was nearly the same. The ground was covered with a thick layer of fine plaster, consisting of lime and gypsum carefully smoothed and polished. Upon this a coat of lime whitewash was laid, and on it the colours were painted, and set by means of glue or wax. The whitewash appears in most instances to have been made of shell-limestone not much burnt, which of itself is tenacious enough without glue or other binding material (Long, quoting from Belzoni, *Eg. Ant.* ii. 49-50).

At Behistun in Persia, the surface of the inscribed rock-tablet was covered with a varnish to preserve it from weather; but it seems likely that in the case of the Ebal tablets the inscription was cut while the plaster was still moist (Layard, *Nineveh*, ii. 188; Vaux, *Nin. & Persep.* p. 172).

3. It was probably a similar coating of cement, on which the fatal letters were traced by the mystic hand "on the plaster of the wall" of Belshazzar's palace at Babylon (Dan. v. 5). We here obtain an incidental confirmation of the Biblical narrative. For while at Nineveh the walls are panelled with alabaster slabs, at Babylon, where no such material is found, the builders were content to cover their tiles or bricks with enamel or stucco, fitly termed plaster, fit for receiving ornamental designs (Layard, *Nin. and Bab.* p. 529; Diod. ii. 8). [BRICKS.] [H. W. P.]

PLEIADES. The Heb. word (כִּימָה, *cîmâh*) as rendered occurs in Job ix. 9, xxxviii. 31, and Am. v. 8. In the last passage our A. V. has "the seven stars," although the Geneva version translates the word "Pleiades" as in the other cases. In Job the LXX. has Πλειάς, the order of the Hebrew words having been altered [see ORION], while in Amos there is no trace of the original, and it is difficult to imagine what the translators had before them. The Vulgate in each passage has a different rendering: *Hyades* in Job ix. 9, *Pleiades* in Job xxxviii. 31, and *Arcturus* in Am. v. 8. Of the other versions the Peshito-Syriac and Chaldee merely adopt the Hebrew word; Aquila in Job xxxviii., Symmachus in Job xxxviii. and Amos, and Theodotion in Amos give "Pleiades," while with remarkable inconsistency Aquila in Amos has "Arcturus." The Jewish commentators are no less at variance. R. David Kimchi in his Lexicon says "R. Jonah wrote that it was a collection of stars called in Arabic *Al Thuraiyâ*. And the wise Rabbi Abraham Aben Ezra, of blessed memory, wrote that the ancients said *Cîmâh* is seven stars, and they are at the end of the constellation Aries, and those which are seen are six. And he wrote that what was right in his eyes was that it was a single star, and that a great one, which is called the left eye of Taurus; and *Cesîl* is a great star, the heart of the constellation Scorpio." On Job xxxviii. 31, Kimchi continues: "Our Rabbis of blessed memory have said (*Beracĥoth*, 58, 2), *Cîmâh* hath great cold and bindeth up the fruits, and *Cesîl* hath great heat and ripeneth the fruits: therefore He said, 'or loosen the bands of *Cesîl*,' for it openeth the fruits and bringeth them forth." In addition to the evidence of R. Jonah, who identifies the Hebrew *cîmâh* with the Arabic *Al Thuraiyâ*, we have the testimony of R. Isaac Israel, quoted by Hyde in his notes on the Tables of Ulugh Beigh (pp. 31-33, ed. 1665) to the same effect. That *Al Thuraiyâ* and the Pleiades are the same is proved by the words of Aben Ragel (quoted by Hyde, p. 33): "Al Thuraiyâ is the mansion of the moon, in the sign Taurus, and it is called the celestial hen with her chickens." With this Hyde compares the Fr. *pulsinière*, and Eng. *Hen and chickens*, which are old names for the same stars: and Niebuhr (*Descr. de l'Arabie*, p. 101) gives as the result of his inquiry of the Jew at Sanà, "*Kimeh*, Pleïades, qu'on appelle aussi en Allemagne la poule qui glousse." The "Ancients," whom Aben Ezra quotes (on Job xxxviii. 31), evidently understood by the seven small stars at the end of the constellation Aries the Pleiades, which are indeed in the left shoulder of the Bull, but so near the Ram's tail, that their position might properly be defined with reference to it. With the statement that "those which are seen are six" may be compared the words of Didymus on Homer, τῶν δὲ Πλειάδων οὐσῶν ἑπτὰ, πάνυ ἀμαυρὸς ὁ ἕβδομος ἀστήρ, and of Ovid (*Fast.* iv. 170)—

"Quae septem dici, sex tamen esse solent."

The opinion of Aben Ezra himself has been frequently misrepresented. He held that *Cîmâh* was a single large star, *Aldebaran* the brightest of the Hyades, while *Cesîl* [A. V. "Orion"] was *Antares* the heart of Scorpio. "When these rise in the east," he continues, "the effects which are recorded appear." He describes them as *opposite* each other and the difference in Right Ascension between Aldebaran and Antares is as nearly as possible twelve hours. The belief of Aben Ezra had probably the same origin as the rendering of the Vulgate, *Hyades*.

One other point is deserving of notice. The Rabbis as quoted by Kimchi, attribute to *Cîmâh* great cold and the property of checking vegetation, while *Cesîl* works the contrary effects. But the words of R. Isaac Israel on Job xxxviii. 31 (quoted by Hyde, p. 72), are just the reverse. He says, "the stars have operations in the ripening of the fruits, and such is the operation of *Cîmâh*. And some of them retard and delay the fruits from ripening, and this is the operation of *Cesîl*. The interpretation is, 'Wilt thou bind the fruits which the constellation *Cîmâh* ripeneth and openeth; or wilt thou open the fruits which the constellation *Cesîl* contracteth and bindeth up?'"

On the whole then, though it is impossible to

[a] 1. גִּיר, Ch. גִּירָא; κονία; *calx*. In Is. xxvii. 9, שִׂיד κονία; *calx*. "chalk-stone."

arrive at any certain conclusion it appears that our translators were perfectly justified in rendering *Cîmâh* by "Pleiades." The "seven stars" in Amos clearly denoted the same cluster in the language of the 17th century, for Cotgrave in his French Dictionary gives "Pleiade, f., one of the *seven stars*."

Hyde maintained that the Pleiades were again mentioned in Scripture by the name Succoth Benoth. The discussion of this question must be reserved to the Article on that name.

The etymology of *cîmâh* is referred to the Arab. كومة, "a heap," as being a heap or cluster of stars. The full Arabic name given by Gesenius is عقد الثريا, "the knot of the Pleiades;" and, in accordance with this, most modern commentators render Job xxxviii. 31, "Is it thou that bindest the knots of the Pleiades, or loosenest the bands of Orion?" Simonis (*Lex. Hebr.*) quotes the Greenland name for this cluster of stars, "*Killuhturset*, i. e. *stellas colligatas*," as an instance of the existence of the same idea in a widely different language. The rendering "sweet influences" of the A. V. is a relic of the lingering belief in the power which the stars exerted over human destiny. The marginal note on the word "Pleiades" in the Geneva Version is, "which starres arise when the sunne is in Taurus, which is the spring tyme, and bring flowers," thus agreeing with the explanation of R. Isaac Israel quoted above.

For authorities, in addition to those already referred to, see Michaelis (*Suppl. ad Lex. Hebr.* No. 1136), Simonis (*Lex. Hebr.*), and Gesenius (*Thesaurus*). [W. A. W.]

PLEDGE. [LOAN.]

PLOUGH. [AGRICULTURE.]

POCHER'ETH (פֹּכֶרֶת: Φακεράθ; Alex. Φακεράθ in Ezr., Φακαράθ; Alex. Φαχαράθ in Neh.: *Phochereth*). The children of Pochereth of Zebaim were among the children of Solomon's servants who returned with Zerubbabel (Ezr. ii. 57; Neh. vii. 59). He is called in 1 Esd. v. 34, PHACARETH.

POETRY, HEBREW. The subject of Hebrew Poetry has been treated at great length by many writers of the last three centuries, but the results of their speculations have been, in most instances, in an inverse ratio to their length. That such would be the case might have been foretold as a natural consequence of their method of investigation. In the 16th and 17th centuries the influence of classical studies upon the minds of the learned was so great as to imbue them with the belief that the writers of Greece and Rome were the models of all excellence, and consequently, when their learning and critical acumen were directed to the records of another literature, they were unable to divest themselves of the prejudices of early education and habits, and sought for the same excellences which they admired in their favourite models. That this has been the case with regard to most of the speculations on the poetry of the Hebrews, and that the failure of those speculations is mainly due to this cause, will be abundantly manifest to any one who is acquainted with the literature of the subject. But, however barren of results, the history of the various theories which have been framed with regard to the external form of Hebrew poetry is a necessary part of the present article, and will serve in some measure as a warning, to any who may hereafter attempt the solution of the problem, what to avoid. The attributes which are common to all poetry, and which the poetry of the Hebrews possesses in a higher degree perhaps than the literature of any other people, it is unnecessary here to describe. But the points of contrast are so numerous, and the peculiarities which distinguish Hebrew poetry so remarkable, that these alone require a full and careful consideration. It is a phenomenon which is universally observed in the literatures of all nations, that the earliest form in which the thoughts and feelings of a people find utterance is the poetic. Prose is an aftergrowth, the vehicle of less spontaneous, because more formal, expression. And so it is in the literature of the Hebrews. We find in the sober narrative which tells us of the fortunes of Cain and his descendants the earliest known specimen of poetry on record, the song of Lamech to his wives, "the sword song," as Herder terms it, supposing it to commemorate the discovery of weapons of war by his son Tubal-Cain. But whether it be a song of triumph for the impunity which the wild old chief might now enjoy for his son's discovery, or a lament for some deed of violence of his own, this chant of Lamech has of itself an especial interest as connected with the oldest genealogical document, and as possessing the characteristics of Hebrew poetry at the earliest period, with which we are acquainted. Its origin is admitted by Ewald to be pre-Mosaic, and its antiquity the most remote. Its lyrical character is consistent with its early date, for lyrical poetry is of all forms the earliest, being, as Ewald (*Dicht. des A. B.* 1 Th. i. §2, p. 11) admirably describes it, "the daughter of the moment, of swift-rising powerful feelings, of deep stirrings and fiery emotions of the soul." This first fragment which has come down to us possesses thus the eminently lyrical character which distinguishes the poetry of the Hebrew nation from its earliest existence to its decay and fall. It has besides the further characteristic of parallelism, to which reference will be hereafter made.

Of the three kinds of poetry which are illustrated by the Hebrew literature, the *lyric* occupies the foremost place. The Shemitic nations have nothing approaching to an *epic* poem, and in proportion to this defect the lyric element prevailed more greatly, commencing, as we have seen, in the pre-Mosaic times, flourishing in rude vigour during the earlier periods of the Judges, the heroic age of the Hebrews, growing with the nation's growth and strengthening with its strength, till it reached its highest excellence in David, the warrior-poet, and from thenceforth began slowly to decline. *Gnomic* poetry is the product of a more advanced age. It arises from the desire felt by the poet to express the results of the accumulated experiences of life in a form of beauty and permanence. Its thoughtful character requires for its development a time of peacefulness and leisure; for it gives expression, not like the lyric to the sudden and impassioned feelings of the moment, but to calm and philosophic reflection. Being less spontaneous in its origin, its form is of necessity more artificial. The gnomic poetry of the Hebrews has not its measured flow disturbed by the shock of arms or the tumult of camps; it rises silently, like the Temple of old, without the sound of a weapon, and its groundwork is the home life of the nation. The period during which it

flourished corresponds to its domestic and settled character. From the time of David onwards through the reigns of the earlier kings, when the nation was quiet and at peace, or, if not at peace, at least so firmly fixed in its acquired territory that its wars were no struggle for existence, gnomic poetry blossomed and bare fruit. We meet with it at intervals up to the time of the Captivity, and, as it is chiefly characteristic of the age of the monarchy, Ewald has appropriately designated this era the "artificial period" of Hebrew poetry. From the end of the 8th century B.C. the decline of the native was rapid, and with its glory departed the chief glories of its literature. The poems of this period are distinguished by a smoothness of diction and an external polish which betray tokens of labour and art; the style is less flowing and easy, and, except in rare instances, there is no dash of the ancient vigour. After the Captivity we have nothing but the poems which formed part of the liturgical services of the Temple. Whether *dramatic* poetry, properly so called, ever existed among the Hebrews, is, to say the least, extremely doubtful. In the opinion of some writers the Song of Songs, in its external form, is a rude drama, designed for a simple stage. But the evidence for this view is extremely slight, and no good and sufficient reasons have been adduced which would lead us to conclude that the amount of dramatic action exhibited in that poem is more than would be involved in an animated poetic dialogue in which more than two persons take part. Philosophy and the drama appear alike to have been peculiar to the Indo-Germanic nations, and to have manifested themselves among the Shemitic tribes only in their crudest and most simple form.

I. *Lyrical Poetry.*—The literature of the Hebrews abounds with illustrations of all forms of lyrical poetry, in its most manifold and wide-embracing compass, from such short ejaculations as the songs of the two Lamechs and Pss. xv., cxvii., and others, to the longer chants of victory and thanksgiving, like the songs of Deborah and David (Judg. v., Ps. xviii.). The thoroughly national character of all lyrical poetry has been already alluded to. It is the utterance of the people's life in all its varied phases, and expresses all its most earnest strivings and impulses. In proportion as this expression is vigorous and animated, the idea embodied in lyric song is in most cases narrowed or rather concentrated. One truth, and even one side of a truth, is for the time invested with the greatest prominence. All these characteristics will be found in perfection in the lyric poetry of the Hebrews. One other feature which distinguishes it is the form and its capability for being set to a musical accompaniment. The names by which the various kinds of songs were known among the Hebrews will supply some illustration of this.

1. שִׁיר, *shîr*, a song in general, adapted for the voice alone.

2. מִזְמוֹר, *mizmôr*, which Ewald considers a lyric ode, properly so called, but which rather seems to correspond with the Greek ψαλμός, a psalm, or song to be sung with any instrumental accompaniment.

3. נְגִינָה, *nĕgînâh*, which Ewald is of opinion is equivalent to the Greek ψαλμός, is more probably a term expressly adapted for stringed instruments.

4. מַשְׂכִּיל, *maskîl*, of which it may be said that if Ewald's suggestion be not correct, that it denotes

a lyrical song requiring nice musical skill, it is difficult to give any more probable explanation. [MASCHIL.]

5. מִכְתָּם, *mictâm*, a term of extremely doubtful meaning. [MICHTAM.]

6. שִׁגָּיוֹן, *shiggâyôn* (Ps. vii. 1), a wild, irregular, dithyrambic song, as the word appears to denote; or, according to some, a song to be sung with variations. The former is the more probable meaning. [SHIGGAION.] The plural occurs in Hab. iii. 1.

But, besides these, there are other divisions of lyrical poetry of great importance, which have regard rather to the subject of the poems than to their form or adaptation for musical accompaniments. Of these we notice:—

1. תְּהִלָּה, *tĕhillâh*, a hymn of praise. The plural *tĕhillîm* is the title of the Book of Psalms in Hebrew. The 145th Psalm is entitled "David's (Psalm) of praise;" and the subject of the psalm is in accordance with its title, which is apparently suggested by the concluding verse, "the *praise* of Jehovah my mouth shall speak, and let all flesh bless His holy name for ever and ever." To this class belong the songs which relate to extraordinary deliverances, such as the songs of Moses (Ex. xv.) and of Deborah (Judg. v.), and the Psalms xviii. and lxviii., which have all the air of chants to be sung in triumphal processions. Such were the hymns sung in the Temple services, and by a bold figure the Almighty is apostrophised as "Thou that inhabitest the *praises* of Israel," which rose in the holy place with the fragrant clouds of incense (Ps. xxii. 3). To the same class also Ewald refers the shorter poems of the like kind with those already quoted, such as Pss. xxx., xxxii., cxxxviii., and Is. xxxviii., which relate to less general occasions, and commemorate more special deliverances. The songs of victory sung by the congregation in the Temple, as Pss. xlvi., xlviii., xxiv. 7-10, which is a short triumphal ode, and Ps. xxix., which praises Jehovah on the occasion of a great natural phenomenon, are likewise all to be classed in this division of lyric poetry. Next to the hymn of praise may be noticed,

2. קִינָה, *kînâh*, the lament, or dirge, of which there are many examples, whether uttered over an individual or as an outburst of grief for the calamities of the land. The most touchingly pathetic of all is perhaps the lament of David for the death of Saul and Jonathan (2 Sam. i. 19-27), in which passionate emotion is blended with touches of tenderness of which only a strong nature is capable. Compare with this the lament for Abner (2 Sam. iii. 33, 34) and for Absalom (2 Sam. xviii. 33). Of the same character also, doubtless, were the songs which the singing men and singing women spake over Josiah at his death (2 Chr. xxxv. 25), and the songs of mourning for the disasters which befel the hapless land of Judah, of which Psalms xlix., lx., lxxiii., cxxxvii., are examples (comp. Jer. vii. 29, ix. 10 [9]), and the Lamentations of Jeremiah the most memorable instances.

3. שִׁיר יְדִידֹת, *shîr yedidôth*, a love song (Ps. xlv. 1), in its external form at least. Other kinds of poetry there are which occupy the middle ground between the lyric and gnomic, being lyric in form and spirit, but gnomic in subject. These may be classed as

4. מָשָׁל, *mâshâl*, properly a similitude, and then a parable, or sententious saying, couched in poetic

language.* Such are the songs of Balaam (Num. xxiii. 7, 18; xxiv. 3, 15, 20, 21, 23), which are eminently lyrical in character; the mocking ballad in Num. xxi. 27-30, which has been conjectured to be a fragment of an old Amorite war-song [NUMBERS, p. 584 *a*]; and the apologue of Jotham (Judg. ix. 7-20), both which last are strongly satirical in tone. But the finest of all is the magnificent prophetic song of triumph over the fall of Babylon (Is. xiv. 4-27). חִידָה, *chîdâh*, an enigma (like the riddle of Samson, Judg. xiv. 14), or "dark saying," as the A. V. has it in Ps. xlix. 5, lxxviii. 2. The former passage illustrates the musical, and therefore lyric character of these "dark sayings:" "I will incline mine ear to a parable, I will open my dark saying upon the harp." *Mâshâl* and *chîdâh* are used as convertible terms in Ez. xvii. 2. Lastly, to this class belongs מְלִיצָה, *mĕlîtsâh*, a mocking, ironical poem (Hab. ii. 6).

5. תְּפִלָּה, *tĕphillâh*, prayer, is the title of Pss. xvii., lxxxvi., xc., cii., cxlii., and Hab. iii. All these are strictly lyrical compositions, and the title may have been assigned to them either as denoting the object with which they were written, or the use to which they were applied. As Ewald justly observes, all lyric poetry of an elevated kind, in so far as it reveals the soul of the poet in a pure swift outpouring of itself, is of the nature of a prayer; and hence the term "prayer" was applied to a collection of David's songs, of which Ps. lxxii. formed the conclusion.

II. *Gnomic Poetry.*—The second grand division of Hebrew poetry is occupied by a class of poems which are peculiarly Shemitic, and which represent the nearest approaches made by the people of that race to anything like philosophic thought. Reasoning there is none: we have only results, and those rather the product of observation and reflection than of induction or argumentation. As lyric poetry is the expression of the poet's own feelings and impulses, so gnomic poetry is the form in which the desire of communicating knowledge to others finds vent. There might possibly be an intermediate stage in which the poets gave out their experiences for their own pleasure merely, and afterwards applied them to the instruction of others, but this could scarcely have been of long continuance. The impulse to teach makes the teacher, and the teacher must have an audience. It has been already remarked that gnomic poetry, as a whole, requires for its development a period of national tranquillity. Its germs are the floating proverbs which pass current in the mouths of the people, and embody the experiences of many with the wit of one. From this small beginning it arises, at a time when the experience of the nation has become matured, and the mass of truths which are the result of such experience have passed into circulation. The fame of Solomon's wisdom was so great that no less than three thousand proverbs are attributed to him, this being the form in which the Hebrew mind found its most congenial utterance. The sayer of sententious sayings was to the Hebrews the wise man, the philosopher. Of the earlier isolated proverbs but few examples remain. One of the earliest occurs in the mouth of David, and in his time it was the proverb of the ancients: "from the wicked cometh wickedness" (1 Sam. xxiv. 13 [14]). Later on, when the fortunes of the nation were obscured, their experience was embodied in terms of sadness and despondency: "The days are prolonged, and every vision faileth," became a saying and a byword (Ez. xii. 22); and the feeling that the people were suffering for the sins of their fathers took the form of a sentence. "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ez. xviii. 2). Such were the models which the gnomic poet had before him for imitation. These detached sentences may be fairly assumed to be the earliest form, of which the fuller apophthegm is the expansion, swelling into sustained exhortations, and even dramatic dialogue.

III. *Dramatic Poetry.*—It is impossible to assert that no form of the drama existed among the Hebrew people; the most that can be done is to examine such portions of their literature as have come down to us, for the purpose of ascertaining how far any traces of the drama proper are discernible, and what inferences may be made from them. It is unquestionably true, as Ewald observes, that the Arab reciters of romances will many times in their own persons act out a complete drama in recitation, changing their voice and gestures with the change of person and subject. Something of this kind may possibly have existed among the Hebrews; but there is no evidence that it did exist, nor any grounds for making even a probable conjecture with regard to it. A rude kind of farce is described by Mr. Lane (*Mod. Eg.* ii. chap. vii.), the players of which "are called *Mohhabazee'n*. These frequently perform at the festivals prior to weddings and circumcisions, at the houses of the great; and sometimes attract rings of auditors and spectators in the public places in Cairo. Their performances are scarcely worthy of description: it is chiefly by vulgar gestures and indecent actions that they amuse and obtain applause. The actors are only men and boys: the part of a woman being always performed by a man or boy in female attire." Then follows a description of one of these plays, the plot of which was extremely simple. But the mere fact of the existence of these rude exhibitions among the Arabs and Egyptians of the present day is of no weight when the question to be decided is, whether the Song of Songs was designed to be so represented, as a simple pastoral drama. Of course, in considering such a question, reference is made only to the external form of the poem, and, in order to prove it, it must be shown that the dramatic is the only form of representation which it could assume, and not that, by the help of two actors and a chorus, it is capable of being exhibited in a dramatic form. All that has been done, in our opinion, is the latter. It is but fair, however, to give the views of those who hold the opposite. Ewald maintains that the Song of Songs is designed for a simple stage, because it develops a complete action and admits of definite pauses in the action, which are only suited to the drama. He distinguishes it in this respect from the Book of Job, which is dramatic in form only, though, as it is occupied with a sublime subject, he compares it with *tragedy*, while the Song of Songs, being taken from the common life of the nation, may be compared to *comedy*.

* Lowth (Is. xiv. 4) understands *mâshâl* to be "the general name for poetic style among the Hebrews, including every sort of it, as ranging under one, or other, of all the characters, of sententious, figurative, and sublime."

The one comparison is probably as appropriate as the other. In Ewald's division the poem falls into 13 cantos of tolerably equal length, which have a certain beginning and ending, with a pause after each. The whole forms four acts, for which three actors are sufficient: a hero, a maiden, and a chorus of women, these being all who would be on the stage at once. The following are the divisions of the acts:—

First Act, i. 2—ii. 7	1st canto,	i. 2—8.
	2nd „	i. 9—ii. 7.
Second Act, ii. 8—iii. 5	3rd „	ii. 8—17.
	4th „	iii. 1—5.
Third Act, iii. 6—viii. 4	5th „	iii. 6—11.
	6th „	iv. 1—7.
	7th „	iv. 8—v. 1.
	8th „	v. 2—8.
	9th „	v. 9—vi. 3.
	10th „	vi. 4—vii. 1.
	11th „	vii. 2—10.
	12th „	vii. 10—viii. 4.
Fourth Act, viii. 5—14	13th canto.	

The latest work on the subject is that of M. Renan (*Le Cantique des Cantiques*), who has given a spirited translation of the poem, and arranged it in acts and scenes, according to his own theory of the manner in which it was intended to be represented. He divides the whole into 16 cantos, which form five acts and an epilogue. The acts and scenes are thus arranged:—

First Act, i. 2—ii. 7	Scene 1.	i. 2—6.
	„ 2.	i. 7—11.
	„ 3.	i. 12—ii. 7.
Second Act, ii. 8—iii. 5	Scene 1.	ii. 8—17.
	„ 2.	iii. 1—5.
Third Act, iii. 6—v. 1	Scene 1.	iii. 6—11.
	„ 2.	iv. 1—6.
	„ 3.	iv. 7—v. 1.
Fourth Act, v. 2—vi. 3	of a single scene.	
Fifth Act, vi. 4—viii. 7	Scene 1.	vi. 4—9.
	„ 2.	vi. 10—vii. 11.
	„ 3.	vii. 12—viii. 4.
	„ 4.	viii. 5—7.
Epilogue, viii. 8—14.		

But M. Renan, who is compelled, in accordance with his own theory of the mission of the Shemitic races, to admit that no trace of anything approaching to the regular drama is found among them, does not regard the Song of Songs as a drama in the same sense as the products of the Greek and Roman theatres, but as dramatic poetry in the widest application of the term, to designate any composition conducted in dialogue and corresponding to an action. The absence of the regular drama he attributes to the want of a complicated mythology, analogous to that possessed by the Indo-European peoples. Monotheism, the characteristic religious belief of the Shemitic races, stifled the growth of a mythology and checked the development of the drama. Be this as it may, dramatic representation appears to have been alien to the feelings of the Hebrews. At no period of their history before the age of Herod is there the least trace of a theatre at Jerusalem, whatever other foreign innovations may have been adopted, and the burst of indignation which the high-priest Jason incurred for attempting to establish a gymnasium and to introduce the Greek games is a significant symptom of the repugnance which the people felt for such spectacles. The same antipathy remains to the present day among the Arabs, and the attempts to introduce theatres at Beyrout and in Algeria have signally failed. But, says M. Renan, the Song of Songs is a dramatic poem: there were no public performances in Palestine, therefore it must have been represented in private; and he is compelled to frame the following hypothesis concerning it: that it is a *libretto* intended to be completed by the play of the actors and by music, and represented in private families, probably at marriage-feasts, the representation being extended over the several days of the feast. The last supposition removes a difficulty which has been felt to be almost fatal to the idea that the poem is a continuously developed drama. Each act is complete in itself; there is no suspended interest, and the structure of the poem is obvious and natural if we regard each act as a separate drama intended for one of the days of the feast. We must look for a parallel to it in the middle ages, when, besides the mystery plays, there were scenic representations sufficiently developed. The Song of Songs occupies the middle place between the regular drama and the eclogue or pastoral dialogue, and finds a perfect analogue, both as regards subject and scenic arrangement, in the most celebrated of the plays of Arras, *Le Jeu de Robin et Marion*. Such is M. Renan's explanation of the outward form of the Song of Songs, regarded as a portion of Hebrew literature. It has been due to his great learning and reputation to give his opinion somewhat at length; but his arguments in support of it are so little convincing that it must be regarded at best but as an ingenious hypothesis, the groundwork of which is taken away by M. Renan's own admission that dramatic representations are alien to the spirit of the Shemitic races. The simple corollary to this proposition must be that the Song of Songs is not a drama, but in its external form partakes more of the nature of an eclogue or pastoral dialogue.

It is scarcely necessary after this to discuss the question whether the Book of Job is a dramatic poem or not. Inasmuch as it represents an action and a progress, it is a drama as truly and really as any poem can be which develops the working of passion, and the alternations of faith, hope, distrust, triumphant confidence, and black despair, in the struggle which it depicts the human mind as engaged in, while attempting to solve one of the most intricate problems it can be called upon to regard. It is a drama as life is a drama, the most powerful of all tragedies; but that it is a dramatic poem, intended to be represented upon a stage, or capable of being so represented, may be confidently denied.

One characteristic of Hebrew poetry, not indeed peculiar to it, but shared by it in common with the literature of other nations, is its intensely national and local colouring. The writers were Hebrews of the Hebrews, drawing their inspiration from the mountains and rivers of Palestine, which they have immortalised in their poetic figures, and even while uttering the sublimest and most universal truths never forgetting their own nationality in its narrowest and intensest form. Their images and metaphors, says Munk (*Palestine*, p. 444 *a*), "are taken chiefly from nature and the phenomena of Palestine and the surrounding countries, from the pastoral life, from agriculture and the national history. The stars of heaven, the sand of the sea-shore, are the image of a great multitude. Would they speak of a mighty host of enemies invading the country, they are the swift torrents or the roaring waves of the sea, or the clouds that bring on a tempest; the war-chariots advance swiftly like lightning or the whirlwinds. Happiness rises as the dawn and shines like the daylight; the blessing of God descends like the dew or the bountiful rain; the anger of Heaven is a devouring fire that annihilates the

wicked as the flame which devours the stubble. Unhappiness is likened to days of clouds and darkness; at times of great catastrophes the sun sets in broad day, the heavens are shaken, the earth trembles, the stars disappear, the sun is changed into darkness and the moon into blood, and so on. The cedars of Lebanon, the oaks of Bashan, are the image of the mighty man, the palm and the reed of the great and the humble, briers and thorns of the wicked; the pious man is an olive ever green, or a tree planted by the water-side. The animal kingdom furnished equally a large number of images: the lion, the image of power, is also, like the wolf, bear, &c., that of tyrants and violent and rapacious men; and the pious who suffers is a feeble sheep led to the slaughter. The strong and powerful man is compared to the he-goat or the bull of Bashan: the kine of Bashan figure, in the discourses of Amos, as the image of rich and voluptuous women; the people who rebel against the Divine will are a refractory heifer. Other images are borrowed from the country life and from the life domestic and social: the chastisement of God weighs upon Israel like a waggon laden with sheaves; the dead cover the earth as the dung which covers the surface of the fields. The impious man sows crime and reaps misery, or he sows the wind and reaps the tempest. The people yielding to the blows of their enemies are like the corn crushed beneath the threshing instrument. God tramples the wine in the wine-press when He chastises the impious and sheds their blood. The wrath of Jehovah is often represented as an intoxicating cup, which He causes those to empty who have merited His chastisement: terrors and anguish are often compared to the pangs of childbirth. Peoples, towns, and states are represented by the Hebrew poets under the image of daughters or wives; in their impiety they are courtesans or adulteresses. The historical allusions of most frequent occurrence are taken from the catastrophe of Sodom and Gomorrha, the miracles of the departure from Egypt, and the appearance of Jehovah on Sinai." Examples might easily be multiplied in illustration of this remarkable characteristic of the Hebrew poets: they stand thick upon every page of their writings, and in striking contrast to the vague generalisations of the Indian philosophic poetry.

In Hebrew, as in other languages, there is a peculiarity about the diction used in poetry—a kind of poetical dialect, characterized by archaic and irregular forms of words, abrupt constructions, and unusual inflexions, which distinguish it from the contemporary prose or historical style. It is universally observed that archaic forms and usages of words linger in the poetry of a language after they have fallen out of ordinary use. A few of these forms and usages are here given from Gesenius' *Lehrgebäude*. The Piel and Hiphil voices are used intransitively (Jer. li. 56; Ez. x. 7; Job xxix. 24): the apocopated future is used as a present (Job xv. 33; Ps. xi. 6; Is. xlii. 6). The termination ָת- is found for the ordinary feminine ָה- (Ex. xv. 2; Gen. xlix. 22; Ps. cxxxii. 4); and for the plural ִים- we have ִין- (Job xv. 13; Ez. xxvi. 18) and ֵי- (Jer. xxii. 14; Am. vii. 1). The verbal suffixes, מוֹ, ָמוֹ-, and ֵמוֹ- (Ex. xv. 9), and the pronominal suffixes to nouns, ָמוֹ- for ָם-, and ֵיהוֹ- for ָיו- (Hab. iii. 10), are peculiar to the poetical books; as are וֹהִי (Ps cxvi. 12), ֵימוֹ- (Deut. xxxii. 37; Ps. xi. 7), and the more unusual forms, ֶיהָמָּה- (Ez. xl. 16), ֶיהֶנָה- (Ez. i. 11), ֶיכֶנָה- (Ez. xiii. 20). In poetical language also we find לָמוֹ for לוֹ or לָהֶם, לְמוֹ for לְ, בְּמוֹ for בְּ, כְּמוֹ for כְּ; the plural forms of the prepositions, אֱלֵי for אֶל, עֲדֵי for עַד, עֲלֵי; and the peculiar forms of the nouns, הַרְרֵי for הָרֵי, הַרְרֵי for הָרֵי, עֲמָמִים for עַמִּים, and so on.

But the form of Hebrew poetry is its distinguishing characteristic, and what this form is, has been a vexed question for many ages. The Therapeutae, as described by Philo (*de Vitâ Contempl.* §3, vol. ii. p. 475, ed. Mang.), sang hymns and psalms of thanksgiving to God, in divers measures and strains; and these were either new or ancient ones composed by the old poets, who had left behind them measures and melodies of trimeter verses, of processional songs, of hymns, of songs sung at the offering of libations, or before the altar, and continuous choral songs, beautifully measured out in strophes of intricate character (§10, p. 484). The value of Philo's testimony on this point may be estimated by another passage in his works, in which he claims for Moses a knowledge of numbers and geometry, the theory of rhythm, harmony, and metre, and the whole science of music, practical and theoretical (*de Vitâ Mosis*, i. 5, vol. ii. p. 84). The evidence of Josephus is as little to be relied upon. Both these writers laboured to magnify the greatness of their own nation, and to show that in literature and philosophy the Greeks had been anticipated by the Hebrew barbarians. This idea pervades all their writings, and it must always be borne in mind as the key-note of their testimony on this as on other points. According to Josephus (*Ant.* ii. 16, §4), the Song of Moses at the Red Sea (Ex. xv.) was composed in the hexameter measure (ἐν ἑξαμέτρῳ τόνῳ); and again (*Ant.* iv. 8, §44), the song in Deut. xxxii. is described as a hexameter poem. The Psalms of David were in various metres, some trimeters and some pentameters (*Ant.* vii. 12, §3). Eusebius (*de Praep. Evang.* xi. 3, p. 514, ed. Col. 1688) characterises the great Song of Moses and the 118th (119th) Psalm as metrical compositions in what the Greeks call the heroic metre. They are said to be hexameters of sixteen syllables. The other verse compositions of the Hebrews are said to be in trimeters. This saying of Eusebius is attacked by Julian (Cyrill. *contr. Jul.* vii. 2), who on his part endeavoured to prove the Hebrews devoid of all culture. Jerome (*Praef. in Hiob*) appeals to Philo, Josephus, Origen, and Eusebius, for proof that the Psalter, the Lamentations of Jeremiah, and almost all the songs of Scripture, are composed in metre, like the odes of Horace, Pindar, Alcaeus, and Sappho. Again, he says that the Book of Job, from iii. 3 to xlii. 6, is in hexameters, with dactyls and spondees, and frequently, on account of the peculiarity of the Hebrew language, other feet which have not the same syllables but the same time. In *Epist. ad Paulam* (*Opp.* ii. 709, ed. Martianey) occurs a passage which shows in some measure how far we are to understand literally the terms which Jerome has borrowed from the verse literature of Greece and Rome, and applied to the poetry of the Hebrews. The conclusion seems inevitable that these terms are employed simply to denote a general external resemblance, and by no means to indicate the existence, among the poets of the Old Testament, of a knowledge of the laws of metre, as we are accustomed to understand

the term. There are, says Jerome, four alphabetical Psalms, the 110th (111th), 111th (112th), 118th (119th), and the 144th (145th). In the first two, one letter corresponds to each clause or versicle, which is written in trimeter iambics. The others are in tetrameter iambics, like the song in Deuteronomy. In Ps. 118 (119), eight verses follow each letter: in Ps. 144 (145) a letter corresponds to a verse. In Lamentations we have four alphabetical acrostics, the first two of which are written in a kind of Sapphic metre; for three clauses which are connected together and begin with one letter (*i.e.* in the first clause) close with a period in heroic measure (*Heroici comma*). The third is written in trimeter, and the verses in threes each begin with the same letter. The fourth is like the first and second. The Proverbs end with an alphabetical poem in tetrameter iambics, beginning, "A virtuous woman who can find?" In the *Praef. in Chron. Isaiah*. Jerome compares the metres of the Psalms to those of Horace and Pindar, now running in iambics, now ringing with Alcaics, now swelling with Sapphics, now beginning with a half foot. What, he asks, is more beautiful than the song of Deuteronomy and Isaiah? What more weighty than Solomon? What more perfect than Job? All which, as Josephus and Origen testify, are composed in hexameters and pentameters. There can be little doubt that these terms are mere generalities, and express no more than a certain rough resemblance, so that the songs of Moses and Isaiah may be designated hexameters and pentameters, with as much propriety as the first and second chapters of Lamentations may be compared to Sapphic odes. The resemblance of the Hebrew verse composition to the classic metres, is expressly denied by Gregory of Nyssa (*Tract. in Psalm.* cap. iv.). Augustine (*Ps.* 131 *ad Numerium*) confesses his ignorance of Hebrew, but adds that those skilled in the language believed the Psalms of David to be written in metre. Isidore of Seville (*Orig.* i. 18) claims for the heroic metre the highest antiquity, inasmuch as the Song of Moses was composed in it, and the Book of Job, who was contemporary with Moses, long before the times of Pherecydes and Homer, is written in dactyls and spondees. Joseph Scaliger (*Animadv. ad Eus. Chron.* p. 6 *b*, &c.) was one of the first to point out the fallacy of Jerome's statement with regard to the metres of the Psalter and the Lamentations, and to assert that these books contained no verse bound by metrical laws, but that their language was merely prose, animated by a poetic spirit. He admitted that the Song of Moses in Deuteronomy, the Proverbs, and Job, to be the only books in which there was generally any trace of rhythm, and this rhythm often compares to that of two dimeter iambics, sometimes of more, sometimes of fewer syllables as the case required. Gerhard Vossius (*de Nat. et Const. Poët.* lib. 1, c. 13, §2) says, that in Job and the Proverbs there is rhythm but no metre; that regard is had to the number of syllables but not to their quantity. In the Psalms and Lamentations even rhythm is observed.

Such, in spite of the opinions pronounced by these high authorities, there were still many who believed in the existence of a Hebrew metre, and in the possibility of recovering it. The theories proposed for this purpose were various. Gomarus, professor at Groningen (*Davidis Lyra*, Lugd. Bat. 1637), advocated both rhymes and metre; for the latter he laid down the following rules. The vowel alone, as it is long or short, determines the length of a syllable. *Shĕva* forms no syllable. The periods or versicles of the Hebrew poems never contain less than a distich, or two verses, but in proportion as the periods are longer they contain more verses. The last syllable of a verse is indifferently long or short. This system, if system it may be called (for it is equally adapted for prose), was supported by many men of note; among others by the younger Buxtorf, Heinsius, L. de Dieu, Constantin l'Empereur, and Hottinger. On the other hand it was vigorously attacked by L. Cappellus, Calovius, Danhauer, Pfeiffer, and Solomon Van Til. Towards the close of the 17th century Marcus Meibomius announced to the world, with an amount of pompous assurance which is charming, that he had discovered the lost metrical system of the Hebrews. By the help of this mysterious secret, which he attributed to divine revelation, he proposed to restore not only the Psalms but the whole Hebrew Scriptures, to their pristine condition, and thus confer upon the world a knowledge of Hebrew greater than any which had existed since the ages which preceded the Alexandrine translators. But Meibomius did not allow his enthusiasm to get the better of his prudence, and the condition on which this portentous secret was to be made public was, that six thousand curious men should contribute 5*l.* sterling a-piece for a copy of his book, which was to be printed in two volumes folio. It is almost needless to add that his scheme fell to the ground. He published some specimens of his restoration of ten Psalms, and six entire chapters of the Old Testament in 1690. The glimpses which he gives of his grand secret are not such as would make us regret that the knowledge of it perished with him. The whole Book of Psalms, he says, is written in distichs, except the first Psalm, which is in a different metre, and serves as an introduction to the rest. They were therefore intended to be sung, not by one priest, or by one chorus, but by two. Meibomius "was severely chastised by J. H. Mains, B. H. Gebhardus, and J. G. Zentgravius" (Jebb, *Sacr. Lit.* p. 11). In the last century the learned Francis Hare, bishop of Chichester, published an edition of the Hebrew Psalms, metrically divided, to which he prefixed a dissertation on the ancient poetry of the Hebrews (*Psalm. lib. in versiculos metrice divisus*, &c., Lond. 1736). Bishop Hare maintained that in Hebrew poetry no regard was had to the quantity of syllables. He regarded *Shĕvas* as long vowels, and long vowels as short at his pleasure. The rules which he laid down are the following. In Hebrew poetry all the feet are dissyllables, and no regard is had to the quantity of a syllable. Clauses consist of an equal or unequal number of syllables. If the number of syllables be equal, the verses are trochaic; if unequal, iambic. Periods for the most part consist of two verses, often three or four, sometimes more. Clauses of the same periods are of the same kind, that is, either iambic or trochaic, with very few exceptions. Trochaic clauses generally agree in the number of the feet, which are sometimes three, as in Pss. xciv. 1, cvi. 1, and this is the most frequent; sometimes five, as in Ps. ix. 5. In iambic clauses the number of feet is sometimes the same, but they generally differ. Both kinds of verse are mixed in the same poem. In order to carry out these rules they are supplemented by one which gives to the versifier the widest licence. Words and verses are contracted or lengthened at will, by syncope, elision, &c. In addition to this, the bishop was under the necessity of maintaining that all grammarians had hitherto erred in laying down the

rules of ordinary punctuation. His system, if it may be so called, carries its own refutation with it, but was considered by Lowth to be worthy a reply under the title of *Metricae Harianae Brevis Confutatio*, printed at the end of his *De Sacra Poes. Heb. Praelectiones*, &c.

Anton (*Conject. de Metro Heb. Ant.* Lips. 1770), admitting the metre to be regulated by the accents, endeavoured to prove that in the Hebrew poems was a highly artistic and regular system, like that of the Greeks and Romans, consisting of strophes, antistrophes, epodes, and the like; but his method is as arbitrary as Hare's. The theory of Lautwein (*Versuch einer richtigen Theorie von der bibl. Verskunst*, Tüb. 1775) is an improvement upon those of his predecessors, inasmuch as he rejects the measurement of verse by long and short syllables, and marks the scansion by the tone accent. He assumes little more than a free rhythm: the verses are distinguished by a certain relation in their contents, and connected by a poetic euphony. Sir W. Jones (*Comment. Poes. Asiat.* 1774) attempted to apply the rules of Arabic metre to Hebrew. He regarded as a long syllable one which terminated in a consonant or quiescent letter (א, ה, י); but he did not develope any system. The present Arabic prosody, however, is of comparatively modern invention; and it is not consistent with probability that there could be any system of versification among the Hebrews like that imagined by Sir W. Jones, when in the example he quotes of Cant. i. 5, he refers the first clause of the verse to the second, and the last to the fifteenth kind of Arabic metre. Greve (*Ultima Capita Jobi*, &c., 1791) believed that in Hebrew, as in Arabic and Syriac, there was a metre, but that it was obscured by the false orthography of the Masorets. He therefore assumed for the Hebrew an Arabic vocalisation, and with this modification he found iambic trimeters, dimeters, and tetrameters, to be the most common forms of verse, and lays down the laws of versification accordingly. Bellermann (*Versuch über die Metrik der Hebräer*, 1813) was the last who attempted to set forth the old Hebrew metres. He adopted the Masoretic orthography and vocalisation, and determined the quantity of syllables by the accentuation, and what he termed the "Morensystem," denoting by *moren* the compass of a single syllable. Each syllable which has not the tone accent must have three *moren*; every syllable which has the tone accent may have either four or two, but generally three. The *moren* are reckoned as follows: a long vowel has two; a short vowel, one; every consonant, whether single or double, has one *more*. *Shewa* simple or composite is not reckoned. The quiescent letters have no *more*. *Dagesh forte* compensative has one; so has *metheg*. The majority of dissyllable and trisyllable words, having the accent on the last syllable, will thus form iambics and anapaests. But as many have the accent on the penultimate, these will form trochees. The most common kinds of feet are iambics and anapaests, interchanging with trochees and tribrachs. Of verses composed of these feet, though not uniform as regards the numbers of the feet, consist, according to Bellermann, the poems of the Hebrew Scriptures.

Among those who believed in the existence of a Hebrew metre, but in the impossibility of recovering it were, Carpzov, Lowth, Pfeiffer, Herder to a certain extent, Jahn, Bauer, and Buxtorf. The opinions of Lowth, with regard to Hebrew metre, are summed up by Jebb (*Sacr. Lit.* p. 16) as follows: "He begins by asserting, that certain of the Hebrew writings are not only animated with the true poetic spirit, but, in some degree, couched in poetic numbers; yet, he allows, that the quantity, the rhythm, or modulation of Hebrew poetry, not only is unknown, but admits of no investigation by human art or industry; he states, after Abarbanel, that the Jews themselves disclaim the very memory of metrical composition; he acknowledges, that the artificial conformation of the sentences, is the sole indication of metre in these poems; he barely maintains the *credibility* of attention having been paid to numbers or feet in their compositions; and, at the same time, he confesses the utter impossibility of determining, whether Hebrew poetry was modulated by the ear alone, or according to any definite and settled rules of prosody." The opinions of Scaliger and Vossius have been already referred to. Vitringa allows to Isaiah a kind of oratorial measure, but adds that it could not on this account be rightly termed poetry. Michaelis (*Not. 4 in Prael.* iii.) in his notes on Lowth, held that there never was metre in Hebrew, but only a free rhythm, as in recitative, though even less trammelled. He declared himself against the Masorethic distinction of long and short vowels, and made the rhythm to depend upon the tone syllable; adding, with regard to fixed and regular metre, that what has evaded such diligent search he thought had no existence. On the subject of the rhythmical character of Hebrew poetry, as opposed to metrical, the remarks of Jebb are remarkably appropriate. "Hebrew poetry," he says (*Sacr. Lit.* p. 20), "is universal poetry: the poetry of all languages, and of all peoples: the collocation of words (whatever may have been the sound, for of this we are quite ignorant) is primarily directed to secure the best possible announcement and discrimination of the sense: let, then, a translator only be literal, and, so far as the genius of his language will permit, let him preserve the original order of the words, and he will infallibly put the reader in possession of all, or nearly all, that the Hebrew text can give to the best Hebrew scholar of the present day. Now, had there been originally metre, the case, it is presumed, could hardly have been such; somewhat must have been sacrificed to the importunities of metrical necessity; the sense could not have invariably predominated over the sound; and the poetry could not have been, as it unquestionably and emphatically is, a poetry, not of sounds, or of words, but of things. Let not this last assertion, however, be misinterpreted: I would be understood merely to assert that sound, and words in subordination to sound, do not in Hebrew, as in classical poetry, enter into the essence of the thing; but it is happily undeniable, that the words of the poetical Scriptures are exquisitely fitted to convey the sense; and it is highly probable, that, in the lifetime of the language, the sounds were sufficiently harmonious: when I say sufficiently harmonious, I mean so harmonious as to render the poetry grateful to the ear in recitation, and suitable to musical accompaniment; for which purpose, the cadence of well modulated prose would fully answer; a fact, which will not be controverted by any person with a moderately good ear, that has ever heard a chapter of Isaiah skilfully read from our authorised translation; that has ever listened to one of Kent's Anthems well performed, or to a song from the Messiah of Handel."

Abarbanel (on Is. v.) makes three divisions of Hebrew poetry, including in the first the modern

poems which, in imitation of the Arabic, are constructed according to modern principles of versification. Among the second class he arranges such as have no metre, but are adapted to melodies. In these occur the poetical forms of words, lengthened and abbreviated, and the like. To this class belong the songs of Moses in Ex. xv., Deut. xxxii., the song of Deborah, and the song of David. The third class includes those compositions which are distinguished not by their form but by the figurative character of their descriptions, as the Song of Songs, and the Song of Isaiah.

Among those who maintain the absence of any regularity perceptible to the ear in the composition of Hebrew poetry, may be mentioned Richard Simon (*Hist. Crit. du V. T.* i. c. 8, p. 57), Wasmuth (*Inst. Acc. Hebr.* p. 14), Alstedius (*Enc. Bibl.* c. 27, p. 257), the author of the book Cozri, and R. Azariah de Rossi, in his book entitled *Meor Enayim*. The author of the book Cozri held that the Hebrews had no metre bound by the laws of diction, because their poetry being intended to be sung was therefore independent of metrical laws. R. Azariah expresses his approbation of the opinions of Cozri and Abarbanel, who deny the existence of songs in Scripture composed after the manner of modern Hebrew poems, but he adds nevertheless, that beyond doubt there are other measures which depend upon the sense. Mendelssohn (on Ex. xv.) also rejects the system of יתדית ותנועות (literally, pegs and vowels).[b] Rabbi Azariah appears to have anticipated Bishop Lowth in his theory of parallelism: at any rate his treatise contains the germ which Lowth developed, and may be considered, as Jebb calls it, the technical basis of his system. But it also contains other elements, which will be alluded to hereafter. His conclusion, in Lowth's words (Isaiah, prel. diss.), was as follows:—"That the sacred songs have undoubtedly certain measures and proportions which, however, do not consist in the number of syllables, perfect or imperfect, according to the form of the modern verse which the Jews make use of, and which is borrowed from the Arabians (though the Arabic prosody, he observes, is too complicated to be applied to the Hebrew language); but in the number of things, and of the parts of things,—that is, the subject, and the predicate, and their adjuncts, in every sentence and proposition. Thus a phrase, containing two parts of a proposition, consists of two measures; add another containing two more, and they become four measures; another again, containing three parts of a proposition, consists of three measures; add to it another of the like, and you have six measures." The following example will serve for an illustration:—

Thy-right-hand, O-Jehovah, is-glorious in-power,
Thy-right-hand, O-Jehovah, hath-crushed the-enemy.

The words connected by a hyphen form a term, and the two lines, forming four measures each, may be called tetrameters. "Upon the whole, the author concludes, that the poetical parts of the Hebrew Scriptures are not composed according to the rules and measures of certain feet, dissyllables, trisyllables, or the like, as the poems of the modern Jews are; but nevertheless have undoubtedly other measures which depend on things, as above explained. For which reason they are more excellent than those which consist of certain feet, according to the number and quantity of syllables. Of this, says he, you may judge yourself in the Songs of the Prophets. For do you not see, if you translate some of them into another language, that they still keep and retain their measure, if not wholly, at least in part? which cannot be the case in those verses, the measures of which arise from a certain quantity and number of syllables." Lowth expresses his general agreement with R. Azariah's exposition of the rhythmus of things; but instead of regarding terms, or phrases, or senses, in single lines, as measures, he considered "only that relation and proportion of one verse to another, which arises from the correspondence of terms, and from the form of construction; from whence results a rhythmus of propositions, and a harmony of sentences." But Lowth's system of parallelism was more completely anticipated by Schoettgen in a treatise, of the existence of which the bishop does not appear to have been aware. It is found in his *Horae Hebraicae*, vol. i. pp. 1249-1263, diss. vi., "de Exergasia Sacra." This *exergasia* he defines to be, the conjunction of entire sentences signifying the same thing: so that *exergasia* bears the same relation to sentences that synonymy does to words. It is only found in those Hebrew writings which rise above the level of historical narrative and the ordinary kind of speech. Ten canons are then laid down, each illustrated by three examples, from which it will be seen how far Schoettgen's system corresponded with Lowth's. (1.) Perfect *exergasia* is when the members of the two clauses correspond, each to each; as in Ps. xxxiii. 7; Num. xxiv. 17; Luke i. 47. (2.) Sometimes in the second clause the subject is omitted, as in Is. i. 18; Prov. vii. 19; Ps. cxxix. 3. (3.) Sometimes part of the subject is omitted, as in Ps. xxxvii. 30, cii. 28; Is. liii. 5. (4.) The predicate is sometimes omitted in the second clause, as in Num. xxiv. 5; Ps. xxxiii. 12; cxiii. 6. (5.) Sometimes part only of the predicate is omitted, as in Ps. lvii. 9, ciii. 1, cxxix. 7. (6.) Words are added in one member which are omitted in the other, as in Num. xxiii. 18; Ps. cii. 29; Dan. xii. 3. (7.) Sometimes two propositions will occur, treating of different things, but referring to one general proposition, as in Ps. xciv. 9, cxxviii. 3; Wisd. iii. 16. (8.) Cases occur, in which the second proposition is the contrary of the first, as in Prov. xv. 8, xiv. 1, 11. (9.) Entire propositions answer each to each, although the subject and predicate are not the same, as in Ps. li. 7, cxix. 168; Jer. viii. 22. (10.) *Exergasia* is found with three members, as in Ps. i. 1, cxxx. 5, lii. 9. These canons Schoettgen applied to the interpretation of Scripture, of which he gives examples in the remainder of this and the following Dissertation.

But whatever may have been achieved by his predecessors, there can be no question that the delivery of Lowth's lectures on Hebrew Poetry, and the subsequent publication of his translation of Isaiah, formed an era in the literature of the subject, more marked than any that had preceded it. Of his system it will be necessary to give a somewhat detailed account; for whatever may have been done since his time, and whatever modifications of his arrangement may have been introduced, all subsequent writers have confessed their obligations to the two works abovementioned, and have drawn their inspiration from them. Starting with the alphabetical poems as the basis of his investigation, because that in them the verses or stanzas were

[b] יתד is a syllable, simple or compound, beginning with a consonant bearing moving *Shĕva* (Mason and Bernard, Heb. Gr. ii. 203).

more distinctly marked, Lowth came to the conclusion that they consist of verses properly so called, "of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm," and that this harmony does not arise from rhyme, but from what he denominates parallelism. Parallelism he defines to be the correspondence of one verse or line with another, and divides it into three classes, synonymous, antithetic, and synthetic.

1. Parallel lines *synonymous* correspond to each other by expressing the same sense in different but equivalent terms, as in the following examples, which are only two of the many given by Lowth:—

"O-Jehovah, in-thy-strength the-king shall-rejoice;
And-in-thy-salvation how greatly shall-he-exult!
The-desire of-his-heart thou-hast-granted unto-him;
And-the-request of-his-lips thou-hast-not denied."
Ps. xxi. 1, 2.

"For the-moth shall-consume-them like-a-garment;
And-the-worm shall-eat-them like wool:
But-my-righteousness shall-endure for-ever;
And-my-salvation to-the-age of-ages."—Is. li. 7, 8.

It will be observed from the examples which Lowth gives that the parallel lines sometimes consist of three or more synonymous terms, sometimes of two, sometimes only of one. Sometimes the lines consist each of a double member, or two propositions, as Ps. cxliv. 5, 6; Is. lxv. 21, 22. Parallels are formed also by a repetition of part of the first sentence (Ps. lxxvii. 1, 11, 16; Is. xxvi. 5, 6; Hos. vi. 4); and sometimes a part has to be supplied from the former to complete the sentence (2 Sam. xxii. 41; Job xxvi. 5; Is. xli. 28). Parallel triplets occur in Job iii. 4, 6, 9; Ps. cxii. 10; Is. ix. 20; Joel iii. 13. Examples of parallels of four lines, in which two distichs form one stanza, are Ps. xxxvii. 1, 2; Is. i. 3, xlix. 4; Am. i. 2. In periods of five lines the odd line sometimes comes in between two distichs, as in Job viii. 5, 6; Is. xlvi. 7; Hos. xiv. 9; Joel iii. 16: or after two distichs closes the stanza, as in Is. xliv. 26. Alternate parallelism in stanzas of four lines is found in Ps. ciii. 11, 12; Is. xxx. 16; but the most striking examples of the alternate quatrain are Deut. xxxii. 25, 42, the first line forming a continuous sense with the third, and the second with the fourth (comp. Is. xxxiv. 6; Gen. xlix. 6). In Is. l. 10 we find an alternate quatrain followed by a fifth line. To this first division of Lowth's Jebb objects that the name *synonymous* is inappropriate, for the second clause, with few exceptions, "*diversifies* the preceding clause, and generally so as to rise above it, forming a sort of climax in the sense." This peculiarity was recognised by Lowth himself in his 4th Praelection, where he says, "idem iterant, variant, augent," thus marking a cumulative force in this kind of parallelism. The same was observed by Abp. Newcome in his Preface to Ezekiel, where examples are given in which "the following clauses so diversify the preceding ones as to rise above them" (Is. xlii. 7, xliii. 16; Ps. xcv. 2, civ. 1). Jebb, in support of his own opinion, appeals to the passages quoted by Lowth (Ps. xxi. 12, cvii. 38; Is. lv. 6, 7), and suggests as a more appropriate name for parallelism of this kind, *cognate parallelism* (*Sacr. Lit.* p. 38).

2. Lowth's second division is *antithetic parallelism*; when two lines correspond with each other by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only, so that the degrees of antithesis are various. As for example—

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother."—Prov. x. 1.

"The memory of the just is a blessing;
But the name of the wicked shall rot."—Prov. x. 7.

The gnomic poetry of the Hebrews abounds with illustrations of antithetic parallelism. Other examples are Ps. xx. 7, 8:—

"These in chariots, and those in horses
But we in the name of Jehovah our God will be strong
They are bowed down, and fallen;
But we are risen, and maintain ourselves firm."

Compare also Ps. xxx. 5, xxxvii. 10, 11; Is. liv. 10, ix. 10. On these two kinds of parallelism Jebb appropriately remarks:—"The *Antithetic Parallelism* serves to mark the broad distinctions between truth and falsehood, and good and evil: the *Cognate Parallelism* discharges the more difficult and more critical function of discriminating between different degrees of truth and good on the one hand, of falsehood and evil on the other" (*Sacr. Lit.* p. 39).

3. *Synthetic* or *constructive parallelism*, where the parallel "consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts—such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative." One of the examples of constructive parallels given by Lowth is Is. l. 5, 6:—

"The Lord Jehovah hath opened mine ear,
And I was not rebellious;
Neither did I withdraw myself backward—
I gave my back to the smiters,
And my cheeks to them that plucked off the hair;
My face I hid not from shame and spitting."

Jebb gives as an illustration Ps. xix. 7-10:—

"The law of Jehovah is perfect, converting the soul,
The testimony of Jehovah is sure, making wise the simple," &c.

It is instructive, as showing how difficult, if not impossible, it is to make any strict classification of Hebrew poetry, to observe that this very passage is given by Gesenius as an example of synonymous parallelism, while De Wette calls it synthetic. The illustration of synthetic parallelism quoted by Gesenius is Ps. xxvii. 4:—

"One thing I ask from Jehovah.
It will I seek after—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple."

In this kind of parallelism, as Nordheimer (*Gram. Anal.* p. 87) observes, "an idea is neither repeated nor followed by its opposite, but is kept in view by the writer, while he proceeds to develope and enforce his meaning by accessory ideas and modifications."

4. To the three kinds of parallelism above described Jebb adds a fourth, which seems rather to be an unnecessary refinement upon than distinct from the others. He denominates it *introverted parallelism*, in which he says, "there are stanzas so constructed, that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout in an order that

looks inward, or, to borrow a military phrase, from flanks to centre" (*Sacr. Lit.* p. 53). Thus—

"My son, if thine heart be wise,
My heart also shall rejoice;
Yea, my reins shall rejoice
When thy lips speak right things."
Prov. xxiii. 15, 16.

"Unto Thee do I lift up mine eyes, O Thou that dwellest in the heavens;
Behold as the eyes of servants to the hand of their masters;
As the eyes of a maiden to the hands of her mistress:
Even so look our eyes to Jehovah our God, until he have mercy upon us."—Ps. cxxiii. 1, 2.

Upon examining these and the other examples quoted by Bishop Jebb in support of his new division, to which he attaches great importance, it will be seen that the peculiarity consists in the structure of the stanza, and not in the nature of the parallelism; and any one who reads Ewald's elaborate treatise on this part of the subject will rise from the reading with the conviction that to attempt to classify Hebrew poetry according to the character of the stanzas employed will be labour lost and in vain, resulting only in a system which is no system, and in rules to which the exceptions are more numerous than the examples.

A few words may now be added with respect to the classification proposed by De Wette, in which more regard was had to the rhythm. The four kinds of parallelism are—1. That which consists in an equal number of words in each member, as in Gen. iv. 23. This he calls the original and perfect kind of parallelism of members, which corresponds with metre and rhyme, without being identical with them (*Die Psalmen, Einl.* §7). Under this head are many minor divisions.—2. Unequal parallelism, in which the number of words in the members is not the same. This again is divided into—*a.* The simple, as Ps. lxviii. 33. *b.* The composite, consisting of the synonymous (Job x. 1; Ps. xxxvi. 7), the antithetic (Ps. xv. 4), and the synthetic (Ps. xv. 5). *c.* That in which the simple member is disproportionately small (Ps. xl. 10). *d.* Where the composite member grows up into three and more sentences (Ps. i. 3, lxv. 10). *e.* Instead of the close parallelism there sometimes occurs a short additional clause, as in Ps. xxiii. 3.—3. Out of the parallelism which is unequal in consequence of the composite character of one member, another is developed, so that both members are composite (Ps. cxli. 11). This kind of parallelism again admits of three subdivisions.—4. Rhythmical parallelism, which lies merely in the external form of the diction. Thus in Ps. xix. 11 there is nearly an equal number of words:—

"Moreover by them was thy servant warned,
In keeping of them there is great reward."

In Ps. xxx. 3 the inequality is remarkable. In Ps. xiv. 7 is found a double and a single member, and in Ps. xxxi. 23 two double members. De Wette would hold that there were in Hebrew poetry the beginnings of a composite rhythmical structure like that of strophes. Thus in Ps. xlii., xliii., a refrain marks the conclusion of a larger rhythmical period. Something similar is observable in Ps. cvii. This artificial structure appears to belong to a late period of Hebrew literature, and to the same period may probably be assigned the remarkable gradational rhythm which appears in the Songs of Degrees, as in Ps. cxxi. It must be observed that this gradational rhythm is very different from the cumulative parallelism of the Song of Deborah, which is of a much earlier date, and bears traces of less effort in the composition. Strophes of a certain kind are found in the alphabetical pieces in which several Masorethic clauses belong to one letter (Ps. ix., x., xxxvii., cxix.; Lam. iii.), but the nearest approach to anything like a strophical character is found in poems which are divided into smaller portions by a refrain, and have the initial or final verse the same or similar (Ps. xxxix., xlii., xliii.). In the opinion of some the occurrence of the word Selah is supposed to mark the divisions of the strophes.

It is impossible here to do more than refer to the essay of Koester (*Theol. Stud. und Krit.* 1831, pp. 40-114) on the strophes, or the parallelism of verses in Hebrew poetry; in which he endeavours to show that the verses are subject to the same laws of symmetry as the verse members; and that consequently Hebrew poetry is essentially strophical in character. Ewald's treatise requires more careful consideration; but it must be read itself, and a slight sketch only can here be given. Briefly thus:—Verses are divided into verse-members in which the number of syllables is less restricted, as there is no syllabic metre. A verse-member generally contains from seven to eight syllables. Two members, the rise and fall, are the fundamental constituents: thus (Judg. v. 3):—

"Hear, ye kings! give ear, ye princes!
I to Jahve, I will sing."

To this all other modifications must be capable of being reduced. The variations which may take place may be either amplifications or continuations of the rhythm, or compositions in which a complete rhythm is made the half of a new compound, or we may have a diminution or enfeeblement of the original. To the two members correspond two thoughts which constitute the life of the verse, and each of these again may distribute itself. Gradations of symmetry are formed—1. By the echo of the whole sentence, where the same sense which is given in the first member rises again in the second, in order to exhaust itself more thoroughly (Gen. iv. 23; Prov. i. 8). An important word of the first member often reserves its force for the second, as in Ps. xx. 8; and sometimes in the second member a principal part of the sense of the first is further developed, as Ps. xlix. 5 [6].—2. When the thought trails through two members of a verse, as in Ps. cx. 5, it gives rise to a less animated rhythm (comp. also Ps. cxli. 10).—3. Two sentences may be brought together as protasis and apodosis, or simply to form one complex thought; the external harmony may be dispensed with, but the harmony of thought remains. This may be called the intermediate rhythm. The forms of structure assumed by the verse are many. First, there is the single member, which occurs at the commencement of a series in Ps. xviii. 2, xxiii. 1; at the end of a series in Ex. xv. 18, Ps. xcii. 9; and in the middle, after a short pause, in Ps. xxix. 7. The bimembral verse is most frequently found, consisting of two members of nearly equal weight. Verses of more than two members are formed either by increasing the number of members from two to three, so that the complete fall may be reserved for the third, all three possessing the same power; or by combining four members two and two, as in Ps. xviii. 7, xxviii. 1.

The varieties of this structure of verse are too numerous to be recounted, and the laws of rhythm in Hebrew poetry are so free, that of necessity the

varieties of verse structure must be manifold. The gnomic or sententious rhythm, Ewald remarks, is the one which is perfectly symmetrical. Two members of seven or eight syllables, corresponding to each other as rise and fall, contain a thesis and antithesis, a subject and its image. This is the constant form of genuine gnomic sentences of the best period. Those of a later date have many members or trail themselves through many verses. The animation of the lyrical rhythm makes it break through all such restraints, and leads to an amplification or reduplication of the normal form; or the passionate rapidity of the thoughts may disturb the simple concord of the members, so that the unequal structure of verse intrudes with all its varieties. To show how impossible it is to attempt a classification of verse uttered under such circumstances, it will be only necessary to quote Ewald's own words. "All these varieties of rhythm, however, exert a perfectly free influence upon every lyrical song, just according as it suits the mood of the moment to vary the simple rhythm. The most beautiful songs of the flourishing period of poetry allow, in fact, the verse of many members to predominate whenever the diction rises with any sublimity; nevertheless, the standard rhythm still returns in each when the diction flags, and the different kinds of the more complex rhythm are employed with equal freedom and ease of variation, just as they severally accord with the fluctuating hues of the mood of emotion, and of the sense of the diction. The late alphabetical songs are the first in which the fixed choice of a particular versification, a choice, too, made with designed art, establishes itself firmly, and maintains itself symmetrically throughout all the verses" (*Dichter des A. B.* i. p. 83; trans. in Kitto's *Journal*, i. p. 318). It may, however, be generally observed, that the older rhythms are the most animated, as if accompanied by the hands and feet of the singer (Num. xxi.; Ex. xv.; Judg. v.), and that in the time of David the rhythm had attained its most perfect development. By the end of the 8th century B.C. the decay of versification begins, and to this period belong the artificial forms of verse.

It remains now only to notice the rules of Hebrew poetry as laid down by the Jewish grammarians, to which reference was made in remarking upon the system of R. Azariah. They have the merit of being extremely simple, and are to be found at length, illustrated by many examples, in Mason and Bernard's *Heb. Gram.* vol. ii. let. 57, and accompanied by an interesting account of modern Hebrew versification. The rules are briefly these:—1. That a sentence may be divided into members, some of which contain *two*, *three*, or even *four* words, and are accordingly termed *Binary*, *Ternary*, and *Quaternary* members respectively. 2. The sentences are composed either of *Binary*, *Ternary*, or *Quaternary* members entirely, or of these different members intermixed. 3. That in two consecutive members it is an elegance to express the same idea in different words. 4. That a word expressed in either of these parallel members is often not expressed in the alternate member. 5. That a word without an accent, being joined to another word by *Makkiph*, is generally (though not always) reckoned with that second word as one. It will be seen that these rules are essentially the same with those of Lowth, De Wette, and other writers on parallelism, and from their simplicity are less open to objection than any that have been given.

In conclusion, after reviewing the various theories which have been framed with regard to the structure of Hebrew poetry, it must be confessed that beyond the discovery of very broad general laws, little has been done towards elaborating a satisfactory system. Probably this want of success is due to the fact that there is no system to discover, and that Hebrew poetry, while possessed, in the highest degree, of all sweetness and variety of rhythm and melody, is not fettered by laws of versification as we understand the term.

For the literature of the subject, in addition to the works already quoted, reference may be made to the following:—Carpzov, *Intr. ad Libr. Can. Bibl.* pt. 2, c. 1; Lowth, *De Sacra Poesi Hebraeorum Praelectiones*, with notes by J. D. Michaelis and Rosenmüller (Oxon. 1828); the Preliminary Dissertation in his translation of Isaiah; Herder, *Geist der Hebr. Poesie*; Jebb, *Sacred Literature*; Saalschütz, *Von der Form der Hebr. Poesie*, Königsberg, 1825, which contains the most complete account of all the various theories; De Wette, *Ueber die Psalmen*; Meier, *Gesch. der poet. National-Literatur der Hebräer*; Delitzsch, *Commentar über den Psalter*; and Hupfeld, *Die Psalmen*. [W. A. W.]

POISON. Two Hebrew words are thus rendered in the A. V. but they are so general as to throw little light upon the knowledge and practice of poisons among the Hebrews. 1. The first of these, חֲמָה, *chêmâh*, from a root signifying, "to be hot," is used of the heat produced by wine (Hos. vii. 5), and the hot passion of anger (Deut. xxix. 27, &c.), as well as of the burning venom of poisonous serpents (Deut. xxxii. 24, 33; Ps. lviii. 4, cxl. 3). It in all cases denotes animal poison, and not vegetable or mineral. The only allusion to its application is in Job vi. 4, where reference seems to be made to the custom of anointing arrows with the venom of a snake, a practice the origin of which is of very remote antiquity (comp. Hom. *Od.* i. 261, 262; Ovid, *Trist.* iii. 10, 64, *Fast.* v. 397, &c.; Plin. xviii. 1). The Soanes, a Caucasian race mentioned by Strabo (xi. p. 499), were especially skilled in the art. Pliny (vi. 34) mentions a tribe of Arab pirates who infested the Red Sea, and were armed with poisoned arrows like the Malays of the coast of Borneo. For this purpose the berries of the yew-tree (Plin. xvi. 20) were employed. The Gauls (Plin. xxvii. 76) used a poisonous herb, *limeum*, supposed by some to be the "leopard's bane," and the Scythians dipped their arrow points in viper's venom mixed with human blood. These were so deadly that a slight scratch inflicted by them was fatal (Plin. xi. 115). The practice was so common that the name τοξικόν, originally a poison in which arrows were dipped, was applied to poison generally.

2. רֹאשׁ (once רֹשׁ, Deut. xxxii. 32[a]), *rôsh*, if a poison at all, denotes a vegetable poison primarily, and is only twice (Deut. xxxii. 33; Job xx. 16) used of the venom of a serpent. In other passages where it occurs, it is translated "gall" in the A. V., except in Hos. x. 4, where it is rendered "hemlock." In the margin of Deut. xxix. 18, our translators, feeling the uncertainty of the word, give as an alternative "*rosh*, or, *a poisonful herb*." Beyond the fact that, whether poisonous or not, it was a plant of bitter taste, nothing can be inferred. That

[a] In some MSS. this reading occurs in other passages, of which a list is given by Michaelis (*Suppl.* p. 2223).

bitterness was its prevailing characteristic is evident from its being associated with wormwood (Deut. xxix. 18 [17]; Lam. iii. 19; Am. vi. 12), and from the allusions to "water of *rosh*" in Jer. viii. 14, ix. 15, xxiii. 15. It was not a juice or liquid (Ps. lxix. 21 [22]; comp. Mark xv. 23), but probably a bitter berry, in which case the expression in Deut. xxxii. 32, "grapes of *rosh*," may be taken literally. Gesenius, on the ground that the word in Hebrew also signifies "head," rejects the hemlock, colocynth, and darnel of other writers, and proposes the "poppy" instead; from the "heads" in which its seeds are contained. "Water of *rosh*" is then "opium," but it must be admitted that there appears in none of the above passages to be any allusion to the characteristic effects of opium. The effects of the *rosh* are simply nausea and loathing. It was probably a general term for any bitter or nauseous plant, whether poisonous or not, and became afterwards applied to the venom of snakes, as the corresponding word in Chaldee is frequently so used. [GALL.]

There is a clear case of suicide by poison related in 2 Macc. x. 13, where Ptolemeus Macron is said to have destroyed himself by this means. But we do not find a trace of it among the Jews, and certainly poisoning in any form was not in favour with them. Nor is there any reference to it in the N. T., though the practice was fatally common at that time in Rome (Suet. *Nero*, 33, 34, 35; *Tib.* 73; *Claud.* 1). It has been suggested, indeed, that the φαρμακεία of Gal. v. 20 (A. V. "witchcraft"), signifies poisoning, but this is by no means consistent with the usage of the word in the LXX. (comp. Ex. vii. 11, viii. 7, 18, &c.), and with its occurrence in Rev. ix. 21, where it denotes a crime clearly distinguished from murder (see Rev. xxi. 8, xxii. 15). It more probably refers to the concoction of magical potions and love philtres.

On the question of the wine mingled with myrrh, see App. A, art. GALL. [W. A. W.]

POLLUX. [CASTOR AND POLLUX.]

POLYGAMY. [MARRIAGE.]

POMEGRANATE (רִמּוֹן, *rimmôn*: ῥοά, ῥοιά, ῥόδον, κώδων: *malum punicum*, *malum granatum*, *malogranatum*) by universal consent is acknowledged to denote the Heb. *rimmôn*, a word which occurs frequently in the O. T., and is used to designate either the pomegranate-tree or its fruit. The pomegranate was doubtless early cultivated in Egypt: hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognised on the Egyptian sculptures (*Anc. Egypt.* i. 36, ed. 1854). The spies brought to Joshua "of the pomegranates" of the land of Canaan (Num. xiii. 23; comp. also Deut. viii. 8). The villages or towns of Rimmon (Josh. xv. 32), Gath-rimmon (xxi. 25), En-rimmon (Neh. xi. 29), possibly derived their names from pomegranate-trees which grew in their vicinity. These trees suffered occasionally from the devastations of locusts (Joel i. 12; see also Hag. ii. 19). Mention is made of "an ointment of pomegranates" in Cant. iv. 13; and in v. 3, the cheeks (A. V. "temples") of the Bride are compared to a section of "pomegranate within the locks," in allusion to the beautiful rosy colour of the fruit. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (1 K. vii. 18, 20, &c.); and worked representations of this fruit, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 33, 34). Mention is made of "spiced wine of the juice of the pomegranate" in Cant. viii. 2; with this may be compared the pomegranate-wine (ῥοΐτης οἶνος) of which Dioscorides (v. 34) speaks, and which is still used in the East. Chardin says that great quantities of it were made in Persia, both for home consumption and for exportation, in his time (*Script. Herb.* p. 399; Harmer's *Obs.* i. 377). Russell (*Nat. Hist. of Aleppo*, i. 85, 2nd ed.) states "that the pomegranate" (*rummán* in Arabic, the same word as the Heb.) "is common in all the gardens." He speaks of three varieties, "one sweet, another very acid, and a third that partakes of both qualities equally blended. The juice of the sour sort is used instead of vinegar: the others are cut open when served up to table; or the grains taken out, and, besprinkled with sugar and rose-water, are brought to table in saucers." He adds that the trees are apt to suffer much in severe winters from extraordinary cold.

Punica granatum

The pomegranate-tree (*Punica granatum*) derives its name from the Latin *pomum granatum*, "grained apple." The Romans gave it the name of *Punica*, as the tree was introduced from Carthage; it belongs to the natural order *Myrtaceae*, being, however, rather a bush than a tree. The foliage is dark green, the flowers are crimson; the fruit is red when ripe, which in Palestine is about the middle of October, and contains a quantity of juice. The rind is used in the manufacture of morocco leather, and, together with the bark, is sometimes used medicinally to expel the tape-worm. Pomegranates without seeds are said to grow near the river Cabul. Dr. Royle (Kitto's *Cyc.* art. "Rimmon") states that this tree is a native of Asia, and is to be traced from Syria through Persia even to the mountains of Northern India. [W. H.]

POMMELS, only in 2 Chr. iv. 12, 13. In 1 K. vii. 41, "bowls." The word signifies convex projections belonging to the capitals of pillars [BOWL; CHAPITER.] [H. W. H.]

POND *Agâm.*[a] The ponds of Egypt (Ex. vii. 19, viii. 5) were doubtless water left by the inundation of the Nile. In Is. xix. 10, where Vulg. has *qui faciebant lacunas ad capiendos pisces*, LXX. has *οἱ τὸν ζύθον ποιοῦντες, they who make the beer*. This rendering so characteristic of Egypt (Her. ii. 77; Diod. i. 34; Strabo, p. 799) arises from regarding *ăgâm* as denoting a result indicated by its root, *i. e.* a fermented liquor. St. Jerome, who alludes to beer called by the name of Sabaius, explains *ăgâm* to mean water fermenting from stagnation (Hieron. *Com. on Is.* lib. vii. vol. iv. p. 292; Calmet; Stanley, *S. & P.* App. §57). [H. W. P.]

PON'TIUS PILATE. [PILATE.]

PONTUS (Πόντος), a large district in the north of Asia Minor, extending along the coast of the Pontus Euxinus, from which circumstance the name was derived. It is three times mentioned in the N. T. It is spoken of along with Asia, Cappadocia, Phrygia, and Pamphylia (Acts ii. 9, 10), as one of the regions whence worshippers came to Jerusalem at Pentecost: it is specified (Acts xviii. 2) as the native country of Aquila; and its "scattered strangers" are addressed by St. Peter (1 Pet. i. 1), along with those of Galatia, Cappadocia, Asia, and Bithynia. All these passages agree in showing that there were many Jewish residents in the district. As to the annals of Pontus, the one brilliant passage of its history is the life of the great Mithridates; but this is also the period of its coming under the sway of Rome. Mithridates was defeated by Pompey, and the western part of his dominions was incorporated with the province of Bithynia, while the rest was divided, for a considerable time, among various chieftains. Under Nero the whole region was made a Roman province, bearing the name of Pontus. The last of the petty monarchs of the district was Polemo II., who married Berenice, the great-granddaughter of Herod the Great. She was probably with Polemo when St. Paul was travelling in this neighbourhood about the year 52. He saw her afterwards at Caesarea, about the year 60, with her brother, Agrippa II. [J. S. H.]

POOL. 1. *Agâm*, see POND. 2. *Berâcâh*[b] in pl. once only, *pools* (Ps. lxxxiv. 6). 3. The usual word is *Berécâh*, closely connected with the Arabic *Birkeh*, and the derived Spanish with the Arabic article, Al-berca. A reservoir for water. These pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xlii. 15). Some are supplied by springs, and some are merely receptacles for rain-water (Burckhardt, *Syria*, p. 314). Of the various pools mentioned in Scripture, as of Hebron, Samaria, &c. (for which see the Articles on those places), perhaps the most celebrated are the pools of Solomon near Bethlehem, called by the Arabs *el-Burak*, from which an aqueduct was carried which still supplies Jerusalem with water (Eccl. ii. 6; Ecclus. xxiv. 30, 31). They are three in number, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and formed of successive levels with conduits leading from the upper to the lower, and flights of steps from the top to the bottom of each (Sandys, *Trav.* p. 150). They are all formed in the sides of the valley of Etham, with a dam across its opening, which forms the E. side of the lowest pool. Their dimensions are thus given by Dr. Robinson:—(1.) Upper pool, length 380 feet; breadth at E. 236, at W. 229; depth at E. 25 feet; distance above middle pool, 160 feet. (2.) Middle pool, length 423 feet; breadth at E. 250, at W. 160; depth 39; distance above lower pool 248 feet. (3.) Lower pool, length 582 feet; breadth at E. 207, at W. 148; depth 50 feet. They appear to be supplied mainly from a spring in the ground above (FOUNTAIN; CISTERN; JERUSALEM, vol. i. p. 994; CONDUIT Robinson, *Res.* i. 348, 474). [H. W. P.]

POOR.[a] The general kindly spirit of the law towards the poor is sufficiently shown by such passages as Deut. xv. 7 for the reason that (ver. 11), "the poor shall never cease out of the land," and a remarkable agreement with some of its directions is expressed in Job xx. 19, xxiv. 3, foll., where among acts of oppression are particularly mentioned "taking (away) a pledge," and withholding the sheaf from the poor, vers. 9, 10 [LOAN], xxix. 12, 16, xxxi. 17, "eating with" the poor (comp. Deut. xxvi. 12, &c). See also such passages as Ez. xviii. 12, 16, 17, xxii. 29; Jer. xxii. 13, 16, v. 28; Is. x. 2; Am. ii. 7; Zech. vii. 10, and Ecclus. iv. 1, 4, vii. 32; Tob. xii. 8, 9. [ALMS.]

Among the special enactments in their favour the following must be mentioned. 1. The right of gleaning. The "corners" of the field were not to be reaped, nor all the grapes of the vineyard to be gathered, the olive-trees not to be beaten a second time, but the stranger, fatherless, and widow to be allowed to gather what was left. So too if a sheaf forgotten was left in the field, the owner was not to return for it, but leave it for them (Lev. xix. 9, 10; Deut. xxiv. 19, 21). Of the practice in such cases in the times of the Judges, the story of Ruth is a striking illustration (Ruth ii. 2, &c.). [CORNER; GLEANING.]

2. From the produce of the land in sabbatical years, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6).

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[a] אָגָם; ἕλος; *palus*; plur. in Jer. li. 32; A. V. "reeds," *i. e.* reedy places; συστήματα; *paludes*; also "pool."

[b] 2. בְּרֵכָה; κοιλάς; *vallis*.

3. בְּרֵכָה; κρήνη; *piscina, aquaeductus* (Cant. vii. 6); κολυμβήθρα, λίμνη; from בָּרַךְ, "fall on the knees" (see Judg. vii. 5, 6). In N. T. κολυμβήθρα, only in John v. 2; ix.

[a] 1. אֶבְיוֹן; πτωχός; *pauper*.

2. דַּל; πένης; *pauper*.

3. חֶלְכָּה; πτωχός; *pauper*.

4. מִסְכֵּן; πένης; *pauper*; a word of later usage, connected with مسكين, probably the original of *meschino, mesquin*, &c. (Ges. p. 954)

5. עָנָה, Chald. (Dan. iv. 27); πένης; *pauper*; from same root as,

6. עָנִי, the word most usually "poor" in A. V.; πενιχρός, πτωχός, πένης; *indigens, pauper*. Also Zech. ix. 9, and Is. xxvi. 6, πρᾶύς; *pauper*.

7. רָשׁ, part. of רוּשׁ; ταπεινός; *pauper*. In 2 Sam. xii. 1, רָאשׁ; πένης, πτωχός.

8. Poverty; מַחְסוֹר; ἐνδεία; *egestas*. In N. T. πτωχός, *pauper*, and πένης; *egenus*, once only, 2 Cor. ix. 9. "Poor" is also used in the sense of "afflicted," "humble," &c.; *e. g.* Matt. v. 3.

3. Re-entry upon land in the jubilee year, with the limitation as to town homes (Lev. xxv. 25-30). [JUBILEE.]

4. Prohibition of usury, and of retention of pledges, *i. e.* loans without interest enjoined (Lev. xxv. 35, 37; Ex. xxii. 25-27; Deut. xv. 7, 8, xxiv. 10-13). [LOAN.]

5. Permanent bondage forbidden, and manumission of Hebrew bondsmen or bondswomen enjoined in the sabbatical and jubilee years, even when bound to a foreigner, and redemption of such previous to those years (Deut. xv. 12-15; Lev. xxv. 39-42, 47-54).

6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). [TITHES.]

7. The poor to partake in entertainments at the feasts of Weeks and Tabernacles (Deut. xvi. 11, 14; see Neh. viii. 10).

8. Daily payment of wages (Lev. xix. 13).

On the other hand, while equal justice was commanded to be done to the poor man, he was not allowed to take advantage of his position to obstruct the administration of justice (Ex. xxiii. 3; Lev. xix. 15).

On the law of gleaning the Rabbinical writers founded a variety of definitions and refinements, which notwithstanding their minute and frivolous character, were on the whole strongly in favour of the poor. They are collected in the treatise of Maimonides *Mithnoth Anim*, de jure pauperis, translated by Prideaux (Ugolini, viii. 721), and specimens of their character will appear in the following titles.

There are, he says, 13 precepts, 7 affirmative and 6 negative, gathered from Lev. xix., xxiii.; Deut. xiv., xv., xxiv. On these the following questions are raised and answered, What is a "corner," a "handful?" What is to "forget" a sheaf? What is a "stranger"? What is to be done when a field or a single tree belongs to two persons; and further, when one of them is a Gentile, or when it is divided by a road, or by water;—when insects or enemies destroy the crop? How much grain must a man give by way of alms? Among prohibitions is one forbidding any proprietor to frighten away the poor by a savage beast. An Israelite is forbidden to take alms openly from a Gentile. Unwilling almsgiving is condemned, on the principle expressed in Job xxx. 25. Those who gave less than their due proportion, to be punished. Mendicants are divided into two classes, settled poor and vagrants. The former were to be relieved by the authorised collectors, but all are enjoined to maintain themselves if possible. [ALMS.] Lastly, the claim of the poor to the portions prescribed is laid down as a positive right.

Principles similar to those laid down by Moses are inculcated in N. T., as Luke iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; Jas. ii. 15. In later times, mendicancy, which does not appear to have been contemplated by Moses, became frequent. Instances actual or hypothetical may be seen in the following passages: Luke xvi. 20, 21, xviii. 35; Mark x. 46; John ix. 8; Acts iii. 2. On the whole subject, besides the treatise above-named, see Mishna, Peah, i. 2, 3, 4, 5; ii. 7; *Pesach.* iv. 8; Selden, *de Jure Natur.* vi. 6, p. 735, &c.; Saalschütz, *Arch. Heb.* ii. p. 256; Michaelis, §142, vol. ii. p. 146; Otho, *Lex. Rabb.* p. 308. [H. W. P.]

POPLAR (לִבְנָה, *libneh*: στυράκινος, in Gen. xxx. 37; λεύκη, in Hos. iv. 13: *populus*), the rendering of the above-named Hebrew word, which occurs only in the two places cited. Peeled rods of the *libneh* were put by Jacob before Laban's ring-streaked sheep. This tree is mentioned with the oak and the terebinth, by Hosea, as one under which idolatrous Israel used to sacrifice.

Several authorities, Celsius amongst the number (*Hierob.* i. 292), are in favour of the rendering of the A. V., and think the "white poplar" (*Populus alba*) is the tree denoted; others understand the "storax tree" (*Styrax officinale*, Linn.). This opinion is confirmed by the LXX. translator of Genesis, and by the Arabic version of Saadias, which has the term *lubna* (لبني), *i. e.* the "Styrax tree."[a]

Both poplars[b] and styrax or storax trees are common in Palestine, and either would suit the passages where the Heb. term occurs. Dioscorides (i. 79) and Pliny (*N. H.* xii. 17 and 25) both speak of the *Styrax officinale*, and mention several kinds of exudation. Pliny says, "that part of Syria which adjoins Judaea above Phoenicia produces storax, which is found in the neighbourhood of Gabala (*Jebeil*) and Marathus, as also of Casius, a mountain of Seleucia. . . . That which comes from the mountain of Amanus in Syria is highly esteemed for medicinal purposes, and even more so by the perfumers."

Styrax officinalis.

Storax (στόραξ) is mentioned in Ecclus. xxiv. 15, together with other aromatic substances. The modern Greek name of the tree, as we learn from Sibthorpe (*Flor. Graec.* i. 275) is στουρακι, and is a common wild shrub in Greece and in most parts of the Levant. The resin exudes either spontaneously or after incision. This property, however,

[a] Arbor lac emittens mellis instar, quo et suffitus fit: vulgo esse Styracis arbor. Kâm. Dj. See Freytag, Lex. Arab. s. v.

[b] "*Populus alba* and *P. Euphratica* I saw. *P. dilatata* and *nigra* are also said to grow in Syria" (J. D. Hooker).

it would seem, is only for the most part possessed by trees which grow in a warm country; for English specimens, though they flower profusely, do not produce the drug. Mr. Dan. Hanbury, who has discussed the whole subject of the storax plants with much care (see the *Pharmaceutical Journal and Transactions* for Feb. 1857), tells us that a friend of his quite failed to obtain any exudation from *Styrax officinale*, by incisions made in the hottest part of the summer of 1856, on specimens growing in the botanic garden at Montpellier. "The experiment was quite unsuccessful; neither aqueous sap nor resinous juice flowed from the incisions." Still Mr. Hanbury quotes two authorities to show that under certain favourable circumstances the tree may exude a fragrant resin even in France and Italy.

The *Styrax officinale* is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-coloured. This *white* appearance agrees with the etymology of the Heb. *libneh*. The *liquid storax* of commerce is the product of the *Liquidambar Orientale*, Mill. (see a fig. in Mr. Hanbury's communication), an entirely different plant, whose resin was probably unknown to the ancients. [W. H.]

PO'RATHA (פּוֹרָתָא: Φαραδαθά; Alex. Βαρδαθά: *Phoratha*). One of the ten sons of Haman slain by the Jews in Shushan the palace (Esth. ix. 8). Perhaps "Poradatha" was the full form of the name, which the LXX. appear to have had before them (compare Aridatha, Parshandatha).

PORCH. 1. *Ûlam*,[a] or *ŭlam*. 2. *Misderôn ûlâm*, strictly a vestibule (Ges. p. 43), was probably a sort of verandah chamber in the works of Solomon, open in front and at the sides, but capable of being enclosed with awnings or curtains, like that of the royal palace at Ispahan described by Chardin (vii. 386, and pl. 39). The word is used in the Talmud (*Middoth*, iii. 7).

Mis'd'rôn was probably a corridor or colonnade connecting the principal rooms of the house (Wilkinson, *A. E.* i. p. 11). The porch[b] (Matt. xxvi. 71), was probably the passage from the street into the first court of the house, in which, in Eastern houses is the *mastábah* or stone-bench, for the porter or persons waiting, and where also the master of the house often receives visitors and transacts business (Lane, *Mod. Eg.* i. 32; Shaw, *Trav.* p. 207). [HOUSE.] The word in the parallel passage (Mark xiv. 68) is προαύλιον, the outer court. The scene therefore of the denial of our Lord took place, either in that court, or in the passage from it to the house-door. The term στοὰ is used for the colonnade or portico of Bethesda, and also for that of the Temple called Solomon's porch (John v. 2 x. 23; Acts iii. 11, v. 12).

Josephus describes the porticoes or cloisters which surrounded the Temple of Solomon, and also the royal portico. These porticoes are described by Tacitus as forming an important line of defence during the siege (Joseph. *Ant.* viii. 3, §9, xv. 11, §3, 5; *B. J.* v. 5, §2; Tac. *Hist.* v. 12). [TEMPLE SOLOMON'S PORCH.] [H. W. P.]

PORCIUS FESTUS. [FESTUS.]

PORTER. This word when used in the A. V does not bear its modern signification of a carrier of burdens,[c] but denotes in every case a gate-keeper from the Latin *portarius*, the man who attended to the *porta*. In the original the word is שׁוֹעֵר, *shôêr*, from שָׁעַר, *sha'ar*, a gate: θυρωρός, and πυλωρός: *portarius*, and *janitor*. This meaning is evidently implied in 1 Chr. ix. 21; 2 Chr. xxiii. 19, xxxv. 15; John x. 3. It is generally employed in reference to the Levites who had charge of the entrances to the sanctuary, but is used also in other connexions in 2 Sam. xviii. 26; 2 K. vii. 10, 11; Mark xiii 34; John x. 3, xviii. 16, 17. In two passages (1 Chr. xv. 23, 24) the Hebrew word is rendered "doorkeepers," and in John xviii. 16, 17, ἡ θυρωρός is "she that kept the door." [G.]

POSIDO'NIUS (Ποσιδώνιος: *Posidonius*), an envoy sent by Nicanor to Judas (2 Macc. xiv. 19).

POSSESSION. [DEMONIACS.]

POST. I. 1. *Ajil*,[d] a word indefinitely rendered by LXX. and Vulg. Probably, as Gesenius argues, the door-case of a door, including the lintel and side-posts (Ges. *Thes.* p. 43). Akin to this is *ailâm*,[e] only used in plur. (Ez. xl. 16, &c.), probably a portico, and so rendered by Symm. and Syr. Vers. (Ges. p. 48).

2. *Ammâh*,[f] usually "cubit," once only "post" (Is. vi. 4).

3. *Mezûzah*,[g] from a root signifying to shine *i. e.* implying motion (on a centre).

4. *Saph*,[h] usually "threshold."

The ceremony of boring the ear of a voluntary bondsman was performed by placing the ear against the door-post of the house (Ex. xxi. 6; see Juv. *Sat.* i. 103, and Plaut. *Poen.* v. 2, 21). [SLAVE; PILLAR.]

The posts of the doors of the Temple were of olive-wood (1 K. vi. 33).

II. *Râts*,[i] A. V. "post" (Esth. iii. 13), elsewhere "runner," and also "guard." A courier or carrier of messages, used among other places in Job ix. 25 [ANGAREUO.] [H. W. P.]

POT. The term "pot"[a] is applicable to so many sorts of vessels, that it can scarcely be re-

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[a] 1. אוּלָם, or אֻלָם; αὐλάμ; *porticus* (1 Chr. xxviii. 11); ναός; *porticus*.

2. מִסְדְּרוֹן; παραστάς; *porticus*; only once used Judg. iii. 23.

[b] πυλών.

[c] The two words are in fact quite distinct, being derived from different roots. "Porter" in the modern sense is from the French *porteur*. The similarity between the two is alluded to in a passage quoted from Watts by Dr. Johnson.

[d] אַיִל; τὸ αἴθριον; *frons*.

[e] אֵילָם; τὰ αἰλάμ; *vestibulum*.

[f] אַמָּה; ὑπέρθυρον; *superliminare*.

[g] מְזוּזָה; σταθμός, φλιά; *postis*, from זוּן, *mico*.

[h] סַף; φλιά; *limen*; in plur. τὰ πρόπυλα; *superliminaria* (Am. ix. 1).

[i] רָץ, part. of רוּץ, "run;" βιβλιαφόρος; *cursor*.

[a] 1. אֲסוּךְ; ἀγγεῖον (2 K. iv. 2), applied to oil.

2. גָּבִיעַ; κρᾶμιον; *scyphus* (Jer. xxxv. 5; Ges. p. 260); usually bowl" or "cup."

3. דּוּד; κόφινος; *cophinus*; also "basket"

4. כְּלִי; σκεῦος; *vas*; usually "vessel," once only "pot" (Lev. vi. 28).

restricted to any one in particular. [Bowl; Caldron; Basin; Cup, &c.]

But from the places where the word is used we may collect the uses, and also in part the materials of the utensils implied.

1. *Asûc*, an earthen jar, deep and narrow, without handles, probably, like the Roman and Egyptian amphora, inserted in a stand of wood or stone (Wilkinson, *Anc. Eg.* i. 47; Sandys, *Trav.* p. 150).

2. *Cheres*, an earthen vessel for stewing or seething. Such a vessel was used for baking (Ez. iv. 9). It is contrasted in the same passage (Lev. vi. 28) with a metal vessel for the same purpose. [Vessel.]

3. *Dûd*, a vessel for culinary purposes, mentioned (1 Sam. ii. 14) in conjunction with "caldron" and "kettle," and so perhaps of smaller size.

4. *Sîr* is combined with other words to denote special uses, as *basher*, "flesh" (Ex. xvi. 3); *rachatz*, "washing" (Ps. lx. 8; LXX. has λέβης τῆς ἐλπίδος); *matsréph*, "fining-pot" (Prov. xvii. 21).

The blackness which such vessels would contract is alluded to in Joel ii. 6.

The "pots," *gebiyîm*, set before the Rechabites (Jer. xxxv. 5), were probably bulging jars or bowls.

The water-pots of Cana appear to have been large amphorae, such as are in use at the present day in Syria (Fisher, *Views*, p. 56; Jolliffe, i. 33). These were of stone or hard earthenware; but gold, silver, brass, or copper, were also used for vessels both for domestic and also, with marked preference, for ritual use (1 K. vii. 45, x. 21; 2 Chr. iv. 16, ix. 20; Mark vii. 4; Heb. ix. 4; John ii. 6; Michaelis, *Laws of Moses*, §217, iii. 335, ed. Smith).

Crucibles for refining metal are mentioned (Prov. xvii. 23, xxvii. 21).

The water-pot of the Samaritan woman may have been a leathern bucket, such as Bedouin women use (Burckhardt, *Notes*, i. 45).

The shapes of these vessels we can only conjecture, as very few remains have yet been discovered, but it is certain that pottery formed a branch of native Jewish manufacture. [Pottery.] [H. W. P.]

POTIPHAR (פּוֹטִיפַר: Πετεφρῆς, Πετεφρής, Πεντεφρῆς: *Putiphar*), an Egyptian pr. n., also written פּוֹטִי פֶרַע, Potipherah. That these are but two forms of one name is shown by the ancient Egyptian equivalent, PET-P-RA, which may have been pronounced, at least in Lower Egypt, PET-PH-RA. It signifies "Belonging to the Sun." Rosellini remarks that it is of very frequent occurrence on the Egyptian monuments (*Monumenti Storici*, i. 117, 118). The fuller form is clearly nearer to the Egyptian.

Potiphar is described as "an officer of Pharaoh, chief of the executioners (סָרִיס פַּרְעֹה שַׂר הַטַּבָּחִים), an Egyptian" (Gen. xxxix. 1; comp. xxxvii. 36). The word we render "officer," as in the A. V., is literally "eunuch," and the LXX. and Vulg. so translate it here (σπάδων, *eunuchus*); but it is also used for an officer of the court, and this is almost certainly the meaning here, as Potiphar was married, which is seldom the case with eunuchs, though some, as those which have the custody of the Ka'abeh at Mekkeh are exceptions, and his office was one which would not usually be held by persons of a class ordinarily wanting in courage, although here again we must except the occasional usage of Muslim sovereigns, whose executioners were sometimes eunuchs, as Haroon er-Rasheed's Mesroor, in order that they might be able to carry out the royal commands even in the hareems of the subjects. Potiphar's office was "chief of the executioners," not, as the LXX. makes it, "of the cooks" (ἀρχιμάγειρος), for the prison was in his house, or, at least, in that of the chief of the executioners, probably a successor of Potiphar, who committed the disgraced servants of Pharaoh to Joseph's charge (xl. 2-4). He is called an Egyptian, though his master was probably a Shepherd-king of the xvth dynasty; and it is to be noticed that his name contains that of an Egyptian divinity, which does not seem to be the case with the names of the kings of that line, though there is probably an instance in that of a prince. [Chronology, vol. i. p. 322.] He appears to have been a wealthy man, having property in the field as well as in the house, over which Joseph was put, evidently in an important post (xxxix. 4-6). In this position Joseph was tempted by his master's wife. The view we have of Potiphar's household is exactly in accordance with the representations on the monuments, in which we see how carefully the produce of the land was registered and stored up in the house by overseers, as well as the liberty that the women of all ranks enjoyed. When Joseph was accused, his master contented himself with casting him into prison (19, 20), probably being a merciful man, although he may have been restrained by God from acting more severely. After this we hear no more of Potiphar, unless, which is unlikely, the chief of the executioners afterwards mentioned be he. [See Joseph.] [R. S. P.]

POTIPHE'RAH (פּוֹטִי פֶרַע: Πετεφρῆ, Πετεφρῆ, Πεντεφρῆ, Πεντεφρί: *Putiphare*), an Egyptian pr. n., also written פּוֹטִיפַר, Potiphar, corresponding to the PET-P-RA, "Belonging to the Sun," of the hieroglyphics.

Potipherah was priest or prince of On (כֹּהֵן אֹן), and his daughter Asenath was given Joseph to wife by Pharaoh (xli. 45, 50, xlvi. 20). His name, implying devotion to the sun, is very appropriate to a Heliopolite, especially to a priest of Heliopolis, and therefore the rendering "priest" is preferable in his case, though the other can scarcely be asserted to be untenable. [On; Asenath; Joseph.] [R. S. P.]

POTSHERD (חֶרֶשׂ: ὄστρακον: *testa, vas fictile*): also in A. V. "sherd" (*i. e.* anything divided or separated, from *share*, Richardson's *Dict.*), a piece of earthenware, broken either by the heat of the furnace in the manufacture, by fire when used as a crucible (Prov. xxvi. 23), or otherwise. [H. W. P.] [Pottery.]

POTTER'S-FIELD, THE (ὁ ἀγρὸς τοῦ

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6. סִיר; λέβης; *olla*; used with נָפוּחַ (Jer. i. 13), "a seething-pot."

7. פַּרוּר; χαλκεῖον; *sacabus*.

צִנְצֶנֶת στάμνος *vas* (Ex. xvi. 33; Heb ix. 4).

8. שְׂפָתַיִם; κλῆροι; *cleri*; "allotments of land."

9. חֶרֶשׂ; σκεῦος ὀστράκινον; *vas fictile* (Lev vi. 21 [28]).

κεραμέως: *ager figuli*). A piece of ground which, according to the statement of St. Matthew (xxvii. 7), was purchased by the priests with the thirty pieces of silver rejected by Judas, and converted into a burial-place for Jews not belonging to the city (see Alford, *ad loc.*). In the narrative of the Acts the purchase is made by Judas himself, and neither the potter's field, its connexion with the priests, nor its ultimate application are mentioned. [ACELDAMA.]

That St. Matthew was well assured of the accuracy of his version of the occurrence is evident from his adducing it (ver. 9) as a fulfilment of an ancient prediction. What that prediction was, and who made it, is not, however, at all clear. St. Matthew names Jeremiah: but there is no passage in the Book of Jeremiah, as we possess it (either in the Hebrew or LXX.), resembling that which he gives; and that in Zechariah, which is usually supposed to be alluded to, has only a very imperfect likeness to it. This will be readily seen:—

St. Matt. xxvii. 9.	Zech. xi. 12.
Then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me."	And I said unto them, "If ye think good, give my price; and if not, forbear." So they weighed for my price thirty pieces of silver. And Jehovah said unto me, "Cast it unto the potter; a goodly price that I was prised at by them!" And I took the thirty pieces of silver, and cast them to the potter in the house of Jehovah.

And even this is doubtful; for the word above translated "potter" is in the LXX. rendered "furnace," and by modern scholars (Gesenius, Fürst, Ewald, De Wette, Herxheimer—following the Targum, Peshito-Syriac, and Kimchi) "treasury"[a] or "treasurer." Supposing, however, this passage to be that which St. Matthew refers to, three explanations suggest themselves:—

1. That the Evangelist unintentionally substituted the name of Jeremiah for that of Zechariah, at the same time altering the passage to suit his immediate object, in the same way that St. Paul has done in Rom. x. 6-9 (compared with Deut. viii. 17, xxx. 11-14), 1 Cor. xv. 45 (comp. with Gen. ii. 7). See Jowett's *St. Paul's Epistles* (*Essay on Quotations*, &c.).

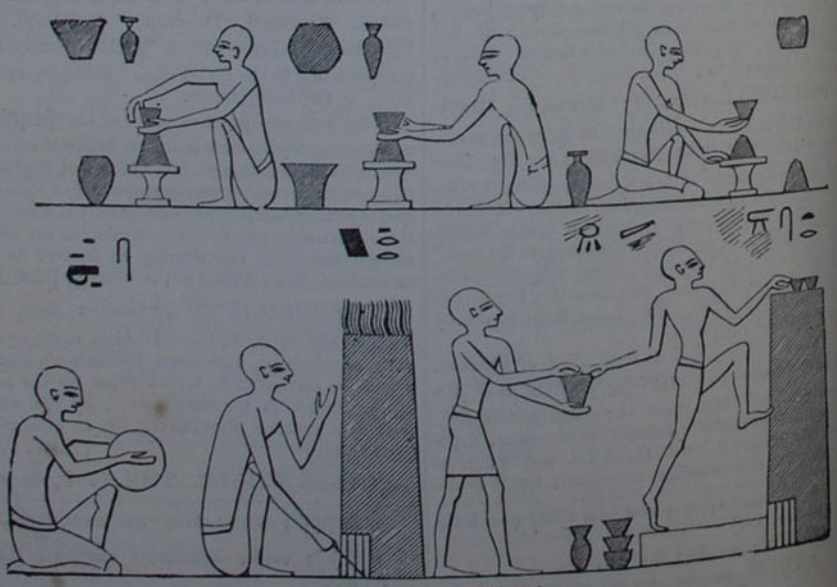
2. That this portion of the Book of Zechariah—a book the different portions of which there is reason to believe are in different styles and by different authors—was in the time of St. Matthew attributed to Jeremiah.

3. That the reference is to some passage of Jeremiah which has been lost from its place in his book, and exists only in the Evangelist. Some slight support is afforded to this view by the fact that potters and the localities occupied by them are twice alluded to by Jeremiah. Its partial correspondence with Zech. xi. 12, 13, is no argument against its having at one time formed a part of the prophecy of Jeremiah: for it is well known to every student of the Bible that similar correspondences are continually found in the prophets. See, for instance, Jer. xlviii. 45, comp. with Num. xxi. 27, 28, xxiv. 17; Jer. xlix. 27, comp. with Am. i. 4. For other examples, see Dr. Pusey's *Commentary* on Amos and Micah.

The position of ACELDAMA has been treated of under that head. But there is not now any pottery in Jerusalem, nor within several miles of the city. [G.]

POTTERY. The art of pottery is one of the most common and most ancient of all manufactures. The modern Arab culinary vessels are chiefly of wood or copper (Niebuhr, *Voy.* i. 188); but it is abundantly evident, both that the Hebrews used

[a] הַיּוֹצֵר. If this be the right translation, the passage, instead of being in agreement, is directly at variance with the statement of Matt. xxvii. 6, that the silver was not put into the treasury.



Egyptian Pottery. (Wilkinson.)

earthenware vessels in the wilderness, where there would be little facility for making them, and that the potters' trade was afterwards carried on in Palestine. They had themselves been concerned in the potters' trade in Egypt (Ps. lxxxi. 6), and the wall-paintings minutely illustrate the Egyptian process, which agrees with such notices of the Jewish practice as are found in the Prophets, and also in many respects with the process as pursued in the present day. The clay, when dug, was trodden by men's feet so as to form a paste (Is. xli. 25; Wisd. xv. 7) [BRICKS]; then placed by the potter[a] on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came into use in Palestine we know not, but it seems likely that it was adopted from Egypt. It consisted of a wooden disc[b] placed on another larger one, and turned by the hand by an attendant, or worked by a treadle (Is. xlv. 9; Jer. xviii. 3; Ecclus. xxxviii. 29, 30; see Tennant, *Ceylon*, i. 452). The vessel was then smoothed and coated with a glaze,[c] and finally burnt in a furnace (Wilkinson, *Anc. Eg.* ii. 108). We find allusions to the potsherds, *i. e.* broken pieces[d] of vessels used as crucibles, or burst by the furnace, and to the necessity of keeping the latter clean (Is. xx. 14, xlv. 9; Job ii. 8; Ps. xxii. 16; Prov. xvi. 23; Ecclus. *u. s.*).

Earthen vessels were used, both by Egyptians and Jews, for various purposes besides culinary. Deeds were kept in them (Jer. xxxii. 14). Tiles with patterns and writing were common both in Egypt and Assyria, and were also in use in Palestine (Ez. iv. 1). There was at Jerusalem a royal establishment of potters (1 Chr. iv. 23), from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name (Is. xx. 14). Whether the term "potter" (Zech. xi. 13) is to be so interpreted may be doubted, as it may be taken for "artificer" in general, and also "treasurer," as if the coin mentioned were to be weighed, and perhaps melted down to be recoined (Ges. p. 619; Grotius, Calmet, St. Jerome, Hitzig, Roth, *Hist. of Pottery*, i. 152; Saalschütz, *Hebr. Arch.* i. 14, 11). [H. W. P.]

POUND. 1. A weight. See WEIGHTS AND MEASURES.

2. (Μνᾶ.) A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12-27), as the talent is in the parable of the Talents (Matt. xxv. 14-30), the comparison of the Saviour to a master who entrusted money to his servants wherewith to trade in his absence being probably a frequent lesson in our Lord's teaching (comp. Mark xiii. 32-37). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent. At this time the Attic talent, reduced to the weight of the earlier Phoenician, which was the same as the Hebrew, prevailed in Palestine, though other systems must have been occasionally used. The Greek name doubtless came either from the Hebrew *maneh* or from a common origin; but it must be remembered that the Hebrew talent contained but fifty manehs, and that we have no authority for supposing that the maneh was called in Palestine by the Greek name, so that it is most reasonable to consider the Greek weight to be meant. [TALENT, WEIGHTS AND MEASURES.] [R. S. P.]

PRAETO'RIUM (πραιτώριον). The head-quarters of the Roman military governor, wherever he happened to be. In time of peace some one of the best buildings of the city which was the residence of the proconsul or praetor was selected for this purpose. Thus Verres appropriated the palace of king Hiero at Syracuse; at Caesarea that of Herod the Great was occupied by Felix (Acts xxiii. 35); and at Jerusalem the new palace erected by the same prince was the residence of Pilate. This last was situated on the western, or more elevated, hill of Jerusalem, and was connected with a system of fortifications, the aggregate of which constituted the παρεμβολή, or fortified barrack. It was the dominant position on the Western hill, and—at any rate on one side, probably the Eastern—was mounted by a flight of steps (the same from which St. Paul made his speech in Hebrew to the angry crowd of Jews, Acts xxii. 1 seqq.). From the level below the barrack, a terrace led eastward to a gate opening into the western side of the cloister surrounding the Temple, the road being carried across the valley of Tyropoeon (separating the Western from the Temple hill) on a causeway built up of enormous stone blocks. At the angle of the Temple cloister just above this entrance, *i. e.* the N.W. corner [see JERUSALEM, p. 1006, and p. 1023] stood the old citadel of the Temple hill, the βᾶρις, or *Byrsa*, which Herod rebuilt and called by the name *Antonia*, after his friend and patron the triumvir. After the Roman power was established in Judaea, a Roman guard was always maintained in the Antonia, the commander of which for the time being seems to be the official termed στρατηγὸς τοῦ ἱεροῦ in the Gospels and Acts. The guard in the Antonia was probably relieved regularly from the cohort quartered in the παρεμβολή, and hence the plural form στρατηγοὶ is sometimes used, the officers, like the privates, being changed every watch; although it is very conceivable that a certain number of them should have been selected for the service from possessing a superior knowledge of the Jewish customs, or skill in the Hebrew language. Besides the cohort of regular legionaries there was probably an equal number of local troops, who when on service acted as the "supports" (δεξιόλαβοι, *coverers of the right flank*, Acts xxiii. 23) of the former, and there were also a few squadrons of cavalry; although it seems likely that both these and the local troops had separate barracks at Jerusalem, and that the παρεμβολή, or praetorian camp, was appropriated to the Roman cohort. The ordinary police of the Temple and the city seems to have been in the hands of the Jewish officials, whose attendants (ὑπηρέται) were provided with dirks and clubs, but without the regular armour and the discipline of the legionaries. When the latter were required to assist this *gendarmerie*, either from the apprehension of serious tumult, or because the service was one of great importance, the Jews would apply to the officer in command at the Antonia, who would act so far under their orders as the commander of a detachment in a manufacturing town does under the orders of the civil magistrate at the time of a riot (Acts iv. 1, v. 24). But the power of life and

[a] 1. יוֹצֵר, part. of יָצַר, "press;" κεραμεὺς *figulus*.
2. פַּחַר, only in Dan. ii. 41; *figulus*.
[b] אֲבָנַיִם, lit. "two stones;" λίθοι; *rota* (see Ges. p. 16).
[c] Χρίσμα (Ecclus. *l. c.*).
[d] חֶרֶשׂ; ὄστρακον; *testa*. See POT, 9 (note).

death, or of regular scourging, rested only with the praetor, or the person representing him and commissioned by him. This power, and that which would always go with it,—the right to press whatever men or things were required by the public exigencies,—appears to be denoted by the term ἐξουσία, a term perhaps the translation of the Latin *imperium*, and certainly its equivalent. It was inherent in the praetor or his representatives—hence themselves popularly called ἐξουσίαι, or ἐξουσίαι ὑπέρτεραι (Rom. xiii. 1, 3)—and would be communicated to all military officers in command of detached posts, such as the centurion at Capernaum, who describes himself as possessing summary powers of this kind because he was ὑπ' ἐξουσίαν, covered by the privilege of the *imperium* (Matt. viii. 9). The forced purveyances (Matt. v. 40), the requisitions for baggage animals (Matt. v. 41), the summary punishments following transgression of orders (Matt. v. 39) incident to a military occupation of the country, of course must have been a perpetual source of irritation to the peasantry along the lines of the military roads, even when the despotic authority of the Roman officers might be exercised with moderation. But such a state of things also afforded constant opportunities to an unprincipled soldier to extort money under the pretence of a loan, as the price of exemption from personal services which he was competent to insist upon, or as a bribe to buy off the prosecution of some vexatious charge before a military tribunal (Matt. v. 42; Luke iii. 14).

The relations of the military to the civil authorities in Jerusalem come out very clearly from the history of the Crucifixion. When Judas first makes his proposition to betray Jesus to the chief priests, a conference is held between them and the στρατηγοὶ as to the mode of effecting the object (Luke xxii. 4). The plan involved the assemblage of a large number of the Jews by night, and Roman jealousy forbad such a thing, except under the surveillance of a military officer. An arrangement was accordingly made for a military force, which would naturally be drawn from the Antonia. At the appointed hour Judas comes and takes with him "the troops,"[a] together with a number of police (ὑπηρέτας) under the orders of the high-priests and Pharisees (John xviii. 3). When the apprehension of Jesus takes place, however, there is scarcely any reference to the presence of the military. Matthew and Mark altogether ignore their taking any part in the proceeding. From St. Luke's account one is led to suppose that the military commander posted his men outside the garden, and entered himself with the Jewish authorities (xxii. 52). This is exactly what might be expected under the circumstances. It was the business of the Jewish authorities to apprehend a Jewish offender, and of the Roman officer to take care that the proceeding led to no breach of the public peace. But when apprehended, the Roman officer became responsible for the custody of the offender, and accordingly he would at once chain him by the wrists to two soldiers (Acts xxi. 33) and carry him off. Here St. John accordingly gives another glimpse of the presence of the military:—"the *troops then, and the chiliarch* and the officers of the Jews apprehended Jesus, and *put him in bonds* and led him away, first of all to Annas" (xviii. 12). The insults which St. Luke mentions (xxii. 63), are apparently the barbarous sport of the ruffianly soldiers and police while waiting with their prisoner for the assembling of the Sanhedrim in the hall of Caiaphas; but the blows inflicted are those with the vine-stick, which the centurions carried, and with which they struck the soldiers on the head and face (Juvenal, *Sat.* viii. 247), not a flagellation by the hands of lictors.

When Jesus was condemned by the Sanhedrim and accordingly sent to Pilate, the Jewish officials certainly expected that no enquiry would be made into the merits of the case, but that Jesus would be simply received as a convict on the authority of his own countrymen's tribunal, thrown into a dungeon, and on the first convenient opportunity executed. They are obviously surprised at the question, "What accusation bring ye against this man?" and at the apparition of the governor himself outside the precinct of the praetorium. The cheapness in which he had held the life of the native population on a former occasion (Luke xiii. 1), must have led them to expect a totally different course from him. His scrupulosity, most extraordinary in any Roman, stands in striking contrast with the recklessness of the commander who proceeded at once to put St. Paul to torture, simply to ascertain why it was that so violent an attack was made on him by the crowd (Acts xxii. 24). Yet this latter is undoubtedly a typical specimen of the feeling which prevailed among the conquerors of Judaea in reference to the conquered. The ordering the execution of a native criminal would in ninety-nine instances out of a hundred, have been regarded by a Roman magnate as a simply ministerial act,—one which indeed only he was competent to perform, but of which the performance was unworthy of a second thought. It is probable that the hesitation of Pilate was due rather to a superstitious fear of his wife's dream, than to a sense of justice or a feeling of humanity towards an individual of a despised race; at any rate such an explanation is more in accordance with what we know of the feeling prevalent among his class in that age.

When at last Pilate's effort to save Jesus was defeated by the determination of the Jews to claim Barabbas, and he had testified, by washing his hands in the presence of the people, that he did not consent to the judgment passed on the prisoner by the Sanhedrim, but must be regarded as performing a merely ministerial act,—he proceeds at once to the formal infliction of the appropriate penalty. His lictors take Jesus and inflict the punishment of scourging upon Him in the presence of all (Matt. xxvii. 26). This, in the Roman idea, was the necessary preliminary to capital punishment, and had Jesus not been an alien, his head would have been struck off by the lictors immediately afterwards. But crucifixion being the customary punishment in that case, a different course becomes necessary. The execution must take place by the hands of the military, and Jesus is handed over from the lictors to these. They take Him into the praetorium, and muster *the whole cohort*—not merely that portion which is on duty at the time (Matt. xxvii. 27; Mark xv. 16). While a centurion's guard is being told off for the purpose of executing Jesus and the two criminals, the rest of the soldiers divert themselves in mocking the reputed King of the Jews (Matt. xxvii. 28-30; Mark xv. 17-19; John xix. 2-3), Pilate, who in the meantime has gone in being probably a witness of the pitiable spectacle. His wife's dream still haunts him, and although he

[a] Called τὴν σπεῖραν, although of course only a detachment from the cohort.

has already delivered Jesus over to execution, and what is taking place is merely the ordinary course,[b] he comes out again to the people to protest that *he* is passive in the matter, and that *they* must take the prisoner, there before their eyes in the garb of mockery, and crucify Him (John xix. 4-6). On their reply that Jesus had asserted Himself to be the Son of God, Pilate's fears are still more roused, and at last he is only induced to go on with the military execution, for which he is himself responsible, by the threat of a charge of treason against Caesar in the event of his not doing so (John xix. 7-13). Sitting then solemnly on the *bema*, and producing Jesus, who in the meantime has had His own clothes put upon Him, he formally delivers Him up to be crucified in such a manner as to make it appear that he is acting solely in the discharge of his duty to the emperor (John xix. 13-16).

The centurion's guard now proceed with the prisoners to Golgotha, Jesus himself carrying the cross-piece of wood to which His hands were to be nailed. Weak from loss of blood, the result of the scourging, He is unable to proceed; but just as they are leaving the gate they meet Simon the Cyrenian, and at once use the military right of pressing (ἐγγαρεύειν) him for the public service. Arrived at the spot, four soldiers are told off for the business of the executioner, the remainder keeping the ground. Two would be required to hold the hands, and a third the feet, while the fourth drove in the nails. Hence the distribution of the garments into four parts. The centurion in command, the principal Jewish officials and their acquaintance (hence probably St. John xviii. 15), and the nearest relations of Jesus (John xix. 26, 27), might naturally be admitted within the cordon—a square of perhaps 100 yards. The people would be kept outside of this, but the distance would not be too great to read the title, "Jesus the Nazarene, the King of the Jews," or at any rate to gather its general meaning.[c] The whole acquaintance of Jesus, and the women who had followed Him from Galilee—too much afflicted to mix with the crowd in the immediate vicinity, and too numerous to obtain admission inside the cordon—looked on from a distance (ἀπὸ μακρόθεν), doubtless from the hill on the other side of the valley of Kedron—a distance of not more than 600 or 700 yards, according to Mr. Fergusson's view of the site of Golgotha.[d] The vessel containing vinegar (John xix. 29) was set within the cordon for the benefit of the soldiers, whose duty it was to remain under arms (Matt. xxvii. 36) until the death of the prisoners, the centurion in command being responsible for their not being taken down alive. Had the Jews not been anxious for the removal of the bodies, in order not to shock the eyes of the people coming in from the country on the following day, the troops would have been relieved at the end of their watch, and their place supplied by others until death took place. The jealousy with which any interference with the regular course of a military execution was regarded appears from the application of the Jews to Pilate—not to the centurion—to have the prisoners dispatched by breaking their legs. For the performance of this duty other soldiers were dispatched (xix. 32), not merely permission given to the Jews to have the operation performed. Even for the watching of the sepulchre recourse is had to Pilate, who bids the applicants "take a guard" (Matt. xxvii. 65), which they do, and put a seal on the stone in the presence of the soldiers, in a way exactly analogous to that practised in the custody of the sacred robes of the high priest in the Antonia (Joseph. *Ant.* xv. 11, §4).

The Praetorian camp at Rome, to which St. Paul refers (Phil. i. 13), was erected by the Emperor Tiberius, acting under the advice of Sejanus. Before that time the guards were billetted in different parts of the city. It stood outside the walls, at some distance short of the fourth milestone, and so near either to the Salarian or the Nomentane road, that Nero, in his flight by one or the other of them to the house of his freedman Phaon, which was situated between the two, heard the cheers of the soldiers within for Galba. In the time of Vespasian the houses seem to have extended so far as to reach it (Tacitus, *Annal.* iv. 2; Suetonius, *Tib.* 37, *Neron.* 48; Plin. *H. N.* iii. 5). From the first, buildings must have sprung up near it for sutlers and others. St. Paul appears to have been permitted for the space of two years to lodge, so to speak, "within the rules" of the Praetorium (Acts xxviii. 30), although still under the custody of a soldier. [J. W. B.]

PRAYER. The words generally used in the O.T. are תְּחִנָּה (from root חָנַן, "to incline," "to be gracious," whence in Hithp. "to entreat grace or mercy"): LXX. (generally), δέησις: Vulg. *deprecatio*: and תְּפִלָּה (from root פָּלַל, "to judge," whence in Hithp. "to seek judgment"): LXX. προσευχή: Vulg. *oratio*. The latter is used to express intercessory prayer. The two words point to the two chief objects sought in prayer, viz. the prevalence of right and truth, and the gift of mercy.

The object of this article will be to touch briefly on (1) the doctrine of Scripture as to the nature and efficacy of prayer; (2) its directions as to time, place, and manner of prayer; (3) its types and examples of prayer.

(1.) Scripture does not give any theoretical explanation of the mystery which attaches to prayer. The difficulty of understanding its real efficacy arises chiefly from two sources: from the belief that man lives under general laws, which in all cases must be fulfilled unalterably; and the opposing belief that he is master of his own destiny, and need pray for no external blessing. The first difficulty is even increased when we substitute the belief in a Personal God for the sense of an Impersonal Destiny; since not only does the predestination of God seem to render prayer useless, but His wisdom and love, giving freely to man all that is good for him, appear to make it needless.

The difficulty is familiar to all philosophy, the former element being far the more important: the logical inference from it is the belief in the absolute uselessness of prayer.[a] But the universal instinct

[b] Herod's guard had pursued precisely the same brutal conduct just before.

[c] The latter supposition is perhaps the more correct, as the four Evangelists give four different forms.

[d] The two first Evangelists name Mary Magdalen among those women (Matt. xxvii. 56; Mark xv. 40). St. John names her, together with the Lord's mother, and Mary Cleopas, as at the side of the cross.

[a] See the well-known lines:—

"Permittes ipsis expendere Numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Carior est illis homo quam sibi."
Juv. *Sat.* x. 346-349.

And the older quotation, referred to by Plato (*Alc.* ii p 154):—

of prayer, being too strong for such reasoning, generally exacted as a compromise the use of prayer for good in the abstract (the "mens sana in corpore sano"); a compromise theoretically liable to the same difficulties, but wholesome in its practical effect. A far more dangerous compromise was that adopted by some philosophers, rather than by mankind at large, which separated internal spiritual growth from the external circumstances which give scope thereto, and claimed the former as belonging entirely to man, while allowing the latter to be gifts of the gods, and therefore to be fit objects of prayer.[b]

The most obvious escape from these difficulties is to fall back on the mere subjective effect of prayer, and to suppose that its only object is to produce on the mind that consciousness of dependence which leads to faith, and that sense of God's protection and mercy which fosters love. These being the conditions of receiving, or at least of rightly entering into, God's blessings, it is thought that in its encouragement of them all the use and efficacy of prayer consist.

Now Scripture, while, by the doctrine of spiritual influence, it entirely disposes of the latter difficulty, does not so entirely solve that part of the mystery which depends on the nature of God. It places it clearly before us, and emphasizes most strongly those doctrines on which the difficulty turns. The reference of all events and actions to the will or permission of God, and of all blessings to His free grace, is indeed the leading idea of all its parts, historical, prophetic, and doctrinal; and this general idea is expressly dwelt upon in its application to the subject of prayer. The principle that our "Heavenly Father knoweth what things we have need of before we ask Him," is not only enunciated in plain terms by our Lord, but is at all times implied in the very form and nature of all Scriptural prayers; and moreover, the ignorance of man, who "knows not what to pray for as he ought," and his consequent need of the Divine guidance in prayer, are dwelt upon with equal earnestness. Yet, while this is so, on the other hand the instinct of prayer is solemnly sanctioned and enforced in every page. Not only is its subjective effect asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, is both implied and expressed in the plainest terms. As we are bidden to pray for general spiritual blessings, in which instance it might seem as if prayer were simply a means of preparing the heart, and so making it capable of receiving them; so also are we encouraged to ask special blessings, both spiritual and temporal, in hope that thus (and thus only) we may obtain them, and to use intercession for others, equally special and confident, in trust that an effect, which in this case cannot possibly be subjective to ourselves, will be granted to our prayers. The command is enforced by direct promises, such as that in the Sermon on the Mount (Matt. vii. 7, 8), of the clearest and most comprehensive character; by the example of all saints and of our Lord Himself; and by historical records of such effects as granted to prayer again and again.

Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God; their reconcilement is not, perhaps cannot be, fully revealed. For, in fact, it is involved in that inscrutable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will.

At the same time it is clearly implied that such a reconcilement exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the One supreme will of God, so as to form a part of His scheme of Providence. This follows from the condition, expressed or understood in every prayer, "Not my will, but Thine be done." It is seen in the distinction between the granting of our petitions (which is not absolutely promised), and the certain answer of blessing to all faithful prayer; a distinction exemplified in the case of St. Paul's prayer against the "thorn in the flesh," and of our Lord's own agony in Gethsemane. It is distinctly enunciated by St. John (1 John v. 14, 15): "If we ask any thing *according to His will*, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him."

It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. All true and prevailing prayer is to be offered "in the name of Christ" (John xiv. 13, xv. 16, xvi. 23-27), that is, not only for the sake of His Atonement, but also in dependence on His Intercession; which is therefore as a central influence, acting on all prayers offered, to throw off whatever in them is evil, and give efficacy to all that is in accordance with the Divine will. So also is it said of the spiritual influence of the Holy Ghost on each individual mind, that while "we know not what to pray for," the indwelling "Spirit makes intercession for the saints, *according to the will of God*" (Rom. viii. 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents, what the laws of nature are to things inanimate, and is the power which harmonises free individual action with the universal will of God. The mystery of prayer therefore, like all others, is seen to be resolved into that great central mystery of the Gospel, the communion of man with God in the Incarnation of Christ. Beyond this we cannot go.

(2.) There are no directions as to prayer given in the Mosaic law: the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. The Temple is emphatically designated as "the House of Prayer" (Is. lvi. 7); it could not be otherwise, if "He who hears prayer" (Ps. lxv. 2) there manifested His special Presence; and the prayer of Solomon offered at its consecration (1 K. viii. 30, 35, 38) implies that in it were offered both the private prayers of each single man, and the public prayers of all Israel.

It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice, whether propitiatory or eucharistic, as regularly as the incense, which was the symbol of prayer (see Ps. cxli. 2; Rev. viii. 3, 4). Such a practice is alluded to as common, in Luke i. 10, and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut.

[a] Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις
Δόμεν δίδου· τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπάλεξε.

[b] "Sed satis est orare Jovem, quae donat et aufert,
Det vitam, det opes; aequum mi animum ipse parabo."
Hor. *Ep.* i. xviii. 111 Comp. Cic. *De Nat. Deor.* iii. 86

xvi. 15-15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue.

But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (see Luke xviii. 10; Acts iii. 1); and those who were absent were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's Presence (1 K. viii. 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2; cxxxviii. 2). The desire to do this was possibly one reason, independently of other and more obvious ones, why the house-top or the mountain-top were chosen places of private prayer.

The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," that is, the ninth hour (Acts iii. 1, x. 3), the hour of the evening sacrifice (Dan. ix. 21); the "morning," that is, the third hour (Acts ii. 15), that of the morning sacrifice; and the sixth hour, or "noonday." To these would naturally be added some prayer at rising and lying down to sleep; and thence might easily be developed (by the love of the mystic number seven), the "seven times a day" of Ps. cxix. 164, if this is to be literally understood, and the seven hours of prayer of the ancient Church. Some at least of these hours seem to have been generally observed by religious men in private prayer at home, or in the midst of their occupation and in the streets (Matt. vi. 5). Grace before meat would seem to have been an equally common practice (see Matt. xv. 36; Acts xxvii. 35).

The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Matt. vi. 5; Mark xi. 25; Luke xviii. 11); unless the prayer were offered with especial solemnity, and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; comp. 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10); or prostration (Josh. vii. 6; 1 K. xviii. 42; Neh. viii. 6). The hands were "lifted up," or "spread out" before the Lord (Ps. xxviii. 2, cxxxiv. 2; Ex. ix. 33, &c. &c.) In the Christian Church no posture is mentioned in the N. T. excepting that of kneeling; see Acts vii. 60 (St. Stephen); ix. 40 (St. Peter); xx. 36, xxi. 5 (St. Paul); perhaps from imitation of the example of our Lord in Gethsemane (on which occasion alone His posture in prayer is recorded). In after-times, as is well known, this posture was varied by the custom of standing in prayer on the Lord's-day, and during the period from Easter to Whit-Sunday, in order to commemorate His resurrection, and our spiritual resurrection in Him.

(1.) The only Form of Prayer given for permanent use in the O. T. is the one in Deut. xxvi. 5-15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this may perhaps be added the threefold blessing of Num. vi. 24-26, couched as it is in a precatory form; and the short prayers of Moses (Num. x. 35, 36) at the moving and resting of the cloud, the former of which was the germ of the 68th Psalm. Besides the forms given, evidently with a view to preservation and constant use, are rather hymns or songs than prayers properly so called, although they do contain supplication. Scattered through the historical books, we have the Song of Moses, *taught* to the children of Israel (Deut. xxxii. 1-43); his most important songs after the passage of the Red Sea (Ex. xv. 1-19) and at the springing out of the water (Num. xxi. 17, 18); the Song of Deborah and Barak (Judg. v.); the Song of Hannah in 1 Sam. ii. 1-10 (the effect of which is seen by reference to the Magnificat); and the Song of David (Ps. xviii.), singled out in 2 Sam. xxii. But after David's time, the existence and use of the Psalms, and the poetical form of the Prophetic books, and of the prayers which they contain, must have tended to fix this Psalmic character on all Jewish prayer. The effect is seen plainly in the form of Hezekiah's prayers in 2 K. xix. 15-19; Is. xxxviii. 9-20.

But of the prayers recorded in the O. T., the two most remarkable are those of Solomon at the dedication of the Temple (1 K. viii. 23-53), and of Joshua the high-priest, and his colleagues, after the captivity (Neh. ix. 5-38).[a] The former is a prayer for God's presence with His people in time of national defeat (vers. 33, 34), famine or pestilence (35-37), war (44, 45), and captivity (46-50), and with each individual Jew and stranger (41-43) who may worship in the Temple. The latter contains a recital of all God's blessings to the children of Israel from Abraham to the captivity, a confession of their continual sins, and a fresh dedication of themselves to the Covenant. It is clear that both are likely to have exercised a strong liturgical influence, and accordingly we find that the public prayer in the Temple, already referred to, had in our Lord's time grown into a kind of liturgy. Before and during the sacrifice there was a prayer that God would put it into their hearts to love and fear Him; then a repeating of the Ten Commandments, and of the passages written on their phylacteries [FRONTLETS]; next three or four prayers, and ascriptions of glory to God; and the blessing from Num. vi. 24-26, "The Lord bless thee," &c., closed this service. Afterwards, at the offering of the meat-offering, there followed the singing of psalms, regularly fixed for each day of the week, or specially appointed for the great festivals (see Bingham, b. xiii. ch. v. sect. 4). A somewhat similar liturgy formed a regular part of the Synagogue worship, in which there was a regular minister, as the leader of prayer (שְׁלִיחַ הַצִּבּוּר, "legatus ecclesiae"); and public prayer, as well as private, was the special object of the Proseuchae. It appears also, from the question of the disciples in Luke xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning.

All Christian prayer is, of course, based on the Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded by St. John (ch. xvii.), the beginning of His great work of intercession. The first is the comprehensive type of the simplest and most universal prayer; the second justifies prayers for special blessings of this life, while it limits them by perfect resignation to God's will; the last, dwelling as it does on the knowledge and glorification of God, and the communion of man with Him, as the one object of prayer and life, is the type of the highest and most spiritual devotion. The Lord's Prayer has given the form and tone of all ordinary Christian prayer; it has fixed, as its leading principles, simplicity and confidence in Our Father, community of sympathy with all men, and practical reference to our own life; it has shown, as its true objects, first the glory of God, and next the needs of man

[a] To these may be added Dan. ix. 4-19.

To the intercessory prayer, we may trace up its transcendental element, its desire of that communion through love with the nature of God, which is the secret of all individual holiness, and of all community with men.

The influence of these prayers is more distinctly traced in the prayers contained in the Epistles (see Eph. iii. 14-21; Rom. xvi. 25-27; Phil. i. 3-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer, which from the beginning became the principle of life and unity in the Church (see Acts ii. 42; and comp. i. 24, 25, iv. 24-30, vi. 6, xii. 5, xiii. 2, 3, xvi. 25, xx. 36, xxi. 5), although doubtless always including the Lord's Prayer, probably in the first instance took much of its form and style from the prayers of the synagogues. The only form given (besides the very short one of Acts i. 24, 25), dwelling as it does (Acts iv. 24-30) on the Scriptures of the O. T. in their application to our Lord, seems to mark this connexion. It was probably by degrees that they assumed the distinctively Christian character.

In the record of prayers accepted and granted by God, we observe, as always, a special adaptation to the period of His dispensation, to which they belong. In the patriarchal period, they have the simple and childlike tone of domestic supplication for the simple and apparently trivial incidents of domestic life. Such are the prayers of Abraham for children (Gen. xv. 2, 3); for Ishmael (xvii. 18); of Isaac for Rebekah (xxv. 21); of Abraham's servant in Mesopotamia (xxiv. 12-14); although sometimes they take a wider range in intercession, as with Abraham for Sodom (Gen. xviii. 23-32), and for Abimelech (xx. 7, 17). In the Mosaic period they assume a more solemn tone and a national bearing; chiefly that of direct intercession for the chosen people; as by Moses (Num. xi. 2, xii. 13, xxi. 7); by Samuel (1 Sam. vii. 5, xii. 19, 23); by David (2 Sam. xxiv. 17, 18); by Hezekiah (2 K. xix. 15-19); by Isaiah (2 K. xix. 4; 2 Chr. xxxii. 20); by Daniel (Dan. ix. 20, 21): or of prayer for national victory, as by Asa (2 Chr. xiv. 11); Jehoshaphat (2 Chr. xx. 6-12). More rarely are they for individuals, as in the prayer of Hannah (1 Sam. i. 12); in that of Hezekiah in his sickness (2 K. xx. 2); the intercession of Samuel for Saul (1 Sam. xv. 11, 35), &c. A special class are those which precede and refer to the exercise of miraculous power; as by Moses (Ex. viii. 12, 30, xv. 25); by Elijah at Zarephath (1 K. xvii. 20) and Carmel (1 K. xviii. 36, 37); by Elisha at Shunem (2 K. iv. 33) and Dothan (vi. 17, 18); by Isaiah (2 K. xx. 11); by St. Peter for Tabitha (Acts ix. 40); by the elders of the Church (James v. 14, 15, 16). In the New Testament they have a more directly spiritual bearing; such as the prayer of the Church for protection and grace (Acts iv. 24-30); of the Apostles for their Samaritan converts (viii. 15); of Cornelius for guidance (x. 4, 31); of the Church for St. Peter (xii. 5); of St. Paul at Philippi (xvi. 25); of St. Paul against the thorn in the flesh answered, although not granted (2 Cor. xii. 7-9), &c. It would seem the intention of Holy Scripture to encourage all prayer, more especially intercession, in all relations, and for all righteous objects. [A. B.]

PRESENTS. [GIFTS.]

PRESIDENT. *Sârac*,[a] or *Sârĕcâ*, only used Dan. vi., the Chaldee equivalent for Hebrew *Shâlîṭ*, probably from *Sara*, Zend. a "head" (see Strabo, xi. p. 331). Σαραπάρας = κεφαλοτόμος is connected with the Sanskrit *siras* or *çiras*, and is traced in *Sargon* and other words (Eichoff, *Vergl. Spr.* p. 129, 415; see Her. iii. 89, where Le calls *Satrap* a Persian word). [H. W. P.]

[a] סָרַךְ, or סַרְכָא; τακτικός; *princeps*.

PRIEST (כֹּהֵן, *côhên*: ἱερεύς: *sacerdos*). *Name.*—It is unfortunate that there is nothing like a *consensus* of interpreters as to the etymology of this word. Its root-meaning, uncertain as far as Hebrew itself is concerned, is referred by Gesenius (*Thesaurus*, s. v.) to the idea of prophecy. The *Côhên* delivers a divine message, stands as a mediator between God and man, represents each to the other. This meaning, however, belongs to the Arabic, not to the Hebrew form, and Ewald connects the latter with the verb הָכִין (*hêcîn*), to array, put in order (so in Is. lxi. 10), seeing in it a reference to the primary office of the priests as arranging the sacrifice on the altar (*Alterthüm.* p. 272). According to Saalschütz (*Archäol. der Hebr.* c. 78), the primary meaning of the word = minister, and he thus accounts for the wider application of the name (*infra*). Bähr (*Symbolik*, ii. p. 15) connects it with an Arabic root = קרב, to draw near. Of these etymologies, the last has the merit of answering most closely to the received usage of the word. In the precise terminology of the law, it is used of one who may "draw near" to the Divine Presence (Ex. xix. 22, xxx. 20) while others remain afar off, and is applied accordingly, for the most part, to the sons of Aaron, as those who were alone authorized to offer sacrifices. In some remarkable passages it takes a wider range. It is applied to the priests of other nations or religions, to Melchizedek (Gen. xiv. 18), Potipherah (Gen. xli. 45), Jethro (Ex. ii. 16), to those who discharged priestly functions in Israel before the appointment of Aaron and his sons (Ex. xix. 22). A case of greater difficulty presents itself in 2 Sam. viii. 18, where the sons of David are described as priests (*Côhănîm*), and this immediately after the name had been applied in its usual sense to the sons of Aaron. The writer of 1 Chr. xviii. 17, as if reluctant to adopt this use of the title, or anxious to guard against mistake, gives a paraphrase, "the sons of David were first at the king's hand" (A. V. "chief about the king"). The LXX. and A. V. suppress the difficulty, by translating *Côhănîm* into ἀλλόφυλοι and "chief officers." The Vulgate more honestly gives "sacerdotes." Luther and Coverdale follow the Hebrew strictly, and give "priests." The received explanation is, that the word is used here in what is assumed to be its earlier and wider meaning, as equivalent to rulers, or, giving it a more restricted sense, that the sons of David were *Vicarii Regis* as the sons of Aaron were *Vicarii Dei* (comp. Patrick, Michaelis, Rosenmüller, *in loc.*, Keil on 1 Chr. xviii. 17). It can hardly be said, however, that this accounts satisfactorily for the use of the same title in two successive verses in two entirely different senses. Ewald accordingly (*Alterthüm.* p. 276) sees in it an actual suspension of the usual law in favour of members of the royal house, and finds a parallel instance in the acts of David (2 Sam. vi. 14) and Solomon (1 K. iii. 15). De Wette and Gesenius, in like manner, look on it as a revival of the old household priesthoods. These theories are in their turn unsatisfactory, as contradicting the whole spirit and policy of David's reign, which was

throughout that of reverence for the Law of Jehovah, and the priestly order which it established. A conjecture midway between these two extremes is perhaps possible. David and his sons may have been admitted, not to distinctively priestly acts, such as burning incense (Num. xvi. 40; 2 Chr. xvi. 18), but to an honorary, titular priesthood. To wear the ephod in processions (2 Sam. vi 14), at the time when this was the special badge of the order (1 Sam. xxii. 18), to join the priests and Levites in their songs and dances, might have been conceded, with no deviation from the law, to the members of the royal house.[a] There are some indications that these functions (possibly this liturgical retirement from public life) were the lot of the members of the royal house who did not come into the line of succession, and who belonged, by descent or incorporation, to the house of Nathan as distinct from that of David (Zech. xii. 12). The very name Nathan, connected, as it is, with Nethinim, suggests the idea of dedication. [NETHINIM.] The title *Cohen* is given to Zabud, the son of Nathan (1 K. iv. 5). The genealogy of the line of Nathan in Luke iii. includes many names—Levi, Eliezer, Malchi, Jochanan, Mattathias, Heli—which appear elsewhere as belonging to the priesthood. The mention in 1 Esdr. v. 5, of Joiakim as the son of Zerubbabel, while in Neh. xii. 10 he appears as the son of Jeshua, the son of Josedek, indicates, either a strange confusion or a connexion, as yet imperfectly understood, between the two families.[b] The same explanation applies to the parallel cases of Ira the Jairite (2 Sam. xx. 26), where the LXX. give *ἱερεύς*. It is noticeable that this use of the title is confined to the reigns of David and Solomon, and that the synonym "at the king's hand" of 1 Chr. xviii. 17 is used in 1 Chr. xxv. 2 of the sons of Asaph as "prophesying" under their head or father, and of the relation of Asaph himself to David in the choral service of the Temple.

Origin.—The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative in "things pertaining unto God."[c] He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person. The reverence which men pay to one who bears this consecrated character may lead them to acknowledge the priest as being also their king. The claim to fill the office may rest on characteristics belonging only to the individual man, or confined to a single family or tribe. The conditions of the priesthood, the office and influence of the priests, as they are among the most conspicuous facts of all religions of the ancient world, so do they occupy a like position in the history of the religion of Israel.

No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Abraham, Isaac, and Jacob perform priestly acts, offer sacrifices, "draw near" to the Lord (Gen. xii. 8, xviii. 23, xxvi. 25, xxxiii. 20). To the eldest son, or to the favoured son exalted to the place of the eldest, belongs the "goodly raiment" (Gen. xxvii. 15), the "coat of many colours" (Gen. xxxvii. 3), in which we find perhaps the earliest trace of a sacerdotal vestment[d] (comp. Blunt, *Scriptural Coincid.* i. 1; Ugolini, xiii. 138). Once, and once only, does the word *Côhên* meet us as belonging to a ritual earlier than the time of Abraham. Melchizedek is "the priest of the most high God" (Gen. xiv. 18). The argument of the Epistle to the Hebrews has an historical foundation in the fact that there are no indications in the narrative of Gen. xiv. of any one preceding or following him in that office. The special Divine names which are connected with him as the priest of "the most high God, the possessor of heaven and earth," render it probable that he rose, in the strength of those great thoughts of God, above the level of the other inhabitants of Canaan. In him Abraham recognized a faith like his own, a life more entirely consecrated, the priestly character in its perfection [comp. MELCHIZEDEK]. In the worship of the patriarchs themselves, the chief of the family, as such, acted as the

[a] The apocryphal literature of the N. T., worthless as a witness to a fact, may perhaps be received as an indication of the feeling which saw in the house and lineage of David a kind of quasi-sacerdotal character. Joseph, though of the tribe of Judah, is a priest living in the temple (*Hist. Joseph.* c. 2, in Tischendorf, *Evang. Apoc.*). The kindred of Jesus are recognized as taking tithes of the people (*Evang. Nicod.* 1. 16, ibid.). In what approaches nearly to history, James the Just, the brother of the Lord, is admitted (partly, it is true, as a Nazarite) into the Holy Place, and wears the linen dress of the priests (Hegesipp. ap. Euseb. *H. E.* ii. 23). The extraordinary story found in Suidas, *s. v.* Ἰησοῦς, represents the priests of Jerusalem as electing the "Son of Joseph" to a vacant office in the priesthood, on the ground that the two families had been so closely connected, that there was no great irregularity from usage in admitting one of the lineage of David to the privileges of the sons of Aaron. Augustine is inclined to see in this intermingling of the royal and priestly lines a possible explanation of the apocryphal traditions that the Mother of the Lord was of the tribe of Levi (*c. Faust.* xxiii. 9). The marriage of Aaron himself with the sister of the prince of Judah (Exx. vii. 23), that of Jehoiada with Jehoshabeath (2 Chr. xxii. 11), and that of Elisabeth with one who was "cousin" to a daughter of Mary (Luke i. 36), are historical instances of this connexion. The statement of Eutychius (= Sayd ibn Batrik), patriarch of Alexandria (Selden, *De Success. Pont.* i. 13), that Aristobulus was a priest of the house of David, suggests a like explanation.

[b] Comp. the remarkable passage in Augustine, *De divers. Quaest.* lxi.: "A David enim in duas familias, regiam et sacerdotalem, origo illa distributa est, quarum duarum familiarum, sicut dictum est, regiam descendens Matthaeus, sacerdotalem adscendens Lucas secutus est, ut Dominus noster Jesus Christus, rex et sacerdos noster, et cognationem duceret de stirpe sacerdotali, et non esset tamen de tribu sacerdotali." The *cognatio* he supposes to have been the marriage of Nathan with one of the daughters of Aaron.

[c] The true idea of the priesthood, as distinct from all other ministerial functions like those of the Levites, is nowhere given more distinctly than in Num. xvi. 5. The priest is Jehovah's, is "holy," is "chosen," "draws near" to the Lord. In all these points he represents the ideal life of the people (Ex. xix. 3-6). His highest act, that which is exclusively sacerdotal (Num. xvi. 40; 2 Chr. xxvi. 18), is to offer the incense which is the symbol of the prayers of the worshippers (Ps. cxli. 2; Rev. viii. 3).

[d] In this sacerdotal, dedicated character of Joseph's youth, we find the simplest explanation of the words which speak of him as "the separated one" "the Nazarite" (*Nazir*), among his brethren (Gen. xlix. 26; Deut xxxiii. 16).

priest. The office descended with the birthright, and might apparently be transferred with it. As the family expanded, the head of each section probably stood in the same relation to it. The thought of the special consecration of the first-born was recognized at the time of the Exodus (*infra*). A priesthood of a like kind continued to exist in other Semitic tribes. The Book of Job, whatever may be its date, ignores altogether the institutions of Israel, and represents the man of Uz as himself "sanctifying" his sons, and offering burnt-offerings (Job i. 5). Jethro, is a "priest of Midian" (Ex. ii. 16, iii. 1), Balak himself offers a bullock and a ram upon the seven altars on Pisgah (Num. xxiii. 2, &c.).

In Egypt the Israelites came into contact with a priesthood of another kind, and that contact must have been for a time a very close one. The marriage of Joseph with the daughter of the priest of On—a priest, as we may infer from her name, of the goddess Neith—(Gen. xli. 45) [ASENATH], the special favour which he showed to the priestly caste in the years of famine (Gen. xlvii. 26), the training of Moses in the palace of the Pharaohs, probably in the colleges and temples of the priests (Acts vii. 22)—all this must have impressed the constitution, the dress, the outward form of life upon the minds of the lawgiver and his contemporaries. Little as we know directly of the life of Egypt at this remote period, the stereotyped fixedness of the customs of that country warrants us in referring to a tolerably distant past the facts which belong historically to a later period, and in doing so, we find coincidences with the ritual of the Israelites too numerous to be looked on as accidental, or as the result of forces which were at work, independent of each other, but taking parallel directions. As circumcision was common to the two nations (Herod. ii. 37), so the shaving of the whole body (ibid.) was with both part of the symbolic purity of the priesthood, once for all with the Levites of Israel (Num. viii. 7), every third day with those of Egypt. Both are restricted to garments of linen (Herod. ii. 37, 81; Plutarch, *De Isid.* c. 4; Juven. vi. 533; Ex. xxviii. 39; Ezek. xliv. 18). The sandals of byblus worn by the Egyptian priests were but little removed from the bare feet with which the sons of Aaron went into the sanctuary (Herod. ii. 37). For both there were multiplied ablutions. Both had a public maintenance assigned, and had besides a large share in the flesh of the victims offered (Herod. *l. c.*). Over both there was one high-priest. In both the law of succession was hereditary (ibid.; comp. also Spencer, *De Leg. Hebr.* c. iii. 1, 5, 11; Wilkinson, *Ancient Egyptians*, iii. p. 116).

Facts such as these leave scarcely any room for doubt that there was a connexion of some kind between the Egyptian priesthood and that of Israel. The latter was not, indeed, an outgrowth or imitation of the former. The faith of Israel in Jehovah, the one Lord, the living God, of whom there was no form or similitude, presented the strongest possible contrast to the multitudinous idols of the polytheism of Egypt. The symbolism of the one was cosmic, "of the earth, earthy," that of the other, chiefly, if not altogether, ethical and spiritual. But looking, as we must look, at the law and ritual of the Israelites as designed for the education of a people who were in danger of sinking into such a polytheism, we may readily admit that the education must have started from some point which the subjects of it had already reached, must have employed the language of symbolic acts and rites with which they were already familiar. The same alphabet had to be used, the same root-forms employed as the elements of speech, though the thoughts which they were to be the instruments of uttering were widely different. The details of the religion of Egypt might well be used to make the protest against the religion itself at once less startling and more attractive.[e]

At the time of the Exodus there was as yet no priestly caste. The continuance of solemn sacrifices (Ex. v. 1, 3), implied, of course, a priesthood of some kind, and priests appear as a recognized body before the promulgation of the Law on Sinai (Ex. xix. 22). It has been supposed that these were identical with the "young men of the children of Israel" who offered burnt-offerings and peace-offerings (Ex. xxiv. 5) either as the first-born,[f] or as representing in the freshness of their youth the purity of acceptable worship (comp. the analogous case of "the young man the Levite" in Judg. xvii., and Ewald, *Alterthüm.* p. 273). On the principle, however, that difference of title implies in most cases difference of functions, it appears more probable that the "young men" were not those who had before performed priestly acts, but were chosen by the lawgiver to be his ministers in the solemn work of the covenant, representing, in their youth, the stage in the nation's life on which the people were then entering (Keil, *in loc.*). There are signs that the priests of the older ritual were already dealt with as belonging to an obsolescent system. Though they were known as those that "come near" to the Lord (Ex. xix. 22), yet they are not permitted to approach the Divine Presence on Sinai. They cannot "sanctify" themselves enough to endure that trial. Aaron alone, the future high-priest, but as yet not known as such, enters with Moses into the thick darkness. It is noticeable also that at this transition-stage, when the old order was passing away, and the new was not yet established, there is the proclamation of the truth, wider and higher than both, that the whole people was to be "a kingdom of priests" (Ex. xix. 6). The idea of the life of the nation was, that it was to be as a priest and a prophet to the rest of mankind. They were called to a universal priesthood (comp. Keil, *in loc.*). As a people, however, they needed a long discipline before they could make the idea a reality. They drew back from their high vocation (Ex. xx. 18-21). As for other reasons so also for this, that the central truth required a rigid, unbending form for its outward expression, a distinctive priesthood was to be to the nation what the nation was to mankind. The position given to the ordinances of the priesthood indicated with sufficient clearness, that it was subordinate, not primary, a means and not an end.

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[e] For a temperate discussion of the connexion between the *cultus* of Israel and that of Egypt, on views opposed to Spencer, see Bähr's *Symbolik*: Einleit. (§4, ii. c. i, §3); and Fairbairn's *Typology of Scripture* (b. iii. c. 3, §3).

[f] The Targums both of Babylon and Jerusalem give "first-born" as an equivalent (Saubert, *De Sacerd. Hebr.* in Ugolini, *Thes.* xii. 2; comp. also xiii. 135). Jewish interpreters (Saadias, Rashi, Aben-Ezra) take the same view; and the Talmud (*Sevach.* xiv. 4) expressly asserts the priesthood of the first-born in the pre-Mosaic times. It has, however, been denied by Vitringa and others. (Comp. Bähr's *Symbolik*, ii. 4; Selden, *De Synedr.* i. 15 *De Success. Pont.* c. i.).

Not in the first proclamation of the great laws of duty in the Decalogue (Ex. xx. 1-17), nor in the applications of those laws to the chief contingencies of the people's life in the wilderness, does it find a place. It appears together with the Ark and the Tabernacle, as taking its position in the education by which the people were to be led toward the mark of their high calling. As such we have to consider it.

Consecration.—The functions of the HIGH-PRIEST, the position and history of the LEVITES as the consecrated tribe, have been discussed fully under those heads. It remains to notice the characteristic facts connected with "the priests, the sons of Aaron," as standing between the two. Solemn as was the subsequent dedication of the LEVITES, that of the priests involved a yet higher consecration. A special word (קָדַשׁ, *kâdash*) was appropriated to it. Their old garments were laid aside. Their bodies were washed with clean water (Ex. xxix. 4; Lev. viii. 6) and anointed with the perfumed oil, prepared after a prescribed formula, and to be used for no lower purpose[g] (Ex. xxix. 7, xxx. 22-33). The new garments belonging to their office were then put on them (*infra*). The truth that those who intercede for others must themselves have been reconciled, was indicated by the sacrifice of a bullock as a sin-offering, on which they solemnly laid their hands, as transferring to it the guilt which had attached to them (Ex. xxix. 10; Lev. viii. 18). The total surrender of their lives was represented by the ram slain as a burnt-offering, a "sweet savour" to Jehovah (Ex. xxix. 18; Lev. viii. 21). The blood of these two was sprinkled on the altar, offered to the Lord. The blood of a third victim, the ram of consecration, was used for another purpose. With it Moses sprinkled the right ear that was to be open to the Divine voice, the right hand and the right foot that were to be active in divine ministrations (Ex. xxix. 20; Lev. viii. 23, 4). Lastly, as they were to be the exponents, not only of the nation's sense of guilt, but of its praise and thanksgiving, Moses was to "fill their hands"[h] with cakes of unleavened bread and portions of the sacrifices, which they were to present before the Lord as a wave-offering. The whole of this mysterious ritual was to be repeated for seven days, during which they remained within the Tabernacle, separated from the people, and not till then was the consecration perfect (comp. as to the meaning of all these acts Bähr, *Symbolik*, ii. 5, § 2). Moses himself, as the representative of the Unseen King, is the consecrator, the sacrificer throughout these ceremonies; as the channel through which the others receive their office, he has for the time a higher priesthood than that of Aaron (Selden, *De Synedr.* i. 16; Ugolini, xii. 3). In accordance with the principle which runs through the history of Israel, he, the ruler, solemnly divests himself of the priestly office and transfers it to another. The fact that he had been a priest, was merged in his work as a lawgiver. Only once in the language of a later period was the word *Côhên* applied to him (Ps. xcix. 6).

The consecrated character thus imparted did not need renewing. It was a perpetual inheritance transmitted from father to son through all the centuries that followed. We do not read of its being renewed in the case of any individual priest of the sons of Aaron.[i] Only when the line of succession was broken, and the impiety of Jeroboam intruded the lowest of the people into the sacred office, do we find the re-appearance of a like form (2 Chr. xiii. 9), of the same technical word. The previous history of Jeroboam and the character of the worship which he introduced make it probable that, in that case also, the ceremonial was, to some extent, Egyptian in its origin.

Dress.—The "sons of Aaron" thus dedicated were to wear during their ministrations a special apparel—at other times apparently they wore the common dress of the people. The material was linen, but that word included probably, as in the case of the Egyptian priests, the byssus, and the cotton stuffs of that country (Ex. xxviii. 42; comp. COTTON).[j] Linen drawers from the loins to the thighs were "to cover their nakedness." The *verecundia* of the Hebrew ritual in this and in other places (Ex. xx. 26, xxviii. 42) was probably a protest against some of the fouler forms of nature-worship, as *e. g.* in the worship of Peor (Maimonides, *More Nevochim*, iii. 45, in Ugolini, xiii. p 385), and possibly also, in some Egyptian rites (Herod. ii. 60). Over the drawers was worn the *cetoneth*, or close-fitting cassock, also of fine linen, white, but with a diamond or chess-board pattern on it (Bähr, *Symb.* ii. c. iii. §2). This came nearly to the feet (ποδήρης χιτὼν, Joseph. *Ant.* iii. 7, §1), and was to be woven in its garment-shape (not cut out and then sewed together), like the χιτὼν ἄρραφος of John xix. 23, in which some interpreters have even seen a token of the priesthood of him who wore it (Ewald, *Gesch.* v. 177; Ugolini, xiii. p. 218).[k] The white cassock was gathered round the body with a girdle of needlework, into which, as in the more gorgeous belt of the high-priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40, xxix. 2; Ezek. xliv. 17-19). Upon their heads they were to wear caps or bonnets (in the English of the A. V. the two words are synonymous) in the form of a cup-shaped flower, also of fine linen. These garments they might wear at any time in the Temple, whether on duty or not, but they were not to sleep in them (Joseph. *B. J.* v. 5, §7). When they became soiled, they were not washed or used again, but torn up to make wicks for the lamps in the Tabernacle (Selden, *De Synedr.* xiii. 11). They had besides them other "clothes of service," which were probably simpler,

[g] The sons of Aaron, it may be noticed, were simply sprinkled with the precious oil (Lev. viii. 30). Over Aaron himself it was poured till it went down to the hem of his clothing (Ibid. 12; Ps. cxxxiii. 2).

[h] This appears to have been regarded as the *essential* part of the consecration; and the Hebrew, "to fill the hand," is accordingly used as a synonyme for "to consecrate" (Ex. xxix. 9; 2 Chr. xiii. 9).

[i] Ewald (*Alterthüm.* p. 289-291) writes as if the ceremonies of consecration were repeated on the admission of every priest to the performance of his functions; but he is on the assumption, apparently, that Ex. xxix. and Lev. viii. are not historical, but embody the customs of a later period. Bähr (*Symbolik*, l. c.) leaves it as an open question, and treats it as of no moment.

[j] The reason for fixing on this material is given in Ex. xliv. 18; but the feeling that there was something unclean in clothes made from the skin or wool of an animal was common to other nations. Egypt has been already mentioned. The Arab priests in the time of Mahomet wore linen only (Ewald, *Alterth.* p. 289).

[k] Here also modern Eastern customs present an analogy in the woven, seamless *ihram* worn by the Mecca pilgrims (Ewald, *Alterth.* p. 289).

Dress of Egyptian Priests. (Wilkinson.)

But are not described (Ex. xxxi. 10; Ez. xlii. 14). In all their acts of ministration they were to be barefooted.[m] Then, as now, this was the strongest recognition of the sanctity of a holy place which the Oriental mind could think of (Ex. iii. 5; Josh. v. 15), and throughout the whole existence of the Temple service,

Dress of Egyptian High-Priest.

even though it drew upon them the scorn of the heathen (Juven. *Sat.* vi. 159), and seriously affected the health of the priests (Ugolini, viii. p. 976, xiii. p. 405), it was scrupulously adhered to.[n] In the earlier liturgical costume, the ephod is mentioned as belonging to the high-priest only (Ex. xxviii. 6-12, xxxix. 2-5). At a later period it is used apparently by all the priests (1 Sam. xxii. 18), and even by others, not of the tribe of Levi, engaged in religious ceremonial (2 Sam. vi. 14). [EPHOD.]

Regulations.—The idea of a consecrated life, which was thus asserted at the outset, was carried through a multitude of details. Each probably had a symbolic meaning of its own. Collectively they formed an education by which the power of distinguishing between things holy and profane, between the clean and the unclean, and so ultimately between moral good and evil, was awakened and developed (Ezek. xliv. 23). Before they entered the tabernacle they were to wash their hands and their feet (Exod. xxx. 17-21, xl. 30-32). During the time of their ministration they were to drink no wine or strong drink (Lev. x. 9; Ez. xliv. 21). Their function was to be more to them than the ties of friendship or even blood, and, except in the case of the nearest relationships (six degrees are specified, Lev. xxi. 1-5; Ez. xliv. 25), they were to make no mourning for the dead. The high-priest, as carrying the consecrated life to its highest point, was to be above the disturbing power of human sorrow even in these instances. Customs which appear to have been common in other priesthoods were (probably for that reason) forbidden them. They were not to shave their heads. They were to go through their ministrations with the serenity of a reve-

[m] This is inferred (1) from the absence of any direction as to a covering for the feet; (2) from the later custom; (3) from the universal feeling of the East. Shoes were worn as a protection against defilement. In a sanctuary there was nothing that could defile.

[n] Bähr (*Symbolik*, ii. c. iii. §1, 2) finds a mystic meaning in the number, material, colour, shape, of the priestly vestments, discusses each point elaborately, and dwells in §3 on the *differences* between them and those of the Egyptian priesthood.

reverential awe, not with the orgiastic wildness which led the priests of Baal in their despair to make cuttings in their flesh (Lev. xix. 28; 1 K. xviii. 28), and carried those of whom Atys was a type to a more terrible mutilation (Deut. xxiii. 1). The same thought found expression in two other forms affecting the priests of Israel. The priest was to be one who, as the representative of other men, was to be physically as well as liturgically perfect.* As the victim was to be without blemish so also was the sacrificer (comp. Bähr, *Symbol.* ii. c. ii. §3). The law specified in broad outlines the excluding defects (Lev. xxi. 17-21), and these were such as impaired the purity, or at least the dignity, of the ministrant. The morbid casuistry of the later rabbis drew up a list of not less than 142 faults or infirmities which involved permanent, of 22 which involved temporary deprivation from the priestly office (Carpzov. *App. Crit.* p. 92, 93; Ugolini, xii. 54, xiii. 903); and the original symbolism of the principle (Philo, *De Vict.* and *De Monarch.* ii. 5) was lost in the puerile minuteness which, here as elsewhere, often makes the study of rabbinic literature a somewhat repulsive task. If the Christian Church has sometimes seemed to approximate, in the conditions it laid down for the priestly character, to the rules of Judaism, it was yet careful to reject the Jewish principles, and to rest its regulations simply on the grounds of expediency (*Constt. Apost.* 77, 78). The marriages of the sons of Aaron were, in like manner, hedged round with special rules. There is, indeed, no evidence for what has sometimes been asserted that either the high-priest (Philo, *De Monarch.* ii. 11, ii. 229, ed. Mang.; Ewald, *Alterth.* p. 302) or the other sons of Aaron (Ugolini, xii. 52) were limited in their choice to the women of their own tribe, and we have some distinct instances to the contrary. It is probable, however, that the priestly families frequently intermarried, and it is certain that they were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest (Lev. xxi. 7, 14; Ezek. xliv. 22). The prohibition of marriage with one of an alien race was assumed, though not enacted in the law; and hence the reforming zeal of a later time compelled all who had contracted such marriages to put away their strange wives (Ezr. x. 18), and counted the offspring of a priest and a woman taken captive in war as illegitimate (Joseph. *Ant.* iii. 10, xi. 4; *c. Apion.* i. 7), even though the priest himself did not thereby lose his function (Ugolini, xii. 924). The high-priest was to carry the same idea to a yet higher point, and was to marry none but a virgin in the first freshness of her youth (Lev. xxi. 13). Later casuistry fixed the age within the narrow limits of twelve and twelve and a half (Carpzov. *App. Crit.* p. 88). It followed as a matter of necessity from these regulations, that the legitimacy of every priest depended on his genealogy. A single missing or faulty link would vitiate the whole succession. To those genealogies, accordingly, extending back unbroken for 2000 years, the priests could point, up to the time of the destruction of the Temple (Joseph. *c. Apion.* i. 7). In later times, wherever the priest might be—Egypt, Babylon, Greece—he was to send the register of all marriages in his family to Jerusalem (ibid.). They could be referred to in any doubtful

or disputed case (Ezr. ii. 62; Neh. vii. 64). In them was registered the name of every mother as well as of every father (ibid.; comp. also the story already referred to in Suidas, *s. v.* Ἰησοῦς). It was the distinguishing mark of a priest, not of the Aaronic line, that he was ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος (Heb. vii. 3), with no father or mother named as the ground of his title.

The age at which the sons of Aaron might enter upon their duties was not defined by the law, as that of the Levites was. Their office did not call for the same degree of physical strength; and if twenty-five in the ritual of the Tabernacle (Num. viii. 24) and twenty in that of the Temple (1 Chron. xxiii. 27) was the appointed age for the latter, the former were not likely to be kept waiting till a later period. In one remarkable instance, indeed, we have an example of a yet earlier age. The boy Aristobulus at the age of seventeen ministered in the Temple in his pontifical robes, the admired of all observers, and thus stirred the treacherous jealousy of Herod to remove so dangerous a rival (Joseph. *Ant.* xv. 3, §3). This may have been exceptional, but the language of the rabbis indicates that the special consecration of the priest's life began with the opening years of manhood. As soon as the down appeared on his cheek the young candidate presented himself before the Council of the Sanhedrim, and his genealogy was carefully inspected. If it failed to satisfy his judges, he left the Temple clad in black, and had to seek another calling: if all was right so far, another ordeal awaited him. A careful inspection was to determine whether he was subject to any one of the 144 defects which would invalidate his priestly acts. If he was found free from all blemish, he was clad in the white linen tunic of the priests, and entered on his ministrations. If the result of the examination was not satisfactory, he was relegated to the half-menial office of separating the sound wood for the altar from that which was decayed and worm-eaten, but was not deprived of the emoluments of his office (Lightfoot, *Temple Service*, c. 6).

Functions.—The work of the priesthood of Israel was, from its very nature, more stereotyped by the Mosaic institutions than any other element of the national life. The functions of the Levites—less defined, and therefore more capable of expansion—altered, as has been shown [LEVITES], from age to age; but those of the priests continued throughout substantially the same, whatever changes might be brought about in their social position and organization. The duties described in Exodus and Leviticus are the same as those recognized in the Books of Chronicles, as those which the prophet-priest Ezekiel sees in his vision of the Temple of the future. They, assisting the high-priest, were to watch over the fire on the altar of burnt-offerings and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chr. xiii. 11), to feed the golden lamp outside the veil with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle (Ex. xxix. 38-44). These were the fixed, invariable duties; but their chief function was that of being always at hand to do the priest's office for any guilty, or penitent,

* The idea of the perfect body, as symbolising the holy mind, was, as might be expected, wide-spread among the religions of heathenism. "Sacerdos non integri corporis quasi mali ominis res vitanda est" (Seneca, *Contror* v. 2).

or rejoicing Israelite. The worshipper might come at any time. If he were rich and brought a bullock, it was the priest's duty to slay the victim, to place the wood upon the altar, to light the fire, to sprinkle the altar with the blood (Lev. i. 5). If he were poor and brought a pigeon, the priest was to wring its neck (Lev. i. 15). In either case, he was to burn the meat-offering and the peace-offering which accompanied the sacrifice (Lev. ii. 2, 9, iii. 11). After the birth of every child, the mother was to come with her sacrifice of turtle-doves or pigeons (Lev. xii. 6; Luke ii. 22-24), and was thus to be purified from her uncleanness. A husband who suspected his wife of unfaithfulness might bring her to the priest, and it belonged to him to give her the water of jealousy as an ordeal, and to pronounce the formula of execration (Num. v. 11-31). Lepers were to come, day by day, to submit themselves to the priest's inspection, that he might judge whether they were clean or unclean, and when they were healed perform for them the ritual of purification (Lev. xiii. xiv., and comp. Mark i. 44). All the numerous accidents which the law looked on as defilements or sins of ignorance had to be expiated by a sacrifice, which the priest, of course, had to offer (Lev. xv. 1-33). As they thus acted as mediators for those who were labouring under the sense of guilt, so they were to help others who were striving to attain, if only for a season, the higher standard of a consecrated life. The Nazarite was to come to them with his sacrifice and his wave-offering (Num. vi. 1-21).

Other duties of a higher and more ethical character were hinted at, but were not, and probably could not be, the subject of a special regulation. They were to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xv. 3; Ezek. xliv. 23, 24). The "priest's lips" (in the language of the last prophet looking back upon the ideal of the order) were to "keep knowledge" (Mal. ii. 7). Through the whole history, with the exception of the periods of national apostasy, these acts, and others like them, formed the daily life of the priests who were on duty. The three great festivals of the year were, however, their seasons of busiest employment. The pilgrims who came up by tens of thousands to keep the feast, came each with his sacrifices and oblations. The work at such times was, on some occasions at least, beyond the strength of the priests in attendance, and the Levites had to be called in to help them (2 Chron. xxix. 34, xxxv. 14). Other acts of the priests of Israel, significant as they were, were less distinctively sacerdotal. They were to bless the people at every solemn meeting; and that this part of their office might never fall into disuse, a special formula of benediction was provided (Num. vi. 22-27). During the journeys in the wilderness it belonged to them to cover the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (Num. iv. 5-15). As the people started on each day's march they were to blow "an alarm" with long silver trumpets (Num. x. 1-8),—with two is the whole multitude were to be assembled, with one if there was to be a special council of the elders and princes of Israel. With the same instruments they were to proclaim the commencement of all the solemn days, and days of gladness (Num. x. 10); and throughout all the changes in the religious history of Israel this adhered to them as a characteristic mark. Other instruments of music might be used by the more highly trained Levites and the schools of the Prophets, but the trumpets belonged only to the priests. They blew them in the solemn march round Jericho[p] (Josh. vi. 4), in the religious war which Judah waged against Jeroboam (2 Chr. xiii. 12), when they summoned the people to a solemn penitential fast (Joel ii. 1, 15). In the service of the second temple there were never to be less than 21 or more than 84 blowers of trumpets present in the temple daily (Ugolini, xiii. p. 1011). The presence of the priests on the field of battle for this purpose, often in large numbers, armed for war, and sharing in the actual contest (1 Chr. xii. 23, 27; 2 Chr. xx. 21, 22), led, in the later periods of Jewish history, to the special appointment at such times of a war-priest, deputed by the Sanhedrim to be the representative of the high-priest, and standing next but one to him in the order of precedence (comp. Ugolini, xii. 1031, *De Sacerdote Castrensi*; and xiii. 871).[q]

Other functions were hinted at in Deuteronomy which might have given them greater influence as the educators and civilizers of the people. They were to act (whether individually or collectively does not distinctly appear) as a court of appeal in the more difficult controversies in criminal or civil cases (Deut. xvii. 8-13). A special reference was to be made to them in cases of undetected murder, and they were thus to check the vindictive blood-feuds which it would otherwise have been likely to occasion (Deut. xxi. 5). It must remain doubtful, however, how far this order kept its ground during the storms and changes that followed. The judicial and the teaching functions of the priesthood remained probably for the most part in abeyance through the ignorance and vices of the priests. Zealous reformers kept this before them as an ideal (2 Chr. xvii. 7-9, xix. 8-10; Ez. xliv. 24), but the special stress laid on the attempts to realize it shows that they were exceptional.[r]

Maintenance.—Functions such as these were clearly incompatible with the common activities of men. At first the small number of the priests must have made the work almost unintermittent, and even when the system of rotation had been adopted, the periodical absences from home could not fail to be disturbing and injurious, had they been dependent on their own labours. The serenity of the priestly character would have been disturbed had they had to look for support to the lower industries. It may have been intended (*supra*) that their time, when not liturgically employed, should be given to the study of the Law, or to instructing others in it. On these grounds therefore a distinct provision was

[p] In this case, however, the trumpets were of rams' horns, not of silver.

[q] Jost (*Judenth.* i. 153) regards the war-priest as belonging to the ideal system of the later Rabbis, not to the historical constitution of Israel. Deut. xx. 2, however, supplies the germ out of which such an office might naturally grow. Judas Maccabaeus, in his wars, does what the war-priest was said to do (1 Macc. iii. 56).

[r] The teaching functions of the priest have probably been unduly magnified by writers like Michaelis, who aim at bringing the institutions of Israel to the standard of modern expediency (*Comm. on Laws of Moses*, i. 35-53), as they have been unduly depreciated by Saalschütz and Jahn.

made for them. This consisted[a]—(1) of one-tenth of the tithes which the people paid to the Levites, or ten per cent. *i. e.* on the whole produce of the country (Num. xviii. 26-28). (2) Of a special tithe every third year (Deut. xiv. 28, xxvi. 12). (3) Of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast (Num. xviii. 14-19).[b] (4) Of the redemption-money paid in like manner for men or things specially dedicated to the Lord (Lev. xxvii.). (5) Of spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25-47). (6) Of what may be described as the perquisites of their sacrificial functions, the shew-bread, the flesh of the burnt-offerings, peace-offerings, trespass-offerings (Num. xviii. 8-14; Lev. vi. 26, 29, vii. 6-10), and, in particular, the heave-shoulder and the wave-breast (Lev. x. 12-15). (7) Of an undefined amount of the first-fruits of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1-10). Of some of these, as "most holy," none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (Lev. x. 14), and even in some cases for their home-born slaves, to eat of others (Lev. xxii. 11). The stranger and the hired servant were in all cases excluded (Lev. xxii. 10). (8) On their settlement in Canaan the priestly families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Josh. xxi. 13-19). While the Levites were scattered over all the conquered country, the cities of the priests were within the tribes of Judah, Simeon, and Benjamin, and this concentration was not without its influence on their subsequent history. [Comp. LEVITES.] These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. Even in the ideal state contemplated by the Book of Deuteronomy, the Levite (here probably used generically, so as to include the priests) is repeatedly marked out as an object of charity, along with the stranger and the widow (Deut. xii. 12, 19, xiv. 27-29). During the long periods of national apostasy, tithes were probably paid with even less regularity than they were in the more orthodox period that followed the return from the Captivity (Neh. xiii. 10; Mal. iii. 8-10). The standard of a priest's income, even in the earliest days after the settlement in Canaan, was miserably low (Judg. xvii. 10). Large portions of the priesthood fell, under the kingdom, into a state of abject poverty (comp. 1 Sam. ii. 36). The clinging evil throughout their history was not that they were too powerful and rich, but that they sank into the state from which the Law was intended to preserve them, and so came to "teach for hire" (Mic. iii. 11; comp. Saalschütz, *Archäologie der Hebräer*, ii. 344-355).

Classification and Statistics.—The earliest historical trace of any division of the priesthood, and of the corresponding cycle of services, belongs to the time of David. Jewish tradition indeed recognizes an earlier division, even during the life of Aaron, into eight houses (Gem. Hieros. *Taanith*, in Ugolini, xiii. 875), augmented during the period of the Shiloh-worship to sixteen, the two families of Eleazar and Ithamar standing in both cases on an equality. It is hardly conceivable, however, that there could have been any rotation of service while the number of priests was so small as it must have been during the forty years of sojourn in the wilderness, if we believe Aaron and his lineal descendants to have been the only priests officiating. The difficulty of realizing in what way the single family of Aaron were able to sustain all the burden of the worship of the Tabernacle and the sacrifices of individual Israelites, may, it is true, suggest the thought that possibly in this, as in other instances, the Hebrew idea of sonship by adoption may have extended the title of the "Sons of Aaron" beyond the limits of lineal descent, and, in this case, there may be some foundation for the Jewish tradition. Nowhere in the later history do we find any disproportion like that of three priests to 22,000 Levites. The office of supervision over those that "kept the charge of the sanctuary," entrusted to Eleazar (Num. iii. 32), implies that some others were subject to it besides Ithamar and his children, while these very keepers of the sanctuary are identified in ver. 38 with the sons of Aaron who are encamped with Moses and Aaron on the east side of the Tabernacle. The allotment of not less than thirteen cities to those who bore the name, within little more than forty years from the Exodus, tends to the same conclusion, and at any rate indicates that the priesthood were not intended to be always in attendance at the Tabernacle, but were to have homes of their own, and therefore, as a necessary consequence, fixed periods only of service. Some notion may be formed of the number on the accession of David from the facts (1) that not less than 3700 tendered their allegiance to him while he was as yet reigning at Hebron over Judah only (1 Chr. xii. 27), and (2) that one-twenty-fourth part were sufficient for all the services of the statelier and more frequented worship which he established. To this reign belonged accordingly the division of the priesthood into the four-and-twenty "courses" or orders (מַחְלְקוֹת, διαιρέσεις, ἐφημερίαι, 1 Chr. xxiv. 1-19; 2 Chr. xxiii. 8; Luke i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (Luke i. 9). Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors (2 Chr. xxiii. 8; Ugolini, xiii. 319). In this division, however, the two great priestly houses did not stand on an equality. The descendants of Ithamar were found to have fewer representatives than those of Eleazar,[a] and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chr. xxiv. 4; comp. Carpzov. *App. Crit.* p. 98). The division thus instituted was confirmed by Solomon, and continued to be recognized as the typical number of the priesthood. It is to be noted, however, that this arrangement was to some extent

[a] The later Rabbis enumerate no less than twenty-four sources of emolument. Of these the chief only are given here (Ugolini, xiii. 1124).

[b] It is to be noticed that the Law, by recognizing the substitution of the Levites for the first-born, and ordering payment only for the small number of the latter in excess of the former, deprived Aaron and his sons of a large sum which would otherwise have accrued to them (Num. iii. 44-51).

[a] This diminution may have been caused partly by the slaughter of the priests who accompanied Hophni and Phinehas (Ps. lxxviii. 64), partly by the massacre at Nob.

elastic. Any priest might be present at any time, and even perform priestly acts, so long as he did not interfere with the functions of those who were officiating in their course (Ugolini, xiii. 881), and at the great solemnities of the year, as well as on special occasions like the opening of the Temple, they were present in great numbers. On the return from the Captivity there were found but four courses out of the twenty-four, each containing, in round numbers, about a thousand[x] (Ezr. ii. 36-39). Out of these, however, to revive, at least, the idea of the old organization, the four-and-twenty courses were reconstituted, bearing the same names as before, and so continued till the destruction of Jerusalem. If we may accept the numbers given by Jewish writers as at all trustworthy, the proportion of the priesthood to the population of Palestine during the last century of their existence as an order must have been far greater than that of the clergy has ever been in any Christian nation. Over and above those that were scattered in the country and took their turn, there were not fewer than 24,000 stationed permanently at Jerusalem, and 12,000 at Jericho (Gemar. Hieros. *Taanith*, fol. 67, in Carpzov. *App. Crit.* p. 100). It was a Jewish tradition that it had never fallen to the lot of any priest to offer incense twice (Ugolini, xii. 18). Oriental statistics are, however, always open to some suspicion, those of the Talmud not least so; and there is, probably, more truth in the computation of Josephus, who estimates the total number of the four houses of the priesthood, referring apparently to Ezr. ii. 36, at about 20,000 (*c. Apion.* ii. 7). Another indication of number is found in the fact that a "great multitude" could attach themselves to the "sect of the Nazarenes" (Acts vi. 7), and so have cut themselves off, sooner or later, from the Temple services, without any perceptible effect upon its ritual. It was almost inevitable that the great mass of the order, under such circumstances, should sink in character and reputation. Poor and ignorant, despised and oppressed by the more powerful members of their own body, often robbed of their scanty maintenance by the rapacity of the high-priests, they must have been to Palestine what the clergy of a later period have been to Southern Italy, a dead weight on its industry and strength, not compensating for their unproductive lives by any services rendered to the higher interests of the people. The Rabbinic classification of the priesthood, though belonging to a somewhat later date, reflects the contempt into which the order had fallen. There were—(1) the heads of the twenty-four courses, known sometimes as ἀρχιερεῖς; (2) the large number of reputable officiating but inferior priests; (3) the *plebeii*, or (to use the extremest formula of Rabbinic scorn) the "priests of the people of the earth," ignorant and unlettered; (4) those that through physical disqualifications or other causes were non-efficient members of the order, though entitled to receive their tithes (Ugolini, xii. 18; Jost, *Judenthum*, i. 156).

History.—The new priesthood did not establish itself without a struggle. The rebellion of Korah, at the head of a portion of the Levites as representatives of the first-born, with Dathan and Abiram as leaders of the tribe of the first-born son of Jacob (Num. xvi. 1), showed that some looked back to the old patriarchal order rather than forward to the new, and it needed the witness of "Aaron's rod that budded" to teach the people that the latter had in it a vitality and strength which had departed from the former. It may be that the exclusion of all but the sons of Aaron from the service of the Tabernacle drove those who would not resign their claim to priestly functions of some kind to the worship (possibly with a rival tabernacle) of Moloch and Chiun (Am. v. 25, 26; Ez. xx. 16). Prominent as was the part taken by the priests in the daily march of the host of Israel (Num. x. 8), in the passage of the Jordan (Josh. iii. 14, 15), in the destruction of Jericho (Josh. vi. 12-16), the history of Micah shows that within that century there was a strong tendency to relapse into the system of a household instead of an hereditary priesthood (Judg. xvii.). The frequent invasions and conquests during the period of the Judges must have interfered (as stated above) with the payment of tithes, with the maintenance of worship, with the observance of all festivals, and with this the influence of the priesthood must have been kept in the back-ground. If the descendants of Aaron, at some unrecorded crisis in the history of Israel, rose, under Eli, into the position of national defenders, it was only to sink in his sons into the lowest depth of sacerdotal corruption. For a time the prerogative of the line of Aaron was in abeyance.[y] The capture of the Ark, the removal of the Tabernacle from Shiloh, threw everything into confusion, and Samuel, a Levite, but not within the priestly family [SAMUEL], sacrifices, and "comes near" to the Lord: his training under Eli, his Nazarite life, his prophetic office, being regarded apparently as a special consecration (comp. August. *c. Faust.* xii. 33; *De Civ. Dei*, xvii. 4). For the priesthood, as for the people generally, the time of Samuel must have been one of a great moral reformation, while the expansion, if not the foundation, of the Schools of the Prophets, at once gave to it the support of an independent order, and acted as a check on its corruptions and excesses, a perpetual safeguard

[x] The causes of this great reduction are not stated, but large numbers must have perished in the siege and storm of Jerusalem (Lam. iv. 16), and many may have preferred remaining in Babylon.

[y] Another remarkable instance of the connexion between the Nazarite vow, when extended over the whole life, and a liturgical, quasi-priestly character, is found in the history of the Rechabites. They, or others like them, are named by Amos (ii. 11) as having a vocation like that of the prophets. They are received by Jeremiah into the house of the Lord, into the chamber of a prophet-priest (Jer. xxxv. 4). The solemn blessing which the prophet pronounces (xxxv. 19) goes beyond the mere perpetuation of the name. The term he uses, "to stand before me" (עָמַד לְפָנַי), is one of special significance. It is used emphatically of ministerial functions, like those of the prophet (1 K. xvii. 1, xviii. 15; Jer. xv. 19), or the priest (Deut. x. 8, xviii. 5-7; Judg. xx. 28). The Targum of Jonathan accordingly gives this meaning to it here. Strangely enough, we have in the history of the death of James the Just (Hegesipp. in Eus. *H. E.* ii. 23) an indication of the fulfilment of the blessing in this sense. Among the priests who are present, there is one "belonging to the Rechabim of whom Jeremiah had spoken." The mention of the house of Rechab among the "families of the scribes," in 1 Chr. ii. 55, points to something of the same nature. The title prefixed in the LXX. and Vulg. to Ps. lxxi. connects it with the "sons of Jonadab, the first that went into captivity." Augustine takes this as the starting-point for his interpretation (*Enarr. in Psalm* lxx.).

against the development from it of any Egyptian or Brahminic caste-system (Ewald, *Gesch. Isr.* ii. 185), standing to it in much the same relation as the monastic and mendicant orders stood, each in its turn, to the secular clergy of the Christian Church. Though Shiloh had become a deserted sanctuary, Nob (1 Sam. xxi. 1) was made for a time the centre of national worship, and the symbolic ritual of Israel was thus kept from being forgotten. The reverence which the people feel for them, and which compels Saul to have recourse to one of alien blood (Doeg the *Edomite*) to carry his murderous counsel into act, shows that there must have been a great step upwards since the time when the sons of Eli "made men to abhor the offerings of the Lord" (1 Sam. xxii. 17, 18). The reign of Saul was, however, a time of suffering for them. He had manifested a disposition to usurp the priest's office (1 Sam. xiii. 9). The massacre of the priests at Nob showed how insecure their lives were against any unguarded or savage impulse.[1] They could but wait in silence for the coming of a deliverer in David. One at least among them shared his exile, and, so far as it was possible, lived in his priestly character, performing priestly acts, among the wild company of Adullam (1 Sam. xiii. 6, 9). Others probably were sheltered by their remoteness, or found shelter in Hebron as the largest and strongest of the priestly cities. When the death of Saul set them free they came in large numbers to the camp of David, prepared apparently not only to testify their allegiance, but also to support him, armed for battle, against all rivals (1 Chr. xii. 27). They were summoned from their cities to the great restoration of the worship of Israel, when the Ark was brought up to the new capital of the kingdom (1 Chr. xv. 4). For a time, however (another proof of the strange confusion into which the religious life of the people had fallen), the Ark was not the chief centre of worship; and while the newer ritual of psalms and minstrelsy gathered round it under the ministration of the Levites, headed by Benaiah and Jahaziel as priests (1 Chr. xvi. 5, 6), the older order of sacrifices was carried on by the priests in the tabernacle on the high-place at Gibeon (1 Chr. xvi. 37-39, xxi. 29; 2 Chr. i. 3). We cannot wonder that first David and then Solomon should have sought to guard against the evils incidental to this separation of the two orders, and to unite in one great Temple priests and Levites, the symbolic worship of sacrifice and the spiritual offering of praise.

The reigns of these two kings were naturally the culminating period of the glory of the Jewish priesthood. They had a king whose heart was with them, and who joined in their services dressed as they were (1 Chr. xv. 27), while he yet scrupulously abstained from all interference with their functions. The name which they bore was accepted (whatever explanation may be given of the fact) as the highest title of honour that could be borne by the king's sons (2 Sam. viii. 18, *supra*). They occupied high places in the king's council (1 K. iv. 2, 4), and might even take their places, as in the case of Benaiah, at the head of his armies (1 Chr. xii. 27, xxvii. 5), or be recognized, as Zabud the son of Nathan was, as the "king's friends," the keepers of the king's conscience (1 K. iv. 5; Ewald, *Gesch.* iii. 334).

The position of the priests under the monarchy of Judah deserves a closer examination than it has yet received. The system which has been described above gave them for every week of service in the Temple twenty-three weeks in which they had no appointed work. Was it intended that they should be idle during this period? Were they actually idle? They had no territorial possessions to cultivate. The cities assigned to them and to the Levites gave but scanty pasturage to their flocks. To what employment could they turn? (1) The more devout and thoughtful found, probably, in the schools of the prophets that which satisfied them. The history of the Jews presents numerous instances of the union of the two offices. [Comp. LEVITES.] They became teaching-priests (2 Chr. xv. 3), students, and interpreters of the Divine Law. From such as these, men might be chosen by the more zealous kings to instruct the people (2 Chr. xvii. 8), or to administer justice (2 Chr. xix. 8). (2) Some perhaps, as stated above, served in the king's army. We have no ground for transferring our modern conceptions of the peacefulness of the priestly life to the remote past of the Jewish people. Priests, as we have seen, were with David at Hebron as men of war. They were the trumpeters of Abijah's army (2 Chr. xiii. 12). The Temple itself was a great armoury (2 Chr. xxiii. 9). The heroic struggles of the Maccabees were sustained chiefly by their kindred of the same family (2 Macc. viii. 1). (3) A few chosen ones might enter more deeply into the divine life, and so receive, like Zechariah, Jeremiah, Ezekiel, a special call to the office of a prophet. (4) We can hardly escape the conclusion that many did their work in the Temple of Jehovah with a divided allegiance, and acted at other times as priests of the high-places (Ewald, *Gesch.* iii. 704). Not only do we read of no protests against the sins of the idolatrous kings, except from prophets who stood forth, alone and unsupported, to bear their witness, but the priests themselves were sharers in the worship of Baal (Jer. ii. 8), of the sun and moon, and of the host of heaven (Jer. viii. 1, 2). In the very Temple itself they "ministered before their idols" (Ez. xliv. 12), and allowed others, "uncircumcised in heart, and uncircumcised in flesh," to join them (ibid. 7). They ate of unclean things and polluted the Sabbaths. There could be no other result of this departure from the true idea of the priesthood than a general degradation. Those who ceased to be true shepherds of the people found nothing in their ritual to sustain or elevate them. They became as sensual, covetous, tyrannical, as ever the clergy of the Christian Church became in its darkest periods; conspicuous as drunkards and adulterers (Is. xxviii. 7, 8, lvi. 10-12). The prophetic order, instead of acting as a check, became sharers in their corruption (Jer. v. 31; Lam. iv. 13; Zeph. iii. 4). For the most part the few efforts after better things are not the result of a spontaneous reformation, but of conformity to the wishes of a reforming king. In the one instance in which they do act spontaneously—their resistance to the usurpation of the priest's functions by Uzziah—their protest, however right in itself, was yet only too compatible with a wrong use of the office which they claimed as belonging exclusively to themselves (2 Chr. xxvi. 17). The

[1] It is to be noticed that while the Heb. text gives 85 as the number of priests slain, the LXX. increases it to 305, Josephus (*Ant.* vi. 12. 5) to 385

discipline of the Captivity, however, was not without its fruits. A large proportion of the priests had either perished or were content to remain in the land of their exile; but those who did return were active in the work of restoration. Under Ezra they submitted to the stern duty of repudiating their heathen wives (Ezr. x. 18, 19). They took part—though here the Levites were the more prominent—in the instruction of the people (Ezr. iii. 2; Neh. viii. 9-13). The root-evils, however, soon reappeared. The work of the priesthood was made the instrument of covetousness. The priests of the time of Malachi required payment for every ministerial act, and would not even "shut the doors" or "kindle fire" for nought (Mal. i. 10). They "corrupted the covenant of Levi" (Mal. ii. 8). The idea of the priest as the angel, the messenger, of the Lord of Hosts, was forgotten (Mal. ii. 7; comp. Eccles. v. 6). The inevitable result was that they again lost their influence. They became "base and contemptible before all the people" (Mal. ii. 9). The office of the scribe rose in repute as that of the priest declined (Jost, *Judenth.* i. 37, 148). The sects that multiplied during the last three centuries of the national life of Judaism were proofs that the established order had failed to do its work in maintaining the religious life of the people. No great changes affected the outward position of the priests under the Persian government. When that monarchy fell before the power of Alexander, they were ready enough to transfer their allegiance.[a] Both the Persian government and Alexander had, however, respected the religion of their subjects; and the former had conferred on the priests immunities from taxation (Ezr. vi. 8, 9, vii. 24; Jos. *Ant.* xi. 8). The degree to which this recognition was carried by the immediate successors of Alexander is shown by the work of restoration accomplished by Simon the son of Onias (Ecclus. l. 12-20); and the position which they thus occupied in the eyes of the people, not less than the devotion with which his zeal inspired them, prepared them doubtless for the great struggle which was coming, and in which, under the priestly Maccabees, they were the chief defenders of their country's freedom. Some, indeed, at that crisis, were found among the apostates. Under the guidance of Jason (the heathenised form of Joshua) they forsook the customs of their fathers; and they who, as priests, were to be patterns of a self-respecting purity, left their work in the Temple to run naked in the circus which the Syrian king had opened in Jerusalem (2 Macc. iv. 13, 14). Some, at an earlier period, had joined the schismatic Onias in establishing a rival worship (Jos. *Ant.* xii. 3, §4). The majority, however, were true-hearted; and the Maccabean struggle which left the government of the country in the hands of their own order, and, until the Roman conquest, with a certain measure of independence, must have given to the higher members of the order a position of security and influence. The martyr-spirit showed itself again in the calmness with which they carried on the ministrations in the Temple, when Jerusalem was besieged by Pompey, till they were slain even in the act of sacrificing (Jos. *Ant.* xiv. 4, §3; *B. J.* i. 7, §5). The reign of Herod, on the other hand, in which the high-priesthood was kept in abeyance, or transferred from one to another at the will of one who was an alien by birth and half a heathen in character, must have tended to depress them.

It will be interesting to bring together the few facts that indicate their position in the N. T. period of their history. The division into four-and-twenty courses is still maintained (Luke i. 5; Joseph. *Vit.* 1), and the heads of these courses together with those who have held the high-priesthood (the office no longer lasting for life), are "chief priests" (ἀρχιερεῖς) by courtesy (Carpzov. *App. Crit.* p. 102), and take their place in the Sanhedrim. The number scattered throughout Palestine was, as has been stated, very large. Of these the greater number were poor and ignorant, despised by the more powerful members of their own order, not gaining the respect or affection of the people. The picture of cowardly selfishness in the priest of the parable of Luke x. 31, can hardly be thought of as other than a representative one, indicating the estimate commonly and truly formed of the character of the class. The priestly order, like the nation, was divided between contending sects. The influence of Hyrcanus, himself in the latter part of his life a Sadducee (Joseph. *Ant.* xiii. 10, §6), had probably made the tenets of that party popular among the wealthier and more powerful members, and the chief priests of the Gospels and the Acts, the whole ἀρχιερατικὸν γένος (Acts iv. 1, 6, v. 17) were apparently consistent Sadducees, sometimes combining with the Pharisees in the Sanhedrim, sometimes thwarted by them, persecuting the followers of Jesus because they preached the resurrection of the dead. The great multitude (ὄχλος), on the other hand, who received that testimony[b] (Acts vi. 7) must have been free from, or must have overcome Sadducean prejudices. It was not strange that those who did not welcome the truth which would have raised them to a higher life, should sink lower and lower into an ignorant and ferocious fanaticism. Few stranger contrasts meet us in the history of religion than that presented in the life of the priesthood in the last half-century of the Temple, now going through the solemn sacrificial rites, and joining in the noblest hymns, now raising a fierce clamour at anything which seemed to them a profanation of the sanctuary, and rushing to dash out the brains of the bold or incautious intruder,[c] or of one of their own order who might enter while under some ceremonial defilement, or with a half-humourous cruelty setting fire to the clothes of the Levites who were found sleeping when they ought to have been watching at their posts (Lightfoot, *Temple*

[a] A real submission is hardly concealed by the narrative of the Jewish historian. The account of the effect produced on the mind of the Macedonian king by the solemn procession of priests in their linen ephods (Joseph. *Ant.* xi. 8), stands probably on the same footing as Livy's account of the retreat of Porsena from the walls of unconquered Rome.

[b] It deserves notice that from these priests may have come the statements as to what passed within the Temple at the time of the Crucifixion (Matt. xxvii. 51), and that these facts may have had some influence in determining their belief. They, at any rate, would be brought into frequent contact with the teachers who continued daily in the Temple and taught in Solomon's porch (Acts v. 12).

[c] It belonged to the priests to act as sentinels over the Holy Place, as to the Levites to guard the wider area of the precincts of the Temple (Ugolini, xiii. 1052).

Service, c. i.). The rivalry which led the Levites to claim privileges which had hitherto belonged to the priests has been already noticed. [LEVITES.] In the scenes of the last tragedy of Jewish history the order passes away, without honour, "dying as a fool dieth." The high-priesthood is given to the lowest and vilest of the adherents of the frenzied Zealots (Jos. *B. J.* iv. 3, §6). Other priests appear as deserting to the enemy (*Ibid.* vi. 6, §1). It is from a priest that Titus receives the lamps, and gems, and costly raiment of the sanctuary (*Ibid.* vi. 8, §3). Priests report to their conquerors the terrible utterance "Let us depart," on the last Pentecost ever celebrated in the Temple (*Ibid.* vi. 5, §3). It is a priest who fills up the degradation of his order by dwelling on the fall of his country with a cold-blooded satisfaction, and finding in Titus the fulfilment of the Messianic prophecies of the O. T. (*Ibid.* vi. 5, §4). The destruction of Jerusalem deprived the order at one blow of all but an honorary distinction. Their occupation was gone. Many families must have altogether lost their genealogies. Those who still prided themselves on their descent, were no longer safe against the claims of pretenders. The jealousies of the lettered class, which had been kept under some restraint as long as the Temple stood, now had full play, and the influence of the Rabbis increased with the fall of the priesthood. Their position in mediaeval and modern Judaism has never risen above that of complimentary recognition. Those who claim to take their place among the sons of Aaron, are entitled to receive the redemption-money of the first-born, to take the Law from its chest, to pronounce the benediction in the synagogues (Ugolini, xii. 48).

The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the king, the Anointed, the representative of the true primeval priesthood after the order of Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name, and exercising functions like those of the priests of the older Covenant. The Synagogue and not the Temple furnishes the pattern for the organization of the Church. The idea which pervades the teaching of the Epistles is that of an universal priesthood. All true believers are made kings and priests (Rev. i. 6; 1 Pet. ii. 9), offer spiritual sacrifices (Rom. xii. 1), may *draw near*, may enter into the holiest (Heb. x. 19-22) as having received a true priestly consecration. They too have been washed and sprinkled as the sons of Aaron were (Heb. x. 22). It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church.[d] The idea which was thus expressed rested, it is true, on the broad analogy of a threefold gradation, and the terms, "priest," "altar," "sacrifice," might be used without involving more than a legitimate symbolism, but they brought with them the inevitable danger of reproducing and perpetuating in the history of the Christian Church many of the feelings which belonged to Judaism, and ought to have been left behind with it. If the evil has not proved so fatal to the life of Christendom as it might have done, it is because no bishop or pope, however much he might exaggerate the harmony of the two systems, has ever dreamt of making the Christian priesthood hereditary. We have perhaps reason to be thankful that two errors tend to neutralize each other, and that the age which witnessed the most extravagant sacerdotalism was one in which the celibacy of the clergy was first exalted, then urged, and at last enforced.

The account here given has been based on the belief that the books of the O. T. give a trustworthy account of the origin and history of the priesthood of Israel. Those who question their authority have done so, for the most part, on the strength of some preconceived theory. Such a hierarchy as the Pentateuch prescribes, is thought impossible in the earlier stages of national life, and therefore the reigns of David and Solomon are looked on, not as the restoration, but as the starting-point of the order (Von Bohlen, *Die Genesis*, Einl. §16). It is alleged that there could have been no tribe like that of Levi, for the consecration of a whole tribe is without a parallel in history (Vatke, *Bibl. Theol.* i. p. 222). Deuteronomy, assumed for once to be older than the three books which precede it, represents the titles of the priest and Levite as standing on the same footing, and the distinction between them is therefore the work of a later period (George, *Die älteren Jüd. Feste*, p. 45, 51; comp. Bähr *Symbolik*, b. ii. c. i. §1, whence these references are taken). It is hardly necessary here to do more than state these theories. [E. H. P.]

PRINCE,[a] PRINCESS. The only special uses of the word "prince" are—1. "Princes of

[d] The history of language presents few stranger facts than those connected with these words. Priest, our only equivalent for ἱερεὺς, comes to us from the word which was chosen because it excluded the idea of a sacerdotal character. *Bishop* has narrowly escaped a like perversion, occurring, as it does constantly, in Wyklyf's version as the translation of ἀρχιερεὺς (*e.g.* John xviii. 15, Heb. viii. 1).

[a] 1. כֹּהֵן, only in a few places; commonly "priest."

2. נָגִיד; ἄρχων, ὁ ἡγούμενος; *dux*; applied to Messiah (Dan. ix. 25).

3. נָדִיב, properly "willing," chiefly in poet. (Ges. p. 849); ἄρχων; *princeps*.

4. נָסִיךְ, from נָסַךְ, "prince," an anointed One; ἄρχων; *princeps*; also in A. V. "duke" (Josh. xiii. 21).

5. נָשִׂיא, verb. adj. from נָשָׂא, "raise;" ἄρχων ἡγούμενος, ἡγεμών, βασιλεύς; *princeps, dux*; also in A. V. "ruler," "chief," "captain." This word appears on the coins of Simon Maccabaeus (Ges. 917).

6. קָצִין; ἀρχηγὸς, ἄρχων; *princeps*; also "captain" and "ruler."

7. רַב, an adj. "great," also as a subst. "captain," and used in composition, as Rab-saris; ἄρχων ἡγεμών; *optimus.*

8. רֹזֵן, part. of רָזַן, "bear," a poet. word; σατράπης δυνάστης; *princeps, legum conditor.*

9. שַׂר; ἄρχων; *princeps*; also in A. V. "captain" "ruler," prefixed to words of office, as "chief-baker," &c. שָׂרָה; ἄρχουσα; *regina.*

10. שַׁלִּיט, "ruler," "captain;" שָׁלִישׁ, "captain," "prince;" τριστάτης; *dux.*

11. In plur. only, פַּרְתְּמִים; akin to Sanskr. *prathama* *primus*; ἔνδοξοι; *inclyti* (Esth. i. 3).

12. סְגָנִים; ἄρχοντες; *magistratus*; usually "rulers."

13. חַשְׁמַנִּים; πρέσβεις; *legati*; only in Ps. lxviii. 31.

14. אֲחַשְׁדַּרְפְּנַיָּא and אֲחַשְׁדַּרְפְּנִים; ὕπατοι, διοικηταί; *satrapae*; a Persian word.

provinces"[b] (1 K. xx. 14), who were probably local governors or magistrates, who took refuge in Samaria during the invasion of Benhadad, and their "young men" were their attendants, παιδάρια, *pedissequi* (Thenius, Ewald, *Gesch.* iii. 495). Josephus says, υἱοὶ τῶν ἡγεμόνων (*Ant.* viii. 14, §2). 2. The "princes" mentioned in Dan. vi. 1 (see Esth. i. 1) were the predecessors, either in fact or in place, of the satraps of Darius Hystaspis (Her. iii. 89). [H. W. P.]

PRIS'CA (Πρίσκα: *Prisca*) 2 Tim. iv. 19. [PRISCILLA.]

PRISCIL'LA (Πρισκίλλα: *Priscilla*). To what has been said elsewhere under the head of AQUILA the following may be added. The name is Prisca (Πρίσκα) in 2 Tim. iv. 19, and (according to the true reading) in Rom. xvi. 3, and also (according to some of the best MSS.) in 1 Cor. xvi. 19. Such variation in a Roman name is by no means unusual. We find that the name of the wife is placed before that of the husband in Rom. xvi. 3, 2 Tim. iv. 19, and (according to some of the best MSS.) in Acts xviii. 26. It is only in Acts xviii. 2 and 1 Cor. xvi. 19 that Aquila has unequivocally the first place. Hence we should be disposed to conclude that Priscilla was the more energetic character of the two: and it is particularly to be noticed that she took part, not only in her husband's exercise of hospitality, but likewise in the theological instruction of APOLLOS. Yet we observe that the husband and the wife are always mentioned together. In fact we may say that Priscilla is the example of what the married woman may do, for the general service of the Church, in conjunction with home duties, as PHOEBE is the type of the unmarried servant of the Church, or deaconess. Such female ministration was of essential importance in the state of society in the midst of which the early Christian communities were formed. The remarks of Archdeacon Evans on the position of Timothy at Ephesus are very just. "In his dealings with the female part of his flock, which, in that time and country, required peculiar delicacy and discretion, the counsel of the experienced Priscilla would be invaluable. Where, for instance, could he obtain more prudent and faithful advice than hers, in the selection of widows to be placed upon the eleemosynary list of the Church, and of deaconesses for the ministry?" (*Script. Biog.* ii. 298). It seems more to our purpose to lay stress on this than on the theological learning of Priscilla. Yet Winer mentions a monograph *de Priscilla, Aquilae uxore, tanquam feminarum e gente Judaicâ eruditarum specimine*, by G. G. Zeltner (Altorf, 1709). [J. S. H.]

PRISON.[c] For imprisonment as a punishment, see PUNISHMENTS. The present article will only treat of prisons as places of confinement.

In Egypt it is plain both that special places were used as prisons, and that they were under the custody of a military officer (Gen. xl. 3, xlii. 17).

During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. xxiv. 12; Num. xv. 34); but as imprisonment was not directed by the Law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 K. xxii. 27). Later still it is distinctly described as being in the king's house (Jer. xxxii. 2, xxxvii. 21; Neh. iii. 25). This was the case also at Babylon (2 K. xxv. 27). But private houses were sometimes used as places of confinement (Jer. xxxvii. 15), probably much as Chardin describes Persian prisons in his day, viz. houses kept by private speculators for prisoners to be maintained there at their own cost (*Voy.* vi. 100). Public prisons other than these, though in use by the Canaanitish nations (Judg. xvi. 21, 25), were unknown in Judaea previous to the Captivity. Under the Herods we hear again of royal prisons attached to the palace, or in royal fortresses (Luke iii. 20; Acts xii. 4, 10; Joseph. *Ant.* xviii. 5, §2; Machaerus). By the Romans Antonia was used as a prison at Jerusalem (Acts xxiii. 10), and at Caesarea the praetorium of Herod (ib. 35). The sacerdotal authorities also had a prison under the superintendence of special officers, δεσμοφύλακες (Acts v. 18-23, viii. 3, xxvi. 10). The royal prisons in those days were doubtless managed after the Roman fashion, and chains, fetters, and stocks used as means of confinement (see Acts xvi. 24, and Job xiii. 27).

One of the readiest places for confinement was a dry or partially dry well or pit (see Gen. xxxvii. 24 and Jer. xxxviii. 6-11); but the usual place appears, in the time of Jeremiah, and in general, to have been accessible to visitors (Jer. xxxvi. 5; Matt. xi. 2, xxv. 36, 39; Acts xxiv. 23). [H. W. P.]

PROCH'ORUS (Πρόχορος). One of the seven deacons, being the third on the list, and named next after Stephen and Philip (Acts vi. 5). No further mention of him is made in the N. T. There is a tradition that he was consecrated by St. Peter bishop of Nicomedia (Baron. i. 292). In the *Magna Bibliotheca Patrum*, Colon. Agripp. 1618, i. 49-69, will be found a fabulous "Historia Prochori, Christi Discipuli, de vita B. Joannis apostoli." [E. H—s.]

PROCONSUL. The Greek ἀνθύπατος, for which this is the true equivalent, is rendered uniformly "deputy" in the A. V. of Acts xiii. 7, 8, 12, xix. 38, and the derived verb ἀνθυπατεύω in Acts xviii. 12, is translated "to be deputy." At the division of the Roman provinces by Augustus in the year B.C. 27, into Senatorial and Imperial, the emperor assigned to the senate such portions of

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[b] מְדִינוֹת; χῶραι; *provinciae.*

[c] 1. אֲסוּר, Aramaic for אֱסוּר, "a chain," is joined with בֵּית, and rendered a prison; οἶκος δεσμῶν; *carcer.*

2. כֶּלֶא, כְּלוּא, and כְּלִיא, with בֵּית; οἶκος φυλακῆς (Jer. xxxvii. 15).

3. מַהְפֶּכֶת, from הָפַךְ, "turn," or "twist," the stocks (Jer. xx. 2).

4. מַטָּרָה and מַטָּרָא; φυλακή; *carcer* (Ges. 879).

5. מַסְגֵּר; δεσμωτήριον; *carcer.*

6. מִשְׁמָר; φυλακή; *custodia*; also plur. מִשְׁמֶרֶת; A. V. "ward."

7. עֹצֶר; *angustia*; ταπείνωσις (Ges. 1059).

8. פְּקַח־קוֹחַ (Is. lxi. 1), more properly written in one word; ἀνάβλεψις; *apertio* (Ges. 1121).

9. סֹהַר; ὀχύρωμα; *carcer*: properly a tower.

10. בֵּית־הַפְּקֻדֹּת; οἰκία μύλωνος; *domus carceris.* בַּיִת is also sometimes "prison" in A V., as Gen. xxxix. 20.

11. צִינֹק; καταῤῥάκτης; *carcer*; probably "the stocks" (as A. V.) or some such instrument of confinement; perhaps understood by LXX. as a sewer or underground passage.

territory as were peaceable and could be held without force of arms (Suet. *Oct.* 47; Strabo, xvii. p. 840; Dio Cass. liii. 12), an arrangement which remained with frequent alterations till the 3rd century. Over these senatorial provinces the senate appointed by lot yearly an officer, who was called "proconsul" (Dio Cass. liii. 13), who exercised purely civil functions, had no power over life and death, and was attended by one or more legates (Dio Cass. liii. 14). He was neither girt with the sword nor wore the military dress (Dio Cass. liii. 13). The provinces were in consequence called "proconsular." With the exception of Africa and Asia, which were assigned to men who had passed the office of consul, the senatorial provinces were given to those who had been praetors, and were divided by lot each year among those who had held this office five years previously. Their term of office was one year. Among the senatorial provinces in the first arrangement by Augustus, were Cyprus, Achaia, and Asia within the Halys and Taurus (Strabo, xvii. p. 840). The first and last of these are alluded to in Acts xiii. 7, 8, 12, xix. 38, as under the government of proconsuls. Achaia became an imperial province in the second year of Tiberius, A.D. 16, and was governed by a procurator (Tac. *Ann.* i. 76), but was restored to the senate by Claudius (Suet. *Claud.* 25), and therefore Gallio, before whom St. Paul was brought, is rightly termed "proconsul" in Acts xviii. 12. Cyprus also, after the battle of Actium, was first made an imperial province (Dio Cass. liii. 12), but five years afterwards (B.C. 22) it was given to the senate, and is reckoned by Strabo (xvii. p. 840) ninth among the provinces of the people governed by στρατηγοί, as Achaia is the seventh. These στρατηγοί, or propraetors, had the title of proconsul. Cyprus and Narbonese Gaul were given to the senate in exchange for Dalmatia, and thus, says Dio Cassius (liv. 4), proconsuls (ἀνθύπατοι) began to be sent to those nations. In Boeckh's *Corpus Inscriptionum*, No. 2631, is the following relating to Cyprus: ἡ πόλις Κόϊντον Ἰούλιον Κόρδον ἀνθύπατον ἀγνείας. This Quintus Julius Cordus appears to have been proconsul of Cyprus before the 12th year of Claudius. He is mentioned in the next inscription (No. 2632) as the predecessor of another proconsul, Lucius Annius Bassus. The date of this last inscription is the 12th year of Claudius, A.D. 52. The name of another proconsul of Cyprus in the time of Claudius occurs on a copper coin, of which an engraving is given in vol. i. p. 377. A coin of Ephesus [see vol. i. 564] illustrates the usage of the word ἀνθύπατος in Acts xix. 38. [W. A. W.]

PROCURATOR. The Greek ἡγεμών,[a] rendered "governor" in the A. V., is applied in the N. T. to the officer who presided over the imperial province of Judaea. It is used of Pontius Pilate (Matt. xxvii.), of Felix (Acts xxiii., xxiv.), and of Festus (Acts xxvi. 30). In all these cases the Vulgate equivalent is *praeses*. The office of procurator (ἡγεμονία) is mentioned in Luke iii. 1, and in this passage the rendering of the Vulgate is more close (*procurante Pontio Pilato Judaeam*). It is explained, under the head of PROCONSUL, that after the battle of Actium, B.C. 27, the provinces of the Roman empire were divided by Augustus into two portions, giving some to the senate, and reserving to himself the rest. The imperial provinces were administered by legates, called *legati Augusti pro praetore*, sometimes with the addition of *consulari potestate*, and sometimes *legati consulares*, or *legati* or *consulares* alone. They were selected from among men who had been consuls or praetors, and sometimes from the inferior senators (Dio Cass. liii. 13, 15). Their term of office was indefinite, and subject only to the will of the emperor (Dio Cass. liii. 13). These officers were also called *praesides*, a term which in later times was applied indifferently to the governors both of the senatorial and of the imperial provinces (Suet. *Claud.* 17). They were attended by six lictors, used the military dress, and wore the sword (Dio Cass. liii. 13). No quaestor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by the *Rationales*, *Procuratores* and *Actores* of the emperor, who were chosen from among his freedmen, or from among the knights (Tac. *Hist.* v. 9; Dio Cass. liii. 15). These procurators were sent both to the imperial and to the senatorial provinces (Dio Cass. liii. 15[b]). Sometimes a province was governed by a procurator with the functions of a praeses. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judaea stood to Syria. After the deposition of Archelaus Judaea was annexed to Syria, and the first procurator was Coponius, who was sent out with Quirinus to take a census of the property of the Jews and to confiscate that of Archelaus (Jos. *Ant.* xviii. 1, §1). His successor was Marcus Ambivius, then Annius Rufus, in whose time the emperor Augustus died. Tiberius sent Valerius Gratus, who was procurator for eleven years, and was succeeded by Pontius Pilate (Jos. *Ant.* xviii. 2, §2), who is called by Josephus (*Ant.* xviii. 3, §1) ἡγεμών, as he is in the N. T. He was subject to the governor (*praeses*) of Syria, for the council of the Samaritans denounced Pilate to Vitellius, who sent him to Rome and put one of his own friends, Marcellus, in his place (Jos. *Ant.* xviii. 4, §2). The head-quarters of the procurator were at Caesarea (Jos. *B. J.* ii. 9, §2; Acts xxiii. 23), where he had a judgment-seat (Acts xxv. 6) in the audience chamber (Acts xxv. 23[c]), and was assisted by a council (Acts xxv. 12) whom he consulted in cases of difficulty, the *assessores* (Suet. *Galb.* 14), or ἡγεμόνες, who are mentioned by Josephus (*B. J.* ii. 16, §1) as having been consulted by Cestius, the governor of Syria, when certain charges were made against Florus, the procurator of Judaea. More important cases were laid before the emperor (Acts xxv. 12; comp. Jos. *Ant.* xx. 6, §2). The procurator, as the representative of the emperor, had the power of life and death over his subjects (Dio Cass. liii. 14; Matt. xxvii. 26), which was denied to the proconsul. In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius

[a] Ἡγεμών is the general term, which is applied also to the governor (*praeses*) of the imperial province of Syria (Luke ii. 2): the Greek equivalent of *procurator* is strictly ἐπίτροπος (Jos. *Ant.* xx. 6, §2, 8, §5; comp. xx. 5, §1), and the office is called ἐπιτροπή (Jos. *Ant.* xx. 5, §1).

A curious illustration of this is given by Tacitus (*Ann.* xiii. 1), where he describes the poisoning of Junius Silanus, proconsul of Asia, by P. Celer, a Roman knight, and Helius, a freedman, who had the care of the imperial revenues in Asia (*rei familiaris principis in Asia impositi*).

[c] Unless the ἀκροατήριον (A. V. "place of hearing", was the great stadium mentioned by Josephus (*B. J.* ii 9, §2).

Pilate as a political offender (Matt. xxvii. 2, 11), and the accusation is heard by the procurator, who is seated on the judgment-seat (Matt. xxvii. 19). Felix heard St. Paul's accusation and defence from the judgment-seat at Caesarea (Acts xxiv.), which was in the open air in the great stadium (Jos. *B. J.* ii. 9, §2), and St. Paul calls him "judge" (Acts xxiv. 10), as if this term described his chief functions. The procurator (ἡγεμών) is again alluded to in his judicial capacity in 1 Pet. ii. 14. He was attended by a cohort as body-guard (Matt. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided in the palace of Herod (Jos. *B. J.* ii. 14, §3; Philo, *De Leg. ad Caium*, §37, ii. 589, ed. Mang.), in which was the *praetorium*, or "judgment-hall," as it is rendered in the A. V. (Matt. xxvii. 27; Mark xv. 16; comp. Acts xxiii. 35). Sometimes it appears Jerusalem was made his winter quarters (Jos. *Ant.* xviii. 3, §1). The High-Priest was appointed and removed at the will of the procurator (Jos. *Ant.* xviii. 2, §2). Of the oppression and extortion practised by one of these officers, Gessius Florus, which resulted in open rebellion, we have an account in Josephus (*Ant.* xx. 11, §1; *B. J.* ii. 14, §2). The same laws held both for the governors of the imperial and senatorial provinces, that they could not raise a levy or exact more than an appointed sum of money from their subjects, and that when their successors came they were to return to Rome within three months (Dio Cass. liii. 15). For further information see Walter, *Gesch. des Röm. Rechts.* [W. A. W.]

PROPHET (נָבִיא: προφήτης: *propheta*). I. The Name.—The ordinary Hebrew word for prophet is *nâbî* (נָבִיא), derived from the verb נָבָא, connected by Gesenius with נָבַע, "to bubble forth," like a fountain. If this etymology is correct, the substantive would signify either a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence (cf. Ps. xlv. 1, "My heart is *bubbling up* of a good matter") or simply one who pours forth words. The analogy of the word נָטַף (*nâtaph*), which has the force of "dropping" as honey, and is used by Micah (ii. 6, 11), Ezekiel (xxi. 2), and Amos (vii. 16), in the sense of prophesying, points to the last signification. The verb נָבָא is found only in the *niphal* and *hithpael*, a peculiarity which it shares with many other words expressive of speech (cf. loqui, fari, vociferari, concionari, φθέγγομαι, as well as μαντεύομαι and vaticinari). Bunsen (*Gott in Geschichte*, p. 141) and Davidson (*Intr. Old Test.* ii. 430) suppose *Nâbî* to signify the man *to whom announcements are made* by God, *i. e.* inspired. But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one *who announces* or *pours forth* the declarations of God. The latter signification is preferred by Ewald, Hävernick, Oehler, Hengstenberg, Bleek, Lee, Pusey, M'Caul, and the great majority of Biblical critics.

Two other Hebrew words are used to designate a prophet, רֹאֶה, *Roëh*, and חוֹזֶה, *Chozeh*, both signifying *one who sees*. They are rendered in the A. V. by "seer;" in the LXX. usually by βλέπων or ὁρῶν, sometimes by προφήτης (1 Chr. xxvi. 28; 2 Chr. xvi. 7, 10). The three words seem to be contrasted with each other in 1 Chron. xxix. 29. "The acts of David the king, first and last, behold they are written in the book of Samuel the seer (*Roëh*), and in the book of Nathan the prophet (*Nâbî*), and in the book of Gad the seer (*Chozeh*)." *Roëh* is a title almost appropriated to Samuel. It is only used ten times, and in seven of these it is applied to Samuel (1 Sam. ix. 9, 11, 18, 19; 1 Chr. ix. 22; xxvi. 28; xxix. 29). On two other occasions it is applied to Hanani (2 Chr. xvi. 7, 10). Once it is used by Isaiah (Is. xxx. 10) with no reference to any particular person. It was superseded in general use by the word *Nâbî*, which Samuel (himself entitled *Nâbî* as well as *Roëh*, 1 Sam. iii. 20; 2 Chr. xxxv. 18) appears to have revived after a period of desuetude (1 Sam. ix. 9), and to have applied to the prophets organized by him.* The verb רָאָה, from which it is derived, is the common prose word signifying "to see:" חָזָה—whence the substantive חָזוֹן, *Chozeh*, is derived—is more poetical. *Chozeh* is rarely found except in the Books of the Chronicles, but חָזוֹן is the word constantly used for the prophetical vision. It is found in the Pentateuch, in Samuel, in the Chronicles, in Job, and in most of the prophets.

Whether there is any difference in the usage of these three words, and, if any, what that difference is, has been much debated (see Witsius, *Miscell. Sacra*, i. 1, §19; Carpzovius, *Introd. ad Libros Canon. V. T.* iii. 1, §2; Winer, *Real-Wörterbuch*, art. "Propheten"). Hävernick (*Einleitung*, Th. i.; *Abth.* .. s. 56) considers *Nâbî* to express the title of those who officially belonged to the prophetic order, while *Roëh* and *Chozeh* denote those who received a prophetical revelation. Dr. Lee (*Inspiration of Holy Scripture*, p. 543), agrees with Hävernick in his explanation of *Nâbî*, but he identifies *Roëh* in meaning rather with *Nâbî* than with *Chozeh*. He further throws out a suggestion that

* In 1 Sam. ix. 9 we read, "He that is now called a prophet (*Nâbî*) was beforetime called a seer (*Roëh*);" from whence Dr. Stanley (*Lect. on Jewish Church*) has concluded that *Roëh* was "the oldest designation of the prophetic office," "superseded by *Nâbî* shortly after Samuel's time, when *Nâbî first came into use*" (*Lect.* xviii., xix.). This seems opposed to the fact that *Nâbî* is the word commonly used in the Pentateuch, whereas *Roëh* does not appear until the days of Samuel. The passage in the book of Samuel is clearly a parenthetical insertion, perhaps made by the *Nâbî* Nathan (or whoever was the original author of the book), perhaps added at a later date, with the view of explaining how it was that Samuel bore the title of *Roëh*, instead of the now usual appellation of *Nâbî*. To the writer the days of Samuel were "beforetime," and he explains that in those ancient days, that is the days of Samuel, the word used for prophet was *Roëh*, not *Nâbî*. But that does not imply that *Roëh* was the primitive word, and that *Nâbî* first came into use subsequently to Samuel (see Hengstenberg, *Beiträge zur Einleitung ins A. T.* iii. 335). Dr. Stanley represents *Chozeh* as "another *antique* title." But on no sufficient grounds. *Chozeh* is first found in 2 Sam. xxiv. 11; so that it does not seem to have come into use until *Roëh* had almost disappeared. It is also found in the books of Kings (2 K. xvii. 13) and Chronicles (frequently), in Amos (vii. 12), Isaiah (xxix. 10), Micah (iii. 7), and the derivatives of the verb *châzâh* are used by the prophets to designate their visions down to the Captivity (cf. Is. i. 1; Dan. viii. 1, Zech. xiii. 4). The derivatives of *rā'âh* are rarer, and, being prose words, are chiefly used by Daniel (cf. Ex. i. 1; Dan. x. 7). On examination we find that *Nâbî* existed before and after and alongside of both *Roëh* and *Chozeh*, but that *Chozeh* was somewhat more modern than *Roëh*.

Chozeh is the special designation of the prophet attached to the royal household. In 2 Sam. xxiv. 11, Gad is described as "the prophet (*Nâbi*) Gad, David's seer (*Chozeh*)" and elsewhere he is called "David's seer (*Chozeh*)" (1 Chr. xxi. 9), "the king's seer (*Chozeh*)" (2 Chr. xxix. 25). "The case of Gad," Dr. Lee thinks, "affords the clue to the difficulty, as it clearly indicates that attached to the royal establishment there was usually an individual styled 'the king's seer,' who might at the same time be a *Nâbi*." The suggestion is ingenious (see, in addition to places quoted above, 1 Chr. xxv. 5, xxix. 29; 2 Chr. xxix. 30, xxxv. 15), but it was only David (possibly also Manasseh, 2 Chr. xxxiii. 18) who, so far as we read, had this seer attached to his person; and in any case there is nothing in the word *Chozeh* to denote the relation of the prophet to the king, but only in the connection in which it stands with the word king. On the whole it would seem that the same persons are designated by the three words *Nâbi*, *Roëh*, and *Chozeh*; the last two titles being derived from the prophets' power of seeing the visions presented to them by God, the first from their function of revealing and proclaiming God's truth to men. When Gregory Naz. (*Or.* 28) calls Ezekiel ὁ τῶν μεγάλων ἐποπτης καὶ ἐξηγητὴς μυστηρίων, he gives a sufficiently exact translation of the two titles *Chozeh* or *Roëh*, and *Nâbi*.

The word *Nâbi* is uniformly translated in the LXX. by προφήτης, and in the A. V. by "prophet." In classical Greek, προφήτης signifies *one who speaks for another*, specially *one who speaks for a god* and so interprets his will to man (Liddell & Scott, *s. v.*). Hence its essential meaning is "an interpreter." Thus Apollo is a προφήτης as being the interpreter of Zeus (Aesch. *Eum.* 19). Poets are the Prophets of the Muses, as being their interpreters (Plat. *Phaedr.* 262 D). The προφῆται attached to heathen temples are so named from their interpreting the oracles delivered by the inspired and unconscious μάντεις (Plat. *Tim.* 72 B; Herod. vii. 111, *note*, ed. Baehr). We have Plato's authority for deriving μάντις from μαίνομαι (*l. c.*). The use of the word προφήτης in its modern sense is post-classical, and is derived from the LXX.

From the mediæval use of the word προφητεία, prophecy passed into the English language in the sense of *prediction*, and this sense it has retained as its popular meaning (see Richardson, *s. v.*). The larger sense of *interpretation* has not, however, been lost. Thus we find in Bacon, "An exercise commonly called *prophesying*, which was this: that the ministers within a precinct did meet upon a week day in some principal town, where there was some ancient grave minister that was president, and an auditory admitted of gentlemen or other persons of leisure. Then every minister successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour or better, and in the whole some two hours. And so the exercise being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dismissed" (*Pacification of the Church*). This meaning of the word is made further familiar to us by the title of Jeremy Taylor's treatise "On Liberty of Prophesying." Nor was there any risk of the title of a book published in our own days, "On the Prophetical Office of the Church" (Oxf. 1838), being misunderstood. In fact the English word prophet, like the word inspiration, has always been used in a larger and in a closer sense. In the larger sense our Lord Jesus Christ is a "prophet," Moses is a "prophet," Mahomet is a "prophet." The expression means that they proclaimed and published a new religious dispensation. In a similar though not identical sense, the Church is said to have a "prophetical," *i. e.* an expository and interpretative office. But in its closer sense the word, according to usage though not according to etymology, involves the idea of foresight. And this is and always has been its more usual acceptation.[b] The different meanings, or shades of meaning, in which the abstract noun is employed in Scripture, have been drawn out by Locke as follows:—"Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit" (*Paraphrase of* 1 *Cor.* xii. note, p. 121, Lond. 1742). It is in virtue of this last signification of the word, that the prophets of the N. T. are so called (1 Cor. xii.): by virtue of the second, that the sons of Asaph, &c. are said to have "prophesied with a harp" (1 Chr. xxv. 3), and Miriam and Deborah are termed "prophetesses." That the idea of potential if not actual prediction enters into the conception expressed by the word prophecy, when that word is used to designate the function of the Hebrew prophets, seems to be proved by the following passages of Scripture, Deut. xviii. 22; Jer. xxviii. 9; Acts ii. 30, iii. 18, 21; 1 Pet. i. 10; 2 Pet. i. 19, 20, iii. 2. Etymologically, however, it is certain that neither prescience nor prediction are implied by the term used in the Hebrew, Greek, or English language.

II. PROPHETICAL ORDER.—The sacerdotal order was originally the instrument by which the members of the Jewish Theocracy were taught and governed in things spiritual. Feast and fast, sacrifice and offering, rite and ceremony, constituted a varied and ever-recurring system of training and teaching by type and symbol. To the priests, too, was entrusted the work of "teaching the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev. x. 11). Teaching by act and teaching by word were alike their task. This task they adequately fulfilled for some hundred or more years after the giving of the Law at Mount Sinai. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked — the Prophetic Order. Samuel, himself a Levite, of the family of Kohath (1 Chr. vi. 28), and almost certainly a

[b] It seems to be incorrect to say that the English word "prophet" originally used in the wider sense of "preaching," and that it became "limited" to the meaning of "prediction" in the seventeenth century, in consequence of "an etymological mistake" (Stanley, *Lect.* xix. xx.). The word passed into the English language in its sense of prediction. It could not have been otherwise, for at the time of the formation of the English language, the word προφητεία had, by usage, assumed popularly the meaning of prediction. And we find it ordinarily employed, by early as well as by late writers, in this sense (see Polydore Virgil, *History of England*, iv. 161, Camden. ed. 1846: *Coventry Mysteries*, p. 65, Shakspeare Soc. Ed., 1841, and Richardson, *s. v.*). It is probable that the meaning was "limited" to "prediction" as much and as little before the seventeenth century as it has been since.

priest,[c] was the instrument used at once for effecting a reform in the sacerdotal order (1 Chr. ix. 22), and for giving to the prophets a position of importance which they had never before held. So important was the work wrought by him, that he is classed in Holy Scripture with Moses (Jer. xv. 1; Ps. xcix. 6; Acts iii. 24), Samuel being the great religious reformer and organizer of the prophetical order, as Moses was the great legislator and founder of the priestly rule. Nevertheless, it is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs both of the prophetic and of the regal order are found in the Law as given to the Israelites by Moses (Deut. xiii. 1, xviii. 20, xvii. 18), but they were not yet developed, because there was not yet the demand for them. Samuel, who evolved the one, himself saw the evolution of the other. The title of prophet is found before the legislation of Mount Sinai. When Abraham is called a prophet (Gen. xx. 7), it is probably in the sense of a friend of God, to whom He makes known His will; and in the same sense the name seems to be applied to the patriarchs in general (Ps. cv. 15).[d] Moses is more specifically a prophet, as being a proclaimer of a new dispensation, a revealer of God's will, and in virtue of his divinely inspired songs (Ex. xv.; Deut. xxxii., xxxiii.; Ps. xc.), but his main work was not prophetical, and he is therefore formally distinguished from prophets (Num. xii. 6) as well as classed with them (Deut. xviii. 15, xxxiv. 10). Aaron is the prophet of Moses (Ex. vii. 1); Miriam (Ex. xv. 20) is a prophetess; and we find the prophetic gift in the elders who "prophesied" when "the Spirit of the Lord rested upon them," and in Eldad and Medad, who "prophesied in the camp" (Num. xi. 27). At the time of the sedition of Miriam, the possible existence of prophets is recognized (Num. xii. 6). In the days of the Judges we find that Deborah (Judg. iv. 4) is a prophetess; a prophet (Judg. vi. 8) rebukes and exhorts the Israelites when oppressed by the Midianites; and, in Samuel's childhood, "a man of God" predicts to Eli the death of his two sons, and the curse that was to fall on his descendants (1 Sam. ii. 27).

Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or Colleges of Prophets. One we find in his lifetime at Ramah (1 Sam. xix. 19, 20); others afterwards at Bethel (2 K. ii. 3), Jericho (2 K. ii. 5), Gilgal (2 K. iv. 38), and elsewhere (2 K. vi. 1). Their constitution and object were similar to those of Theological Colleges. Into them were gathered promising students, and here they were trained for the office which they were afterwards destined to fulfil. So successful were these institutions, that from the time of Samuel to the closing of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets.[e] The apocryphal books of the Maccabees (1. iv. 46, ix. 27, xiv. 41) and of Ecclesiasticus (xxxvi. 15) represent them as extinct. The colleges appear to have consisted of students differing in number. Sometimes they were very numerous (1 K. xviii. 4, xxii. 6; 2 K. ii. 16). One elderly, or leading prophet, presided over them (1 Sam. xix. 20), called their Father (1 Sam. x. 12), or Master (2 K. ii. 3), who was apparently admitted to his office by the ceremony of anointing (1 K. xix. 16; Is. lxi. 1; Ps. cv. 15). They were called his sons. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order.[f] Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. xv. 20) and the Judges (Judg. iv. 4, v. 1). The prophets that meet Saul "came down from the high place with a psaltery and a tabret, and a pipe and a harp before them" (1 Sam. x. 5). Elijah calls a minstrel to evoke the prophetic gift in himself (2 K. iii. 15). David "separates to the service of the sons of Asaph and of Heman and of Jeduthun, who should *prophesy* with harps and with psalteries and with cymbals. . . All these were under the hands of their father for song in the house of the Lord with cymbals, psalteries, and harps for the service of the house of God" (1 Chr. xxv. 16). Hymns, or sacred songs, are found in the Books of Jonah (ii. 2), Isaiah (xii. 1, xxvi. 1), Habakkuk (iii. 2). And it was probably the duty of the prophetical students to compose verses to be sung in the Temple. (See Lowth, *Sacred Poetry of the Hebrews*, Lect. xviii.) Having been themselves trained and taught, the prophets, whether still residing within their college, or having left its precincts, had the task of teaching others. From

[c] Dr. Stanley (*Lect.* xviii.) declares it to be "doubtful if he was of Levitical descent, and certain that he was not a priest." If the record of 1 Chr. vi. 28 is correct, it is certain that he was a Levite by descent though an Ephrathite by habitation (1 Sam. i. 1). There is every probability that he was a priest (cf. 1 Sam. i. 22, ii. 11, 18, vii. 5, 17, x. 1, xiii. 11)-and no presumption to the contrary. The fact on which Dr. Stanley relies, that Samuel lived "not at Gibeon or at Nob but at Ramah," and that "the prophetic schools were at Ramah, and at Bethel, and at Gilgal, not at Hebron and Anathoth," does not suffice to raise a presumption. As judge, Samuel would have lived where it was most suitable for the judge to dwell. Of the three colleges, that at Ramah was alone founded by Samuel, of course where he lived himself, and even where Ramah was we do not know: one of the latest hypotheses places it two miles from Hebron.

[d] According to Hengstenberg's view of prophecy, Abraham was a prophet because he received revelations *by the means of dream and vision* (Gen. xv. 12).

[e] There seems no sufficient ground for the common statement that, after the schism, the colleges existed only in the Israelitish kingdom, or for Knobel's supposition that they ceased with Elisha (*Prophetismus*, ii. 39), nor again for Bishop Lowth's statement that "they existed from the earliest times of the Hebrew republic" (*Sacred Poetry*, Lect. xviii.), or for M. Nicolas' assertion that their previous establishment can be inferred from 1 Sam. viii. ix. x. (*Études critiques sur la Bible*, p. 363). We have, however, no actual *proof* of their existence except in the days of Samuel and of Elijah and Elisha.

[f] It is a vulgar error respecting Jewish history to suppose that there was an antagonism between the prophets and the priests. There is not a trace of such antagonism. Isaiah may denounce a wicked hierarchy (i. 10), but it is because it is wicked, not because it is a hierarchy. Malachi "sharply reproves" the priests (ii. 1), but it is in order to support the priesthood (cf. i. 14). Mr. F. W. Newman even designates Ezekiel's writings as "hard sacerdotalism," "tedious and unedifying as Leviticus itself" (*Hebr. Monarch.* p. 330). The Prophetical Order was, in truth, supplemental but antagonistic to the Sacerdotal.

the question addressed to the Shunamite by her husband, "Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath" (2 K. iv. 23), it appears that weekly and monthly religious meetings were held as an ordinary practice by the prophets (see Patrick, *Comm. in loc.*). Thus we find that "Elisha sat in his house," engaged in his official occupation (cf. Ezek. viii. 1, xiv. 1, xx. 1), "and the elders sat with him" (2 K. vi. 32), when the King of Israel sent to slay him. It was at these meetings, probably, that many of the warnings and exhortations on morality and spiritual religion were addressed by the prophets to their countrymen. The general appearance and life of the prophet were very similar to those of the Eastern dervish at the present day. His dress was a hairy garment, girt with a leathern girdle (Is. xx. 2; Zech. xiii. 4; Matt. iii. 4). He was married or unmarried as he chose; but his manner of life and diet were stern and austere (2 K. iv. 38, 38; 1 K. xix. 6; Matt. iii. 4).

III. THE PROPHETIC GIFT.—We have been speaking of the *Prophetic Order*. To belong to the prophetic order and to possess the prophetic gift are not convertible terms. There might be members of the prophetic order to whom the gift of prophecy was not vouchsafed. There might be inspired prophets, who did not belong to the prophetic order. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. In the instance of the Prophet Amos, the rule and the exception are both manifested. When Amaziah, the idolatrous Israelitish priest, threatens the prophet, and desires him to "flee away into the land of Judah, and there eat bread and prophesy there, but not to prophesy again any more at Bethel," Amos in reply says, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel" (vii. 14). That is, though called to the prophetic *office*, he did not belong to the prophetic *order*, and had not been trained in the prophetical colleges; and this, he indicates, was an unusual occurrence. (See J. Smith *on Prophecy*, c. ii.).

The sixteen prophets whose books are in the Canon have therefore that place of honour, because they were endowed with the *prophetic gift* as well as ordinarily (so far as we know) belonging to the *prophetic order*. There were hundreds of prophets contemporary with each of these sixteen prophets; and no doubt numberless compositions in sacred poetry and numberless moral exhortations were issued from the several schools, but only sixteen books find their place in the Canon. Why is this? Because these sixteen had what their brother-prophets had not, the Divine call to the office of prophet, and the Divine illumination to enlighten them. It was not sufficient to have been taught and trained in preparation for a future call. Teaching and training served as a preparation only. When the schoolmaster's work was done, then, if the instrument was worthy, God's work began. Moses had an external call at the burning bush (Ex. iii. 2). The Lord called Samuel, so that Eli perceived, and Samuel learned, that it was the Lord who called him (1 Sam. iii. 10). Isaiah (vi. 8), Jeremiah (i. 5), Ezekiel (ii. 4), Amos (vii. 15), declare their special mission. Nor was it sufficient for this call to have been made once for all. Each prophetical utterance is the result of a communication of the Divine to the human spirit, received either by "vision" (Is. vi. 1) or by "the word of the Lord" (Jer. ii. 1). (See *Aids to Faith*, Essay iii., "On Prophecy.") What then are the characteristics of the sixteen prophets, thus called and commissioned, and entrusted with the messages of God to His people?

(1.) They were the national poets of Judaea. We have already shown that music and poetry, chants and hymns, were a main part of the studies of the class from which, generally speaking, they were derived. As is natural, we find not only the songs previously specified, but the rest of their compositions, poetical or breathing the spirit of poetry.[g]

(2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history.

(3.) They were preachers of patriotism; their patriotism being founded on the religious motive. To the subject of the Theocracy, the enemy of his nation was the enemy of God, the traitor to the public weal was a traitor to his God; a denunciation of an enemy was a denunciation of a representative of evil, an exhortation in behalf of Jerusalem was an exhortation in behalf of God's Kingdom on earth, "the city of our God, the mountain of holiness, beautiful for situation, the joy of the whole earth, the city of the great King" (Ps. xlviii. 1, 2).

(4.) They were preachers of morals and of spiritual religion. The symbolical teaching of the Law had lost much of its effect. Instead of learning the necessity of purity by the legal washings, the majority came to rest in the outward act as in itself sufficient. It was the work, then, of the prophets to hold up before the eyes of their countrymen a high and pure morality, not veiled in symbols and acts, but such as none could profess to misunderstand. Thus, in his first chapter, Isaiah contrasts ceremonial observances with spiritual morality: "Your new moons and your appointed feasts my soul hateth: they are a trouble to me; I am weary to bear them. . . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow" (i. 14-17). He proceeds to denounce God's judgments on the oppression and covetousness of the rulers, the pride of the women (c. iii.), on grasping, profligacy, iniquity, injustice (c. v.), and so on throughout. The system of morals put forward by the prophets if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction.[h]

(5.) They were extraordinary, but yet authorized, exponents of the Law. As an instance of this, we may take Isaiah's description of a true fast (lviii.

[g] Bishop Lowth "esteems the whole Book of Isaiah poetical, a few passages excepted, which, if brought together, would not at most exceed the bulk of five or six chapters," "half of the Book of Jeremiah," "the greater part of Ezekiel." The rest of the prophets are mainly poetical, but Haggai is "prosaic," and Jonah and Daniel are plain prose (*Sacred Poetry*, Lect. xxi.).

[h] "Magna fides et grandis audacia Prophetarum," says St Jerome (*in Ezek.*). This was their general characteristic, but that gifts and graces might be dissevered, is proved by the cases of Balaam, Jonah, Caiaphas, and the disobedient prophet of Judah.

3-7); Ezekiel's explanation of the sins of the father being visited on the children (c. xviii.); Micah's preference of "doing justly, loving mercy, and walking humbly with God," to "thousands of rams and ten thousands of rivers of oil" (vi. 6-8). In these as in other similar cases (cf. Hos. vi. 6; Amos v. 21), it was the task of the prophets to restore the balance which had been overthrown by the Jews and their teachers dwelling on one side or on the outer covering of a truth or of a duty, and leaving the other side or the inner meaning out of sight.

(6.) They held, as we have shown above, a pastoral or quasi-pastoral office.

(7.) They were a political power in the state. Strong in the safeguard of their religious character, they were able to serve as a counterpoise to the royal authority when wielded even by an Ahab.

(8.) But the prophets were something more than national poets and annalists, preachers of patriotism, moral teachers, exponents of the Law, pastors, and politicians. We have not yet touched upon their most essential characteristic, which is, that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events, and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him.[1] There are two chief ways of exhibiting this fact: one is suitable when discoursing with Christians, the other when arguing with unbelievers. To the Christian it is enough to show that the truth of the New Testament and the truthfulness of its authors, and of the Lord Himself, are bound up with the truth of the existence of this predictive element in the prophets. To the unbeliever it is necessary to show that facts have verified their predictions.

(*a.*) In St. Matthew's Gospel, the first chapter, we find a quotation from the Prophet Isaiah, "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel;" and, at the same time, we find a statement that the birth of Christ took place as it did "that it might be fulfilled which was spoken of the Lord by the prophet," in those words (i. 22, 23). This means that the prophecy was the declaration of God's purpose, and that the circumstances of the birth of Christ were the fulfilment of that purpose. Then, either the predictive element exists in the Book of the Prophet Isaiah, or the authority of the Evangelist St. Matthew must be given up. The same Evangelist testifies to the same Prophet having "spoken of" John the Baptist (iii. 3) in words which he quotes from Is. xl. 3. He says (iv. 13-15) that Jesus came and dwelt in Capernaum, "that" other words "spoken by" the same Prophet (ix. 1) "might be fulfilled." He says (viii. 17) that Jesus did certain acts, "that it might be fulfilled which was spoken by Esaias the prophet" (Is. liii. 4). He says (xii. 17) that Jesus acted in a particular manner, "that it might be fulfilled which was spoken by Esaias the prophet" in words quoted from chap. xlii. 1. Then, if we believe St. Matthew, we must believe that in the pages of the Prophet Isaiah there was predicted that which Jesus some seven hundred years afterwards fulfilled.[2] But, further, we have not only the evidence of the Evangelist; we have the evidence of the Lord Himself. He declares (Matt. xiii. 14) that in the Jews of his age "is fulfilled the prophecy of Esaias, which saith—" (Is. vi. 9). He says (Matt. xv. 7) "Esaias well prophesied of them" (Is. xxix. 13). Then, if we believe our Lord's sayings and the record of them, we must believe in prediction as existing in the Prophet Isaiah. This prophet, who is cited between fifty and sixty times, may be taken as a sample; but the same argument might be brought forward with respect to Jeremiah (Matt. ii. 18; Heb. viii. 8), Daniel (Matt. xxiv. 15), Hosea (Matt. ii. 15; Rom. ix. 25), Joel (Acts ii. 17), Amos (Acts vii. 42; xv. 16), Jonah (Matt. xii. 40), Micah (Matt. xii. 7), Habakkuk (Acts xiii. 41), Haggai (Heb. xii. 26), Zechariah (Matt. xxi. 5; Mark xiv. 27; Joh. xix. 37), Malachi (Matt. xi. 10; Mark i. 2; Luke vii. 27). With this evidence for so many of the prophets, it would be idle to cavil with respect to Ezekiel, Obadiah, Nahum, Zephaniah; the more, as "the Prophets" are frequently spoken of together (Matt. ii. 23; Acts xiii. 40; xv. 15) as authoritative. The Psalms are quoted no less than seventy times, and very frequently as being predictive.

(*β.*) The argument with the unbeliever does not admit of being brought to an issue so concisely. Here it is necessary (1) to point out the existence of certain declarations as to future events, the probability of which was not discernible by human sagacity at the time that the declarations were made; (2) to show that certain events did afterwards take place corresponding with these declarations; (3) to show that a chance coincidence is not an adequate hypothesis on which to account for that correspondence.

Davison, in his valuable *Discourses on Prophecy*,

[1] Dr. Davidson pronounces it as "now commonly admitted that the essential part of biblical prophecy does not lie in predicting contingent events, but in divining the essentially religious in the course of history. . . . In no prophecy can it be shown that the literal predicting of distant historical events is contained. . . . In conformity with the analogy of prophecy generally, special predictions concerning Christ do not appear in the Old Testament." Dr. Davidson must mean that this is "now commonly admitted" by writers like himself, who, following Eichhorn, resolve "the prophet's delineations of the future" into "in essence *nothing but forebodings*—efforts *of the spiritual eye* to bring up before itself the distinct form of the future. The prevision of the prophet is intensified presentiment." Of course, if the powers of the prophets were simply "forebodings" and "presentiments" of the human spirit in "its preconscious region," they could not do more than make indefinite guesses about the future. But this is not the Jewish nor the Christian theory of prophecy. See S. Basil (*in Esai.* iii.), S. Chrys. (*Hom.* xxii. t. v. 137, ed. 1612), Clem. Alex. (*Strom.* l. ii.), Euseb. (*Dem. Evang.* v. 132, ed. 1544), and Justin Martyr (*Dial. cum Tryph.* p. 224, ed. 1636). (See Suicer, *s. v.* προφήτης.)

[2] This conclusion cannot be escaped by pressing the words ἵνα πληρωθῇ, for if they do not mean that certain things were done in order that the Divine predestination might be accomplished, which predestination was already declared by the Prophet, they must mean that Jesus Christ knowingly moulded his acts so as to be in accordance with what was said in an ancient book which in reality had no reference to him, a thing which is entirely at variance with the character drawn of him by St. Matthew, and which would make him a conscious impostor, inasmuch as he himself appeals to the prophecies. Further, it would imply (as in Matt. i. 22) that God Himself contrived certain events (as those connected with the birth of Christ), not in order that they might be in accordance with His will, but in order that they might be agreeable to the declarations of a certain book—than which nothing could well be more absurd.

fires a "Criterion of Prophecy," and in accordance with it he describes "the conditions which would confer cogency of evidence on single examples of prophecy," in the following manner: first, "the known promulgation of the prophecy prior to the event; secondly, the clear and palpable fulfilment of it; lastly, the nature of the event itself, if when the prediction of it was given, it lay remote from human view, and was such as could not be foreseen by any supposable effort of reason, or be deduced upon principles of calculation derived from probability and experience" (*Disc.* viii. p. 378). Applying his test, the learned writer finds that the establishment of the Christian Religion and the person of its Founder were predicted when neither reason nor experience could have anticipated them; and that the predictions respecting them have been clearly fulfilled in history. Here, then, is an adequate proof of an inspired prescience in the prophets who predicted these things. He applies his test to the prophecies recorded of the Jewish people, and their actual state, to the prediction of the great apostasy and to the actual state of corrupted Christianity, and finally to the prophecies relating to Nineveh, Babylon, Tyre, Egypt, the Ishmaelites, and the Four Empires, and to the events which have befallen them; and in each of these cases he finds proof of the existence of the predictive element in the prophets.

In the Book of Kings we find Micaiah the son of Imlah uttering a challenge, by which his predictive powers were to be judged. He had pronounced, by the word of the Lord, that Ahab should fall at Ramoth-Gilead. Ahab, in return, commanded him to be shut up in prison until he came back in peace. "And Micaiah said, If thou return at all in peace" (that is, if the event does not verify my words), "the Lord hath not spoken by me" (that is, I am no prophet capable of predicting the future) (1 K. xxii. 28). The test is sound as a negative test, and so it is laid down in the Law (Deut. xviii. 22); but as a positive test it would not be sufficient. Ahab's death at Ramoth-Gilead did not prove Micaiah's predictive powers, though his escape would have disproved them. But here we must notice a very important difference between single prophecies and a series of prophecy. The fulfilment of a single prophecy does not prove the prophetical power of the prophet, but the fulfilment of a long series of prophecies by a series or number of events does in itself constitute a proof that the prophecies were intended to predict the events, and, consequently, that predictive power resided in the prophet or prophets. We may see this in the so far parallel cases of satirical writings. We know for certain that Aristophanes refers to Cleon, Pericles, Nicias (and we should be equally sure of it were the satire more concealed than it is) simply from the fact of a number of satirical hits converging together on the object of his satire. One, two, or three strokes might be intended for more persons than one, but the addition of each stroke makes the aim more apparent, and when we have a sufficient number before us we can no longer possibly doubt the design. The same may be said of fables, and still more of allegories. The fact of a *complicated* lock being opened by a key shows that the lock and key were meant for each other. Now the Messianic picture drawn by the prophets as a body contains at least as many traits as these:—That salvation should come through the family of Abraham, Isaac, Jacob, Judah, David: that at the time of the final absorption of the Jewish power, Shiloh (the tranquilliser) should gather the nations under his rule. that there should be a great Prophet, typified by Moses; a King descended from David; a Priest for ever, typified by Melchisedek: that there should be born into the world a child to be called Mighty God, Eternal Father, Prince of Peace: that there should be a Righteous Servant of God on whom the Lord would lay the iniquity of all: that Messiah the Prince should be cut off, but not for himself: that an everlasting kingdom should be given by the Ancient of Days to one like the Son of Man. It seems impossible to harmonise so many apparent contradictions. Nevertheless it is an undoubted fact that, at the time seemingly pointed out by one or more of these predictions, there was born into the world a child of the house of David, and therefore of the family of Abraham, Isaac, Jacob, and Judah, who claimed to be the object of these and other predictions; who is acknowledged as Prophet, Priest, and King, as Mighty God and yet as God's Righteous Servant who bears the iniquity of all; who was cut off, and whose death is acknowledged not to have been for his own, but for others' good; who has instituted a spiritual kingdom on earth, which kingdom is of a nature to continue for ever, if there is any continuance beyond this world and this life; and in whose doings and sufferings on earth a number of specific predictions were minutely fulfilled. Then we may say that we have here a series of prophecies which are so applicable to the person and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to Him. And if they were designed to apply to Him, prophetical prediction is proved.

Objections have been urged:—1. *Vagueness.*—It has been said that the prophecies are too darkly and vaguely worded to be proved predictive by the events which they are alleged to foretell. This objection is stated with clearness and force by Ammon. He says, "Such simple sentences as the following: Israel has not to expect a king, but a teacher; this teacher will be born at Bethlehem during the reign of Herod; he will lay down his life under Tiberius, in attestation of the truth of his religion; through the destruction of Jerusalem, and the complete extinction of the Jewish state, he will spread his doctrine in every quarter of the world—a few sentences like these, expressed in plain historical prose, would not only bear the character of true predictions, but, when once their genuineness was proved, they would be of incomparably greater worth to us than all the oracles of the Old Testament taken together" (*Christology*, p. 12). But to this it might be answered, and has been in effect answered by Hengstenberg—1. That God never forces men to believe, but that there is such an union of definiteness and vagueness in the prophecies as to enable those who are willing to discover the truth, while the wilfully blind are not forcibly constrained to see it. 2. That, had the prophecies been couched in the form of direct declarations, their fulfilment would have thereby been rendered impossible, or, at least, capable of frustration. 3. That the effect of prophecy (*e.g.* with reference to the time of the Messiah's coming) would have been far less beneficial to believers, as being less adapted to keep them in a state of constant expectation. 4. That the Messiah of Revelation could not be so clearly portrayed in his varied character as God and Man, as Prophet, Priest

and King, if he had been the mere "teacher" which is all that Amnion acknowledges him to be. 5. That the state of the Prophets, at the time of receiving the Divine revelation, was (as we shall presently show) such as necessarily to make their predictions fragmentary, figurative, and abstracted from the relations of time. 6. That some portions of the prophecies were intended to be of double application, and some portions to be understood only on their fulfilment (cf. John, xiv. 29; Ez. xxxvi. 33).

2. *Obscurity of a part or parts of a prophecy otherwise clear.*—The objection drawn from "the unintelligibleness of one part of a prophecy, as invalidating the proof of foresight arising from the evident completion of those parts which are understood" is akin to that drawn from the vagueness of the whole of it. And it may be answered with the same arguments, to which we may add the consideration urged by Butler that it is, for the argument in hand, the same as if the parts not understood were written in cipher or not written at all:—"Suppose a writing, partly in cipher and partly in plain words at length; and that in the part one understood there appeared mention of several known facts—it would never come into any man's thought to imagine that, if he understood the whole, perhaps he might find that these facts were not in reality known by the writer" (*Analogy*, pt. ii. c. vii.). Furthermore, if it be true that prophecies relating to the first coming of the Messiah refer also to his second coming, some part of those prophecies must *necessarily* be as yet not fully understood.

It would appear from these considerations that Davison's second "condition," above quoted, "the *clear* and *palpable* fulfilment of the prophecy," should be so far modified as to take into account the necessary difficulty, more or less great, in recognising the fulfilment of a prophecy which results from the necessary vagueness and obscurity of the prophecy itself.

3. *Application of the several prophecies to a more immediate subject.*—It has been the task of many Biblical critics to examine the different passages which are alleged to be predictions of Christ, and to show that they were delivered in reference to some person or thing contemporary with, or shortly subsequent to, the time of the writer. The conclusion is then drawn, sometimes scornfully, sometimes as an inference not to be resisted, that the passages in question have nothing to do with the Messiah. We have here to distinguish carefully between the conclusion proved, and the corollary drawn from it. Let it be granted that it may be proved of all the predictions of the Messiah—it certainly may be proved of many—that they primarily apply to some historical and present fact: in that case a certain law, under which God vouchsafes his prophetical revelations, is discovered; but there is no semblance of disproof of the further Messianic interpretation of the passages under consideration. That some such law does exist has been argued at length by Mr. Davison. He believes, however, that "it obtains only in some of the more distinguished monuments of prophecy," such as the prophecies founded on, and having primary reference to, the kingdom of David, the restoration of the Jews, the destruction of Jerusalem (*On Prophecy*, Disc. v.). Dr. Lee thinks that Davison "exhibits too great reserve in the application of this important principle" (*On Inspiration*, Lect iv.). He considers it to be of universal application; and upon it he founds the doctrine of the "double sense of prophecy," according to which a prediction is fulfilled in two or even more distinct but analogous subjects: first in type, then in antitype; and after that perhaps awaits a still further and more complete fulfilment. This view of the fulfilment of prophecy seems necessary for the explanation of our Lord's prediction on the mount, relating at once to the fall of Jerusalem and to the end of the Christian dispensation. It is on this principle that Pearson writes: "Many are the prophecies which concern Him, many the promises which are made of Him; but yet some of them very obscure. . . . Whersoever He is spoken of as the Anointed, it may well be *first* understood of some other person; except one place in Daniel, where Messiah is foretold 'to be cut off'" (*On the Creed*, Art. II.).

Whether it can be proved by an investigation of Holy Scripture, that this relation between Divine announcements for the future and certain present events does so exist as to constitute a law, and whether, if the law is proved to exist, it is of universal, or only of partial application, we do not pause to determine. But it is manifest that the existence of a primary sense cannot exclude the possibility of a secondary sense. The question, therefore, really is, whether the prophecies are applicable to Christ: if they are so applicable, the previous application of each of them to some historical event would not invalidate the proof that they were designed as a whole to find their full completion in Him. Nay, even if it could be shown that the prophets had in their thoughts nothing beyond the primary completion of their words (a thing which we at present leave undetermined), no inference could thence be drawn against their secondary application; for such an inference would assume, what no believer in inspiration will grant, viz., that the prophets are the sole authors of their prophecies. The rule, *Nihil in scripto quod non prius in scriptore*, is sound; but, the question is, who is to be regarded as the true author of the prophecies—the human instrument or the Divine Author? (See Hengstenberg, *Christology*, Appendix VI., p. 433.)

4. *Miraculous character.*—It is probable that this lies at the root of the many and various efforts made to disprove the predictive power of the prophets. There is no question that if miracles are, either physically or morally, impossible, then prediction is impossible; and those passages which have ever been accounted predictive, must be explained away as being vague, as being obscure, as applying only to something in the writer's lifetime, or on some other hypothesis. This is only saying that belief in prediction is not compatible with the theory of Atheism, or with the philosophy which rejects the overruling Providence of a personal God. And this is not to be denied.

IV. THE PROPHETIC STATE.—We learn from Holy Scripture that it was by the agency of the Spirit of God that the prophets received the Divine communication. Thus, on the appointment of the seventy elders, "The Lord said, I will take of the Spirit which is upon thee, and will put it upon them. . . . And the Lord . . . took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass that when the Spirit rested upon them, they prophesied and did not cease. . . . And Moses said, Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them" (Num

xi. 17, 25, 29). Here we see that what made the seventy prophesy, was their being endued with the Lord's Spirit by the Lord Himself. So it is the Spirit of the Lord which made Saul (1 Sam. x. 6) and his messengers (1 Sam. xix. 20) prophesy. And thus St. Peter assures us that "prophecy came not in old time by the will of man, but holy men of God spake, moved (φερόμενοι) by the Holy Ghost" (2 Pet. i. 21), while false prophets are described as those "who speak a vision of their own heart, and not out of the mouth of the Lord" (Jer. xxiii. 16), "who prophesy out of their own hearts, . . who follow their own spirit, and have seen nothing" (Ez. xiii. 2, 3).[a] The prophet held an intermediate position in communication between God and man. God communicated with him by His Spirit, and he, having received this communication, was "the spokesman" of God to man (cf. Ex. vii. 1 and iv. 16). But the means by which the Divine Spirit communicated with the human spirit, and the conditions of the human spirit under which the Divine communications were received, have not been clearly declared to us. They are, however, indicated. On the occasion of the sedition of Miriam and Aaron, we read, "And the Lord said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold" (Num. xii. 6–8). Here we have an exhaustive division of the different ways in which the revelations of God are made to man. 1. Direct declaration and manifestation, "I will speak mouth to mouth, apparently, and the similitude of the Lord shall he behold." 2. Vision. 3. Dream. It is indicated that, at least at this time, the vision and the dream were the special means of conveying a revelation to a prophet, while the higher form of direct declaration and manifestation was reserved for the more highly favoured Moses.[b] Joel's prophecy appears to make the same division, "Your old men shall dream dreams, and your young men shall see visions," these being the two methods in which the promise, "your sons and your daughters shall prophesy," are to be carried out (ii. 28). And of Daniel we are told that "he had understanding in all visions and dreams" (Dan. i. 17). Can these phases of the prophetic state be distinguished from each other? and in what did they consist?

According to the theory of Philo and the Alexandrian school, the prophet was in a state of entire unconsciousness at the time that he was under the influence of Divine inspiration, "for the human understanding," says Philo, "takes its departure on the arrival of the Divine Spirit, and, on the removal of the latter, again returns to its home, for the mortal must not dwell with the immortal" (*Quis rer. Div. Haer.* t. i. p. 511). Balaam is described by him as an unconscious instrument through whom God spoke (*De Vitâ Mosis*. lib. i. t. ii. p. 124). Josephus makes Balaam excuse himself to Balak on the same principle: "When the Spirit of God seizes us, It utters whatsoever sounds and words It pleases, without any knowledge on our part, . . . for when It has come into us, there is nothing in us which remains our own" (*Antiq.* iv. 6. §5, t. i. p. 216). This theory identifies Jewish prophecy in all essential points with the heathen μαντική, or divination, as distinct from προφητεία, or interpretation. Montanism adopted the same view: "Defendimus, in causa novae prophetiae, gratiae exstasin, id est amentiam, convenire. In spiritu enim homo constitutus, praesertim cum gloriam Dei conspicit, vel cum per ipsum Deus loquitur, necesse est excidat sensu, obumbratus scilicet virtute divina, de quo inter nos et Psychicos (catholicos) quaestio est" (Tertullian, *Adv. Marcion.* iv. 22). According to the belief, then, of the heathen, of the Alexandrian Jews, and of the Montanists, the vision of the prophet was seen while he was in a state of ecstatic unconsciousness, and the enunciation of the vision was made by him in the same state. The Fathers of the Church opposed the Montanist theory with great unanimity. In Eusebius' History (v. 17) we read that Miltiades wrote a book περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν. St. Jerome writes: "Non loquitur propheta ἐν ἐκστάσει, ut Montanus et Prisca Maximillaque delirant, sed quod prophetat liber est visionis intelligentis universa quae loquitur" (*Prolog. in Nahum*). And again: "Neque vero ut Montanus cum insanis faeminis somniat, prophetae in ecstasi locuti sunt ut nescierint quid loquerentur, et cum alios erudirent ipsi ignorarent quid dicerent" (*Prolog. in Esai.*). Origen (*Contr. Celsum*, vii. 4), and St. Basil (*Commentary on Isaiah*, Prooem. c. 5), contrast the prophet with the soothsayer, on the ground of the latter being deprived of his senses. St. Chrysostom draws out the contrast: Τοῦτο γὰρ μάντεως ἴδιον, τὸ ἐξεστηκέναι, τὸ ἀνάγχην ὑπομένειν, τὸ ἀθεῖσθαι, τὸ ἕλκεσθαι, τὸ σύρεσθαι ὥσπερ μαινόμενον. Ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ διανοίας νηφούσης καὶ σωφρονούσης καταστάσεως, καὶ εἰδὼς ἃ φθέγγεται, φησὶν ἅπαντα· ὥστε καὶ πρὸ τῆς ἐκβάσεως κἀντεῦθεν γνώριζε τὸν μάντιν καὶ τὸν προφήτην (*Hom. xxix. in Epist. ad Corinth.*). At the same time, while drawing the distinction sharply between heathen soothsaying and Montanist prophesying on the one side, and Hebrew prophecy on the other, the Fathers use expressions so strong as almost to represent the Prophets to be passive instruments acted on by the Spirit of God. Thus it is that they describe them as musical instruments,—the pipe (Athenagoras, *Leg. pro Christianis*, c. ix.; Clem. Alex. *Cohort. ad Gent.* c. i.), the lyre (Justin Martyr, *Cohort. ad Graec.* c. viii.; Ephraem Syr. *Rhythm.* xxix.; Chrysostom, *Ad Pop. Antioch.* Hom. i. t. ii.): or as pens (St. Greg. Magn. *Praef. in*

[a] Hence the emphatic declarations of the Great Prophets of the Church that he did not speak of Himself (John vii. 17, &c.).

[b] Maimonides has drawn out the points in which Moses is considered superior to all other prophets as follows:—"1. All the other prophets saw the prophecy in a dream or in a vision, but our Rabbi Moses saw it whilst awake. 2. To all the other prophets it was revealed through the medium of an angel, and therefore they saw that which they saw in an allegory or enigma, but to Moses it is said: With him will I speak mouth to mouth (Numb. xii. 8) and face to face (Ex. xxxiii. 11). 3. All the other prophets were terrified, but with Moses it was not so; and this is what the Scripture says: As a man speaketh unto his friend (Ex. xxxiii. 11). 4. All the other prophets could not prophesy at any time that they wished, but with Moses it was not so, but at any time that he wished for it, the Holy Spirit came upon him; so that it was not necessary for him to prepare his mind, for he was always ready for it, like the ministering angels" (*Yad Hachazakah*, c. vii., Bernard's transl. p. 116, quoted by Leo p. 467).

Mor. in Job). Expressions such as these (many of which are quoted by Dr. Lee, Appendix G.) must be set against the passages which were directed against the Montanists. Nevertheless, there is a very appreciable difference between their view and that of Tertullian and Philo. Which is most in accordance with the indications of Holy Scripture?

It does not seem possible to draw any very precise distinction between the prophetic "dream" and the prophetic "vision." In the case of Abraham (Gen. xv. 1) and of Daniel (Dan. vii. 1), they seem to melt into each other. In both, the external senses are at rest, reflection is quiescent, and intuition energizes. The action of the ordinary faculties is suspended in the one case by natural, in the other by supernatural or extraordinary causes. (See Lee, *Inspiration*, p. 173.) The state into which the prophet was, occasionally, at least, thrown by the ecstasy, or vision, or trance, is described poetically in the Book of Job (iv. 13-16, xxxiii. 15), and more plainly in the Book of Daniel. In the case of Daniel, we find first a deep sleep (viii. 18, x. 9) accompanied by terror (viii. 17, x. 8). Then he is raised upright (viii. 18) on his hands and knees, and then on his feet (x. 10, 11). He then receives the Divine revelation (viii. 19, x. 12). After which he falls to the ground in a swoon (x. 15, 17); he is faint, sick, and astonished (viii. 27). Here, then, is an instance of the ecstatic state; nor is it confined to the Old Testament, though we do not find it in the New Testament accompanied by such violent effects upon the body. At the Transfiguration, the disciples fell on their face, being overpowered by the Divine glory, and were restored, like Daniel, by the touch of Jesus' hand. St. Peter fell into a trance (ἔκστασις) before he received his vision, instructing him as to the admission of the Gentiles (Acts x. 10, xi. 5). St. Paul was in a trance (*ἐν ἐκστάσει*) when he was commanded to devote himself to the conversion of the Gentiles (Acts xxii. 17), and when he was caught up into the third heaven (2 Cor. xii. 1). St. John was probably in the same state (*ἐν πνεύματι*) when he received the message to the seven churches (Rev. i. 10). The prophetic trance, then, must be acknowledged as a Scriptural account of the state in which the prophets and other inspired persons, sometimes, at least, received Divine revelations. It would seem to have been of the following nature.

(1.) The bodily senses were closed to external objects as in deep sleep. (2.) The reflective and discursive faculty was still and inactive. (3.) The spiritual faculty (πνεῦμα) was awakened to the highest state of energy. Hence it is that revelations in trances are described by the prophets as "seen" or "heard" by them, for the spiritual faculty energizes by immediate perception on the part of the inward sense, not by inference and thought. Thus Isaiah "*saw* the Lord sitting" (Is. vi. 1). Zechariah "lifted up his eyes and *saw*" (Zech. ii. 1); "the word of the Lord which Micah *saw*" (Mic. i. 1); "the wonder which Habakkuk did *see*" (Hab. i. 1). "Peter *saw* heaven opened . . . and there came a *voice* to him" (Acts x. 11). Paul was "in a trance, and *saw* Him *saying*" (Acts xxii. 18). John "*heard* a great voice . . . and *saw* seven golden candlesticks" (Rev. i. 12). Hence it is, too, that the prophets' visions are unconnected and fragmentary, inasmuch as they are not the subject of the reflective but of the perceptive faculty. They described what they saw and heard, not what they had themselves thought out and systematized. Hence, too, succession in time is disregarded or unnoticed. The subjects of the vision being, to the prophets' sight, in juxtaposition or enfolding each other, some in the foreground, some in the background, are necessarily abstracted from the relations of time. Hence, too, the imagery with which the prophetic writings are coloured, and the dramatic cast in which they are moulded; these peculiarities resulting, as we have already said, in a necessary obscurity and difficulty of interpretation.

But though it must be allowed that Scripture language seems to point out the state of dream and of trance, or ecstasy, as a condition in which the human instrument received the Divine communications, it does not follow that all the prophetic revelations were thus made. We must acknowledge the state of trance in such passages as Is. vi. (called ordinarily the vision of Isaiah), as Ez. i. (called the vision of Ezekiel), as Dan. vii. viii. x. xi. xii. (called the visions of Daniel), as Zech. i. iv. v. vi. (called the visions of Zechariah), as Acts x. (called the vision of St. Peter), as 2 Cor. xii. (called the vision of St. Paul), and similar instances, which are indicated by the language used. But it does not seem true to say, with Hengstenberg, that "the difference between these prophecies and the rest is a vanishing one, and if we but possess the power and the ability to look more deeply into them, the marks of the vision may be discerned" (*Christology*, vol. iv. p. 417).* St. Paul distinguishes "revelations" from "visions" (2 Cor. xii. 1). In the books of Moses "speaking mouth to mouth" is contrasted with "visions and dreams" (Num. xii. 8). It is true that in this last-quoted passage, "visions and dreams" alone appear to be attributed to the prophet, while "speaking mouth to mouth" is reserved for Moses. But when Moses was dead, the cause of this difference would cease. During the era of prophecy there were none nearer to God, none with whom He would, we may suppose, communicate more openly than the prophets. We should expect, then, that they would be the recipients, not only of visions in the state of dream or ecstasy, but also of the direct revelations which are called speaking mouth to mouth. The greater part of the Divine communications we may suppose to have been thus made to the prophets in their waking and ordinary state, while the visions were exhibited to them either in the state of sleep, or in the state of ecstasy. "The more ordinary mode through which the word of the Lord, as far as we can trace, came, was through a divine impulse given to the prophet's own thoughts" (Stanley, p. 426). Hence it follows that, while the Fathers in their opposition to Montanism and *μανία* were pushed somewhat too far in their denial of the ecstatic state, they were yet perfectly exact in their descriptions of the condition under which the greater part of the prophetic revelations were received and promulgated. No truer description has been given of them than that of Hippolytus, and that of St. Basil: Οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο, οὐδὲ ἅπερ αὐτοὶ ἐβούλοντο ταῦτα ἐκήρυττον, ἀλλὰ πρῶτον μὲν διὰ τοῦ Λόγου ἐσοφίζοντο ὀρθῶς, ἔπειτα δι' ὁραμάτων προεδι-

* This view is advocated also by Velthusen (*De optica rum futurarum descriptione*), Jann (*Einleit. in die göttlichen Bücher des A. B.*), Tholuck (*Die Propheten und ihre Weissagungen*).

δίσκοντο τὰ μέλλοντα καλῶς· εἶθ' οὕτω πεπεισμένοι ἔλεγον ταῦτα ἅπερ αὐτοῖς ἦν μόνοις ἀπὸ τοῦ Θεοῦ ἀποκεκρυμμένα (Hippol. *De Antichristo*, c. ii.). Πῶς προεφήτευον αἱ καθαραὶ καὶ διαυγεῖς ψυχαί; οἱονεὶ κάτοπτρα γινόμενα τῆς θείας ἐνεργείας, τὴν ἔμφασιν ῥανὴν καὶ ἀσύγχυτον κα. οὐδὲν ἐπιθολουμένην ἐκ τῶν παθῶν τῆς σαρκὸς ἐπεδείκνυντο· πᾶσι μὲν γὰρ πάρεστι τὸ Ἅγιον Πνεῦμα (St. Basil, *Comm. in Esai. Prooem.*).

Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the "spokesmen" of God (Ex. vii. 1), the "mouth" by which His words were uttered, or they were enabled to view, and empowered to describe, pictures presented to their spiritual intuition; but there are no grounds for believing that, contemporaneously with this miracle, there was wrought another miracle enlarging the understanding of the prophet so as to grasp the whole of the Divine counsels which he was gazing into, or which he was the instrument of enunciating. We should not expect it beforehand; and we have the testimony of the prophets themselves (Dan. xii. 8; Zech. iv. 5), and of St. Peter (1 Pet. i. 10), to the fact that they frequently did not comprehend them. The passage in St. Peter's Epistle is very instructive: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." It is here declared (1) that the Holy Ghost through the prophet, or the prophet by the Holy Ghost, testified of Christ's sufferings and ascension, and of the institution of Christianity; (2) that after having uttered predictions on those subjects, the minds of the prophets occupied themselves in searching into the full meaning of the words that they had uttered; (3) that they were then divinely informed that their predictions were not to find their completion until the last days, and that they themselves were instruments for declaring good things that should come not to their own but to a future generation. This is exactly what the prophetic state above described would lead us to expect. While the Divine communication is being received, the human instrument is simply passive. He sees or hears by his spiritual intuition or perception, and declares what he has seen or heard. Then the reflective faculty which had been quiescent but never so overpowered as to be destroyed, awakens to the consideration of the message or vision received, and it strives earnestly to understand it, and more especially to look at the revelation as *in* instead of *out of* time. The result is failure; but this failure is softened by the Divine intimation that the time is not yet.[p] The two questions, What did the prophet understand by this prophecy? and, What was the meaning of this prophecy? are totally different in the estimation of every one who believes that "the Holy Ghost spake by the Prophets," or who considers it possible that he did so speak.[q]

V. Interpretation of Predictive Prophecy.—We have only space for a few rules, deduced from the account which we have given of the nature of prophecy. They are, (1.) Interpose distances of time according as history may show them to be necessary with respect to the past, or inference may show them to be likely in respect to the future, because, as we have seen, the prophetic visions are abstracted from relations in time. (2.) Distinguish the *form* from the *idea*. Thus Isaiah (xi. 15) represents the *idea* of the removal of all obstacles from before God's people in the *form* of the Lord's destroying the tongue of the Egyptian sea, and smiting the river into seven streams. (3.) Distinguish in like manner figure from what is represented by it, *e. g.*, in the verse previous to that quoted, do not understand literally, "They shall *fly upon the shoulders* of the Philistines" (Is. xi. 14). (4.) Make allowance for the imagery of the prophetic visions, and for the poetical diction in which they are expressed. (5.) In respect to things past, interpret by the apparent meaning, checked by reference to events; in respect to things future, interpret by the apparent meaning, checked by reference to the analogy of the faith. (6.) Interpret according to the principle which may be deduced from the examples of visions explained in the Old Testament. (7.) Interpret according to the principle which may be deduced from the examples of prophecies interpreted in the New Testament.

VI. Use of Prophecy.—Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfilment, a part; after it has been fulfilled, an evidence. St. Peter (Ep. 2, i. 19) describes it as "a light shining in a dark place," or "a taper glimmering where there is nothing to reflect its rays," that is, throwing some light, but only a feeble light as compared with what is shed from the Gospel history. To this light, feeble as it is, "you do well," says the Apostle, "to take heed." And he warns them not to be offended at the feebleness of the light, because it is of the nature of prophecy until its fulfilment—(in the case of Messianic predictions, of which he is speaking, described as "until the day dawn, and the day star arise in your hearts")—to shed only a feeble light. Nay, he continues, even the prophets could not themselves interpret its meaning,[r] "for

[p] See Keble, *Christian Year*, 13th S. aft. Trin., and Lee, *Inspiration*, p. 210.

[q] It is on this principle rather than as it is explained by Dr. M'Caul (*Aids to Faith*) that the prophecy of Hosea xi. 1 is to be interpreted. Hosea, we may well believe, understood in his own words no more than a reference to the historical fact that the children of Israel came out of Egypt. But Hosea was not the author of the prophecy—he was the instrument by which it was promulgated. The Holy Spirit intended something further—and what this something was He informs us oy the Evangelist St. Matthew (Matt. ii. 15). The two facts of the Israelites being led out of Egypt and of Christ's return from Egypt appear to Professor Jowett so distinct that the reference by St. Matthew to the Prophet is to him inexplicable except on the hypothesis of a mistake on the part of the Evangelist (see Jowett's *Essay on the Interpretation of Scripture*). A deeper insight into Scripture shows that "the Jewish people themselves, their history, their ritual, their government, all present one grand prophecy of the future Redeemer" (Lee, p. 107). Consequently "Israel" is one of the *forms* naturally taken in the prophetic vision by the *idea* "*Messiah.*"

[r] This is a more probable meaning of the words ἰδίας ἐπιλύσεως οὐ γίνεται than that given by Pearson (*On the Creed*, art. i. p. 17, Ed. Burton), "that no prophecy did so proceed from the prophet that he of himself or by his own instinct did open his mouth to prophesy."

the prophecy came not in old time by the will of man," *i. e.* the prophets were not the authors of their predictions, "but holy men of old spake by the impulse (φερόμενοι) of the Holy Ghost." This, then, was the use of prophecy before its fulfilment, —to act as a feeble light in the midst of darkness, which it did not dispel, but through which it threw its rays in such a way as to enable a true-hearted believer to direct his steps and guide his anticipations (cf. Acts xiii. 27). But after fulfilment, St. Peter says, "the word of prophecy" becomes "more sure" than it was before, that is, it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith; so trustworthy, that even after he and his brother Apostles are dead, those whom he addressed will feel secure that they "had not followed cunningly devised fables," but the truth.

As an evidence, fulfilled prophecy is as satisfactory as anything can be, for who can know the future except the Ruler who disposes future events; and from whom can come prediction except from Him who knows the future? After all that has been said and unsaid, prophecy and miracles, each resting on their own evidence, must always be the chief and direct evidences of the truth of the Divine character of a religion. Where they exist, a Divine power is proved. Nevertheless, they should never be rested on alone, but in combination with the general character of the whole scheme to which they belong. Its miracles, its prophecies, its morals, its propagation, and its adaptation to human needs, are the chief evidences of Christianity. None of these must be taken separately. The fact of their conspiring together is the strongest evidence of all. That one object with which predictions are delivered is to serve in an after age as an evidence on which faith may reasonably rest, is stated by our Lord Himself: "And now I have told you before it come to pass, *that when it is come to pass ye might believe*" (John xiv. 29).

VII. Development of Messianic Prophecy. —Prediction, in the shape of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall, hopes of recovery and salvation are held out, but the manner in which this salvation is to be effected is left altogether indefinite. All that is at first declared is that it shall come through a child of woman (Gen. iii. 15). By degrees the area is limited: it is to come through the family of Shem (Gen. ix. 26), through the family of Abraham (Gen. xii. 3), of Isaac (Gen. xxii. 18), of Jacob (Gen. xxviii. 14), of Judah (Gen. xlix. 10). Balaam seems to say that it will be wrought by a warlike Israelitish King (Num. xxiv. 17,; Jacob, by a peaceful Ruler of the earth (Gen. xlix. 10); Moses, by a Prophet like himself, *i. e.* a revealer of a new religious dispensation (Deut. xviii. 15). Nathan's announcement (2 Sam. vii. 16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Pss xviii. and lxi. are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Ps. lxxxix., which was composed by a later writer. Pss. ii. and cx. rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (ii. 7), the anointed of the Lord (ii. 2), not only the King of Zion (ii. 6, cx. 1), but the inheritor and lord of the whole earth (ii. 8, cx. 6), and, besides this, Priest for ever after the order of Melchisedek (cx. 4). At the same time he is, as typified by his progenitor, to be full of suffering and affliction (Pss. xxii., lxxi., cii., cix.): brought down to the grave, yet raised to life without seeing corruption (Ps. xvi.). In Pss. xlv., lxxii., the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah intervened some 200 years, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews might have been that of a King of the royal house of David who would arise, and gather under his peaceful sceptre his own people and strangers. Sufficient allusion to his prophetical and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the Prophets to bring out these features more distinctly. The sixteen Prophets may be divided into four groups: the Prophets of the Northern Kingdom,—Hosea, Amos, Joel, Jonah; the Prophets of the Southern Kingdom,—Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; the Prophets of the Captivity,—Ezekiel and Daniel; the Prophets of the Return,—Haggai, Zechariah, Malachi. In this great period of prophetism there is no longer any chronological development of Messianic Prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another less clearly: combine the features, and we have the portrait; but it does not grow gradually and perceptibly under the hands of the several artists. Here, therefore, the task of tracing the chronological *progress* of the revelation of the Messiah comes to an end: its *culminating* point is found in the prophecy contained in Is. lii. 13-15, and liii. We here read that there should be a Servant of God, lowly and despised, full of grief and suffering, oppressed, condemned as a malefactor, and put to death. But his sufferings, it is said, are not for his own sake, for he had never been guilty of fraud or violence: they are spontaneously taken, patiently borne, vicarious in their character and, by God's appointment, they have an atoning, reconciling, and justifying efficacy. The result of his sacrificial offering is to be his exaltation and triumph. By the path of humiliation and expiatory suffering, he is to reach that state of glory foreshown by David and Solomon. The prophetic character of the Messiah is drawn out by Isaiah in other parts of his book as the atoning work here. By the time of Hezekiah therefore (for Hengstenberg, *Christology*, vol. ii., has satisfactorily disproved the theory of a Deutero-Isaiah of the days of the Captivity) the portrait of the Θεάνθρωπος—at once King, Priest, Prophet, and Redeemer—was drawn in all its essential features.[a] The contemporary

[a] The modern Jews, in opposition to their ancient exposition, have been driven to a non-Messianic interpretation of Is. liii. Among Christians the non-Messianic interpretation commenced with Grotius. He applies the chapter to Jeremiah. According to Doederlein, Schuster, Stephani, Eichhorn, Rosenmüller, Hitzig, Handewerk, Köster (after the Jewish expositors, Jarchi, Abenezra, Kimchi, Abarbanel, Lipmann), the subject of the prophecy is the Israelitish people. According to Eckermann, Ewald, Bleek, it is the ideal Israelitish people. According to Paulus, Ammon, Maurer, Thenius, Knobel, it is the godly portion of the Israelitish people. Accord-

and later Prophets (cf. Mic. v. 2; Dan. vii. 9; Zech. vi. 13; Mal. iv. 2) added some particulars and details, and so the conception was left to await its realization after an interval of some 400 years from the date of the last Hebrew Prophet.

It is the opinion of Hengstenberg (*Christology*, i. 235) and of Pusey (*Minor Prophets*, Part i. Introd.) that the writings of the Minor Prophets are chronologically placed. Accordingly, the former arranges the list of the Prophets as follows: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Isaiah ("the principal prophetical figure in the first or Assyrian period of canonical prophetism"), Nahum, Habakkuk, Zephaniah, Jeremiah ("the principal prophetical figure in the second or Babylonian period of canonical prophetism"), Ezekiel, Daniel, Haggai, Zechariah, Malachi. Calmet (*Dict. Bibl.* s. v. "Prophet") as follows: Hosea, Amos, Isaiah, Jonah, Micah, Nahum, Jeremiah, Zephaniah, Joel, Daniel, Ezekiel, Habakkuk, Obadiah,[t] Haggai, Zechariah, Malachi. Dr. Stanley (*Lect.* xix.) in the following order: Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zechariah, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel, Isaiah, Daniel, Haggai, Zechariah, Malachi. Whence it appears that Dr. Stanley recognizes two Isaiahs and two Zechariahs, unless "the author of Is. xl-lxvi. is regarded as the older Isaiah transported into a style and position later than his own time" (p. 423).

VIII. PROPHETS OF THE NEW TESTAMENT.—So far as their predictive powers are concerned, the Old Testament prophets find their New Testament counterpart in the writer of the Apocalypse [REVELATIONS; ANTICHRIST, in Appendix B]; but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first in the Great Prophet of the Church, and his forerunner John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the Apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii. 10, 28). The connecting-link between the O. T. prophet and the speaker with tongues is the state of ecstasy in which the former at times received his visions and in which the latter uttered his words. The O. T. prophet, however, was his own interpreter: he did not speak in the state of ecstasy: he saw his visions in the ecstatic, and declared them in the ordinary state. The N. T. discerner of spirits has his prototype in such as Micaiah the son of Imlah (1 K. xxii. 22), the worker of miracles in Elijah and Elisha, the teacher in each and all of the prophets. The prophets of the N. T. represented their namesakes of the O. T. as being expounders of Divine truth and interpreters of the Divine will to their auditors.

That predictive powers did occasionally exist in the N. T. prophets is proved by the case of Agabus (Acts xi. 28), but this was not their characteristic. They were not an order, like apostles, bishops or presbyters, and deacons, but they were men or women (Acts xxi. 9) who had the χάρισμα προφητείας vouchsafed them. If men, they might at the same time be apostles (1 Cor. xiv.); and there was nothing to hinder the different χαρίσματα of wisdom, knowledge, faith, teaching, miracles, prophecy, discernment, tongues, and interpretation (1 Cor. xii.), being all accumulated on one person, and this person might or might not be a presbyter. St. Paul describes prophecy as being effective for the conversion, apparently the sudden and immediate conversion, of unbelievers (1 Cor. xiv. 24), and for the instruction and consolation of believers (*Ib.* 31). This shows its nature. It was a spiritual gift which enabled men to understand and to teach the truths of Christianity, especially as veiled in the Old Testament, and to exhort and warn with authority and effect greater than human (see Locke, *Paraphrase*, note on 1 Cor. xii., and Conybeare and Howson, i. 461). The prophets of the N. T. were supernaturally-illuminated expounders and preachers.

S. Augustinus, *De Civitate Dei*, lib. xviii. c. xxvii. *et seq.*, *Op.* tom. vii. p. 508, Paris, 1685. D. J. G. Carpzovius, *Introd. ad Libros Canonicos*, Lips. 1757. John Smith, *Select Discourses: On Prophecy*, p. 179, Lond. 1821, and prefixed in Latin to Le Clerc's *Commentary*, Amst. 1731. Lowth, *De Sacra Poesi Hebraeorum*, Oxon. 1821, and translated by Gregory, Lond. 1835. Davison, *Discourses on Prophecy*, Oxf. 1839. Butler, *Analogy of Religion*, Oxf. 1849. Horsley, *Biblical Criticism*, Lond. 1820. Horne, *Introduction to Holy Scripture*, c. iv. §3, Lond. 1828. Van Mildert, *Boyle Lectures*, *S.* xxii., Lond. 1831. Eichhorn, *Die Hebräischen Propheten*, Götting. 1816. Knobel, *Der Prophetismus der Hebräer*, Bresl. 1837. Köster, *Die Propheten des A. und N. T.*, Leipz. 1838. Ewald, *Die Propheten des Alten Bundes*, Stuttg. 1840. Hofmann, *Weissagung und Erfüllung im A. und N. T.*, Nördl. 1841. Hengstenberg, *Christology of the Old Testament*, in T. T. Clark's Translation, Edinb. 1854. Fairbairn, *Prophecy, its Nature, Functions, and Interpretation*, Edinb. 1856. Lee, *Inspiration of Holy Scripture*, Lond. 1857. Oehler, *s. v. Prophetenthum des A. T.* in Herzog's *Real Encyclopädie*, Goth. 1860. Pusey, *The Minor Prophets*, Oxf. 1861. *Aids to Faith*, art. "Prophecy" and "Inspiration," Lond. 1861. R. Payne Smith, *Messianic Interpretation of the Prophecies of Isaiah*, Oxf. 1862. Davidson, *Introduction to the Old Testament*, ii. 422, On "Prophecy," Lond. 1862. Stanley, *Lectures on the Jewish Church*, Lond. 1863. [F. M.]

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ing to De Wette, Gesenius, Schenkel, Umbreit, Hofmann, it is the prophetical body. Augusti refers it to king Uzziah; Knaynenburg and Bahrdt to Hezekiah; Stäudlin to Isaiah himself; Bolten to the house of David. Ewald thinks that no historical person was intended, but that the author of the chapter has misled his readers by inserting a passage from an older book, in which a martyr was predicted itself, and has impressed itself on his mind more and more;" and he thinks that "controversy on chap. liii. will never cease until this truth is acknowledged" (Propheten, ii. S. 407). Hengstenberg gives the following list of German commentators who have maintained the Messianic explanation:—Dathe Henisler, Kocher, Koppe, Michaelis, Schmieder, Storr, Hansi, Krüger, Jahn, Steudel, Sack, Reinke, Tholuck, Hävernick, Stier. Hengstenberg's own exposition, and criticism of the expositions of others, is well worth consultation (*Christology*, vol. ii.).

[t] Obadiah is generally considered to have lived at a later date than is compatible with a chronological arrangement of the canon, in consequence of his reference to the capture of Jerusalem. But such an inference is not necessary, for the prophet might have thrown himself in imagination forward to the date of his prophecy (Hengstenberg), or the words which, as translated by the A. V., are a remonstrance as to the past, may be really but an imperative as to the future (Pusey).

PROSELYTES (גֵּרִים: προσήλυτοι, 1 Chr. xxii. 22, &c.: γειώραι, Ex. xii. 19: *Proselyti*). The Hebrew word thus translated is in the A. V. commonly rendered "stranger" (Gen. xv. 13, Ex. ii. 22, Is. v. 17, &c.). The LXX., as above, commonly gives the equivalent in meaning (προσήλυτοι ἀπὸ τοῦ προσεληλυθέναι καινῇ καὶ φιλοθέῳ πολιτείᾳ, Philo and Suidas, *s. v.*), but sometimes substitutes a Hellenized form (γειώρας) of the Aramaic form גִּיּוֹרָא. In the N. T. the A. V. has taken the word in a more restricted meaning, and translated it accordingly (Matt. xxiii. 15, Acts ii. 10, vi. 5).

The existence, through all stages of the history of the Israelites, of a body of men, not of the same race, but holding the same faith and adopting the same ritual, is a fact which, from its very nature, requires to be dealt with historically. To start with the technical distinctions and regulations of the later Rabbis is to invert the natural order, and leads to inevitable confusion. It is proposed accordingly to consider the condition of the proselytes of Israel in the five great periods into which the history of the people divides itself: viz. (I.) the age of the patriarchs; (II.) from the Exodus to the commencement of the monarchy; (III.) the period of the monarchy; (IV.) from the Babylonian captivity to the destruction of Jerusalem; (V.) from the destruction of Jerusalem downwards.

I. The position of the family of Israel as a distinct nation, with a special religious character, appears at a very early period to have exercised a power of attraction over neighbouring races. The slaves and soldiers of the tribe of which Abraham was the head (Gen. xvii. 27), who were included with him in the covenant of circumcision, can hardly perhaps be classed as proselytes in the later sense. The case of the Shechemites, however (Gen. xxxiv.), presents a more distinct instance. The converts are swayed partly by passion, partly by interest. The sons of Jacob then, as afterwards, require circumcision as an indispensable condition (Gen. xxxiv. 14). This, and apparently this only, was required of proselytes in the pre-Mosaic period.

II. The life of Israel under the Law, from the very first, presupposes and provides for the incorporation of men of other races. The "mixed multitude" of Ex. xii. 38 implies the presence of proselytes more or less complete. It is recognised in the earliest rules for the celebration of the Passover (Ex. xii. 19). The "stranger" of this and other laws in the A. V. answers to the word which distinctly means "proselyte," and is so translated in the LXX., and the prominence of the class may be estimated by the frequency with which the word recurs: 9 times in Exodus, 20 in Leviticus, 11 in Numbers, 19 in Deuteronomy. The laws clearly point to the position of a convert. The "stranger" is bound by the law of the Sabbath (Ex. xx. 10, xxiii. 12; Deut. v. 14). Circumcision is the condition of any fellowship with him (Ex. xii. 48; Num. ix. 14). He is to be present at the Passover (Ex. xii. 19), the Feast of Weeks (Deut. xvi. 11), the Feast of Tabernacles (Deut. xvi. 14), the Day of Atonement (Lev. xvi. 29). The laws of prohibited marriages (Lev. xviii. 26) and abstinence from blood (Lev. xvii. 10) are binding upon him. He is liable to the same punishment for Molech-worship (Lev. xx. 2) and for blasphemy (Lev. xxiv. 16), may claim the same right of asylum as the Israelites in the cities of refuge (Num. xxxv. 15; Josh. xx. 9). On the other side he is subjected to some drawbacks. He cannot hold land (Lev. xix. 10). He has no *jus connubii* with the descendants of Aaron (Lev. xxi. 14). His condition is assumed to be, for the most part, one of poverty (Lev. xxiii. 22), often of servitude (Deut. xxix. 11). For this reason he is placed under the special protection of the law (Deut. x. 18). He is to share in the right of gleaning (Lev. xix. 10), is placed in the same category as the fatherless and the widow (Deut. xxiv. 17, 19, xxvi 12, xxvii. 19), is joined with the Levite as entitled to the tithe of every third year's produce (Deut. xiv. 29, xxvi. 12). Among the proselytes of this period the KENITES, who under HOBAB accompanied the Israelites in their wanderings, and ultimately settled in Canaan, were probably the most conspicuous (Judg. i. 16). The presence of the class was recognised in the solemn declaration of blessings and curses from Ebal and Gerizim (Josh. viii. 33).

The period after the conquest of Canaan was not favourable to the admission of proselytes. The people had no strong faith, no commanding position. The Gibeonites (Josh. ix.) furnish the only instance of a conversion, and their condition is rather that of slaves compelled to conform than of free proselytes. [NETHINIM.]

III. With the monarchy, and the consequent fame and influence of the people, there was more to attract stragglers from the neighbouring nations, and we meet accordingly with many names which suggest the presence of men of another race conforming to the faith of Israel. Doeg the Edomite (1 Sam. xxi. 7), Uriah the Hittite (2 Sam. xi. 3), Araunah the Jebusite (2 Sam. xxiv. 23), Zelek the Ammonite (2 Sam. xxiii. 37), Ithmah the Moabite (1 Chr. xi. 46)—these two in spite of an express law to the contrary (Deut. xxiii. 3)—and at a later period Shebna the scribe (probably, comp. Alexander on Is. xxii. 15), and Ebed-Melech the Ethiopian (Jer. xxxviii. 7), are examples that such proselytes might rise even to high offices about the person of the king. The CHERETHITES and PELETHITES consisted probably of foreigners who had been attracted to the service of David, and were content for it to adopt the religion of their master (Ewald, *Gesch.* i. 330, iii. 183). The vision in Ps. lxxxvii. of a time in which men of Tyre, Egypt, Ethiopia, Philistia, should all be registered among the citizens of Zion, can hardly fail to have had its starting-point in some admission of proselytes within the memory of the writer (Ewald and De Wette *in loc.*). A convert of another kind, the type, as it has been thought, of the later proselytes of the gate (see below) is found in Naaman the Syrian (2 K. v. 15, 18) recognising Jehovah as his God, yet not binding himself to any rigorous observance of the Law.

The position of the proselytes during this period appears to have undergone considerable changes. On the one hand men rose, as we have seen, to power and fortune. The case for which the Law provided (Lev. xxv. 47) might actually occur, and they might be the creditors of Israelite debtors, the masters of Israelite slaves. It might well be a sign of the times in the later days of the monarchy that they became "very high," the "head" and not the "tail" of the people (Deut. xxviii. 43, 44). The picture had, however, another side. They were treated by David and Solomon as a subject-class, brought (like Perioeci, almost like Helots) under a system of compulsory labour from which others were exempted (1 Chr. xxii. 2; 2 Chr. ii. 17, 18). The statistics of this period, taken probably for that purpose, give their number (probably, *i. e.* the

number of adult working males) at 153,600 (*ib.*). They were subject at other times to wanton insolence and outrage (Ps. xciv. 6). As some compensation for their sufferings they became the special objects of the care and sympathy of the prophets. One after another of the "goodly fellowship" pleads the cause of the proselytes as warmly as that of the widow and the fatherless (Jer. vii. 6, xxii. 3; Ez. xxii. 7, 29; Zech. vii. 10; Mal. iii. 5). A large accession of converts enters into all their hopes of the Divine Kingdom (Is. ii. 2, xi. 10, lvi. 3-6; Mic. iv. 1). The sympathy of one of them goes still further. He sees, in the far future, the vision of a time when the last remnant of inferiority shall be removed, and the proselytes, completely emancipated, shall be able to hold and inherit land even as the Israelites (Ez. xlvii. 22).[a]

IV. The proselytism of the period after the captivity assumed a different character. It was for the most part the conformity, not of a subject race, but of willing adherents. Even as early as the return from Babylon we have traces of those who were drawn to a faith which they recognised as holier than their own, and had "separated themselves" unto the law of Jehovah (Neh. x. 28). The presence of many foreign names among the NETHINIM (Neh. vii. 46-59) leads us to believe that many of the new converts dedicated themselves specially to the service of the new Temple. With the conquests of Alexander, the wars between Egypt and Syria, the struggle under the Maccabees, the expansion of the Roman empire, the Jews became more widely known and their power to proselytise increased. They had suffered for their religion in the persecution of Antiochus, and the spirit of martyrdom was followed naturally by propagandism. Their monotheism was rigid and unbending. Scattered through the East and West, a marvel and a portent, wondered at and scorned, attracting and repelling, they presented, in an age of shattered creeds, and corroding doubts, the spectacle of a faith, or at least a dogma which remained unshaken. The influence was sometimes obtained well, and exerted for good. In most of the great cities of the empire, there were men who had been rescued from idolatry and its attendant debasements, and brought under the power of a higher moral law. It is possible that in some cases the purity of Jewish life may have contributed to this result, and attracted men or women who shrank from the unutterable contamination, in the midst of which they lived.[b] The converts who were thus attracted, joined, with varying strictness (*infra*) in the worship of the Jews. They were present in their synagogues (Acts xiii. 42, 43, 50, xvii. 4, xviii. 7). They came up as pilgrims to the great feasts at Jerusalem (Acts ii. 10). In Palestine itself the influence was often stronger and better. Even Roman centurions learnt to love the conquered nation, built synagogues for them (Luke vii. 5), fasted and prayed, and gave alms, after the pattern of the strictest Jews (Acts x. 2, 30), and became preachers of the new faith to the soldiers under them (*ib.* v. 7). Such men, drawn by what was best in Judaism, were naturally

[a] The significance of this passage in its historical connexion with Ps. lxxxvii., already referred to, and its spiritual fulfilment in the language of St. Paul (Eph. ii. 19), deserves a fuller notice than they have yet received.

[b] This influence is not perhaps to be altogether exaggerated, but it has sometimes been enormously exaggerated. See Dr. Temple's 'Essay on the Education of the World' (*Essays and Reviews*, p. 12).

among the readiest receivers of the new truth which rose out of it, and became, in many cases, the nucleus of a Gentile Church.

Proselytism had, however, its darker side. The Jews of Palestine were eager to spread their faith by the same weapons as those with which they had defended it. Had not the power of the Empire stood in the way, the religion of Moses, stripped of its higher elements, might have been propagated far and wide, by force, as was afterwards the religion of Mahomet. As it was, the Idumaeans had the alternative offered them by John Hyrcanus of death, exile, or circumcision (Joseph. *Ant.* xiii. 9, §3). The Ituraeans were converted in the same way by Aristobulus (*ib.* xiii. 11, §3). In the more frenzied fanaticism of a later period, the Jews under Josephus could hardly be restrained from seizing and circumcising two chiefs of Trachonitis who had come as envoys (Joseph. *Vit.* 23). They compelled a Roman centurion, whom they had taken prisoner, to purchase his life by accepting the sign of the covenant (Joseph. *B. J.* ii. 11, §10). Where force was not in their power (the "veluti Judaei, cogemus" of Hor. *Sat.* i. 4, 142, implies that they sometimes ventured on it even at Rome), they obtained their ends by the most unscrupulous fraud. They appeared as soothsayers, diviners, exorcists, and addressed themselves especially to the fears and superstitions of women. Their influence over these became the subject of indignant satire (Juv. *Sat.* vi. 543-547). They persuaded noble matrons to send money and purple to the Temple (Joseph. *Ant.* xviii. 3, §5). At Damascus the wives of nearly half the population were supposed to be tainted with Judaism (Joseph. *B. J.* ii. 10, §2). At Rome they numbered in their ranks, in the person of Poppaea, even an imperial concubine (Joseph. *Ant.* xx. 7, §11). The converts thus made, cast off all ties of kindred and affection (Tac. *Hist.* v. 9). Those who were most active in proselytizing were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were engrafted on the vices of the heathen. A repulsive casuistry released the convert from obligations which he had before recognised,[c] while in other things he was bound, hand and foot, to an unhealthy superstition. It was no wonder that he became "twofold more the child of Gehenna" (Matt. xxiii. 15) than the Pharisees themselves.

The position of such proselytes was indeed every way pitiable. At Rome, and in other large cities, they became the butts of popular scurrility. The words "curtus," "verpes," met them at every corner (Hor. *Sat.* i. 4, 142; Mart. vii. 29, 34, 81, xi. 95, xii. 37). They had to share the fortunes of the people with whom they had cast in their lot, might be banished from Italy (Acts xviii. 2; Suet. *Claud.* 25), or sent to die of malaria in the most unhealthy stations of the empire (Tac. *Ann.* ii. 85). At a later time, they were bound to make a public profession of their conversion, and to pay a special tax (Suet. *Domit.* xii.). If they failed to do this and were suspected, they might be subject to the most degrading examination to ascertain the fact of their being prose-

[c] The Law of the Corban may serve as one instance (Matt. xv. 4-6). Another is found in the Rabbinic teaching as to marriage. Circumcision, like a new birth, cancelled all previous relationships, and unions within the nearest degrees of blood were therefore no longer incestuous (Maimon. *ex Jebam.* p. 982: Selden. *de Jure Nat. et Gent.* ii. 4, *Uxor Hebr.* ii. 18).

lytes (*ibid.*). Among the Jews themselves their case was not much better. For the most part the convert gained but little honour even from those who gloried in having brought him over to their sect and party. The popular Jewish feeling about them was like the popular Christian feeling about a converted Jew. They were regarded (by a strange Rabbinic perversion of Is. xiv. 1) as the leprosy of Israel, "cleaving" to the house of Jacob (*Jebam.* 47, 4; *Kiddush.* 70, 6). An opprobrious proverb coupled them with the vilest profligates ("proselyti et paederastae") as hindering the coming of the Messiah (Lightfoot, *Hor. Heb.* in Matt. xxiii. 5). It became a recognised maxim that no wise man would trust a proselyte even to the twenty-fourth generation (*Jalkuth Ruth*, f. 163 *a*).

The better Rabbis did their best to guard against these evils. Anxious to exclude all unworthy converts, they grouped them, according to their motives, with a somewhat quaint classification.

(1.) Love-proselytes, where they were drawn by the hope of gaining the beloved one. (The story of Syllaeus and Salome, Joseph. *Ant.* xvi. 7, §6, is an example of a half-finished conversion of this kind.)

(2.) Man-for-Woman, or Woman-for-Man proselytes, where the husband followed the religion of the wife, or conversely.

(3.) Esther-proselytes, where conformity was assumed to escape danger, as in the original Purim (Esth. viii. 17).

(4.) King's-table-proselytes, who were led by the hope of court favour and promotion, like the converts under David and Solomon.

(5.) Lion-proselytes, where the conversion originated in a superstitious dread of a divine judgment, as with the Samaritans of 2 K. xvii. 26.

(Gem. Hieros. *Kiddush.* 65, 6; Jost, *Judenth.* i. 448.) None of these were regarded as fit for admission within the covenant. When they met with one with whose motives they were satisfied, he was put to a yet further ordeal. He was warned that in becoming a Jew he was attaching himself to a persecuted people, that in this life he was to expect only suffering, and to look for his reward in the next. Sometimes these cautions were in their turn carried to an extreme, and amounted to a policy of exclusion. A protest against them on the part of a disciple of the Great Hillel is recorded, which throws across the dreary rubbish of Rabbinism the momentary gleam of a noble thought. "Our wise men teach," said Simon ben Gamaliel, "that when a heathen comes to enter into the covenant, our part is to stretch out our hand to him and to bring him under the wings of God" (Jost, *Judenth.* i. 447).

Another mode of meeting the difficulties of the case was characteristic of the period. Whether we may transfer to it the full formal distinction between Proselytes of the Gate and Proselytes of Righteousness (*infra*) may be doubtful enough, but we find two distinct modes of thought, two distinct policies in dealing with converts. The history of Helena, queen of Adiabene, and her son Izates, presents the two in collision with each other. They had been converted by a Jewish merchant, Ananias, but the queen feared lest the circumcision of her son should disquiet and alarm her subjects. Ananias assured her that it was not necessary. Her son might worship God, study the law, keep the commandments, without it. Soon, however, a stricter teacher came, Eleazar of Galilee. Finding Izates reading the law, he told him sternly that it was of little use to study that which he disobeyed, and so worked upon his fears, that the young devotee was eager to secure the safety of which his uncircumcision had deprived him (Joseph. *Ant.* xx. 2, §5; Jost, *Judenth.* i. 341). On the part of some, therefore, there was a disposition to dispense with what others looked on as indispensable. The centurions of Luke vii. (probably) and Acts x., possibly the Hellenes of John xii. 20 and Acts xiii. 42, are instances of men admitted on the former footing. The phrases *οἱ σεβόμενοι προσήλυτοι* (Acts xiii. 43), *οἱ σεβόμενοι* (xvii. 4, 17; Joseph. *Ant.* xiv. 7, §2), *ἄνδρες εὐλαβεῖς* (Acts ii. 5, vii. 2) are often, but inaccurately, supposed to describe the same class —the Proselytes of the Gate. The probability is, either that the terms were used generally of all converts, or, if with a specific meaning, were applied to the full Proselytes of Righteousness (comp. a full examination of the passages in question by N. Lardner, *On the Decree of Acts* xv.; Works xi. 305). The two tendencies were, at all events, at work, and the battle between them was renewed afterwards on holier ground and on a wider scale. Ananias and Eleazar were represented in the two parties of the Council of Jerusalem. The germ of truth had been quickened into a new life, and was emancipating itself from the old thraldom. The decrees of the Council were the solemn assertion of the principle that believers in Christ were to stand on the footing of Proselytes of the Gate, not of Proselytes of Righteousness. The teaching of St. Paul as to righteousness and its conditions, its dependence on faith, its independence of circumcision, stands out in sharp clear contrast with the teachers who taught that that rite was necessary to salvation, and confined the term "righteousness" to the circumcised convert.

V. The teachers who carried on the Rabbinical succession consoled themselves, as they saw the new order waxing and their own glory waning, by developing the decaying system with an almost microscopic minuteness. They would at least transmit to future generations the full measure of the religion of their fathers. In proportion as they ceased to have any power to proselytize, they dwelt with exhaustive fulness on the question how proselytes were to be made. To this period accordingly belong the rules and decisions which are often carried back to an earlier age, and which may now be conveniently discussed. The precepts of the Talmud may indicate the practices and opinions of the Jews from the 2nd to the 5th century. They are very untrustworthy as to any earlier time. The points of interest which present themselves for inquiry are, (1.) The Classification of Proselytes. (2.) The ceremonies of their admission.

The division which has been in part anticipated, was recognised by the Talmudic Rabbis, but received its full expansion at the hands of Maimonides (*Hilc. Mel.* i. 6). They claimed for it a remote antiquity, a divine authority. The term Proselytes of the Gate (גֵּרֵי הַשַּׁעַר), was derived from the frequently occurring description in the Law, "the stranger (גֵּר) that is within thy gates" (Ex. xx. 10, &c.). They were known also as the sojourners (גֵּרֵי תוֹשָׁב), with a reference to Lev. xxv. 47, &c. To them were referred the greater

part of the precepts of the Law as to the "stranger." The Targums of Onkelos and Jonathan give this as the equivalent in Deut. xxiv. 21. Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah (Otho, *Lex. Rabb.* "Noachida;" Selden, *De Jur. Nat. et Gent.* i. 10), *i. e.* the six supposed to have been given to Adam, (1) against idolatry, (2) against blaspheming, (3) against bloodshed, (4) against uncleanness, (5) against theft, (6) of obedience, with (7) the prohibition of "flesh with the blood thereof" given to Noah. The proselyte was not to claim the privileges of an Israelite, might not redeem his first-born, or pay the half-shekel (Leyrer, *ut inf.*). He was forbidden to study the Law under pain of death (Otho, *l. c.*). The later Rabbis, when Jerusalem had passed into other hands, held that it was unlawful for him to reside within the holy city (Maimon. *Beth-haccher.* vii. 14). In return they allowed him to offer whole burnt-offerings for the priest to sacrifice, and to contribute money to the Corban of the Temple. They held out to him the hope of a place in the paradise of the world to come (Leyrer). They insisted that the profession of his faith should be made solemnly in the presence of three witnesses (Maimon. *Hilc. Mel.* viii. 10). The Jubilee was the proper season for his admission (Müller, *De Pros.* in Ugolini xxii. 841).

All this seems so full and precise, that we cannot wonder that it has led many writers to look on it as representing a reality, and most commentators accordingly have seen these Proselytes of the Gate in the σεβόμενοι, εὐλαβεῖς, φοβούμενοι τὸν Θεὸν of the Acts. It remains doubtful, however, whether it was ever more than a paper scheme of what ought to be, disguising itself as having actually been. The writers who are most full, who claim for the distinction the highest antiquity, confess that there had been no Proselytes of the Gate since the Two Tribes and a half had been carried away into captivity (Maimon. *Hilc. Melc.* i. 6). They could only be admitted at the jubilee, and there had since then been no jubilee celebrated (Müller, *l. c.*). All that can be said therefore is, that in the time of the N. T. we have independent evidence (*ut supra*) of the existence of converts of two degrees, and that the Talmudic division is the formal systematising of an earlier fact. The words "proselytes," and *οἱ σεβόμενοι τὸν Θεὸν*, were, however, in all probability limited to the circumcised.

In contrast with these were the Proselytes of Righteousness (גֵּרֵי הַצֶּדֶק), known also as Proselytes of the Covenant, perfect Israelites. By some writers the Talmudic phrase, *proselyti tracti* (גֵּרוּרִים) is applied to them as *drawn* to the covenant by spontaneous conviction (Buxtorf, *Lexic.* s. v.), while others (Kimchi) refer it to those who were constrained to conformity, like the Gibeonites. Here also we must receive what we find with the same limitation as before. All seems at first clear and definite enough. The proselyte was first catechised as to his motives (Maimon. *ut supra*). If there were satisfactory, he was first instructed as to the Divine protection of the Jewish people, and then circumcised. In the case of a convert already

[d] This thought probably had its starting-point in the language of Ps. lxxxvii. There also the proselytes of Babylon and Egypt are registered as "born" in Zion.

circumcised (a Midianite, *e. g.* or an Egyptian), it was still necessary to draw a few drops of "the blood of the covenant" (Gem. Bab. *Shabb.* f. 135 *a*). A special prayer was appointed to accompany the act of circumcision. Often the proselyte took a new name, opening the Hebrew Bible and accepting the first that came (Leyrer, *ut inf.*).

All this, however, was not enough. The convert was still a "stranger." His children would be counted as bastards, *i. e.* aliens. Baptism was required to complete his admission. When the wound was healed, he was stripped of all his clothes, in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte (*Ketubh.* xi., *Erubh.* xv. 1), and led into the tank or pool. As he stood there, up to his neck in water, they repeated the great commandments of the Law. These he promised and vowed to keep, and then, with an accompanying benediction, he plunged under the water. To leave one hand-breadth of his body unsubmerged would have vitiated the whole rite (Otho, *Lex. Rabb.* "Baptismus;" Reisk. *De Bapt. Pros.* in Ugolini xxii.). Strange as it seems, this part of the ceremony occupied, in the eyes of the later Rabbis, a co-ordinate place with circumcision. The latter was incomplete without it, for baptism also was of the fathers (Gem. Bab. *Jebam.* f. 461, 2). One Rabbi appears to have been bold enough to declare baptism to have been sufficient by itself (*ibid.*); but for the most part, both were reckoned as alike indispensable. They carried back the origin of the baptism to a remote antiquity, finding it in the command of Jacob (Gen. xxxv. 2) and of Moses (Ex. xix. 10). The Targum of the Pseudo-Jonathan inserts the word "Thou shalt circumcise and *baptise*" in Ex. xii. 44. Even in the Ethiopic version of Matt. xxiii. 15, we find "compass sea and land to *baptise* one proselyte" (Winer, *Rwb.* s. v.). Language, foreshadowing, or caricaturing, a higher truth was used of this baptism. It was a new birth.[d] (*Jebam.* f. 62. 1; 92. 1; Maimon. *Issur. Bich.* c. 14; Lightfoot, *Harm. of Gospels*, iii. 14; *Exerc. on John* iii.). The proselyte became a little child. He received the Holy Spirit (*Jebam.* f. 22 *a*, 48 *b*.). All natural relationships, as we have seen, were cancelled.

The baptism was followed, as long as the Temple stood, by the offering or Corban. It consisted, like the offerings after a birth (the analogy apparently being carried on), of two turtle-doves or pigeons (Lev. xii. 18). When the destruction of Jerusalem made the sacrifice impossible, a vow to offer it as soon as the Temple should be rebuilt was substituted. For women-proselytes, there were only baptism[e] and the Corban, or, in later times, baptism by itself.

It is obvious that this account suggests many questions of grave interest. Was this ritual observed as early as the commencement of the first century? If so, was the baptism of John, or that of the Christian Church in any way derived from, or connected with the baptism of proselytes? If not, was the latter in any way borrowed from the former?

It would be impossible here to enter at all into the literature of this controversy. The list of works named by Leyrer occupies nearly a page of

[e] The Galilean female proselytes were said to have objected to this, as causing barrenness (Winer, *Realwb.*).

Herzog's *Real-Encyclopädie*. It will be enough to sum up the conclusions which seem fairly to be drawn from them.

(1.) There is no *direct* evidence of the practice being in use before the destruction of Jerusalem. The statements of the Talmud as to its having come from the fathers, and their exegesis of the O. T. in connexion with it, are alike destitute of authority.

(2.) The negative argument drawn from the silence of the O. T., of the Apocrypha, of Philo, and of Josephus, is almost decisive against the belief that there was in their time, a baptism of proselytes, with *as much* importance attached to it as we find in the Talmudists.

(3.) It remains probable, however, that there was *a* baptism in use at a period considerably earlier than that for which we have direct evidence. The symbol was in itself natural and fit. It fell in with the disposition of the Pharisees and others to multiply and discuss "washings" (βαπτισμοί, Mark vii. 4) of all kinds. The tendency of the later Rabbis was rather to heap together the customs and traditions of the past than to invent new ones. If there had not been a baptism, there would have been no initiatory rite at all for female proselytes.

(4.) The history of the N. T. itself suggests the existence of such a custom. A sign is seldom chosen unless it already has a meaning for those to whom it is addressed. The fitness of the sign in this case would be in proportion to the associations already connected with it. It would bear witness on the assumption of the previous existence of the proselyte-baptism, that the change from the then condition of Judaism to the kingdom of God was as great as that from idolatry to Judaism. The question of the Priests and Levites, "Why baptizest thou then?" (John i. 25), implies that they wondered, not at the thing itself, but at its being done for Israelites by one who disclaimed the names which, in their eyes, would have justified the introduction of a new order. In like manner the words of our Lord to Nicodemus (John iii. 10), imply the existence of a teaching as to baptism like that above referred to. He, "the teacher of Israel," had been familiar with "these things"—the new birth, the gift of the Spirit—as words and phrases applied to heathen proselytes. He failed to grasp the deeper truth which lay beneath them, and to see that they had a wider, an universal application.

(5.) It is, however, not improbable that there may have been a reflex action in this matter, from the Christian upon the Jewish Church. The Rabbis saw the new society, in proportion as the Gentile element in it became predominant, throwing off circumcision, relying on baptism only. They could not ignore the reverence which men had for the outward sign, their belief that it was all but identical with the thing signified. There was every thing to lead them to give a fresh prominence to what had been before subordinate. If the Nazarenes attracted men by their baptism, they would show that they had baptism as well as circumcision. The necessary absence of the Corban after the destruction of the Temple would also tend to give more importance to the remaining rite.

Two facts of some interest remain to be noticed. (1.) It formed part of the Rabbinic hopes of the kingdom of the Messiah that then there should be no more proselytes. The distinctive name, with its brand of inferiority, should be laid aside, and all, even the Nethinim and the Mamzerim (children of mixed marriages) should be counted pure (Schoettgen, *Hor. Heb.* ii. p. 614). (2.) Partly, perhaps, as connected with this feeling, partly in consequence of the ill-repute into which the word had fallen, there is, throughout the N. T. a sedulous avoidance of it. The Christian convert from heathenism is not a proselyte, but a νεόφυτος (1 Tim. iii. 6).

Literature.—Information more or less accurate is to be found in the Archaeologies of Jahn, Carpzov, Saalschütz, Lewis, Leusden. The treatises cited above in Ugolini's *Thesaurus*, xxii.; Slenogt *de Proselytis*; Müller, *de Proselytis*; Reisk. *de Bapt. Judaeorum*; Danz. *Bapt. Proselyt.*, are all of them copious and interesting. The article by Leyrer in Herzog's *Real-Encyclop.* s. v. "Proselyten," contains the fullest and most satisfying discussion of the whole matter at present accessible. The writer is indebted to it for much of the materials of the present article, and for most of the Talmudic references. [E. H. P.]

PROVERBS, BOOK OF. 1. *Title.*—The title of this book in Hebrew is, as usual, taken from the first word, מִשְׁלֵי, *mishlê*, or, more fully, מִשְׁלֵי שְׁלֹמֹה, *mishlê Shĕlômôh*, and is in this case appropriate to the contents. By this name it is commonly known in the Talmud; but among the later Jews, and even among the Talmudists themselves, the title סֵפֶר חָכְמָה, *sêpher chocmâh*, "book of wisdom," is said to have been given to it. It does not appear, however, from the passages of the *Josephoth* to the *Baba Bathra* (fol. 14 *b*), that this is necessarily the case. All that is there said is that the Books of Proverbs and Ecclesiastes are both "books of wisdom," with a reference rather to their contents than to the titles by which they were known. In the early Christian Church the title παροιμίαι Σολομῶντος was adopted from the translation of the LXX.; and the book is also quoted as σοφία, "wisdom," or ἡ πανάρετος σοφία, "wisdom that is the sum of all virtues." This last title is given to it by Clement in the *Ep. ad Cor.* i. 57, where Prov. i. 23-31 is quoted with the introduction οὕτως γὰρ λέγει ἡ πανάρετος σοφία; and Eusebius (*H. E.* iv. 22) says that not only Hegesippus, but Irenaeus and the whole band of ancient writers, following the Jewish unwritten tradition, called the Proverbs of Solomon πανάρετον σοφίαν. According to Melito of Sardes (Euseb. *H. E.* iv. 26), the Proverbs were also called σοφία, "wisdom," simply; and Gregory of Nazianzus refers to them (*Orat.* xi.) as παιδαγωγικὴ σοφία. The title in the Vulgate is *Liber Proverbiorum, quem Hebraei Misle appellant.*

The significance of the Hebrew title may here be appropriately discussed. מָשָׁל, *mâshâl*, rendered in the A. V. "by-word," "parable," "proverb," expresses all and even more than is conveyed by these its English representatives. It is derived from a root, מָשַׁל, *mâshal*, "to be like,"[a] and the primary idea involved in it is that of likeness, com-

[a] Compare Arab. مَثَلَ. *mathala*, "to be like;" مِثْل, *mithl*, "likeness;" and the adj. مَثَل, *mathal* "like." The cognate Aethiopic and Syriac roots have the same meaning.

parison

This form of comparison would very naturally be taken by the short pithy sentences which passed into use as popular sayings and proverbs, especially when employed in mockery and sarcasm, as in Mic. ii. 4, Hab. ii. 6, and even in the more developed taunting song of triumph for the fall of Babylon in Is. xiv. 4. Probably all proverbial sayings were at first of the nature of similes, but the term *mâshâl* soon acquired a more extended significance. It was applied to denote such short, pointed sayings, as do not involve a comparison directly, but still convey their meaning by the help of a figure, as in 1 Sam. x. 12, Ez. xii. 22, 23, xvii. 2, 3 (comp. παραβολή, Luke iv. 23). From this stage of its application it passed to that of sententious maxims generally, as in Prov. i. 1, x. 1, xv. 1, xxvi. 7, 9, Eccl. xii. 9, Job xiii. 12, many of which, however, still involve a comparison (Prov. xv. 3, 11, 12, 13, 14, &c., xxvi. 1, 2, 3, &c.). Such comparisons are either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply. Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence, but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs: others are found in Job xxvii., xxix., in both which chapters Job takes up his *mâshâl*, or "parables," as it is rendered in the A. V. The "parable" of Balaam, in Num. xxiii. 7-10, xxiv. 3-9, 15-19, 20, 21-22, 23-24, are prophecies conveyed in figures; but *mâshâl* also denotes the "parable" proper, as in Ez. xvii. 2, xx. 49 (xxi. 5), xxiv. 3. Lowth, in his notes on Is. xiv. 4, speaking of *mâshâl*, says: "I take this to be the general name for poetic style among the Hebrews, including every sort of it, as ranging under one, or other, or all of the characters, of sententious, figurative, and sublime; which are all contained in the original notion, or in the use and application of the word *mashal*. Parables or proverbs, such as those of Solomon, are always expressed in short, pointed sentences; frequently figurative, being formed on some comparison, both in the matter and the form. And such in general is the style of the Hebrew poetry. The verb *mashal* signifies to rule, to exercise authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, Num. xxiii. 7-10, is called his *mashal*; though it has hardly anything figurative in it: but it is beautifully sententious, and, from the very form and manner of it, has great spirit, force, and energy. Thus Job's last speeches, in answer to the three friends, chaps. xxvii.–xxxi., are called *mashals*, from no one particular character which discriminates them from the rest of the poem, but from the sublime, the figurative, the sententious manner, which equally prevails through the whole poem, and makes it one of the first and most eminent examples extant of the truly great and beautiful in poetic style." But the Book of Proverbs, according to the introductory verses which describe its character, contains, besides several varieties of the *mâshâl*, sententious sayings of other kinds, mentioned in i. 6. The first of these is the חִידָה, *chîdâh*, rendered in the A. V. "dark saying," "dark speech," "hard question," "riddle," and once (Hab. ii. 6) "proverb." It is applied to Samson's riddle in Judg. xiv., to the hard questions

with which the queen of Sheba plied Solomon (1 K. x. 1; 2 Chr. ix. 1), and is used almost synonymously with *mâshâl* in Ez. xvii. 2, and in Ps. xlix. 4 (5), lxxviii. 2, in which last passages the poetical character of both is indicated. The word appears to denote a knotty, intricate saying, the solution of which demanded experience and skill: that it was obscure is evident from Num. xii. 8. In addition to the *chîdâh* was the מְלִיצָה, *mêlîtsâh* (Prov. i. 6, A. V. "the interpretation," marg. "an eloquent speech"), which occurs in Hab. ii. 6 in connexion both with *chîdâh* and *mâshâl*. It has been variously explained as a mocking, taunting speech (Ewald); or a speech dark and involved, such as needed a *mêlîts*, or interpreter (cf. Gen. xlii. 23; 2 Chr. xxxii. 31; Job xxxiii. 23; Is. xliii. 27); or again, as by Delitzsch (*Der prophet Habakuk*, p. 59), a brilliant or splendid saying ("*Glanz- oder Wohlrede, oratio splendida, elegans, luminibus ornata*"). This last interpretation is based upon the usage of the word in modern Hebrew, but it certainly does not appear appropriate to the Proverbs; and the first explanation, which Ewald adopts, is as little to the point. It is better to understand it as a dark enigmatical saying, which, like the *mâshâl*, might assume the character of sarcasm and irony, though not essential to it.

2. *Canonicity of the book and its place in the Canon.*—The canonicity of the Book of Proverbs has never been disputed except by the Jews themselves. It appears to have been one of the points urged by the school of Shammai, that the contradictions in the Book of Proverbs rendered it apocryphal. In the Talmud (*Shabbath*, fol. 30 *b*) it is said: "And even the Book of Proverbs they sought to make apocryphal, because its words were contradictory the one to the other. And wherefore did they not make it apocryphal? The words of the book Koheleth [are] not [apocryphal] we have looked and found the sense: here also we must look." That is, the book Koheleth, in spite of the apparent contradictions which it contains, is allowed to be canonical, and therefore the existence of similar contradictions in the Book of Proverbs forms no ground for refusing to acknowledge its canonicity. It occurs in all the Jewish lists of canonical books, and is reckoned among what are called the "writings" (*Cethûbîm*) or Hagiographa, which form the third great division of the Hebrew Scriptures. Their order in the Talmud (*Baba Bathra*, fol. 14 *b*) is thus given: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra (including Nehemiah), and Chronicles. It is in the *Tosephoth* on this passage that Proverbs and Ecclesiastes are styled "books of wisdom." In the German MSS. of the Hebrew O. T. the Proverbs are placed between the Psalms and Job, while in the Spanish MSS., which follow the Masorah, the order is, Psalms, Job, Proverbs. This latter is the order observed in the Alexandrian MS. of the LXX. Melito, following another Greek MS., arranges the Hagiographa thus: Psalms, Proverbs, Ecclesiastes, Song of Songs, Job, as in the list made out by the Council of Laodicea; and the same order is given by Origen, except that the Book of Job is separated from the others by the prophets Isaiah, Jeremiah, Daniel, and Ezekiel. But our present arrangement existed in the time of Jerome (see *Praef. in libr Regum* iii.; "Tertius ordo ἁγιόγραφα possidet. Et primus liber incipit ab Job. Secundus a David. . . . Tertius est Salomon, tres libros habens: Proverbia

quae illi parabolas, id est Masaloth appellant: Ecclesiastes, id est, Coeleth: Canticum Canticorum, quem titulo Sir Asirim praenotant"). In the Peshito Syriac, Job is placed before Joshua, while Proverbs and Ecclesiastes follow the Psalms, and are separated from the Song of Songs by the Book of Ruth. Gregory of Nazianzus, apparently from the exigencies of his verse, arranges the writings of Solomon in this order, Ecclesiastes, Song of Songs, Proverbs. Pseudo-Epiphanius places Proverbs, Ecclesiastes, and Song of Songs between the 1st and 2nd Books of Kings and the minor prophets. The Proverbs are frequently quoted or alluded to in the New Testament, and the canonicity of the Book thereby confirmed. The following is a list of the principal passages:—

Prov. i. 16	compare	Rom. iii. 10, 15.
iii. 7	,,	Rom. xii. 16.
iii. 11, 12	,,	Heb. xii. 5, 6; see also Rev. iii. 19.
iii. 34	,,	Jam. iv. 6.
x. 12	,,	1 Pet. iv. 8.
xi. 31	,,	1 Pet. iv. 18.
xvii. 13	,,	Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9.
xvii. 27	,,	Jam. i. 19.
xx. 9	,,	1 John i. 8.
xx. 20	,,	Matt. xv. 4; Mark vii. 10.
xxii. 8 (LXX.)	,,	2 Cor. ix. 7.
xxv. 21, 22	,,	Rom. xii. 20.
xxvi. 11	,,	2 Pet. ii. 22.
xxvii. 1	,,	Jam. iv. 13, 14.

3. *Authorship and date.*—The superscriptions which are affixed to several portions of the Book of Proverbs, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. It was natural, and quite in accordance with the practice of other nations, that the Hebrews should connect Solomon's name with a collection of maxims and precepts which form a part of their literature to which he is known to have contributed most largely (1 K. iv. 32). In the same way the Greeks attributed most of their maxims to Pythagoras; the Arabs to Lokman, Abn Obeid, Al Mofaddel, Meidani, and Zamakhshari; the Persians to Ferid Attar; and the northern people to Odin. But there can be no question that the Hebrews were much more justified in assigning the Proverbs to Solomon, than the nations which have just been enumerated were in attributing the collections of national maxims to the traditional authors above mentioned. The parallel may serve as an illustration, but must not be carried too far. According to Bartolocci (*Bibl. Rabb.* iv. 373 *b*), quoted by Carpzov (*Introd.* pt. ii. c. 4, §4), the Jews ascribe the composition of the Song of Songs to Solomon's youth, the Proverbs to his mature manhood, and the Ecclesiastes to his old age. But in the *Seder Olam Rabba* (ch. xv. p. 41, ed. Meyer) they are all assigned to the end of his life. There is nothing unreasonable in the supposition that many, or most of the proverbs in the first twenty-nine chapters may have originated with Solomon. Whether they were left by him in their present form is a distinct question, and may now be considered. Before doing so, however, it will be necessary to examine the different parts into which the book is naturally divided. Speaking roughly, it consists of three main divisions, with two appendices. 1. Chaps. i.–ix. form a connected *mâshâl*, in which Wisdom is praised and the youth exhorted to devote themselves to her. This portion is preceded by an introduction and title describing the character and general aim of the book. 2. Chaps. x. 1–xxiv., with the title, "the Proverbs of Solomon," consist of three parts:—x. 1–xxii. 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xxii. 17–xxiv. 21, a more connected *mâshâl*, with an introduction, xxii. 17-22, which contains precepts of righteousness and prudence: xxiv. 23-34, with the inscription, "these also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. Then follows the third division, xxv.–xxix., which, according to the superscription, professes to be a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "the words of Agur," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "the words of king Lemuel" (1-6), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter. Rejecting, therefore, for the present, the two last chapters, which do not even profess to be by Solomon, or to contain any of his teaching, we may examine the other divisions for the purpose of ascertaining whether any conclusion as to their origin and authorship can be arrived at. At first sight it is evident that there is a marked difference between the collections of single maxims and the longer didactic pieces, which both come under the general head *mâshâl*. The collection of Solomon's proverbs made by the men of Hezekiah (xxv.–xxix.) belongs to the former class of detached sentences, and in this respect corresponds with those in the second main division (x. 1–xxii. 16). The expression in xxv. 1, "these also are the proverbs of Solomon," implies that the collection was made as an appendix to another already in existence, which we may not unreasonably presume to have been that which stands immediately before it in the present arrangement of the book. Upon one point most modern critics are agreed, that the germ of the book in its present shape is the portion x. 1–xxii. 16, to which is prefixed the title, "the Proverbs of Solomon." At what time it was put into the form in which we have it, cannot be exactly determined. Ewald suggests as a probable date about two centuries after Solomon. The collector gathered many of that king's genuine sayings, but must have mixed with them many by other authors and from other times, earlier and later. It seems clear that he must have lived before the time of Hezekiah, from the expression in xxv. 1, to which reference has already been made. In this portion many proverbs are repeated in the same, or a similar form, a fact which of itself militates against the supposition that all the proverbs contained in it proceeded from one author. Compare xiv. 12 with xvi. 25 and xxi. 2^a; xxi. 9 with xxi. 19; x. 1^a with xv. 20^a; x. 2^b with xi. 4^b; x. 15^a with xviii. 11^a; xv. 33^b with xviii. 12^b; xi. 21^a with xvi. 5^b; xiv. 31^a with xvii. 5^a; xix. 12^a with xx. 2^a. Such repetitions, as Bertheau remarks, we do not expect to find in a work which proceeds immediately from the hands of its author. But if we suppose the contents of this portion of the book to have been collected by one man out of divers sources, oral as well as written, the repe

itions become intelligible. Bertholdt argues that many of the proverbs could not have proceeded from Solomon, because they presuppose an author in different circumstances of life. His arguments are extremely weak, and will scarcely bear examination. For example, he asserts that the author of x. 5, xii. 10, 11, xiv. 4, xx. 4, must have been a landowner or husbandman; that x. 15, points to a man living in want; xi. 14, xiv. 20, to a private man living under a well-regulated government; xi. 26, to a tradesman without wealth; xii. 4, to a man not living in polygamy; xii. 9, to one living in the country; xiii. 7, 8, xvi. 8, to a man in a middle station of life; xiv. 1, xv. 25, xvi. 11, xvii. 2, xix. 13, 14, xx. 10, 14, 23, to a man of the rank of a citizen; xiv. 21, xvi. 19, xviii. 23, to a man of low station; xvi. 10, 12-15, xix. 12, xx. 2, 26, 28, to a man who was not a king; xxi. 5, to one who was acquainted with the course of circumstances in the common citizen life; xxi. 17, to one who was an enemy to luxury and festivities. It must be confessed, however, that an examination of these passages is by no means convincing to one who reads them without having a theory to maintain. That all the proverbs in this collection are not Solomon's is extremely probable; that the majority of them are his there seems no reason to doubt, and this fact would account for the general title in which they are all attributed to him. It is obvious that between the proverbs in this collection and those that precede and follow it, there is a marked difference, which is sufficiently apparent even in the English Version. The poetical style, says Ewald, is the simplest and most antique imaginable. Most of the proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse consists of two members, with generally three or four, but seldom five words in each. The only exception to the first law is xx. 7, which Ewald accounts for by supposing a clause omitted. This supposition may be necessary to his theory, but cannot be admitted on any true principle of criticism. Furthermore, the proverbs in this collection have the peculiarity of being contained in a single verse. Each verse is complete in itself, and embodies a perfectly intelligible sentiment; but a thought in all its breadth and definiteness is not necessarily exhausted in a single verse, though each verse must be a perfect sentence, a proverb, a lesson. There is one point of great importance to which Ewald draws attention in connexion with this portion of the book; that it is not to be regarded, like the collections of proverbs which exist among other nations, as an accumulation of the popular maxims of lower life which passed current among the people and were gathered thence by a learned man; but rather as the efforts of poets, artistically and scientifically arranged, to compress in short sharp sayings the truths of religion as applied to the infinite cases and possibilities of life. While admitting, however, this artistic and scientific arrangement, it is difficult to assent to Ewald's further theory, that the collection in its original shape had running through it a continuous thread, binding together what was manifold and scattered, and that in this respect it differed entirely from the form in which it appears at present. Here and there, it is true, we meet with verses grouped together apparently with a common object, but these are the exceptions, and a rule so general cannot be derived from them. No doubt the original collection of Solomon's proverbs, if such there were, from which the present was made, underwent many changes, by abbreviation, transposition, and interpolation, in the two centuries which, according to Ewald's theory, must have elapsed before the compiler of the present collection put them in the shape in which they have come down to us; but evidence is altogether wanting to show what that original collection may have been, or how many of the three thousand proverbs which Solomon is said to have spoken, have been preserved. There is less difficulty in another proposition of Ewald's, to which a ready assent will be yielded: that Solomon was the founder of this species of poetry: and that in fact many of the proverbs here collected may be traced back to him, while all are inspired with his spirit. The peace and internal tranquillity of his reign were favourable to the growth of a contemplative spirit, and it is just at such a time that we should expect to find gnomic poetry developing itself and forming an epoch in literature.

In addition to the distinctive form assumed by the proverbs of this earliest collection, may be noticed the occurrence of favourite and peculiar words and phrases. "Fountain of life" occurs in Prov. x. 11, xiii. 14, xiv. 27, xvi. 22 (comp. Ps. xxxvi. 9 [10]); "tree of life," Prov. xi. 30, xiii. 12, xv. 4 (comp. iii. 18); "snares of death," Prov. xiii. 14, xiv. 27 (comp. Ps. xviii. 5 [6]); מַרְפֵּא, *marpê*, "healing, health," Prov. xii. 18, xiii. 17, xvi. 24 (comp. xiv. 30, xv. 4), but this expression also occurs in iv. 22, vi. 15 (comp. iii. 8), and is hardly to be regarded as peculiar to the older portion of the book; nor is it fair to say that the passages in the early chapters in which it occurs are imitations; מְחִתָּה, *mĕchittâh*, "destruction," Prov. x. 14, 15, 29, xiii. 3, xiv. 28, xviii. 7, xxi. 15, and nowhere else in the book; יָפִיחַ, *yâphîăch*, which Ewald calls a participle, but which may be regarded as a future with the relative omitted, Prov. xii. 17, xiv. 5, 25, xix. 5, 9 (comp. vi. 19); סֶלֶף, *seleph*, "perverseness," Prov. xi. 13, xv. 4; סַלֶּף, *sillêph*, the verb from the preceding, Prov. xiii. 6, xix. 3, xxii. 12; לֹא יִנָּקֶה, *lô yinnâkeh*, "shall not be acquitted," Prov. xi. 21, xvi. 5, xvii. 5, xix. 5, 9 (comp. vi. 29, xxviii. 20); רֹדֵף, *rôdêph* "pursued," Prov. xi. 19, xii. 11, xiii. 21, xv. 9, xix. 7 (comp. xxviii. 19). The antique expressions עַד אַרְגִּיעָה, *'ad argi'âh*, A. V., "but for a moment," Prov. xii. 19; יָד לְיָד, *yâd lĕyâd*, lit. "hand to hand," Prov. xi. 21, xvi. 5; הִתְנַלַּע, *hithgalla'*, "meddled with," Prov. xvii. 14, xviii. 1, xx. 3; נִרְגָּן, *nirgân*, "whisperer, talebearer," Prov. xvi. 28, xviii. 18 (comp. xxvi. 20, 22), are almost confined to this portion of the Proverbs. There is also the peculiar usage of יֵשׁ, *yêsh*, "there is," in Prov. xi. 24, xii. 18, xiii. 7, 23, xiv. 12, xvi. 25, xviii. 24, xx. 15. It will be observed that the use of these words and phrases by no means assists in determining the authorship of this section, but gives it a distinctive character.

With regard to the other collections, opinions differ widely both as to their date and authorship. Ewald places next in order chaps. xxv.–xxix., the superscription to which fixes their date about the end of the 8th century B.C. "These also are the

proverbs of Solomon, which the men of Hezekiah copied out," or compiled. The memory of these learned men of Hezekiah's court is perpetuated in Jewish tradition. In the Talmud (*Baba Bathra*, fol. 15 *a*) they are called the סִיעָה, *si'âh*, "society" or "academy" of Hezekiah, and it is there said, "Hezekiah and his academy wrote Isaiah, Proverbs, Song of Songs, Ecclesiastes." R. Gedaliah (*Shalsheleth Hakkabbahah*, fol. 66 *b*), quoted by Carpzov (*Introd.* part. ii. c. 4, §4), says, "Isaiah wrote his own book and the Proverbs, and the Song of Songs, and Ecclesiastes." Many of the proverbs in this collection are mere repetitions, with slight variations, of some which occur in the previous section. Compare, for example, xxv. 24 with xxi. 9; xxvi. 13 with xxii. 13; xxvi. 15 with xix. 24; xxvi. 22 with xviii. 8; xxvii. 13 with xx. 16; xxvii. 15 with xix. 13; xxvii. 21 with xvii. 3; xxviii. 6 with xix. 1; xxviii. 19 with xii. 11; xxix. 22 with xv. 18, &c. We may infer from this, with Bertheau, that the compilers of this section made use of the same sources from which the earlier collection was derived. Hitzig (*Die Sprüche Salomo's*, p. 258) suggests that there is a probability that a great, or the greatest part of these proverbs were of Ephraimitic origin, and that after the destruction of the northern kingdom, Hezekiah sent his learned men through the land to gather together the fragments of literature which remained current among the people and had survived the general wreck. There does not appear to be the slightest ground, linguistic or otherwise, for this hypothesis, and it is therefore properly rejected by Bertheau. The question now arises, in this as in the former section; were all these proverbs Solomon's? Jahn says Yes; Bertholdt, No; for xxv. 2-7 could not have been by Solomon or any king, but by a man who had lived for a long time at a court. In xxvii. 11, it is no monarch who speaks, but an instructor of youth; xxviii. 16 censures the very errors which stained the reign of Solomon, and the effect of which deprived his son and successor of the ten tribes; xxvii. 23-27 must have been written by a sage who led a nomade life. There is more force in these objections of Bertholdt than in those which he advanced against the previous section. Hensler (quoted by Bertholdt) finds two or three sections in this division of the book, which he regards as extracts from as many different writings of Solomon. But Bertholdt confesses that his arguments are not convincing.

The peculiarities of this section distinguish it from the older proverbs in x.–xxii. 16. Some of these may be briefly noted. The use of the interrogation "seest thou?" in xxvi. 12, xxix. 20 (comp. xxii. 29), the manner of comparing two things by simply placing them side by side and connecting them with the simple copula "and," as in xxv. 3, 20, xxvi. 3, 7, 9, 21, xxvii. 15, 20. We miss the pointed antithesis by which the first collection was distinguished. The verses are no longer of two equal members; one member is frequently shorter than the other, and sometimes even the verse is extended to three members in order fully to exhaust the thought. Sometimes, again, the same sense is extended over two or more verses, as in xxv. 4, 5, 6, 7, 8-10; and in a few cases a series of connected verses contains longer exhortations to morality and rectitude, as in xxvi. 23-28, xxvii. 23-27. The character of the proverbs is clearly distinct. Their construction is looser and weaker, and there is no longer that sententious brevity which gives weight and point to the proverbs in the preceding section. Ewald thinks that in the contents of this portion of the book there are traceable the marks of a later date; pointing to a state of society which had become more dangerous and hostile, in which the quiet domestic life had reached greater perfection, but the state and public security and confidence had sunk deeper. There is, he says, a cautious and mournful tone in the language when the rulers are spoken of; the breath of that untroubled joy for the king and the high reverence paid to him, which marked the former collection, does not animate these proverbs. The state of society at the end of the 8th century B.C., with which we are thoroughly acquainted from the writings of the prophets, corresponds with the condition of things hinted at in the proverbs of this section, and this may therefore, in accordance with the superscription, be accepted as the date at which the collection was made. Such is Ewald's conclusion. It is true we know much of the later times of the monarchy, and that the condition of those times was such as to call forth many of the proverbs of this section as the result of the observation and experience of their authors, but it by no means follows that the whole section partakes of this later tone; or that many or most of the proverbs may not reach back as far as the time of Solomon, and so justify the general title which is given to the section, "These also are the proverbs of Solomon." But of the state of society in the age of Solomon himself we know so little, everything belonging to that period is encircled with such a halo of dazzling splendour, in which the people almost disappear, that it is impossible to assert that the circumstances of the times might not have given birth to many of the maxims which apparently carry with them the marks of a later period. At best such reasoning from internal evidence is uncertain and hypothetical, and the inferences drawn vary with each commentator who examines it. Ewald discovers traces of a later age in chapters xxviii., xxix., though he retains them in this section, while Hitzig regards xxviii. 17–xxix. 27 as a continuation of xxii. 16, to which they were added probably after the year 750 B.C.[b] This apparent precision in the assignment of the dates of the several sections, it must be confessed, has very little foundation, and the dates are at best but conjectural. All that we know about the section xxv.–xxix., is that in the time of Hezekiah, that is, in the last quarter of the 8th century B.C. it was supposed to contain what tradition had handed down as the proverbs of Solomon, and that the majority of the proverbs were believed to be his there seems no good reason to doubt. Beyond this we know

[b] Hitzig's theory about the Book of Proverbs in its present shape is this: that the oldest portion consists of chaps. i.–ix., to which was added, probably after the year 750 B.C., the second part, x.–xxii. 16, xxviii. 17–xxix.: that in the last quarter of the same century the anthology, xxv.–xxvii., was formed, and coming into the hands of a man who already possessed the other two parts, inspired him with the composition of xxii. 17–xxiv. 34, which he placed before the anthology, and inserted the two before the last sheet of the second part. Then, finding that xxviii. 17 was left without a beginning, being separated from xxii. 1-16, he wrote xxviii. 1-16 on his last blank leaf. This was after the exile.

nothing. Ewald, we have seen, assigns the whole of this section to the close of the 8th century B.C., long before which time, he says, most of the proverbs were certainly not written. But he is then compelled to account for the fact that in the superscription they are called "the proverbs of Solomon." He does so in this way. Some of the proverbs actually reach back into the age of Solomon, and those which are not immediately traceable to Solomon or his time, are composed with similar artistic flow and impulse. If the earlier collection rightly bears the name of "the proverbs of Solomon" after the mass which are his, this may claim to bear such a title of honour after some important elements. The argument is certainly not sound, that, because a collection of proverbs, the majority of which are Solomon's, is distinguished by the general title "the proverbs of Solomon," therefore a collection, in which at most but a few belong to Solomon or his time, is appropriately distinguished by the same superscription. It will be seen afterwards that Ewald attributes the superscription in xxv. 1 to the compiler of xxii. 17–xxv. 1.

The date of the sections i.–ix., xxii. 17–xxv. 1, has been variously assigned. That they were added about the same period Ewald infers from the occurrence of favourite words and constructions, and that that period was a late one he concludes from the traces which are manifest of a degeneracy from the purity of the Hebrew. It will be interesting to examine the evidence upon this point, for it is a remarkable fact, and one which is deeply instructive as showing the extreme difficulty of arguing from internal evidence, that the same details lead Ewald and Hitzig to precisely opposite conclusions; the former placing the date of i.–ix. in the first half of the 7th century, while the latter regards it as the oldest portion of the book, and assigns it to the 9th century. To be sure those points on which Ewald relies as indicating a late date for the section, Hitzig summarily disposes of as interpolations. Among the favourite words which occur in these chapters are חָכְמוֹת, *chocmóth*, "wisdoms," for "wisdom" in the abstract, which is found only in i. 20, ix. 1, xiv. 7; זָרָה, *zârâh*, "the strange woman," and נָכְרִיָּה, *nocriyyâh*, "the foreigner," the adulteress who seduces youth, the antithesis of the virtuous wife or true wisdom, only occur in the first collection in xxii. 14, but are frequently found in this, ii. 16, v. 3, 20, vi. 24, vii. 5, xxiii. 27. Traces of the decay of Hebrew are seen in such passages as v. 2, where שִׂפְתַיִם, a dual fem., is constructed with a verb masc. pl., though in v. 3 it has properly the feminine. The unusual plural אִישִׁים (viii. 4), says Ewald, would hardly be found in writings before the 7th century. These difficulties are avoided by Hitzig, who regards the passages in which they occur as interpolations. When we come to the internal historical evidence these two authorities are no less at issue with regard to their conclusions from it. There are many passages which point to a condition of things in the highest degree confused, in which robbers and lawless men roamed at large through the land and endeavoured to draw aside their younger contemporaries to the like dissolute life (i. 11-19, ii. 12-15, iv. 14-17, xxiv. 15). In this Ewald sees traces of a late date. But Hitzig avoids this conclusion by asserting that at all times there are individuals who are reckless and at war with society and who attach themselves to bands of robbers and freebooters (comp. Judg. ix. 4, xi. 3 1 Sam. xxii. 2; Jer. vii. 11), and to such allusion is made in Prov. i. 10; but there is nowhere in these chapters (i.–ix.) a complaint of the general depravity of society. So far he is unquestionably correct, and no inference with regard to the date of the section can be drawn from these references. Further evidence of a late date Ewald finds in the warnings against lightly rising to oppose the public order of things (xxiv. 21), and in the beautiful exhortation (xxiv. 11) to rescue with the sacrifice of one's self the innocent who is being dragged to death, which points to a confusion of right pervading the whole state, of which we nowhere see traces in the older proverbs. With these conclusions Hitzig would not disagree, for he himself assigns a late date to the section xxii. 17–xxiv. 34. We now come to evidence of another kind, and the conclusions drawn from it depend mainly upon the date assigned to the Book of Job. In this collection, says Ewald, there is a new danger of the heart warned against, which is not once thought of in the older collections, envy at the evident prosperity of the wicked (iii. 31, xxiii. 17, xxiv. 1, 19), a subject which for the first time is brought into the region of reflection and poetry in the Book of Job. Other parallels with this book are found in the teaching that man, even in the chastisement of God, should see His love, which is the subject of Prov. iii., and is the highest argument in the Book of Job; the general apprehension of Wisdom as the Creator and Disposer of the world (Prov. iii., viii.) appears as a further conclusion from Job xxviii.; and though the author of the first nine chapters of the Proverbs does not adopt the language of the Book of Job, but only in some measure its spirit and teaching, yet some images and words appear to be re-echoed here from that book (comp. Prov. viii. 25 with Job xxxviii. 6; Prov. ii. 4, iii. 14, viii. 11, 19, with Job xxviii. 12-19; Prov. vii. 23 with Job xvi. 13, xx. 25; Prov. iii. 23, &c., with Job v. 22, &c.). Consequently the writer of this section must have been acquainted with the Book of Job, and wrote at a later date, about the middle of the 7th century B.C. Similar resemblances between passages in the early chapters of the Proverbs and the Book of Job are observed by Hitzig (comp. Prov. iii. 25 with Job v. 21; Prov. ii. 4, 14 with Job iii. 21, 22; Prov. iv. 12 with Job xviii. 7; Prov. iii. 11, 13 with Job v. 17; Prov. viii. 25 with Job xv. 7), but the conclusion which he derives is that the writer of Job had already read the Book of Proverbs, and that the latter is the more ancient. Reasoning from evidence of the like kind he places this section (i.–ix.) later than the Song of Songs, but earlier than the second collection (x. 1–xxii. 16, xxviii. 17–xxix.), which existed before the time of Hezekiah, and therefore assigns it to the 9th century B.C. Other arguments in support of this early date are the fact that idolatry is nowhere mentioned, that the offerings had not ceased (vii. 14), nor the congregations (v. 14). The two last would agree as well with a late as with an early date, and no argument from the silence with respect to idolatry can be allowed any weight, for it would equally apply to the 9th century as to the 7th. To all appearances, Hitzig continues, there was peace in the land, and commerce was kept up with Egypt (vii. 16). The author may have lived in Jerusalem (i. 20, 21, vii. 12, viii. 3); vii. 16, 17 points to the luxury of a large city, and the educated language belongs to a citizen of the capital. After a

careful consideration of all the arguments which have been adduced, by Ewald for the late, and by Hitzig for the early date of this section, it must be confessed that they are by no means conclusive, and that we must ask for further evidence before pronouncing so positively as they have done upon a point so doubtful and obscure. In one respect they are agreed, namely, with regard to the unity of the section, which Ewald considers as an original whole, perfectly connected and flowing as it were from one outpouring. It would be a well ordered whole, says Hitzig, if the interpolations, especially vi. 1-19, iii. 22-26, viii. 4-12, 14-16, ix. 7-10, &c., are rejected. It never appears to strike him that such a proceeding is arbitrary and uncritical in the highest degree, though he clearly plumes himself on his critical sagacity. Ewald finds in these chapters a certain development which shows that they must be regarded as a whole and the work of one author. The poet intended them as a general introduction to the Proverbs of Solomon, to recommend wisdom in general. The blessings of wisdom as the reward of him who boldly strives after her are repeatedly set forth in the most charming manner, as on the other hand folly is represented with its disappointment and enduring misery. There are three main divisions after the title, i. 1-7. (*a.*) i. 8–iii. 35; a general exhortation to the youth to follow wisdom, in which all, even the higher arguments, are touched upon, but nothing fully completed. (*b.*) iv. 1–vi. 19 exhausts whatever is individual and particular; while in (*c.*) the language rises gradually with ever-increasing power to the most universal and loftiest themes, to conclude in the sublimest and almost lyrical strain (vi. 20–ix. 18). But, as Bertheau remarks, there appears nowhere throughout this section to be any reference to what follows, which must have been the case had it been intended for an introduction. The development and progress which Ewald observes in it are by no means so striking as he would have us believe. The unity of plan is no more than would be found in a collection of admonitions by different authors referring to the same subject, and is not such as to necessitate the conclusion that the whole is the work of one. There is observable throughout the section, when compared with what is called the earlier collection, a complete change in the form of the proverb. The single proverb is seldom met with, and is rather the exception, while the characteristics of this collection are connected descriptions, continuous elucidations of a truth, and longer speeches and exhortations. The style is more highly poetical, the parallelism is synonymous and not antithetic or synthetic, as in x. 1–xxii. 16; and another distinction is the usage of Elohim in ii. 5, 17, iii. 4, which does not occur in x. 1–xxii. 16. Amidst this general likeness, however, there is considerable diversity. It is not necessary to lay so much stress as Bertheau appears to do upon the fact that certain paragraphs are distinguished from those with which they are placed, not merely by their contents, but by their external form; nor to argue from this that they are therefore the work of different authors. Some paragraphs, it is true, are completed in ten verses, as i. 10-19, iii. 1-10, 11-20, iv. 10-19, viii. 12-21, 22-31; but it is too much to assert that an author, because he sometimes wrote paragraphs of ten verses, should always do so, or to say with Bertheau, if the whole were the work of one author it would be very remarkable if he only now and then bound himself by the strict law of numbers. The argument assumes the strictness of the law, and then attempts to bind the writer to observe it. There is more force in the appeal to the difference in the formation of sentences and the whole manner of the language as indicating diversity of authorship. Compare ch. ii. with vii. 4-27, where the same subject is treated of. In the former, one sentence is wearily dragged through 22 verses, while in the latter the language is easy, flowing, and appropriate. Again the connexion is interrupted by the insertion of vi. 1-19. In the previous chapter the exhortation to listen to the doctrine of the speaker is followed by the warning against intercourse with the adulteress. In vi. 1-19 the subject is abruptly changed, and a series of proverbs applicable to different relations of life is introduced. From all this Bertheau concludes against Ewald that these introductory chapters could not have been the product of a single author, forming a gradually developed and consistent whole, but that they are a collection of admonitions by different poets, which all aim at rendering the youth capable of receiving good instruction, and inspiring him to strive after the possession of wisdom. This supposition is somewhat favoured by the frequent repetitions of favourite figures or impersonations: the strange woman and wisdom occur many times over in this section, which would hardly have been the case if it had been the work of one author. But the occurrence of these repetitions, if it is against the unity of authorship, indicates that the different portions of the section must have been contemporaneous, and were written at a time when such vivid impersonations of wisdom and its opposite were current and familiar. The tone o thought is the same, and the question therefore to be considered is whether it is more probable that a writer would repeat himself, or that fragments of a number of writers should be found, distinguished by the same way of thinking, and by the use of the same striking figures and personifications. If the proverbs spoken by one man were circulated orally for a time, and after his death collected and arranged, there would almost of necessity be a recurrence of the same expressions and illustrations, and from this point of view the argument from repetitions loses much of its force. With regard to the date as well as the authorship of this section it is impossible to pronounce with certainty. In its present form it did not exist till probably some long time after the proverbs which it contains were composed. There is positively no evidence which would lead us to a conclusion upon this point, and consequently the most opposite results have been arrived at: Ewald, as we have seen, placing it in the 7th century, while Hitzig refers it to the 9th. At whatever time it may have reached its present shape there appears no sufficient reason to conclude that Solomon may not have uttered many or most of the proverbs which are here collected, although Ewald positively asserts that we here find no proverb of the Solomonian period. He assumes, and it is a mere assumption, that the form of the true Solomonian proverb is that which distinguishes the section x. 1–xxii. 16, and has already been remarked. Bleek regards chaps. i.–ix. as a connected *mâshâl*, the work of the last editor, written by him as an introduction to the Proverbs of Solomon which follow, while i. 1-6 was intended by him as a superscription to indicate the aim of the book, less with reference to his own *mâshâl* than to the whole book, and especially to the proverbs of Solomon

contained in it. Bertholdt argues against Solomon being the author of these early chapters, that it was impossible for him, with his large harem, to have given so forcibly the precept about the blessings of a single wife (v. 18, &c.); nor, with the knowledge that his mother became the wife of David through an act of adultery, to warn so strongly against intercourse with the wife of another (vi. 24, &c., vii. 5-23). These arguments do not appear to us so strong as Bertholdt regarded them. Eichhorn, on the contrary, maintains that Solomon wrote the introduction in the first nine chapters. From this diversity of opinion, which be it remarked is entirely the result of an examination of internal evidence, it seems to follow naturally that the evidence which leads to such varying conclusions is of itself insufficient to decide the question at issue.

We now pass on to another section, xxii. 17–xxiv., which contains a collection of proverbs marked by certain peculiarities. These are, 1. The structure of the verses, which is not so regular as in the preceding section, x. 1–xxii. 16. We find verses of eight, seven, or six words, mixed with others of eleven (xxi. 29, xxiii. 31, 35), fourteen (xxiii. 29), and eighteen words (xxiv. 12). The equality of the verse members is very much disturbed, and there is frequently no trace of parallelism. 2. A sentence is seldom completed in one verse, but most frequently in two; three verses are often closely connected (xxiii. 1-3, 6-8, 19-21); and sometimes as many as five (xxiv. 30-34). 3. The form of address, "my son," which is so frequent in the first nine chapters, occurs also here in xxiii. 19, 26, xxiv. 13; and the appeal to the hearer is often made in the second person. Ewald regards this section as a kind of appendix to the earliest collection of the proverbs of Solomon, added not long after the introduction in the first nine chapters, though not by the same author. He thinks it probable that the compiler of this section added also the collection of proverbs which was made by the learned men of the court of Hezekiah, to which he wrote the superscription in xxv. 1. This theory of course only affects the date of the section in its present form. When the proverbs were written there is nothing to determine. Bertheau maintains that they in great part proceeded from one poet, in consequence of a peculiar construction which he employs to give emphasis to his presentation of a subject or object by repeating the pronoun (xxii. 19; xxiii. 14, 15, 19, 20, 28; xxiv. 6, 27, 32). The compiler himself appears to have added xxii. 17-21 as a kind of introduction. Another addition (xxiv. 23-34) is introduced with "these also belong to the wise," and contains apparently some of "the words of the wise" to which reference is made in i. 6. Jahn regards it as a collection of proverbs not by Solomon. Hensler says it is an appendix to a collection of doctrines which is entirely lost and unknown; and with regard to the previous part of the section xxii. 17–xxiv. 22, he leaves it uncertain whether or not the author was a teacher to whom the son of a distinguished man was sent for instruction. Hitzig's theory has already been given.

After what has been said, the reader must be left to judge for himself whether Keil is justified in asserting so positively as he does the single authorship of chaps. i.–xxix., and in maintaining that the contents in all parts of the collection shew one and the same historical background, corresponding only to the relations, ideas, and circumstances, as well as to the progress of the culture and experiences of life, acquired by the political development of the people in the time of Solomon."

The concluding chapters (xxx., xxxi.) are in every way distinct from the rest and from each other. The former, according to the superscription, contains "the words of Agur the son of Jakeh." Who was Agur, and who was Jakeh, are questions which have been often asked, and never satisfactorily answered. The Rabbins, according to Rashi, and Jerome after them, interpreted the name symbolically of Solomon, who "*collected* understanding" (from אָגַר, *âgar*, "to collect," "gather"), and is elsewhere called "Koheleth." All that can be said of him is that he is an unknown Hebrew sage, the son of an equally unknown Jakeh, and that he lived after the time of Hezekiah. Ewald attributes to him the authorship of xxx. 1–xxxi. 9, and places him not earlier than the end of the 7th or beginning of the 6th cent. B.C. Hitzig, as usual, has a strange theory: that Agur and Lemuel were brothers, both sons of the queen of Massa, a district in Arabia, and that the father was the reigning king. [See JAKEH.] Bunsen (*Bibelwerk*, i. p. clxxvlii.), following Hitzig, contends that Agur was an inhabitant of Massa, and a descendant of one of the five hundred Simeonites who in the reign of Hezekiah drove out the Amalekites from Mount Seir. All this is mere conjecture. Agur, whoever he was, appears to have had for his pupils Ithiel and Ucal, whom he addresses in xxx. 1-6, which is followed by single proverbs of Agur's. Chap. xxxi. 1-9 contains "the words of king Lemuel, the prophecy that his mother taught him." Lemuel, like Agur, is unknown. It is even uncertain whether he is to be regarded as a real personage, or whether the name is merely symbolical, as Eichhorn and Ewald maintain. If the present text be retained it is difficult to see what other conclusion can be arrived at. If Lemuel were a real personage he must have been a foreign neighbour-king or the chief of a nomade tribe, and in this case the proverbs attributed to him must have come to the Hebrews from a foreign source, which is highly improbable and contrary to all we know of the people. Dr. Davidson indeed is in favour of altering the punctuation of xxx. 1, with Hitzig and Bertheau, by which means Agur and Lemuel become brothers, and both sons of a queen of Massa. Reasons against this alteration of the text are given under the article JAKEH. Eichhorn maintains that Lemuel is a figurative name appropriate to the subject. [LEMUEL.]

The last section of all, xxxi. 10-31, is an alphabetical acrostic in praise of a virtuous woman. Its artificial form stamps it as the production of a late period of Hebrew literature, perhaps about the 7th century B.C. The colouring and language point to a different author from the previous section, xxx. 1–xxxi. 9.

To conclude, it appears, from a consideration of the whole question of the manner in which the Book of Proverbs arrived at its present shape, that the nucleus of the whole was the collection of Solomon's proverbs in x. 1–xxii. 16; that to this was added the further collection made by the learned men of the court of Hezekiah, xxv.–xxix.; that these two were put together and united with xxii. 17–xxiv., and that to this as a whole the introduction i.–ix. was affixed, but that whether it was compiled by the same writer who added xxii. 16–xxiv. cannot be determined. Nor is it possible to assert that this same compiler may not have added

the concluding chapters of the book to his previous collection. With regard to the date at which the several portions of the book were collected and put in their present shape, the conclusions of various critics are uncertain and contradictory. The chief of these have already been given.

The nature of the contents of the Book of Proverbs precludes the possibility of giving an outline of its plan and object. Such would be more appropriate to the pages of a commentary. The chief authorities which have been consulted in the preceding pages are the introductions of Carpzov, Eichhorn, Bertholdt, Jahn, De Wette, Keil, Davidson, and Bleek; Rosenmüller, *Scholia*; Ewald, *Die Dicht. des A. B.* 4 Th.; Bertheau, *Die Sprüche Salomo's*; Hitzig, *Die Sprüche Salomo's*; Elster, *Die Salomonischen Sprüche*. To these may be added, as useful aids in reading the Proverbs, the commentaries of Albert Schultens, of Eichel in Mendelssohn's Bible (perhaps the best of all), of Loewenstein, Umbreit, and Moses Stuart. There is also a new translation by Dr. Noyes, of Harvard University, of the three Books of Proverbs, Ecclesiastes, and Canticles, which may be consulted, as well as the older works of Hodgson and Holden. [W. A. W.]

PROVINCE (מְדִינָה: ἐπαρχία, N. T.; χώρα, LXX.: *provincia*). It is not intended here to do more than indicate the points of contact which this word presents with Biblical history and literature.

(1). In the O. T. it appears in connexion with the wars between Ahab and Benhadad (1 K. xx. 14, 15, 19). The victory of the former is gained chiefly "by the young men of the princes of the provinces," *i. e.* probably, of the chiefs of tribes in the Gilead country, recognizing the supremacy of Ahab, and having a common interest with the Israelites in resisting the attacks of Syria. They are specially distinguished in ver. 15 from "the children of Israel." Not the hosts of Ahab, but the youngest warriors "armour-bearers," Keil, *in loc.*) of the land of Jephthah and Elijah, fighting with a fearless faith, are to carry off the glory of the battle (comp. Ewald, *Gesch.* iii. 492).

(2). More commonly the word is used of the divisions of the Chaldaean (Dan. ii. 49, iii. 1, 30) and the Persian kingdoms (Ezr. ii. 1; Neh. vii. 6; Esth. i. 1, 22, ii. 3, &c.). The occurrence of the word in Eccles. ii. 8, v. 8, may possibly be noted as an indication of the later date now commonly ascribed to that book.

The facts as to the administration of the Persian provinces which come within our view in these passages are chiefly these:—Each province has its own governor, who communicates more or less regularly with the central authority for instructions (Ezr. iv. and v.). Thus Tatnai, governor of the provinces on the right bank of the Euphrates, applies to Darius to know how he is to act as to the conflicting claims of the Apharsachites and the Jews (Ezr. v.). Each province has its own system of finance, subject to the king's direction (Herod. iii. 89). The "treasurer" is ordered to spend a given amount upon the Israelites (Ezr. vii. 22), and to exempt them from all taxes (vii. 24). [TAXES.] The total number of the provinces is given at 127 (Esth. i. 1, viii. 9). Through the whole extent of the kingdom there is carried something like a postal system. The king's couriers (βιβλιόφοροι, the ἄγγαροι of Herod. viii. 98) convey his letters of decrees (Esth. i, 22, iii. 13). From all provinces concubines are collected for his harem (ii. 3). Horses, mules, or dromedaries, are employed on this service (viii. 10). (Comp. Herod. viii. 98; Xen. *Cyrop.* viii. 6; Heeren's *Persians*, ch. ii.)

The word is used, it must be remembered, of the smaller sections of a satrapy rather than of the satrapy itself. While the provinces are 127, the satrapies are only 20 (Herod. iii. 89). The Jews who returned from Babylon are described as "children of the province" (Ezr. ii. 1; Neh. vii. 6), and have a separate governor [TIRSHATHA] of their own race (Ezr. ii. 63; Neh. v. 14, viii. 9); while they are subject to the satrap (פַּחַת) of the whole province west of the Euphrates (Ezr. v. 7, vi. 6).

(3). In the N. T. we are brought into contact with the administration of the provinces of the Roman empire. The classification given by Strabo (xvii. p. 840) of provinces (ἐπαρχίαι) supposed to need military control, and therefore placed under the immediate government of the Cæsar, and those still belonging theoretically to the republic, and administered by the senate; and of the latter again into proconsular (ὑπατικαὶ) and praetorian (στρατηγικαὶ), is recognized, more or less distinctly, in the Gospels and the Acts. Cyrenius (Quirinus) is the ἡγεμὼν of Syria (Luke ii. 2), the word being in this case used for praeses or proconsul. Pilate was the ἡγεμὼν of the sub-province of Judaea (Luke iii. 1, Matt. xxvii. 2, &c.), as procurator with the power of a legatus; and the same title is given to his successors, Felix and Festus (Acts xxiii. 24, xxv. 1, xxvi. 30). The governors of the senatorial provinces of Cyprus, Achaia, and Asia, on the other hand, are rightly described as ἀνθύπατοι, proconsuls (Acts xiii. 7, xviii. 12, xix. 38).* In the two former cases the province had been originally an imperial one, but had been transferred, Cyprus by Augustus (Dio Cass. liv. 4), Achaia by Claudius (Sueton. *Claud.* 25), to the senate. The στρατηγοὶ of Acts xvi. 22 ("magistrates," A. V.), on the other hand, were the *duumviri*, or praetors of a Roman colony. The duty of the legati and other provincial governors to report special cases to the emperor is recognized in Acts xxv. 26, and furnished the groundwork for the spurious *Acta Pilati*. [PILATE.] The right of any Roman citizen to appeal from a provincial governor to the emperor meets us as asserted by St. Paul (Acts xxv. 11). In the council (συμβούλιον) of Acts xxv. 12 we recognize the assessors who were appointed to take part in the judicial functions of the governor. The authority of the legatus, proconsul, or procurator extended, it need hardly be said, to capital punishment (subject, in the case of Roman citizens, to the right of appeal), and, in most cases, the power of inflicting it belonged to him exclusively. It was necessary for the Sanhedrim to gain Pilate's consent to the execution of our Lord (John xviii. 31). The strict letter of the law forbade governors of provinces to take their wives with them, but the cases of Pilate's wife (Matt. xxvii. 19) and Drusilla (Acts xxiv. 24) shew that it had fallen into disuse. Tacitus (*Ann.* iii. 33, 34) records an unsuccessful attempt to revive the old practice.

The financial administration of the Roman provinces is discussed under PUBLICANS and TAXES. [E. H. P.]

* The A. V. rendering "deputy" had, it should be remembered, a more definite value in the days of Elizabeth and James than it has for us. The governor of Ireland was officially "the Lord Deputy."

PSALMS, BOOK OF. 1. *The Collection as a Whole.*—It does not appear how the Psalms were, as a whole, anciently designated. Their present Hebrew appellation is תהלים, "Praises." But in the actual superscriptions of the psalms the word תהלה is applied only to one, Ps. cxlv., which is indeed emphatically a praise-hymn. The LXX. entitled them Ψαλμοί, or "Psalms," using the word ψαλμός at the same time as the translation of מזמור, which signifies strictly a rhythmical composition (Lowth, *Praelect.* III.), and which was probably applied in practice to any poem specially intended, by reason of its rhythm, for musical performance with instrumental accompaniment. But the Hebrew word is, in the O. T., never used in the plural; and in the superscriptions of even the Davidic psalms it is applied only to some, not to all; probably to those which had been composed most expressly for the harp. The notice at the end of Ps. lxii. has suggested that the Psalms may in the earliest times have been known as תפלות, "Prayers;" and in fact "Prayer" is the title prefixed to the most ancient of all the psalms, that of Moses, Ps. xc. But the same designation is in the superscriptions applied to only three besides, Ps. xvii., lxxxvi., cii.: nor have all the psalms the character of prayers. The other special designations applied to particular psalms are the following: שיר, "Song," the outpouring of the soul in thanksgiving, used in the first instance of a hymn of private gratitude, Ps. xxx., afterwards of hymns of great national thanksgiving, Pss. xlvi., xlviii. lxv., &c.; משכיל, *maschil*, "Instruction" or "Homily," Pss. xxxii., xlii., xliv., &c. (comp. the אשכילך, "I will instruct thee," in Ps. xxxii. 8); מכתם, *michtam*, "Private Memorial," from the root כתם (perhaps also with an anagrammatical allusion to the root תמך, "to support," "maintain," comp. Ps. xvi. 5), Pss. xvi., lvi.–lix.; עדות, *eduth*, "Testimony," Pss. lx., lxxx.; and שגיון, *shiggaion*, "Irregular or Dithyrambic Ode," Ps. vii. The strict meaning of these terms is in general to be gathered from the earlier superscriptions. Once made familiar to the psalmists, they were afterwards employed by them more loosely.

The Christian Church obviously received the Psalter from the Jews not only as a constituent portion of the sacred volume of Holy Scripture, but also as the liturgical hymn-book which the Jewish Church had regularly used in the Temple. The number of separate psalms contained in it is, by the concordant testimony of all ancient authorities, one hundred and fifty; the avowedly "supernumerary" psalm which appears at the end of the Greek and Syriac Psalters being manifestly apocryphal. This total number commends itself by its internal probability as having proceeded from the last sacred collector and editor of the Psalter. In the details, however, of the numbering, both the Greek and Syriac Psalters differ from the Hebrew. The Greek translators joined together Pss. ix., x. and Pss. cxiv., cxv., and then divided Ps. cxvi. and Ps. cxlvii.: this was perpetuated in the versions derived from the Greek, and amongst others in the Latin Vulgate. The Syriac so far followed the Greek as to join together Pss. cxiv., cxv., and to divide Ps. cxlvii. Of the three divergent systems of numbering, the Hebrew (as followed in our A. V.) is, even on internal grounds, to be preferred.

It is decisive against the Greek numbering that Ps. cxvi., being symmetrical in its construction, will not bear to be divided; and against the Syriac, that it destroys the outward correspondence in numerical place between the three great triumphal psalms, Pss. xviii., lxviii., cxviii., as also between the two psalms containing the praise of the Law, Pss. xix., cxix. There are also some discrepancies in the versual numberings. That of our A. V. frequently differs from that of the Hebrew in consequence of the Jewish practice of reckoning the superscription as the first verse.

2. *Component Parts of the Collection.*—Ancient tradition and internal evidence concur in parting the Psalter into five great divisions or books. The ancient Jewish tradition is preserved to us by the abundant testimonies of the Christian Fathers. And of the indications which the sacred text itself contains of this division the most obvious are the doxologies which we find at the ends of Pss. xli., lxxii., lxxxix., cvi., and which, having for the most part no special connexion with the psalms to which they are attached, mark the several ends of the first four of the five Books. It suggests itself at once that these Books must have been originally formed at different periods. This is by various further considerations rendered all but certain, while the few difficulties which stand in the way of admitting it vanish when closely examined.

Thus, there is a remarkable difference between the several Books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book I the former name prevails: it is found 272 times, while Elohim occurs but 15 times. (We here take no account of the superscriptions or doxology, nor yet of the occurrences of Elohim when inflected with a possessive suffix.) On the other hand, in Book II. Elohim is found more than five times as often as Jehovah. In Book III. the preponderance of Elohim in the earlier is balanced by that of Jehovah in the later psalms of the Book. In Book IV. the name Jehovah is exclusively employed; and so also, virtually, in Book V., Elohim being there found only in two passages incorporated from earlier psalms. Those who maintain, therefore, that the psalms were all collected and arranged at once, contend that the collector distributed the psalms according to the divine names which they severally exhibited. But to this theory the existence of Book III., in which the preferential use of the Elohim gradually yields to that of the Jehovah, is fatal. The large appearance, in fact, of the name Elohim in Books II. and III. depends in great measure on the period to which many of the psalms of those Books belong; the period from the reign of Solomon to that of Hezekiah, when through certain causes the name Jehovah was exceptionally disused. The preference for the name Elohim in most of the Davidic psalms which are included in Book II., is closely allied with that character of those psalms which induced David himself to exclude them from his own collection, Book I.; while, lastly, the sparing use of the Jehovah in Ps. lxviii., and the three introductory psalms which precede it, is designed to cause the name, when it occurs, and above all JAH, which is emphatic for Jehovah, to shine out with greater force and splendour.

This, however, brings us to the observance of the superscriptions which mark the authorship of the several psalms; and here again we find the several groups of psalms which form the respective five Books distinguished, in great measure, by their

superscriptions from each other. Book I. is exclusively Davidic. Of the forty-one psalms of which it consists, thirty-seven have David's name prefixed; and of the remaining four, Pss. i., ii., are probably outwardly anonymous only by reason of their prefatory character, Pss. x., xxxiii., by reason of their close connexion with those which they immediately succeed.[a] Book II. (in which the apparent anonymousness of Pss. xliii., lxvi., lxvii., lxxi., may be similarly explained) falls, by the superscriptions of its psalms, into two distinct subdivisions, a Levitic and a Davidic. The former consists of Pss. xlii.–xlix., ascribed to the Sons of Korah, and Ps. l., "A Psalm of Asaph:" the latter comprises Pss. li.–lxxi., bearing the name of David, and supplemented by Ps. lxxii., the psalm of Solomon. In Book III. (Pss. lxxiii.–lxxxix.), where the Asaphic psalms precede those of the Sons of Korah, the psalms are all ascribed, explicitly or virtually, to the various Levite singers, except only Ps. lxxxvi., which bears the name of David: this, however, is not set by itself, but stands in the midst of the rest. In Books IV., V., we have, in all, seventeen psalms marked with David's name. They are to a certain extent, as in Book III., mixed with the rest, sometimes singly, sometimes in groups. But these Books differ from Book III. in that the non-Davidic psalms, instead of being assigned by superscriptions to the Levite singers, are left anonymous. Special attention, in respect of authorship, is drawn by the superscriptions only to Ps. xc., "A Prayer of Moses," &c.; Ps. cii., "A Prayer of the afflicted," &c.; and Ps. cxxvii., marked with the name of Solomon.

In reasoning from the phenomena of the superscriptions, which indicate in many instances not only the authors, but also the occasions of the several psalms, as well as the mode of their musical performance, we have to meet the preliminary enquiry which has been raised, Are the superscriptions authentic? For the affirmative it is contended that they form an integral, and till modern times almost undisputed, portion of the Hebrew text of Scripture;[b] that they are in analogy with other biblical super- or subscriptions, Davidic or otherwise (comp. 2 Sam. i. 18, probably based on an old superscription; ib. xxiii. 1; Is. xxxviii. 9; Hab. iii. 1, 19); and that their diversified, unsystematic, and often obscure and enigmatical character is inconsistent with the theory of their having originated at a later period. On the other hand is urged their analogy with the untrustworthy subscriptions of the N. T. epistles; as also the fact that many arbitrary superscriptions are added in the Greek version of the Psalter. The above represents, however, but the outside of the controversy. The real pith of it lies in this: Do they, when individually sifted, approve themselves as so generally correct, and as so free from any single fatal objection to their credit, as to claim our universal confidence? This can evidently not be discussed here. We must simply avow our conviction, founded on thorough examination, that they are, when rightly interpreted, fully trustworthy, and that every separate objection that has been made to the correctness of any one of them can be fairly met. Moreover, some of the arguments of their assailants obviously recoil upon themselves. Thus when it is alleged that the contents of Ps. xxxiv. have no connexion with the occasion indicated in the superscription, we reply that the fact of the connexion not being readily apparent renders it improbable that the superscription should have been prefixed by any but David himself.

Let us now then trace the bearing of the superscriptions upon the date and method of compilation of the several Books. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. No such trace exists in the mention of the "Temple" (v. 7), for that word is even in 1 Sam. i. 9, iii. 3 applied to the Tabernacle; nor yet in the phrase "bringeth back the captivity" (xiv. 7), which is elsewhere used, idiomatically, with great latitude of meaning (Job xlii. 10; Hos. vi. 11; Ez. xvi. 53); nor yet in the acrosticism of Pss. xxv., &c., for that all acrostic psalms are of late date is a purely gratuitous assumption, and some even of the most sceptical critics admit the Davidic authorship of the partially acrostic Pss. ix., x. All the psalms of Book I. being thus Davidic, we may well believe that the compilation of the Book was also David's work. In favour of this is the circumstance that it does not comprise all David's psalms, nor his latest, which yet would have been all included in it by any subsequent collector; also the circumstance that its two prefatory psalms, although not superscribed, are yet shown by internal evidence to have proceeded from David himself; and furthermore, that of the two recensions of the same hymn, Pss. xiv., liii., it prefers that which seems to have been more specially adapted by its royal author to the temple-service. Book II. appears by the date of its latest psalm, Ps. xlvi., to have been compiled in the reign of King Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms anterior to that date; and 2ndly, the remainder of the psalms of David, previously uncompiled. To these latter the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lxxii. 20); evidently implying, at least on the *primâ facie* view, that no more compositions of the royal psalmist remained. How then do we find, in the later Books III., IV., V., further psalms yet marked with David's name? Another question shall help us to reply. How do we find, in Book III. rather than Book II., eleven psalms, Pss. lxxiii.–lxxxiii., bearing the name of David's contemporary musician Asaph? Clearly because they proceeded not from Asaph himself. No critic whatever contends that *all* these eleven belong to the age of David; and, in real truth, internal evidence is in every single instance in favour of a later origin. They were composed then by the "sons of Asaph" (2 Chr. xxix. 13, xxxv. 15, &c.), the members, by hereditary descent, of the choir which Asaph founded. It was to be expected that these psalmists would, in superscribing their psalms, prefer honouring and perpetuating the memory of their ancestor to obtruding their own personal names on the Church: a consideration

[a] An old Jewish canon, which may be deemed to hold good for the earlier but not for the later Books, enacts that all anonymous psalms be accounted the compositions of the authors named in the superscriptions last preceding.

[b] Well says Bossuet, *Dissert.* §28: "Qui titulos non uno modo intelligant, video esse quam plurimos: qui de ute lorum auctoritate dubitârit, ex antiquis omnino neminem. Theodore of Mopsuestia forms an exception.

which both explains the present superscriptions, and also renders it improbable that the persons treated in them could, according to a frequent but now waning hypothesis, be any second Asaph, of younger generation and of inferior fame. The superscriptions of Pss. lxxxviii., lxxxix., "Maschil of Heman," "Maschil of Ethan," have doubtless a like purport; the one psalm having been written, as in fact the rest of its superscription states, by the Sons of Korah, the choir of which Heman was the founder; and the other correspondingly proceeding from the third Levitical choir, which owed its origin to Ethan or Jeduthun. If now in the times posterior to those of David the Levite choirs prefixed to the psalms which they composed the names of Asaph, Heman, and Ethan, out of a feeling of veneration for their memories; how much more might the name of David be prefixed to the utterances of those who were not merely his descendants, but also the representatives for the time being, and so in some sort the pledges, of the perpetual royalty of his lineage! The name David is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23, 24). And thus then we may explain the meaning of the later Davidic superscriptions in the Psalter. The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. And this view is confirmed by various considerations. It is confirmed by the circumstance that in the later Books, and even in Book V. taken alone, the psalms marked with David's name are not grouped all together. It is confirmed in some instances by the internal evidence of occasion: thus Psalm ci. can ill be reconciled with the historical circumstances of any period of David's life, but suits exactly with those of the opening of the reign of Josiah. It is confirmed by the extent to which some of these psalms—Pss. lxxxvi., cviii., cxiv.—are compacted of passages from previous psalms of David. And it is confirmed lastly by the fact that the Hebrew text of many (see, above all, Ps. cxxix.) is marked by grammatical Chaldaisms, which are entirely unparalleled in Pss. i.–lxxii., and which thus afford sure evidence of a comparatively recent date. They cannot therefore be David's own: yet that the superscriptions are not on that account to be rejected, as false, but must rather be properly interpreted, is shown by the improbability that any would, carelessly or presumptuously, have prefixed David's name to various psalms *scattered* through a collection, while yet leaving the rest—at least in Books IV., V.—altogether unsuperscribed.

The above explanation removes all serious difficulty respecting the history of the later Books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V. the psalms of the Return. There is nothing to distinguish these two Books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah.

The superscriptions, and the places which the psalms themselves severally occupy in the Psalter, are thus the two guiding clues by which, in conjunction with the internal evidence, their various authors, dates, and occasions, are to be determined. In the critical results obtained on these points by those scholars who have recognized and used these helps there is, not indeed uniformity, but at least a visible tendency towards it. The same cannot be said for the results of the judgments of those, of whatever school, who have neglected or rejected them; nor indeed is it easily to be imagined that internal evidence alone should suffice to assign one hundred and fifty devotional hymns, even approximately, to their several epochs.

It would manifestly be impossible, in the compass of an article like the present, to exhibit in detail the divergent views which have been taken of the dates of particular psalms. There is, however, one matter which must not be altogether passed over in silence: the assignment of various psalms, by a large number of critics, to the age of the Maccabees. Two preliminary difficulties fatally beset such procedure: the hypothesis of a Maccabean authorship of any portion of the Psalter can ill be reconciled either with the history of the O. T. canon, or with that of the translation of the LXX. But the difficulties do not end here. How,—for we shall not here discuss the theories of Hitzig and his followers Lengerke and Justus Olshausen, who would represent the greater part of the Psalter as Maccabean,—how is it that the psalms which one would most naturally assign to the Maccabean period meet us not in the close but in the middle, *i. e.* in the Second and Third Books of the Psalter? The three named by De Wette (*Einl. in das A. T.* §270) as bearing, apparently a Maccabean impress, are Pss. xliv., lx., lxxiv.; and in fact these, together with Ps. lxxix., are perhaps all that would, when taken alone, seriously suggest the hypothesis of a Maccabean date. Whence then arise the early places in the Psalter which these occupy? But even in the case of these, the internal evidence, when more narrowly examined, proves to be in favour of an earlier date. In the first place the superscription of Ps. lx. cannot possibly have been invented from the historical books, inasmuch as it disagrees with them in its details. Then the mention by name in that psalm of the Israelitish tribes, and of Moab, and Philistia, is unsuited to the Maccabean epoch. In Ps. xliv. the complaint is made that the tree of the nation of Israel was no longer spreading over the territory that God had assigned it. Is it conceivable that a Maccabean psalmist should have held this language without making the slightest allusion to the Babylonish captivity; as though the tree's growth were now first being seriously impeded by the wild stocks around, notwithstanding that it had once been entirely transplanted, and that, though restored to its place, it had been weakly ever since? In Ps. lxxiv. it is complained that "there is no more any prophet." Would that be a natural complaint at a time when Jewish prophecy had ceased for more than two centuries? Lastly, in Ps. lxxix. the mention of "kingdoms" in ver. 6 ill suits the Maccabean time; while the way in which the psalm is cited by the author of the First Book of Maccabees (vii. 16, 17), who omits those words which are foreign to his purpose, is such as would have hardly been adopted in reference to a contemporary composition.

3. *Connexion of the Psalms with the Israelitish history.*—In tracing this we shall, of course, assume the truth of the conclusions at which in the previous section we have arrived.

The psalms grew, essentially and gradually, out of the personal and national career of David and of Israel. That of Moses, Psalm xc., which, though it contributed little to the production of the rest, is yet, in point of actual date, the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness; and it is well that the Psalter should contain at least one memorial of those forty years of toil. It is, however, with David that Israelitish psalmody may be said virtually to commence. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms are of a different character: his persecutions at the hands of Saul had commenced. Ps. lviii. was probably written after Jonathan's disclosures of the murderous designs of the court: Ps. lix. when his house was being watched by Saul's emissaries. The inhospitality of the court of Achish at Gath, gave rise to Ps. lvi.: Ps. xxxiv. was David's thanksgiving for deliverance from that court, not unmingled with shame for the unworthy stratagem to which he had there temporarily had recourse. The associations connected with the cave of Adullam are embodied in Ps. lvii.: the feelings excited by the tidings of Doeg's servility in Ps. lii. The escape from Keilah, in consequence of a divine warning, suggested Ps. xxxi. Ps. liv. was written when the Ziphites officiously informed Saul of David's movements. Pss. xxxv., xxxvi., recall the colloquy at Engedi. Nabal of Carmel was probably the original of the fool of Ps. liii.; though in this case the closing verse of that psalm must have been added when it was further altered, by David himself, into Ps. xiv. The most thoroughly idealized picture suggested by a retrospect of all the dangers of his outlaw-life is that presented to us by David in Ps. xxii. But in Ps. xxiii., which forms a side-piece to it, and the imagery of which is drawn from his earlier shepherd-days, David acknowledges that his past career had had its brighter as well as its darker side; nor had the goodness and mercy which were to follow him all the days of his life been ever really absent from him. Two more psalms, at least, must be referred to the period before David ascended the throne, viz. xxxviii. and xxxix., which naturally associate themselves with the distressing scene at Ziklag after the inroad of the Amalekites. Ps. xl. may perhaps be the thanksgiving for the retrieval of the disaster that had there befallen.

When David's reign has commenced, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Pss. xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Ps. xxx. is of the same date: it was composed for the dedication of David's new palace, which took place on the same day with the establishment of the ark in its new tabernacle. Other psalms (and in these first do we trace any allusions to the promise of perpetual royalty now conveyed through Nathan) show the feelings of David in the midst of his foreign wars. The imagery of Ps. ii. is perhaps drawn from the events of this period; Pss. lx., lxi. belong to the campaign against Edom; Ps. xx. to the second campaign, conducted by David in person, of the war against the allied Ammonites and Syrians; and Ps. xxi. to the termination of that war by the capture of Rabbah. Intermediate in date to the last-mentioned two psalms is Ps. li.; connected with the dark episode which made David tremble not only for himself, but also for the city whereon he had laboured, and which he had partly named by his own name, lest God should in displeasure not permit the future Temple to be reared on Mount Zion, nor the yet imperfect walls of Jerusalem to be completed. But rich above all, in the psalms to which it gave rise, is the period of David's flight from Absalom. To this we may refer Pss. iii.–vii. (the "Cush" of Ps. vii. being Shimei); also Ps. lv., which reflects the treachery of Ahithophel, Ps. lxii., which possibly alludes to the falsehood of both Ziba and Mephibosheth, and Ps. lxiii., written in the wilderness between Jerusalem and the Jordan.

Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Ps. ix. is a thanksgiving for the deliverance of the land of Israel from its former heathen oppressors. Ps. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The succeeding psalms dwell on the same theme, the virtual internal heathenism by which the Church of God was weighed down. So that there remain very few, *e. g.* Pss. xv.-xvii., xix., xxxii. (with its choral appendage xxxiii.), xxxvii., of which some historical account may not be given; and even of these some are manifestly connected with psalms of historical origin, *e. g.* Ps. xv. with Ps. xxiv.; and of others the historical reference may be more reasonably doubted than denied.

A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by the place at which it is inserted in the history (2 Sam. xxii.). It was probably at this period that he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter. From this he designedly excluded all (Pss. li.–lxiv.) that, from manifest private reference, or other cause, were unfitted for immediate public use; except only where he so fitted them by slightly generalizing the language, and by mostly substituting for the divine name Elohim the more theocratic name Jehovah; as we see by the instance of Ps. xiv. = liii., where both the altered and original copies of the hymn happen to be preserved. To the collection thus formed he prefixed by way of preface Ps. i., a simple moral contrast between the ways of the godly and the ungodly, and Ps. ii., a prophetical picture of the reign of that promised Ruler of whom he knew himself to be but the type. The concluding psalm of the collection, Ps. xli., seems to be a sort of ideal summary of the whole.

The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future

Temple (1 Chr. xxviii., xxix.) would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal hymns Pss. lxv.–lxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lxxi., to which Ps. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lxxii. And so closes the first great blaze of the lyrical devotions of Israel. David is not merely the soul of it; he stands in it absolutely alone. It is from the events of his own career that the greater part of the psalms have sprung; he is their author, and on his harp are they first sung; to him too is due the design of the establishment of regular choirs for their future sacred performance; his are all the arrangements by which that design is carried out; and even the improvement of the musical instruments needed for the performance is traced up to him (Amos vi. 5).

For a time the single psalm of Solomon remained the only addition to those of David. Solomon's own gifts lay mainly in a different direction; and no sufficiently quickening religious impulses mingled with the generally depressing events of the reigns of Rehoboam and Abijah to raise up to David any lyrical successor. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chr. xv.); and Ps. l. suits so exactly with the circumstances of that occasion, that it may well be assigned to it. Internal evidence renders it more likely that this "Psalm of Asaph" proceeded from a descendant of Asaph than from Asaph himself; and possibly its author may be the Azariah the son of Oded, who had been moved by the Spirit of God to kindle Asa's zeal. Another revival of psalmody more certainly occurred under Jehoshaphat at the time of the Moabite and Ammonite invasion (2 Chr. xx.). Of this, Pss. xlvii., xlviii. were the fruits; and we may suspect that the Levite singer Jahaziel, who foretold the Jewish deliverance, was their author. The great prophetical ode Ps. xlv. connects itself most readily with the splendours of Jehoshaphat's reign. And after that psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Yet the psalms of this period flow but sparingly. Pss. xlii.–xliv., lxxiv., are best assigned to the reign of Ahaz; they delineate that monarch's desecration of the sanctuary, the sighings of the faithful who had exiled themselves in consequence from Jerusalem, and the political humiliation to which the kingdom of Judah was, through the proceedings of Ahaz, reduced. The reign of Hezekiah is naturally rich in psalmody. Pss. xlvi., lxxiii., lxxv., lxxvi., connect themselves with the resistance to the supremacy of the Assyrians and the divine destruction of their host. The first of these psalms indeed would by its place in the Psalter more naturally belong to the deliverance in the days of Jehoshaphat, to which some, as Delitzsch, actually refer it; but if internal evidence be deemed to establish sufficiently its later date, it may have been exceptionally permitted to appear in Book II. on account of its similarity in style to Pss. xlvii.,

xlviii. We are now brought to a series of psalms of peculiar interest, springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. Ps. lxxxi. is an earnest appeal to them, indicative of what God would yet do for them if they would hearken to his voice: Ps. lxxxii. a stern reproof of the internal oppression prevalent, by the testimony of Amos, in the realm of Israel. In Ps. lxxxiii. we have a prayer for deliverance from that extensive confederacy of enemies from all quarters, of which the traces meet us in Joel iii., Amos i., and which probably was eventually crushed by the contemporaneous victories of Jeroboam II. of Israel and Uzziah of Judah. All these psalms are referred by their superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. In Ps. lxxviii., belonging, probably, to the opening of Hezekiah's reign, the psalmist assumes a bolder tone, and, reproving the disobedience of the Israelites by the parable of the nation's earlier rebellions, sets forth to them the Temple at Jerusalem as the appointed centre of religious worship, and the heir of the house of David as the sovereign of the Lord's choice. This remonstrance may have contributed to the partial success of Hezekiah's messages of invitation to the ten tribes of Israel. Ps. lxxxiv. represents the thanks and prayers of the northern pilgrims, coming up, for the first time in two hundred and fifty years, to celebrate the passover in Jerusalem: Ps. lxxxv. may well be the thanksgiving for the happy restoration of religion, of which the advent of those pilgrims formed part. Ps. lxxvii., on the other hand, is the lamentation of the Jewish Church for the terrible political calamity which speedily followed, whereby the inhabitants of the northern kingdom were carried into captivity, and Joseph lost, the second time, to Jacob. The prosperity of Hezekiah's own reign outweighed the sense of this heavy blow, and nursed the holy faith whereby the king himself in Ps. lxxxvi., and the Levites in Ps. lxxxvii., anticipated the future welcome of all the Gentiles into the Church of God. Ps. lxxix. (an Asaphic psalm, and therefore placed with the others of like authorship) may best be viewed as a picture of the evil days that followed through the transgressions of Manasseh. And in Pss. lxxxviii., lxxxix. we have the pleadings of the nation with God under the severest trial that it had yet experienced, the captivity of its anointed sovereign, and the apparent failure of the promises made to David and his house.

The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed till after such an outpouring of His judgments as the nation never yet had known. Labour and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. The Mosaic Psalm xc., from whatever cause here placed, harmonizes with it. Pss. xci., xcii. are of a peaceful, simple, liturgical character; but in the series of psalms Pss. xciii.–c., which foretell the future

advent of God's kingdom, the days of adversity of the Chaldean oppression loom in the foreground. Pss. ci., ciii., "of David," readily refer themselves to Josiah as their author; the former embodies his early resolutions of piety; the latter belongs to the period of the solemn renewal of the covenant after the discovery of the book of the Law, and after the assurance to Josiah that for his tenderness of heart he should be graciously spared from beholding the approaching evil. Intermediate to these in place, and perhaps in date, is Ps. cii., "A Prayer of the afflicted," written by one who is almost entirely wrapped up in the prospect of the impending desolation, though he recognizes withal the divine favour which should remotely but eventually be manifested. Ps. civ., a meditation on the providence of God, is itself a preparation for that "hiding of God's face" which should ensue ere the Church were, like the face of the earth, renewed; and in the historical Pss. cv., cvi., the one the story of God's faithfulness, the other of the people's transgressions, we have the immediate prelude to the captivity, together with a prayer for eventual deliverance from it.

We pass to Book V. Ps. cvii. is the opening psalm of the return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davidic psalms may well be ascribed to Zerubbabel; Ps. cviii. (drawn from Pss. lvii., lx.) being in anticipation of the returning prosperity of the Church; Ps. cix., a prayer against the efforts of the Samaritans to hinder the rebuilding of the Temple; Ps. cx., a picture of the triumphs of the Church in the days of the future Messiah, whose union of royalty and priesthood had been at this time set forth in the type and prophecy of Zech. vi. 11–13.[c] Ps. cxviii., with which Pss. cxiv.–cxvii. certainly, and in the estimation of some Ps. cxiii., and even Pss. cxi., cxii., stand connected, is the festal hymn sung at the laying of the foundations of the second Temple. We here pass over the questions connected with Ps. cxix.; but a directly historical character belongs to Pss. cxx.–cxxxiv., styled in our A. V. "Songs of Degrees." [DEGREES, SONGS OF, where the different interpretations of the Hebrew title are given.] Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem; and the title may well signify "Songs of goings up (as the Hebrew phrase is) upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. As David cannot well be the author of Pss. cxxii., cxxiv., cxxxi., cxxxiii., marked with his name, so neither, by analogy, can Solomon well be the actual author of Ps. cxxvii. Theodoret thinks that by "Solomon" Zerubbabel is intended, both as deriving his descent from Solomon, and as renewing Solomon's work: with yet greater probability we might ascribe the psalm to Nehemiah. Pss. cxxxv., cxxxvi., by their parallelism with the confession of sins in Neh. ix., connect themselves with the national fast of which that chapter speaks. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Of these, Ps. cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; Pss. cxl.–cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Pss. cxlvii.–cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed.

4. *Moral Characteristics of the Psalms.*—Foremost among these meets us, undoubtedly, the universal recourse to communion with God. "My voice is unto God, and I will cry" (Ps. lxxvii. 1), might well stand as a motto to the whole of the Psalter; for, whether immersed in the depths, or whether blessed with greatness and comfort on every side, it is to God that the psalmist's voice seems ever to soar spontaneously aloft. Alike in the welcome of present deliverance or in the contemplation of past mercies, he addresses himself straight to God as the object of his praise. Alike in the persecutions of his enemies and the desertions of his friends, in wretchedness of body and in the agonies of inward repentance, in the hour of impending danger and in the hour of apparent despair, it is direct to God that he utters forth his supplications. Despair, we say; for such, as far as the description goes, is the psalmist's state in Ps. lxxxviii. But meanwhile he is praying; the apparent impossibility of deliverance cannot restrain his God-ward voice; and so the very force of communion with God carries him, almost unawares to himself, through the trial.

Connected with this is the faith by which he everywhere lives in God rather than in himself. God's mercies, God's greatness form the sphere in which his thoughts are ever moving: even when through excess of affliction reason is rendered powerless, the naked contemplation of God's wonders of old forms his effectual support (Ps. lxxvii.).

It is of the essence of such faith that the psalmist's view of the perfections of God should be true and vivid. The Psalter describes God as He is: it glows with testimonies to His power and providence, His love and faithfulness, His holiness and righteousness. Correspondingly it testifies against every form of idol which men would substitute in the living God's place: whether it be the outward image, the work of men's hands (Ps. cxv.), or whether it be the inward vanity of earthly comfort or prosperity, to be purchased at the cost of the honour which cometh from God alone (Ps. iv.). The solemn "See that there is no idol-way (דֶּרֶךְ עֹצֶב) in me" of Ps. cxxxix., the striving of the heart after the very truth and nought beside, is the exact anticipation of the "Little children, keep yourselves from idols," of the loved Apostle in the N. T.

The Psalms not only set forth the perfections of God: they proclaim also the duty of worshipping Him by the acknowledgment and adoration of His perfections. They encourage all outward rites and means of worship: new songs, use of musical instruments of all kinds, appearance in God's courts, lifting up of hands, prostration at His footstool, holy apparel (A. V. "beauty of holiness"). Among these they recognize the ordinance of sacrifice (Pss. iv., v., xxvii., li.) as an expression of the worshipper's consecration of himself to God's service

[c] A very strong feeling exists that Mark xii. 36, &c., shew Ps. cx. to have been composed by David himself. To the writer of this article it appears, that as our Saviour's argument remains the same from whichever of His ancestors the psalm proceeded, so His words do not necessarily imply more than is intended in the superscription of the psalm.

not the less do they repudiate the outward rite when separated from that which it was designed to express (Pss. xl., lxix.): a broken and contrite heart by, from erring man, the genuine sacrifice which God requires (Ps. li.).

Similar depth is observable in the view taken by the psalmists of human sin. It is to be traced not only in its outward manifestations, but also in the inward workings of the heart (Ps. xxxvi.), and is to be primarily ascribed to man's innate corruption (Pss. li., lviii.). It shows itself alike in deeds, in words (Pss. xvii., cxli.), and in thoughts (Ps. xxxix.); nor is even the believer able to discern all its various ramifications (Ps. xix.). Connected with this view of sin is, on the one hand, the picture of the utter corruption of the ungodly world (Ps. xiv.); on the other, the encouragement to genuine repentance, the assurance of divine forgiveness (Ps. xxxii.), and the trust in God as the source of complete redemption (Ps. cxxx.).

In regard of the law, the psalmist, while warmly acknowledging its excellence, feels yet that it cannot so effectually guide his own unassisted exertions as to preserve him from error (Ps. xix.). He needs an additional grace from above, the grace of God's Holy Spirit (Ps. li.). But God's Spirit is also a free spirit (*ib.*): led by this he will discern the law, with all its precepts, to be no arbitrary rule of bondage, but rather a charter and instrument of liberty (Ps. cxix.).

The Psalms bear repeated testimony to the duty of instructing others in the ways of holiness (Pss. xxii., xxiv., li.). They also indirectly enforce the duty of love, even to our enemies (Ps. vii. 4, xxxv. 13, cx. 4). On the other hand they imprecate, in the strongest terms, the judgments of God on transgressors. Such imprecations are levelled at transgressors as a body, and are uniformly uttered on the hypothesis of their wilful persistence in evil, in which case the overthrow of the sinner becomes a necessary part of the uprooting of sin. They are in no wise inconsistent with any efforts to lead sinners individually to repentance.

This brings us to notice, lastly, the faith of the psalmists in a righteous recompense to all men according to their deeds (Ps. xxxvii., &c.). They generally expected that men would receive such recompense in great measure during their own lifetime. Yet they felt withal that it was not then complete: it perpetuated itself to their children (Ps. xxvii. 25, cix. 12, &c.); and thus we find set forth in the Psalms, with sufficient distinctness, though in an unmatured and consequently imperfect form, the doctrine of a retribution after death.

3. *Prophetical Character of the Psalms.*—The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. It only remains to show that the Psalms themselves definitely anticipated this culmination. Now there are in the Psalter at least three psalms of which the interest evidently centres in a person distinct from the speaker, and which, since they cannot without violence to the language be interpreted of any but the Messiah, may be termed directly and exclusively Messianic. We refer to Ps. ii., xlv., cx.; to which may perhaps be added Ps. lxxii.

It would be strange if these few psalms stood, in their prophetical significance, absolutely alone among the rest: the more so, inasmuch as Ps. ii. forms one of the prefaces to the First Book of the Psalter, and would, as such, be entirely out of place, did not its general theme virtually extend itself over those which follow, in which the interest generally centres in the figure of the suppliant or worshipper himself. And hence the impossibility of viewing the psalms generally, notwithstanding the historical drapery in which they are outwardly clothed, as simply the past devotions of the historical David or the historical Israel. Other arguments to the same effect are furnished by the idealized representations which many of them present; by the outward points of contact between their language and the actual earthly career of our Saviour; by the frequent references made to them both by our Saviour Himself and by the Evangelists; and by the view taken of them by the Jews, as evidenced in several passages of the Targum. There is yet another circumstance well worthy of note in its bearing upon this subject. Alike in the earlier and in the later portions of the Psalter, all those psalms which are of a personal rather than of a national character are marked in the superscriptions with the name of David, as proceeding either from David himself or from one of his descendants. It results from this, that while the Davidic psalms are partly personal, partly national, the Levitic psalms are uniformly national. Exceptions to this rule exist only in appearance: thus Ps. lxxiii., although couched in the first person singular, is really a prayer of the Jewish faithful against the Assyrian invaders; and in Pss. xlii., xliii., it is the feelings of an exiled company rather than of a single individual to which utterance is given. It thus follows that it was only those psalmists who were types of Christ by external office and lineage as well as by inward piety, that were charged by the Holy Spirit to set forth beforehand, in Christ's own name and person, the sufferings that awaited him and the glory that should follow. The national hymns of Israel are indeed also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ Himself.

We annex a list of the chief passages in the Psalms which are in anywise quoted or embodied in the N. T.:—Ps. ii. 1, 2, 7, 8, 9, iv. 4, v. 9, vi. 3, 8, viii. 2, 4-6, x. 7, xiv. 1-3, xvi. 8-11, xviii. 4, 49, xix. 4, xxii. 1, 8, 18, 22, xxiii. 6, xxiv. 1, xxxi. 5, xxxii. 1, 2, xxxiv. 8, 12-16, 20, xxxv. 9, xxxvi. 1, xxxvii. 11, xl. 6-8, xli. 9, xliv. 22, xlv. 6, 7, xlviii. 2, li. 4, lv. 22, lxviii. 18, lxix. 4, 9, 22, 23, 25, lxxv. 8, lxxviii. 2, 24, lxxxii. 6, lxxxvi. 9, lxxxix. 20, xc. 4, xci. 11, 12, xcii. 7, xciv. 11, xcv. 7-11, cii. 25-27, civ. 4, cix. 8, cx. 1, 4, cxii. 9, cxvi. 10, cxvii. 1, cxviii. 6. 22, 23, 25, 26, cxxv. 5, cxl. 3.

6. *Literature.*—The list of Jewish commentators on the Psalter includes the names of Saadiah (who wrote in Arabic), Jarchi, Aben Ezra, and Kimchi. Among later performances that of Sforno († 1550) is highly spoken of (reprinted in a Furth Psalter of 1804); and special mention is also due to the modern German translation of Mendelssohn († 1786), to which again is appended a comment by Joel Bril. In the Christian Church devotional familiarity with the Psalter has rendered the number of commentators on it immense; and in modern times even the number of private translations of it has been so large as to preclude enumeration here. Among the Greek Fathers, Theodoret is the best commentator, Chrysostom the best homilist, on the Psalms: for the rest, a catena of the Greek comments was formed by the Jesuit Corderius. In the

West the pithy expositions of Hilary and the sermons of Augustine are the main patristic helps. A list of the chief mediaeval comments, which are of a devotional and mystical rather than of a critical character, will be found in Neale's *Commentary* (vol. i. 1860), which is mainly derived from them, and favourably introduces them to modern English readers. Later Roman Catholic labourers on the Psalms are Genebrard (1587), Agellius (1606), Bellarmine (1617), Lorinus (1619), and De Muis (1650): the valuable critical commentary of the last-named has been reprinted, accompanied by the able preface and terse annotations of Bossuet. Among the Reformers, of whom Luther, Zwingle, Bucer, and Calvin, all applied themselves to the Psalms, Calvin naturally stands, as a commentator, pre-eminent. Of subsequent works those of Geier (1668) and Venema (1762, &c.) are still held in some repute; while Rosenmüller's *Scholia* give, of course, the substance of others. The modern German labourers on the Psalms, commencing with De Wette, are very numerous. Maurer shines as an elegant grammatical critic: Ewald (*Dichter des A. B.* i. and ii.) as a translator. Hengstenberg's Commentary holds a high place. The two latest Commentaries are that of Hupfeld (in progress), a work of high philological merit, but written in strong opposition to Hengstenberg, and from an unsatisfactory point of theological view; and that of Delitzsch (1859-60), the diligent work of a sober-minded theologian, whose previous *Symbolae ad Pss. illustr. isagogicae* had been a valuable contribution to the external criticism of the Psalms. Of English works we may mention the Paraphrase of Hammond; the devotional Commentary of Bishop Horne, and along with this the unpretending but useful *Plain Commentary* recently published; Merrick's *Annotations*; Bishop Horsley's Translation and Notes (1815, posthumous); Dr. Mason Good's *Historical Outline*, and also his Translation with Notes (both posthumous; distinguished by taste and originality rather than by sound judgment or accurate scholarship); Phillips's Text, with Commentary, for Hebrew students; J. Jebb's *Literal Translation and Dissertations* (1846); and lastly Thrupp's *Introduction to the Psalms* (1860), to which the reader is referred for a fuller discussion of the various matters treated of in this article. In the Press, a new Translation, &c., by Perowne, of which specimens have appeared. A catalogue of commentaries, treatises, and sermons on the Psalms, is given in Darling's *Cyclop. Bibliographica*, (subjects) p. 374-514.

7. *Psalter of Solomon.*—Under this title is extant, in a Greek translation, a collection of eighteen hymns, evidently modelled on the canonical psalms, breathing Messianic hopes, and forming a favourable specimen of the later popular Jewish literature. They have been variously assigned by critics to the times of the persecution of Antiochus Epiphanes (Ewald, Dillmann), or to those of the rule of Herod (Movers, Delitzsch). They may be found in the *Codex Pseudepigraphus V. T.* of Fabricius. [J. F. T.]

PSALTERY. The psaltery was a stringed instrument of music to accompany the voice. The Hebrew נֵבֶל, *nêbel*, or נְבֶל, *nebel*, is so rendered in the A. V. in all passages where it occurs, except in Is. v. 12, xiv. 11, xxii. 24 marg.; Am. v. 23, vi. 5, where it is translated *viol*, following the Geneva Version, which has *viole* in all cases, except 2 Sam. vi. 5; 1 K. x. 12 ("psaltery"); 2 Esd. x. 22; Ecclus. xl. 21 ("psalterion"); Is. xxiii. 24 ("musicke"); and Wisd. xix. 18 ("instrument of musike"). The ancient viol was a six-stringed guitar. "Viols had six strings, and the position of the fingers was marked on the finger-board by frets, as in the guitars of the present day" (Chappell, *Pop. Mus.* i. 246). In the Prayer Book version of the Psalms, the Hebrew word is rendered "lute." This instrument resembled the guitar, but was superior in tone, "being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. . . It had virtually six strings, because, although the number was eleven or twelve, five, at least, were doubled; the first or treble, being sometimes a single string. The head in which the pegs to turn the strings were inserted, receded almost at a right angle" (Chappell, i. 102). These three instruments, the psaltery or sautry, the viol, and the lute, are frequently associated in the old English poets, and were clearly instruments resembling each other, though still different. Thus in Chaucer's *Flower and Leaf*, 337,—

> "And before hem went minstreles many one,
> As harpes, pipes, *lutes*, and *sautry*."

and again in Drayton's *Polyolbion*, iv. 356:

> "The trembling *lute* some touch, some strain the viol best."

The word *psaltery* in its present form appears to have been introduced about the end of the 16th century, for it occurs in the unmodified form *psalterion* in two passages of the Gen. Version (1560). Again, in North's Plutarch (*Them.* p. 124, ed. 1595) we read that Themistocles, "being mocked . . . by some that had studied humanitie, and other liberall sciences, he was driuen for reuenge and his owne defence, to aunswer with greate and stoute words, saying, that in deed he could no skill to tune a harpe, nor a violl, nor to play of a *psalterion*; but if they did put a citie into his hands that was of small name, weake, and litle, he knew wayes enough how to make it noble, strong, and great." The Greek ψαλτήριον, from which our word is derived, denotes an instrument played with the fingers instead of a plectrum or quill, the verb ψάλλειν being used (Eur. *Bacch.* 784), of twanging the bowstring (comp. ψαλμοὶ τόξων, Eur. *Ion*, 173). But it only occurs in the LXX. as the rendering of the Heb. *nêbel* or *nebel* in Neh. xii. 27. and *is.* v. 12, and in all the passages of the Psalms, except Ps. lxxi. 22 (ψαλμός), and Ps. lxxxi. 2 (κιθάρα), while in Am. v. 23, vi. 5 the general term ὄργανον is employed. In all other cases νάβλα represents *nêbel* or *nebel*. These various renderings are sufficient to show that at the time the translation of the LXX. was made, there was no certain identification of the Hebrew instrument with any known to the translators. The rendering νάβλα commends itself on account of the similarity of the Greek word with the Hebrew. Josephus appears to have regarded them as equivalent, and his is the only direct evidence upon the point. He tells us (*Ant.* vii. 12, §3) that the difference between the κινύρα (Heb. כִּנּוֹר, *cinnôr*) and the νάβλα was, that the former had ten strings and was played with the plectrum, the latter had twelve notes and was played with the hand. Forty thousand of these instruments, he adds (*Ant.* viii. 3, §8), were made by Solomon of electrum for the Temple choir. Rashi (on Is. v. 12) says that the *nebel* had more strings and

pegs than the *cinnôr*. That *nabla* was a foreign name is evident from Strabo (x. p. 471), and from Athenaeus (iv. p. 175), where its origin is said to be Sidonian. Beyond this, and that it was a stringed instrument (Ath. iv. p. 175), played by the hand (Ovid, *Art. Am.* iii. 327), we know nothing of it, but in these facts we have strong presumptive evidence that *nabla* and *nebel* are the same; and that the *nabla* and *psalterion* are identical appears from the Glossary of Philoxenus, where *nablio* = ψάλτης, and *nablizo* = ψάλλω, and from Suidas, who makes *psalterion* and *naula*, or *nabla*, synonymous. Of the Psaltery among the Greeks there appear to have been two kinds. The τρίγωνον, which was of Persian (Athen. xiv. p. 636) or Lydian (*ibid.* p. 635) origin, and the μαγάδις. The former had only two (Athen. iv. p. 183) or three (*ibid.*) strings; the latter as many as twenty (Athen. xiv. p. 634), though sometimes only five (*ibid.* p. 637). They are sometimes said to be the same, and were evidently of the same kind. Both Isidorus (*de Origg.* iii. 21) and Cassiodorus (*Praef. in Psal.* c. iv.) describe the psaltery as triangular in shape, like the Greek Δ, with the sounding-board above the strings, which were struck downwards. The latter adds that it was played with a plectrum, so that he contradicts Josephus if the psaltery and *nebel* are really the same. In this case Josephus is the rather to be trusted. St. Augustine (on Ps. xxxii. [xxxiii.]) makes the position of the sounding-board the point in which the cithara and psaltery differ; in the former it is below, in the latter above the strings. His language implies that both were played with the plectrum. The distinction between the cithara and psaltery is observed by Jerome (*Prol. in Psal.*). From these conflicting accounts it is impossible to say positively with what instrument the *nebel* of the Hebrew exactly corresponded. It was probably of various kinds, as Kimchi says in his note on Is. xxii. 24, differing from each other both with regard to the position of the pegs and the number of the strings. In illustration of the descriptions of Isidorus and Cassiodorus reference may be made to the drawings from Egyptian musical instruments given by Sir Gard. Wilkinson (*Anc. Eg.* ii. 280, 287), some one of which may correspond to the Hebrew *nebel*.[a] Munk (*Palestine*, plate 16, figs. 12, 13) gives an engraving of an instrument which Niebuhr saw. Its form is that of an inverted delta placed upon a round box of wood covered with skin.

The *nebel* *'âsôr* (Ps. xxxiii. 2, xcii. 3 [4], cxliv. 9) appears to have been an instrument of the psaltery kind which had ten strings, and was of a trapezium shape, according to some accounts (Forkel, *Gesch. d. Mus.* i. 133). Aben Ezra (on Ps. cl. 3) says the *nebel* had ten holes. So that he must have considered it to be a kind of pipe.

From the fact that *nebel* in Hebrew also signifies a wine-bottle or skin, it has been conjectured that the term when applied to a musical instrument denotes a kind of bagpipe, the old English *cornamute*, Fr. *cornemuse*, but it seems clear, whatever else may be obscure concerning it, that the *nebel* was a stringed instrument. In the Mishna (*Célim*, xvi. 7) mention is made of a case (תיק = θήκη) in which it was kept.

Its first appearance in the history of the O. T. is in connexion with the "string" of prophets who met Saul as they came down from the high place (1 Sam. x. 5). Here it is clearly used in a religious service, as again (2 Sam. vi. 5; 1 Chr. xiii. 8), when David brought the ark from Kirjath-jearim. In the temple band organized by David were the players on psalteries (1 Chr. xv. 16, 20), who accompanied the ark from the house of Obed-edom (1 Chr. xv. 28). They played when the ark was brought into the temple (2 Chr. v. 12); at the thanksgiving for Jehoshaphat's victory (2 Chr. xx. 28); at the restoration of the temple under Hezekiah (2 Chr. xxix. 25), and the dedication of the walls of Jerusalem after they were rebuilt by Nehemiah (Neh. xii. 27). In all these cases, and in the passages in the Psalms where allusion is made to it, the psaltery is associated with religious services (comp. Am. v. 23; 2 Esdr. x. 22). But it had its part also in private festivities, as is evident from Is. v. 12, xiv. 11, xxii. 24; Am. vi. 5, where it is associated with banquets and luxurious indulgence. It appears (Is. xiv. 11) to have had a soft plaintive note.

The psalteries of David were made of cypress (2 Sam. vi. 5), those of Solomon of algum or almug-trees (2 Chr. ix. 11). Among the instruments of the band which played before Nebuchadnezzar's golden image on the plains of Dura, we again meet with the psaltery (פְּסַנְתֵּרִין, Dan. iii. 5, 10, 15; פְּסַנְטֵרִין, *pĕsantérin*). The Chaldee word appears to be merely a modification of the Greek ψαλτήριον. Attention is called to the fact that the word is singular in Gesenius (*Thes.* p. 1116), the termination יִן- corresponding to the Greek -ιον. [W. A. W.]

PTOLEMEE and PTOLEME'US (Πτολεμαῖος: *Ptolemaeus*). 1. "The son of Dorymenes" (1 Macc. iii. 38; 2 Macc. iv. 45; comp. Polyb. v. 61), a courtier who possessed great influence with Antiochus Epiph. He was induced by a bribe to support the cause of Menelaus (2 Macc. iv. 45-50); and afterwards took an active part in forcing the Jews to apostatize (2 Macc. vi. 8, according to the true reading). When Judas had successfully resisted the first assaults of the Syrians, Ptolemy took part in the great expedition which Lysias organized against him, which ended in the defeat at Emmaus (B.C. 166), but nothing is said of his personal fortunes in the campaign (1 Macc. iii. 38).

2. The son of Agesarchus (Ath. vi. p. 246 C), a Megalopolitan, surnamed Macron (2 Macc. x. 12), who was governor of Cyprus during the minority of Ptol. Philometor. This office he discharged with singular fidelity (Polyb. xxvii. 12); but afterwards he deserted the Egyptian service to join Antiochus Epiph. He stood high in the favour of Antiochus, and received from him the government of Phoenicia and Coele-Syria (2 Macc. viii. 8, x. 11, 12). On the accession of Ant. Eupator, his conciliatory policy towards the Jews brought him into suspicion at court. He was deprived of his government, and in consequence of this disgrace he poisoned himself c. B.C. 164 (2 Macc. x. 13).

Ptol. Macron is commonly identified with Ptol. "the son of Dorymenes," and it seems likely from a comparison of 1 Macc. iii. 38 with 2 Macc. viii. 8, 9

[a] Abraham de Porta-Leone, the author of *Shilte Haggibborim* (c. 5) identifies the *nebel* with the Italian *liuto*, the lute, or rather with the particular kind called *liuto chitarronato* (the Germ. *mandoline*), the thirteen strings of which were of gut or sinew, and were struck with a quill.

that they were confused in the popular account of the war. But the testimony of Athenaeus distinctly separates the governor of Cyprus from "the son of Dorymenes" by his parentage. It is also doubtful whether Ptol. Macron had left Cyprus as early as B.C. 170, when "the son of Dorymenes" was at Tyre (2 Macc. iv. 45), though there is no authority for the common statement that he gave up the island into the hands of Antiochus, who did not gain it till B.C. 168.

3. The son of Abubus, who married the daughter of Simon the Maccabee. He was a man of great wealth, and being invested with the government of the district of Jericho, formed the design of usurping the sovereignty of Judaea. With this view he treacherously murdered Simon and two of his sons (1 Macc. xvi. 11-16; Joseph. *Ant.* xiii. 7, §4; 8, §1, with some variations); but Johannes Hyrcanus received timely intimation of his design, and escaped. Hyrcanus afterwards besieged him in his stronghold of Dōk, but in consequence of the occurrence of the Sabbatical year, he was enabled to make his escape to Zeno Cotylas prince of Philadelphia (Joseph. *Ant.* xiii. 8, §1).

4. A citizen of Jerusalem, father of Lysimachus, the Greek translator of Esther (Esth. xiii.). [LYSIMACHUS 1.] [B. F. W.]

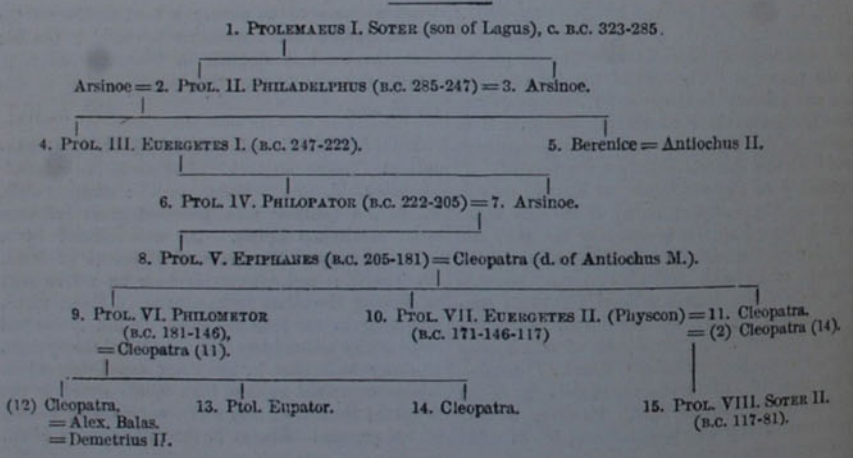
PTOLEMAE'US (in A. V. PTOLO'MEE and PTOLEME'US—Πτολεμαῖος, "the warlike," πτόλεμος = πόλεμος), the dynastic name of the Greek kings of Egypt. The name, which occurs in early legends (Il. iv. 228; Paus. x. 5), appears first in the historic period in the time of Alexander the Great, and became afterwards very frequent among the states which arose out of his conquests.

For the civil history of the Ptolemies the student will find ample references to the original authorities in the articles in the *Dictionary of Biography*, ii. 581, &c., and in Pauly's *Real-Encyclopädie*.

The literature of the subject in its religious aspects has been already noticed. [ALEXANDRIA; DISPERSION.] A curious account of the literary activity of Ptol. Philadelphus is given—by Simon de Magistris—in the *Apologia sent. Pat. de LXX. Vers.*, appended to *Daniel sec. LXX.* (Romae, 1772), but this is not always trustworthy. More complete details of the history of the Alexandrine Libraries are given by Ritschl, *Die Alexandrinischen Bibliotheken*, Breslau, 1838; and Parthey, *Das Alexandr. Museum*, Berlin, 1838.

The following table gives the descent of the royal line as far as it is connected with Biblical history. [B. F. W.]

GENEALOGICAL TABLE OF THE PTOLEMIES.



PTOLEMAE'US I. SOTER, known as the son of Lagus, a Macedonian of low rank, was generally supposed to have been an illegitimate son of Philip. He distinguished himself greatly during the campaigns of Alexander; at whose death, foreseeing the necessary subdivision of the empire, he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom (B.C. 323). His policy during the wars of the succession was mainly directed towards the consolidation of his power, and not to wide conquests. He maintained himself against the attacks of Perdiccas (B.C. 321), and Demetrius (B.C. 312), and gained a precarious footing in Syria and Phoenicia. In B.C. 307 he suffered a very severe defeat at sea off Cyprus from Antigonus, but successfully defended Egypt against invasion. After the final defeat of Antigonus, B.C. 301, he was obliged to concede the debateable provinces of Phoenicia and Coele-Syria to Seleucus; and during the remainder of his reign his only important achievement abroad was the recovery of Cyprus, which he permanently attached to the Egyptian monarchy (B.C. 295). He abdicated in favour of his youngest son Ptol. II. Philadelphus, two years before his death, which took place in B.C. 283.

Ptol. Soter is described very briefly in Daniel (xi. 5) as one of those who should receive part of the empire of Alexander when it was "divided toward the four winds of heaven." "*The king of the south* [Egypt in respect of Judaea] *shall be strong*; *and one of his princes* [Seleucus Nicator, shall be strong]; *and he* [Seleucus] *shall be strong above him* [Ptolemy], *and have dominion.*" Seleucus, who is here mentioned, fled from Babylon, where Antigonus sought his life, to Egypt in B.C. 316, and attached himself to Ptolemy. At last the decisive victory of Ipsus (B.C. 301), which was mainly gained by his services, gave him the command of an empire which was greater than any other held

by Alexander's successors; and "*his dominion was a great dominion*" (Dan. *l. c.*).[a]

In one of his expeditions into Syria, probably B.C. 320, Ptolemy treacherously occupied Jerusalem on the Sabbath, a fact which arrested the attention of the heathen historian Agatharcides (*ap.* Joseph. *c. Ap.* i. 22; *Ant.* xii. 1). He carried away many Jews and Samaritans captive to Alexandria; but, aware probably of the great importance of the good will of the inhabitants of Palestine in the event of a Syrian war, he gave them the full privileges of citizenship in the new city. In the campaign of Gaza (B.C. 312) he reaped the fruits of his liberal policy; and many Jews voluntarily emigrated to Egypt, though the colony was from the first disturbed by internal dissensions (Joseph. *as above*; Hecat. *ap.* Joseph. *c. Ap.* l. c.). [B. F. W.]

Ptolemy I., King of Egypt.

Tetradrachm of Ptolemy I. (Alexandrian talent). Obv. Head of king, r. l., bound with fillet. Rev. ΠΤΟΛΕΜΑΙΟΥ ΣΩΤΗΡΟΣ. Eagle, l., on thunderbolt. (Struck at Tyre.)

PTOLEMAE'US II. PHILADEL'PHUS, the youngest son of Ptol. I., was made king two years before his death, to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign in consequence of the intrigue of his half-brother Magas. "*But in the end of years they* [the kings of Syria and Egypt] *joined themselves together* [in friendship]. *For the king's daughter of the south* [Berenice, the daughter of Ptol. Philadelphus] *came* [as bride] *to the king of the north* [Antiochus II.], *to make an agreement*" (Dan. xi. 6). The unhappy issue of this marriage has been noticed already [ANTIOCHUS II., vol. i. p. 74]; and the political events of the reign of Ptolemy, who, however, retained possession of the disputed provinces of Phoenicia and Coele-Syria, offer no further points of interest in connexion with Jewish history.

In other respects, however, this reign was a critical epoch for the development of Judaism, as it was for the intellectual history of the ancient world. The liberal encouragement which Ptolemy bestowed on literature and science (following out in this the designs of his father) gave birth to a new school of writers and thinkers. The critical faculty was called forth in place of the creative, and learning in some sense supplied the place of original speculation. Eclecticism was the necessary result of the concurrence and comparison of dogmas; and it was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. The origin and influence of the translation of the LXX. will be considered in another place. [SEPTUAGINT.] It is enough now to observe the greatness of the consequences involved in the union of Greek language with Jewish thought. From this time the Jew was familiarized with the great types of Western literature, and in some degree aimed at imitating them. Ezechiel (ὁ τῶν Ἰουδαϊκῶν ἁψ-γφδιῶν ποιητής, Clem. Alex. *Str.* i. 23, §155) wrote a drama on the subject of the Exodus, of which considerable fragments, in fair iambic verse, remain (Euseb. *Praep. Ev.* ix. 28, 29; Clem. Alex. *l. c.*), though he does not appear to have adhered strictly to the laws of classical composition. An elder Philo celebrated Jerusalem in a long hexameter poem—Eusebius quotes the 14th book—of which the few corrupt lines still preserved (Euseb. *Praep. Ev.* ix. 20, 24, 28) convey no satisfactory notion. Another epic poem, "on the Jews," was written by Theodotus, and as the extant passages (Euseb. *Praep. Ev.* ix. 22) treat of the history of Sichem, it has been conjectured that he was a Samaritan. The work of ARISTOBULUS on the interpretation of the Law was a still more important result of the combination of the old faith with Greek culture, as forming the groundwork of later allegories. And while the Jews appropriated the fruits of Western science, the Greeks looked towards the East with a new curiosity. The histories of Berosus and Manetho and Hecataeus opened a world as wide and novel as the conquests of Alexander. The legendary sibyls were taught to speak in the language of the prophets. The name of Orpheus, which was connected with the first rise of Greek polytheism, gave sanction to verses which set forth nobler views of the Godhead (Euseb. *Praep. Ev.* xiii. 12, &c.). Even the most famous poets were not free from interpolation (Ewald, *Gesch.* iv. 297, *note*). Everywhere the intellectual approximation of Jew and Gentile was growing closer, or at least more possible. The later specific forms of teaching to which this syncretism of East and West gave rise have been already noticed. [ALEXANDRIA, vol. i. pp. 47, 8.] A second time and in a new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out. [B. F. W.]

Ptolemy II.

Octodrachm of Ptolemy II. Obv. ΑΔΕΛΦΩΝ. Busts of Ptolemy II. and Arsinoe, r. Rev. ΘΕΩΝ. Busts of Ptolemy I. and Berenice, r.

PTOLEMAE'US III. EUER'GETES was the eldest son of Ptol. Philad. and brother of Berenice the wife of Antiochus II. The repudiation and murder of his sister furnished him with an occasion for invading Syria (c. B.C. 246). He "*stood up, a branch out of her stock* [sprung from the same parents] *in his* [father's] *estate; and set himself at* [the head of] *his army, and came against the forces of the king of the north* [Antiochus], *and dealt*

[a] Jerome (*ad Dan.* l. c.) very strangely refers the latter clauses of the verse to Ptol. Philadelphus, "whose empire surpassed that of his father." The whole tenor of the passage requires the contrast of the two kingdoms on which the fortunes of Judaea hung.

against them and prevailed" (Dan. xi. 7). He extended his conquests as far as Antioch, and then eastwards to Babylon, but was recalled to Egypt by tidings of seditions which had broken out there. His success was brilliant and complete. "*He carried captive into Egypt the gods* [of the conquered nations] *with their molten images, and with their precious vessels of silver and gold*" (Dan. xi. 8). This capture of sacred trophies, which included the recovery of images taken from Egypt by Cambyses (Jerome, *ad loc.*), earned for the king the name *Euergetes*—"Benefactor"—from the superstitious Egyptians, and was specially recorded in the inscriptions which he set up at Adule in memory of his achievements (Cosmas Ind. *ap.* Clint. *F. H.* 382 *n*). After his return to Egypt (cir. B.C. 243) he suffered a great part of the conquered provinces to fall again under the power of Seleucus. But the attempts which Seleucus made to attack Egypt terminated disastrously to himself. He first collected a fleet which was almost totally destroyed by a storm; and then, "as if by some judicial infatuation," "*he came against the realm of the king of the south and* [being defeated] *returned to his own land* [to Antioch]" (Dan. xi. 9; Justin. xxvii. 2). After this Ptolemy "*desisted some years from* [attacking] *the king of the north*" (Dan. xi. 8), since the civil war between Seleucus and Antiochus Hierax, which he fomented, secured him from any further Syrian invasion. The remainder of the reign of Ptolemy seems to have been spent chiefly in developing the resources of the empire, which he raised to the highest pitch of its prosperity. His policy towards the Jews was similar to that of his predecessors, and on his occupation of Syria he "offered sacrifices, after the custom of the Law, in acknowledgment of his success, in the Temple at Jerusalem, and added gifts worthy of his victory" (Joseph. *c. Ap.* ii. 5). The famous story of the manner in which Joseph the son of Tobias obtained from him the lease of the revenues of Judaea is a striking illustration both of the condition of the country and of the influence of individual Jews (Joseph. *Ant.* xii. 4). [ONIAS.]

[B. F. W.]

Ptolemy III.

Octodrachm of Ptolemy III. (Egyptian talent). Obv. Bust of king, r., wearing radiate diadem, and carrying trident. Rev. ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ. Radiate cornucopia.

PTOLEMAE'US IV. PHILOPA'TOR. After the death of Ptol. Euergetes the line of the Ptolemies rapidly degenerated (Strabo, xvi. 12, 13, p. 798). Ptol. Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and debased. But externally his kingdom retained its power and splendour; and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B.C. 217) in the Book of Daniel gives a vivid description of his character. "The sons of Seleucus [Seleucus Ceraunus and Antiochus the Great] *were stirred up and assembled a multitude of great forces; and one of them* [Antiochus] *came and overflowed and passed through* [even to Pelusium: Polyb. v. 62]; *and he returned* [from Seleucia, to which he had retired during a faithless truce: Polyb. v. 68], *and they* [Antiochus and Ptolemy] *were stirred up* [in war] *even to his* [Antiochus'] *fortress. And the king of the south* [Ptol. Philopator] *was moved with choler, and came forth and fought with him* [at Raphia]; *and he set forth a great multitude; and the multitude was given into his hand* [to lead to battle]. *And the multitude raised itself* [proudly for the conflict], *and his heart was lifted up, and he cast down ten thousands* (cf. Polyb. v. 86); *but he was not vigorous*" [to reap the fruits of his victory] (Dan. xi. 10-12; cf. 3 Macc. i. 1-5). After this decisive success Ptol. Philopator visited the neighbouring cities of Syria, and among others Jerusalem. After offering sacrifices of thanksgiving in the Temple he attempted to enter the sanctuary.

Ptolemy IV.

Tetradrachm of Ptolemy IV. (Egyptian talent) Obv. Bust of king, r., bound with fillet. Rev. ΠΤΟΛΕΜΑΙΟΥ ΦΙΛΟΠΑΤΟΡΟΣ. Eagle, l., on thunderbolt. (Struck at Tyre.)

A sudden paralysis hindered his design; but when he returned to Alexandria he determined to inflict on the Alexandrine Jews the vengeance for his disappointment. In this, however, he was again hindered; and eventually he confirmed to them the full privileges which they had enjoyed before [3 MACCABEES.] The recklessness of his reign was further marked by the first insurrection of the native Egyptians against their Greek rulers (Polyb. v. 107). This was put down, and Ptolemy, during the remainder of his life, gave himself up to unbridled excesses. He died B.C. 205, and was succeeded by his only child, Ptol. V. Epiphanes, who was at the time only four or five years old (Jerome, *ad Dan.* xi. 10-12). [B. F. W.]

PTOLEMAE'US V. EPIPH'ANES. The reign of Ptol. Epiphanes was a critical epoch in the history of the Jews. The rivalry between the Syrian and Egyptian parties, which had for some time divided the people, came to an open rupture in the struggles which marked his minority. The Syrian faction openly declared for Antiochus the Great, when he advanced on his second expedition against Egypt; and the Jews, who remained faithful to the old alliance, fled to Egypt in great numbers, where Onias, the rightful successor to the high-priesthood, not long afterwards established the temple at Leontopolis.[a] [ONIAS.] In the strong language of Daniel, "*The robbers of the people exalted themselves to establish the vision*" (Dan. xi. 14)—to confirm by the issue of their attempt the truth of the prophetic word, and at the same

[a] Jerome (*ad Dan.* xi. 14) places the flight of Onias to Egypt and the foundation of the temple of Leontopolis in the reign of Ptol. Epiphanes. But Onias was still a youth at the time of his father's death, cir. B.C. 171.

time to forward unconsciously the establishment of the heavenly kingdom which they sought to anticipate. The accession of Ptolemy and the confusion of a disputed regency furnished a favourable opportunity for foreign invasion. "*Many stood up against the king of the south,*" under Antiochus the Great and Philip III. of Macedonia, who formed a league for the dismemberment of his kingdom. "*So the king of the north* [Antiochus] *came, and cast up a mount, and took the most fenced city* [Sidon, to which Scopas, the general of Ptolemy, had fled: Jerome, *ad loc.*], *and the arms of the south did not withstand*" [at Paneas, B.C. 198, where Antiochus gained a decisive victory] (Dan. xi. 14, 15). The interference of the Romans, to whom the regents had turned for help, checked Antiochus in his career; but in order to retain the provinces of Coele-Syria, Phoenicia, and Judaea, which he had reconquered, really under his power, while he seemed to comply with the demands of the Romans, who required them to be surrendered to Ptolemy, "*he gave him* [Ptolemy, his daughter Cleopatra] *a young maiden*" [as his betrothed wife] (Dan. xi. 17). But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra was consummated (B.C. 193), Cleopatra did "*not stand on his side*," but supported her husband in maintaining the alliance with Rome. The disputed provinces, however, remained in the possession of Antiochus; and Ptolemy was poisoned at the time when he was preparing an expedition to recover them from Seleucus, the unworthy successor of Antiochus, B.C. 181. [B. F. W.]

Ptolemy V.

Tetradrachm of Ptolemy V. (Egyptian talent). Obv. Bust of king, r., bound with fillet adorned with ears of wheat. Rev. ΒΑΣΙΛΕΩΣ ΠΤΟΛΕΜΑΙΟΥ. Eagle, l., on thunderbolt.

PTOLEMAE'US VI. PHILOME'TOR.

On the death of Ptol. Epiphanes, his wife Cleopatra held the regency for her young son, Ptol. Philometor, and preserved peace with Syria till she died, B.C. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria (comp. 2 Macc. iv. 21). Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of B.C. 171 (Clinton, *F. H.* iii. 319; 1 Macc. i. 16 ff.); and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt (comp. 2 Macc. v. 1). Meanwhile Ptol. Euergetes II., the younger brother of Ptol. Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in B.C. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But while doing so he prepared for another invasion of Egypt, and was already approaching Alexandria, when he was met by the Roman embassy led by C. Popillius Laenas, who, in the name of the Roman senate, insisted on his immediate retreat (B.C. 168), a command which the late victory at Pydna made it impossible to disobey.[a]

Ptolemy VI.

Tetradrachm of Ptolemy VI. (Egyptian talent). Obv. Head of king, r., bound with fillet. Rev. ΠΤΟΛΕΜΑΙΟΥ ΦΙΛΟΜΗΤΟΡΟΣ. Eagle, l., with palm-branch, on thunderbolt.

These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B.C. 170, 168, are briefly described in Dan. xi. 25-30: "*He* [Antiochus] *shall stir up his power and his courage against the king of the south with a great army; and the king of the south* [Ptol. Philometor] *shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they* [the ministers, as it appears, in whom he trusted] *shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall melt away, and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table* [Antiochus shall profess falsely to maintain the cause of Philometor against his brother, and Philometor to trust in his good faith]; *but it shall not prosper* [the resistance of Alexandria shall preserve the independence of Egypt]; *for the end shall be at the time appointed. Then shall he* [Antiochus] *return into his land, and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. At the time appointed he shall return and come towards the south; but it shall not be as the former so also the latter time.* [His career shall be checked at once] *for the ships of Chittim* [comp. Num. xxiv. 24: the Roman fleet] *shall come against him: therefore he shall be dismayed and return and have indignation against the holy covenant.*"

After the discomfiture of Antiochus, Philometor was for some time occupied in resisting the ambitious designs of his brother, who made two attempts to add Cyprus to the kingdom of Cyrene, which was allotted to him. Having effectually put down these attempts, he turned his attention again to Syria. During the brief reign of Antiochus Eupator he seems to have supported Philip against the regent Lysias (Comp. 2 Macc. ix. 29). After the murder of Eupator by Demetrius I., Philometor espoused the cause of Alexander Balas, the rival claimant to the throne, because Demetrius had made an attempt on Cyprus; and when Alexander had defeated and slain his rival, he accepted the overtures which he made, and gave him his daughter Cleopatra in marriage (B.C. 150: 1 Macc. x. 51-58).

[a] Others reckon only three campaigns of Antiochus against Egypt in 171, 170, 168 (Grimm on 1 Macc. i. 18). Yet the campaign of 169 seems clearly distinguished from those in the years before and after; though in the description of Daniel the campaigns of 170 and 169 are not noticed separately.

But, according to 1 Macc. xi. 1, 10, &c., the alliance was not made in good faith, but only as a means towards securing possession of Syria. According to others, Alexander himself made a treacherous attempt on the life of Ptolemy (comp. 1 Macc. xi. 10), which caused him to transfer his support to Demetrius II., to whom also he gave his daughter, whom he had taken from Alexander. The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia (1 Macc. xi. 13). Alexander made an effort to recover his crown, but was defeated by the forces of Ptolemy and Demetrius, and shortly afterwards put to death in Arabia. But Ptolemy did not long enjoy his success. He fell from his horse in the battle, and died within a few days (1 Macc. xi. 18), B.C. 145.

Ptolemaeus Philometor is the last king of Egypt who is noticed in Sacred history, and his reign was marked also by the erection of the Temple at Leontopolis. The coincidence is worthy of notice, for the consecration of a new centre of worship placed a religious as well as a political barrier between the Alexandrine and Palestinian Jews. Henceforth the nation was again divided. The history of the Temple itself is extremely obscure, but even in its origin it was a monument of sivil strife. Onias, the son of Onias III.,[a] who was murdered at Antioch, B.C. 171, when he saw that he was excluded from the succession to the high-priesthood by mercenary intrigues, fled to Egypt, either shortly after his father's death or upon the transference of the office to Alcimus, B.C. 162 (Joseph. *Ant.* xii. 9, §7). It is probable that his retirement must be placed at the later date, for he was a child (παῖς, Joseph. *Ant.* xii. 5, §1) at the time of his father's death, and he is elsewhere mentioned as one of those who actively opposed the Syrian party in Jerusalem (Joseph. *B. J.* i. 1). In Egypt he entered the service of the king and rose, with another Jew, Dositheus, to the supreme command. In this office he rendered important services during the war which Ptol. Physcon waged against his brother; and he pleaded these to induce the king to grant him a ruined temple of Diana (τῆς ἀγρίας Βουβάστεως) at Leontopolis, as the site of a Temple, which he proposed to build "after the pattern of that at Jerusalem, and of the same dimensions." His alleged object was to unite the Jews in one body who were at the time "divided into hostile factions, even as the Egyptians were, from their differences in religious services" (Joseph. *Ant.* xiii. 3, §1). In defence of the locality which he chose he quoted the words of Isaiah (Is. xix. 18, 19), who spoke of "an altar to the Lord in the midst of the land of Egypt," and according to one interpretation mentioned "the city of the Sun" (עִיר הַחֶרֶס), by name. The site was granted and the Temple built; but the original plan was not exactly carried out. The *Naos* rose "like a tower to the height of sixty cubits" (Joseph. *B. J.* vii. 10. §3, πύργῳ παραπλήσιον . . . εἰς ἑξήκοντα πήχεις ἀνεστηκότα). The altar and the offerings were similar to those at Jerusalem; but in place of the seven-branched candlestick, was "a single lamp of gold suspended by a golden chain." The service was performed by priests and Levites of pure descent; and the Temple possessed considerable revenues, which were devoted to their support and to the adequate celebration of the divine ritual (Joseph. *B. J* vii. 10, §3; *Ant.* xiii. 3, §3). The object of Ptol. Philometor in furthering the design of Onias, was doubtless the same as that which led to the erection of the "golden calves" in Israel. The Jewish residents in Egypt were numerous and powerful; and when Jerusalem was in the hands of the Syrians, it became of the utmost importance to weaken their connexion with their mother city. In this respect the position of the Temple on the eastern border of the kingdom was peculiarly important (Jost, *Gesch. d. Judenthums*, i. 117). On the other hand it is probable that Onias saw no hope in the hellenized Judaism of a Syrian province; and the triumph of the Maccabees was still unachieved when the Temple at Leontopolis was founded. The date of this event cannot indeed be exactly determined. Josephus says (*B. J.* vii. 10, §4) that the Temple had existed "343 years" at the time of its destruction, cir. A.D. 71; but the text is manifestly corrupt. Eusebius (*ap.* Hieron. viii. p. 507, ed. Migne) notices the flight of Onias and the building of the Temple under the same year (B.C. 162), possibly from the natural connexion of the events without regard to the exact date of the latter. Some time at least must be allowed for the military service of Onias, and the building of the Temple may perhaps be placed after the conclusion of the last war with Ptol. Physcon, (c. B.C. 154), when Jonathan "began to judge the people at Machmas" (1 Macc. ix. 73). In Palestine the erection of this second Temple was not condemned so strongly as might have been expected. A question indeed was raised in later times whether the service was not idolatrous (*Jerus. Joma* 43*d*, *ap.* Jost, *Gesch. d. Judenth.* i. 119), but the Mishna, embodying without doubt the old decisions, determines the point more favourably. "Priests who had served at Leontopolis were forbidden to serve at Jerusalem; but were not excluded from attending the public services." "A vow might be discharged rightly at Leontopolis as well as at Jerusalem, but it was not enough to discharge it at the former place only" (*Menach.* 109*a*, *ap.* Jost, *as above*). The circumstances under which the new Temple was erected were evidently accepted as in some degree an excuse for the irregular worship. The connexion with Jerusalem, though weakened in popular estimation, was not broken; and the spiritual significance of the one Temple remained unchanged for the devout believer (Philo, *de Monarch.* ii. §1, &c.). [ALEXANDRIA, vol. i. 46.]

The Jewish colony in Egypt, of which Leontopolis was the immediate religious centre, was formed of various elements and at different times. The settlements which were made under the Greek sovereigns, though the most important, were by no means the first. In the later times of the kingdom of Judah many "trusted in Egypt," and took refuge there (Jer. xliii. 6, 7); and when Jeremiah was taken to Tahpanhes he spoke to "all the Jews which dwell in the land of Egypt, which dwell at Migdol and Tahpanhes, and at Noph, and in the country of Pathros" (Jer. xliv. 1). This colony, formed against the command of God, was devoted to complete destruction (Jer. xliv. 27), but when the connexion was once formed, it is probable that the Persians, acting on the same policy as the Ptolemies, encouraged the settlement of Jews in

[a] Josephus in one place (*B. J.* vii. 10, §2) calls him "the son of Simon," and he appears under the same name in Jewish legends; but it seems certain that this was a mere error, occasioned by the patronymic of the most famous Onias (comp. Herzfeld, *Gesch. Jud* i 357)

Egypt to keep in check the native population. After the Return the spirit of commerce must have contributed to increase the number of emigrants; but the history of the Egyptian Jews is involved in the same deep obscurity as that of the Jews of Palestine till the invasion of Alexander. There cannot, however, be any reasonable doubt as to the power and influence of the colony; and the mere fact of its existence is an important consideration in estimating the possibility of Jewish ideas finding their way to the west. Judaism had secured in old times all the treasures of Egypt, and thus the first instalment of the debt was repaid. A preparation was already made for a great work when the founding of Alexandria opened a new era in the history of the Jews. Alexander, according to the policy of all great conquerors, incorporated the conquered in his armies. Samaritans (Joseph. *Ant.* xi. 8, §6) and Jews (Joseph. *Ant.* xi. 8, §5; Hecat. *ap.* Joseph. *c. Ap.* i. 22) are mentioned among his troops; and the tradition is probably true which reckons them among the first settlers at Alexandria (Joseph. *B. J.* ii. 18, §7; *c. Ap.* ii. 4). Ptolemy Soter increased the colony of the Jews in Egypt both by force and by policy; and their numbers in the next reign may be estimated by the statement (Joseph. *Ant.* xii. 2, §1) that Ptol. Philadelphus gave freedom to 120,000. The position occupied by Joseph (Joseph. *Ant.* xii. 4) at the court of Ptol. Euergetes I., implies that the Jews were not only numerous but influential. As we go onwards, the legendary accounts of the persecution of Ptol. Philopator bear witness at least to the great number of Jewish residents in Egypt (3 Macc. iv. 15, 17), and to their dispersion throughout the Delta. In the next reign many of the inhabitants of Palestine who remained faithful to the Egyptian alliance fled to Egypt to escape from the Syrian rule (comp. Jerome *ad Dan.* xi. 14, who is however confused in his account). The consideration which their leaders must have thus gained, accounts for the rank which a Jew, Aristobulus, is said to have held under Ptol. Philometor, as "tutor of the king" (διδάσκαλος, 2 Macc. i. 10). The later history of the Alexandrine Jews has been noticed before (vol. i. p. 466). They retained their privileges under the Romans, though they were exposed to the illegal oppression of individual governors, and quietly acquiesced in the foreign dominion (Joseph. *B. J.* vii. 10, §1). An attempt which was made by some of the fugitives from Palestine to create a rising in Alexandria after the destruction of Jerusalem entirely failed; but the attempt gave the Romans an excuse for plundering, and afterwards (B.C. 71) for closing entirely the Temple at Leontopolis (Joseph. *B. J.* vii. 10). [B. F. W.]

PTOLEMA'IS (Πτολεμαΐς: *Ptolemaïs*). This article is merely supplementary to that on ACCHO. The name is in fact an interpolation in the history of the place. The city which was called Accho in the earliest Jewish annals, and which is again the *Akka* or *St. Jean d'Acre* of crusading and modern times, was named Ptolemais in the Macedonian and Roman periods. In the former of these periods it was the most important town upon the coast, and it is prominently mentioned in the first book of Maccabees, v. 15, 55, x. 1, 58, 60. xii. 48. In the latter its eminence was far outdone by Herod's new city of CAESAREA.[a] Still in the N. T. Ptolemais is a marked point in St. Paul's travels both by land and sea. He must have passed through it on all his journeys along the great coast-road which connected Caesarea and Antioch (Acts xi. 30, xii. 25, xv. 2, 30, xviii. 22); and the distances are given both in the Antonine and Jerusalem itineraries (Wesseling, *Itin.* 158, 584). But it is specifically mentioned in Acts xxi. 7, as containing a Christian community, visited for one day by St. Paul. On this occasion he came to Ptolemais by sea. He was then on his return voyage from the third missionary journey. The last harbour at which he had touched was Tyre (ver. 3). From Ptolemais he proceeded, apparently by land, to Caesarea (ver. 8), and thence to Jerusalem (ver. 17). [J. S. H.]

PU'A (פּוּעָה: Φουά: *Phua*) properly Puvvah. PHUVAH the son of Issachar (Num. xxvi. 23).

PU'AH (פּוּאָה: Φουά: *Phua*). 1. The father of Tola, a man of the tribe of Issachar, and judge of Israel after Abimelech (Judg. x. 1). In the Vulgate, instead of "the son of Dodo," he is called "the uncle of Abimelech;" and in the LXX. Tola is said to be "the son of Phua, the son (*υἱός*) of his father's brother;" both versions endeavouring to render "Dodo" as an appellative, while the latter introduces a remarkable genealogical difficulty.

2. The son of Issachar (1 Chr. vii. 1), elsewhere called PHUVAH and PUA.

3. (פּוּעָה). One of the two midwives to whom Pharaoh gave instructions to kill the Hebrew male children at their birth (Ex. i. 15). In the A. V. they are called "Hebrew midwives," a rendering which is not required by the original, and which is doubtful, both from the improbability that the king would have entrusted the execution of such a task to the women of the nation he was endeavouring to destroy, as well as from the answer of the women themselves in ver. 19, "for the Hebrew women are not like the Egyptian women;" from which we may infer that they were accustomed to attend upon the latter, and were themselves, in all probability, Egyptians. If we translate Ex. i. 18 in this way, "And the king of Egypt said to the women who acted as midwives to the Hebrew women," this difficulty is removed. The two, Shiphrah and Puah, are supposed to have been the chief and representatives of their profession; as Aben Ezra says, "They were chiefs over all the midwives: for no doubt there were more than five hundred midwives, but these two were chiefs over them to give tribute to the king of the hire." According to Jewish tradition, Shiphrah was Jochebed, and Puah, Miriam; "because," says Rashi, "she *cried* and talked and murmured to the child, after the manner of the women that lull a weeping infant." The origin of all this is a play upon the name Puah, which is derived from a root signifying "to cry out," as in Is. xlii. 14, and used in Rabbinical writers of the bleating of sheep. [W. A. W.]

PUBLICAN (τελώνης: *publicanus*). The word thus translated belongs only, in the N. T., to the three Synoptic Gospels. The class designated by the Greek word were employed as collectors of the Roman revenue. The Latin word from which the English of the A. V. has been taken was applied to a higher order of men. It will be necessary to glance at the financial administration of the Roman provinces in order to understand the relation of the two classes to each other, and the grounds of the

[a] It is worthy of notice that Herod, on his return from Italy to Syria, landed at Ptolemais (Joseph. *Ant.* xiv. 15, §1).

hatred and scorn which appear in the N. T. to have fallen on the former.

The Roman senate had found it convenient, at a period as early as, if not earlier than, the second Punic war, to farm the *vectigalia* (direct taxes) and the *portoria* (customs, including the *octroi* on goods carried into or out of cities) to capitalists who undertook to pay a given sum into the treasury (*in publicum*), and so received the name of *publicani* (Liv. xxxii. 7). Contracts of this kind fell naturally into the hands of the *equites*, as the richest class of Romans. Not unfrequently they went beyond the means of any individual capitalist, and a joint-stock company (*societas*) was formed, with one of the partners, or an agent appointed by them, acting as managing director (*magister*; Cic. *ad Div.* xiii. 9). Under this officer, who resided commonly at Rome, transacting the business of the company, paying profits to the partners and the like, were the *sub-magistri*, living in the provinces. Under them, in like manner, were the *portitores*, the actual custom-house officers (douaniers), who examined each bale of goods exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The word τελῶναι, which etymologically might have been used of the *publicani* properly so called (τέλη, ὠνέομαι), was used popularly, and in the N. T. exclusively, of the *portitores*.

The *publicani* were thus an important section of the equestrian order. An orator wishing, for political purposes, to court that order, might describe them as "flos equitum Romanorum, ornamentum civitatis, firmamentum Reipublicae" (Cic. *pro Planc.* 9). The system was, however, essentially a vicious one, the most detestable, perhaps, of all modes of managing a revenue (comp. Adam Smith, *Wealth of Nations*, v. 2), and it bore its natural fruits. The *publicani* were banded together to support each other's interest, and at once resented and defied all interference (Liv. xxv. 3). They demanded severe laws, and put every such law into execution. Their agents, the *portitores*, were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. The popular feeling ran strong even against the equestrian capitalists. The Macedonians complained, as soon as they were brought under Roman government, that, "ubi publicanus est, ibi aut jus publicum vanum, aut libertas sociis nulla" (Liv. xlv. 18). Cicero, in writing to his brother (*ad Quint.* i. 1, 11), speaks of the difficulty of keeping the *publicani* within bounds, and yet not offending them, as the hardest task of the governor of a province. Tacitus counted it as one bright feature of the ideal life of a people unlike his own, that there "nec publicanus atterit" (*Germ.* 29). For a moment the capricious liberalism of Nero led him to entertain the thought of sweeping away the whole system of *portoria*, but the conservatism of the senate, servile as it was in all things else, rose in arms against it, and the scheme was dropped (Tac. *Ann.* xiii. 50): and the "immodestia publicanorum" (*ib.*) remained unchecked.

If this was the case with the directors of the company, we may imagine how it stood with the underlings. They overcharged whenever they had an opportunity (Luke iii. 13). They brought false charges of smuggling in the hope of extorting hush-money (Luke xix. 8). They detained and opened letters on mere suspicion (Terent. *Phorm.* i. 2, 99; Plaut. *Trinumm.* iii. 3, 64). The *injuriae portitorum*, rather than the *portoria* themselves, were in most cases the subject of complaint (Cic. *ad Quint.* i. 1, 11). It was the basest of all livelihoods (Cic. *de Offic.* i. 42). They were the wolves and bears of human society (Stobaeus, *Serm.* ii. 34). "Πάντες τελῶναι, πάντες ἅρπαγες" had become a proverb, even under an earlier régime, and it was truer than ever now (Xeno. Comic. *ap.* Dicaearch Meineke, *Frag. Com.* iv. 596).[a]

All this was enough to bring the class into ill-favour everywhere. In Judaea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The Scribes who discussed the question (Matt. xxii. 15), for the most part answered it in the negative. The followers of JUDAS of GALILEE had made this the special grievance against which they rose. In addition to their other faults, accordingly, the Publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. They were classed with sinners (Matt. ix. 11, xi. 19), with harlots (Matt. xxi. 31, 32), with the heathen (Matt. xviii. 17). In Galilee they consisted probably of the least reputable members of the fisherman and peasant class. Left to themselves, men of decent lives holding aloof from them, their only friends or companions were found among those who like themselves were outcasts from the world's law. Scribes and people alike hated them as priests and peasants in Ireland have hated a Roman Catholic who took service in collecting tithes or evicting tenants.

The Gospels present us with some instances of this feeling. To eat and drink "with Publicans," seems to the Pharisaic mind incompatible with the character of a recognized Rabbi (Matt. ix. 11). They spoke in their scorn of Our Lord as the friend of Publicans (Matt. xi. 19). Rabbinic writings furnish some curious illustrations of the same feeling. The Chaldee Targum and R. Solomon find in "the archers who sit by the waters" of Judg. v. 11, a description of the τελῶναι sitting on the banks of rivers or seas in ambush for the wayfarer. The casuistry of the Talmud enumerates three classes of men with whom promises need not be kept, and the three are murderers, thieves, and publicans (*Nedar.* iii. 4). No money known to come from them was received into the alms-box of the synagogue or the Corban of the Temple (*Baba kama*, x. 1). To write a publican's ticket, or even to carry the ink for it on the sabbath-day was a distinct breach of the commandment (*Shabb.* viii. 2). They were not fit to sit in judgment, or even to give testimony (*Sanhedr.* f. 25, 2). Sometimes there is an exceptional notice in their favour. It was recorded as a special excellence in

[a] Amusing instances of the continuance of this feeling may be seen in the extracts from Chrysostom and other writers, quoted by Suicer, *s. v.* τελώνης. In part these are perhaps rhetorical amplifications of what they found in the Gospels; but it can hardly be doubted that they testify also to the never-dying dislike of the tax-payer to the tax-collector. Their vehement denunciations stand almost on a footing with Johnson's definition of an exciseman.

the father of a Rabbi that, having been a publican for thirteen years, he had lessened instead of increasing the pressure of taxation (*ibid.*).[b] (The references are taken, for the most part, from Lightfoot.)

The class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of Our Lord. Like the outlying, so-called "dangerous classes" of other times, they were at least free from hypocrisy. Whatever morality they had, was real and not conventional. We may think of the Baptist's preaching as having been to them what Wesley's was to the colliers of Kingswood or the Cornish miners. The Publican who cried in the bitterness of his spirit, "God be merciful to me a sinner" (Luke xviii. 13), may be taken as the representative of those who had come under this influence (Matt. xxi. 32). The Galilaean fishermen had probably learnt, even before their Master taught them, to overcome their repugnance to the Publicans who with them had been sharers in the same baptism. The Publicans (Matthew perhaps among them), had probably gone back to their work learning to exact no more than what was appointed them (Luke iii. 13). However startling the choice of Matthew the publican to be of the number of the Twelve may have seemed to the Pharisees, we have no trace of any perplexity or offence on the part of the disciples.

The position of Zacchaeus as an ἀρχιτελώνης (Luke xix. 2), implies a gradation of some kind among the persons thus employed. Possibly the balsam trade, of which Jericho was the centre, may have brought larger profits, possibly he was one of the *sub-magistri* in immediate communication with the Bureau at Rome. That it was possible for even a Jewish publican to attain considerable wealth, we find from the history of John the τελώνης (Joseph. *B. J.* ii. 14, §4), who acts with the leading Jews and offers a bribe of eight talents to the Procurator, Gessius Florus. The fact that Jericho was at this time a city of the priests—12,000 are said to have lived there—gives, it need hardly be said, a special significance to Our Lord's preference of the house of Zacchaeus. [E. H. P.]

PUBLIUS (Πόπλιος: *Publius*). The chief man—probably the governor—of Melita, who received and lodged St. Paul and his companions on the occasion of their being shipwrecked off that island (Acts xxviii. 7). It soon appeared that he was entertaining an angel unawares, for St. Paul gave proof of his divine commission by miraculously healing the father of Publius of a fever, and afterwards working other cures on the sick who were brought unto him. Publius possessed property in Melita: the distinctive title given to him is "the first of the island;" and two inscriptions, one in Greek, the other in Latin, have been found at Cetta Vecchia, in which that apparently official title occurs (Alford). Publius may perhaps have been the delegate of the Roman praetor of Sicily to whose jurisdiction Melita or Malta belonged. The Roman Martyrologies assert that he was the first bishop of the island, and that he was afterwards appointed to succeed Dionysius as bishop of Athens. St. Jerome records a tradition that he was crowned with martyrdom (*De Viris Illust.* xix.; Baron. i. 554). [E. H—s.]

PUDENS (Πούδης: *Pudens*), a Christian friend of Timothy at Rome. St. Paul, writing about A.D. 68, says, "Eubulus greeteth thee, and Pudens, and Linus, and Claudia" (2 Tim. iv. 21). He is commemorated in the Byzantine Church on April 14th; in the Roman Church on May 19th. He is included in the list of the seventy disciples given by Pseudo-Hippolytus. Papebroch, the Bollandist editor (*Acta Sanctorum*, Maii, tom. iv. p. 296), while printing the legendary histories, distinguishes between two saints of this name, both Roman senators; one the host of St. Peter and friend of St. Paul, martyred under Nero; the other, the grandson of the former, living about A.D. 150, the father of Novatus, Timothy,[c] Praxedis, and Pudentiana, whose house, in the valley between the Viminal hill and the Esquiline, served in his lifetime for the assembly of Roman Christians, and afterwards gave place to a church, now the church of S. Pudenziana, a short distance at the back of the Basilica of Sta. Maria Maggiore. Earlier writers (as Baronius, *Ann.* 44, §61; *Ann.* 59, §18; *Ann.* 162) are disposed to believe in the existence of one Pudens only.

About the end of the 16th century it was observed (F. de Monceaux, *Eccl. Christianae veteris Britannicae incunabula*, Tournay, 1614; Estius, or his editor; Abp. Parker, *De Antiquit. Britann. Eccl.* 1605; M. Alford, *Annales Eccl. Brit.* 1663; Camden, *Britannia*, 1586) that Martial, the Spanish poet, who went to Rome A.D. 66, or earlier, in his 23rd year, and dwelt there for nearly forty years, mentions two contemporaries, Pudens and Claudia, as husband and wife (*Epig.* iv. 13); that he mentions Pudens or Aulus Pudens in i. 32, iv. 29, v. 48, vi. 58, vii. 11, 97; Claudia or Claudia Rufina in viii. 60, xi. 53; and, it might be added, Linus, in i. 76, ii. 54, iv. 66, xi. 25, xii. 49. That Timothy and Martial should have each three friends bearing the same names at the same time and place is at least a very singular coincidence. The poet's Pudens was his intimate acquaintance, an admiring critic of his epigrams, an immoral man if judged by the Christian rule. He was an Umbrian and a soldier: first he appears as a centurion aspiring to become a primipilus; afterwards he is on military duty in the remote north; and the poet hopes that on his return thence he may be raised to Equestrian rank. His wife Claudia is described as of British birth, of remarkable beauty and wit, and the mother of a flourishing family.

A Latin inscription[d] found in 1723 at Chichester connects a [Pud]ens with Britain and with the Claudian name. It commemorates the erection of a temple by a guild of carpenters, with the sanction of King Tiberius Claudius Cogidubnus, the site being the gift of [Pud]ens the son of Pudentinus. Cogidubnus was a native king appointed and supported by Rome (Tac. *Agricola*, 14). He reigned with delegated power probably from A.D. 52 to A.D. 76. If he had a daughter she would inherit the name Claudia and might, perhaps as a hostage, be educated at Rome.

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[b] We have a singular parallel to this in the statues τῶν καλῶς τελωνήσαντι, mentioned by Suetonius, as erected by the cities of Asia to Sabinus, the father of Vespasian (Suet. *Vesp.* 1).

[c] This Timothy is said to have preached the Gospel in Britain.

[d] "[N]eptuno et Minervae templum [pr]o salute domus divinae, auctoritate Tiberii Claudii [Co]gidubni regis legati augusti in Brit., [colle]gium fabrorum et qui in eo [a sacris sunt] de suo dedicaverunt, donante aream [Pud]ente, Pudentini filio." A corner of the stone was broken off, and the letters within brackets have been inserted on conjecture.

Another link seems to connect the Romanising Britons of that time with Claudia Rufina and with Christianity (see Musgrave, quoted by Fabricius, *Lux Evangelii*, p. 702). The wife of Aulus Plautius, who commanded in Britain from A.D. 43 to A.D. 52, was Pomponia Graecina, and the Rufi were a branch of her house. She was accused at Rome, A.D. 57, on a capital charge of "foreign superstition;" was acquitted, and lived for nearly forty years in a state of austere and mysterious melancholy (Tac. *Ann.* xiii. 32). We know from the Epistle to the Romans (xvi. 13) that the Rufi were well represented among the Roman Christians in A.D. 58.

Modern researches among the Columbaria at Rome appropriated to members of the Imperial household have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius (*Journal of Classical and Sacred Philology*, iv. 76).

On the whole, although the identity of St. Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is difficult to believe that these facts add nothing to our knowledge of the friend of Paul and Timothy. Future discoveries may go beyond them, and decide the question. They are treated at great length in a pamphlet entitled *Claudia and Pudens*, by Archdeacon Williams, Llandovery, 1848, pp. 58; and more briefly by Dean Alford, *Greek Testament*, iii. 104, ed. 1856; and by Conybeare and Howson, *Life of St. Paul*, ii. 594, ed. 1858. They are ingeniously woven into a pleasing romance by a writer in the *Quarterly Review*, vol. 97, pp. 100-105. See also Ussher, *Eccl. Brit. Antiquitates*, §3, and Stillingfleet's *Antiquities*. [W. T. B.]

PUHITES, THE (הַפּוּתִי: Μιφιθίμ; Alex. Ἡφιθείν: *Aphuthei*). According to 1 Chr. ii. 53, the "Puhites" or "Puthites" belonged to the families of Kirjath-jearim. There is a Jewish tradition, embodied in the Targum of R. Joseph, that these families of Kirjath-jearim were the sons of Moses whom Zipporah bare him, and that from them were descended the disciples of the prophets of Zorah and Eshtaol.

PUL (פּוּל: Φούδ; some codd. Φούθ: *Africa*), a country or nation once mentioned, if the Masoretic text be here correct, in the Bible (Is. lxvi. 19). The name is the same as that of Pul, king of Assyria. It is spoken of with distant nations: "the nations (הַגּוֹיִם), [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off." If a Mizraite Lud be intended [LUD, LUDIM], Pul may be African. It has accordingly been compared by Bochart (*Phaleg*, iv. 26) and J. D. Michaelis (*Spicileg.* i. 256; ii. 114) with the island Philae, called in Coptic ⲡⲉⲗⲁⲕ, ⲡⲓⲗⲁⲕ, ⲡⲓⲗⲁⲕϩ; the hieroglyphic name being EELEK, P-EELEK, EELEK-T. If it be not African, the identity with the king's name is to be noted, as we find Shishak (שִׁישַׁק) as the name of a king of Egypt of Babylonian or Assyrian race, and Sheshak (שֵׁשַׁךְ), which some rashly take to be artificially formed after the cabbalistic manner from Babel (בָּבֶל), for Babylon itself, the difference in the final letter probably arising from the former name being taken from the Egyptian SHESHENK. In the line of Shishak, the name TAKELAT has been compared by Birch with forms of that of the Tigris חִדֶּקֶל, Chald. דִּגְלַת, (دجلة, دجلة) which Gesenius has thought to be identical with the first part of the name of Tiglath Pileser (*Thes.* s. v.).

The common LXX. reading suggests that the Heb. had originally Phut (Put) in this place, although we must remember, as Gesenius observes (*Thes.* s. v. פּוּל), that ΦΟΥΔ could be easily changed to ΦΟΥΔ by the error of a copyist. Yet in three other places Put and Lud occur together (Jer. xlvi. 9; Ez. xxvii. 10, xxx. 5). [LUDIM.] The circumstance that this name is mentioned with names or designations of importance, makes it nearly certain that some great and well-known country or people is intended. The balance of evidence is therefore almost decisive in favour of the African Phut or Put. [PHUT.] [R. S. P.]

PUL (פּוּל: Φούλ, Φαλώχ:[a] *Phul*) was an Assyrian king, and is the first of those monarchs mentioned in Scripture. He made an expedition against Menahem, king of Israel, about B.C. 770. Menahem appears to have inherited a kingdom which was already included among the dependencies of Assyria; for as early as B.C. 884, Jehu gave tribute to Shalmaneser, the Black-Obelisk king (see vol. i. p. 129*b*), and if Judaea was, as she seems to have been, a regular tributary from the beginning of the reign of Amaziah (B.C. 838), Samaria, which lay between Judaea and Assyria, can scarcely have been independent. Under the Assyrian system the monarchs of tributary kingdoms, on ascending the throne, applied for "confirmation in their kingdoms" to the Lord Paramount, and only became established on receiving it. We may gather from 2 K. xv. 19, 20, that Menahem neglected to make any such application to his liege lord, Pul—a neglect which would have been regarded as a plain act of rebellion. Possibly, he was guilty of more overt and flagrant hostility. "Menahem smote *Tiphsah*" (2 K. xv. 16), we are told. Now if this Tiphsah is the same with the Tiphsah of 1 K. iv. 24, which is certainly Thapsacus, —and it is quite a gratuitous supposition to hold that there were two Tiphsahs (Winer, *Realwb.*, ii. 613), — we must regard Menahem as having attacked the Assyrians, and deprived them for a while of their dominion west of the Euphrates, recovering in this direction the boundary fixed for his kingdom by Solomon (1 K. iv. 24). However this may have been, it is evident that Pul looked upon Menahem as a rebel. He consequently marched an army into Palestine for the purpose of punishing his revolt, when Menahem hastened to make his submission, and having collected by means of a poll-tax the large sum of a thousand talents of go'd, he paid it over to the Assyrian monarch, who consented thereupon to "confirm" him as king.[b] This is all that Scripture tells us of Pul. The Assyrian monuments have a king, whose name is read very doubtfully as *Vul-lush* or *Iva-lush*, at about the

[a] Other readings of this name are Φουά, Φουλά, and Θωλώς.

[b] This is perhaps implied in the words "the kingdom *was confirmed* in his hand" (2 K. xiv. 5, comp. xv. 19).

period when Pul must have reigned. This monarch is the grandson of Shalmaneser (the Black Obelisk king, who warred with Benhadad and Hazael, and took tribute from Jehu), while he is certainly anterior to the whole line of monarchs forming the lower dynasty—Tiglath-pileser, Shalmaneser, Sargon, &c. His probable date therefore is B.C. 800-750, while Pul, as we have seen, ruled over Assyria in B.C. 770. The Hebrew name Pul is undoubtedly curtailed; for no Assyrian name consists of a single element. If we take the "Phalos" or "Phaloch" of the Septuagint as probably nearer to the original type, we have a form not very different from *Vul-lush* or *Iva-lush*. If, on these grounds, the identification of the Scriptural Pul with the monumental *Vul-lush* be regarded as established, we may give some further particulars of him which possess considerable interest. *Vul-lush* reigned at Calah (*Nimrud*) from about B.C. 800 to B.C. 750. He states that he made an expedition into Syria, wherein he took Damascus; and that he received tribute from the Medes, Armenians, Phoenicians, Samaritans, Damascenes, Philistines, and Edomites. He also tells us that he invaded Babylonia and received the submission of the Chaldeans. His wife, who appears to have occupied a position of more eminence than any other wife of an Assyrian monarch, bore the name of Semiramis, and is thought to be at once the Babylonian queen of Herodotus (i. 184), who lived six generations before Cyrus, and the prototype of that earlier sovereign of whom Ctesias told such wonderful stories (Diod. Sic. ii. 4–20), and who long maintained a great local reputation in Western Asia (Strab. xvi. 1, §2). It is not improbable that the real Semiramis was a Babylonian princess, whom *Vul-lush* married on his reduction of the country, and whose son Nabonassar (according to a further conjecture) he placed upon the Babylonian throne. He calls himself in one inscription "the monarch to whose son Asshur, the chief of the gods, has granted the kingdom of Babylon." He was probably the last Assyrian monarch of his race. The list of Assyrian monumental kings, which is traceable without a break and in a direct line to him from his seventh ancestor, here comes to a stand; no son of *Vul-lush* is found; and Tiglath-pileser, who seems to have been *Vul-lush's* successor, is evidently a usurper, since he makes no mention of his father or ancestors. The circumstances of *Vul-lush's* death, and of the revolution which established the lower Assyrian dynasty, are almost wholly unknown, no account of them having come down to us upon any good authority. Not much value can be attached to the statement in Agathias (ii. 25, p. 119) that the last king of the upper dynasty was succeeded by his own gardener. [G. R.]

PULSE (זֶרַע, *zêrô'im*, and זֶרְעֹנִים, *zêr'ônim*: ὅσπρια; Theod. σπέρματα: *leguminae*) occurs only in the A. V. in Dan. i. 12, 16, as the translation of the above plural nouns, the literal meaning of which is "seeds" of any kind. The *zêrô'im* on which "the four children" thrived for ten days is perhaps not to be restricted to what we now understand by "pulse," *i. e.* the grains of leguminous vegetables: the term probably includes edible seeds in general. Gesenius translates the words "vegetables, herbs, such as are eaten in a half-fast, as opposed to flesh and more delicate food." Probably the term denotes unhooked grains of any kind, whether barley, wheat, millet, vetches, &c. [W. H.]

PUNISHMENTS. The earliest theory of punishment current among mankind is doubtless the one of simple retaliation, "blood for blood" [BLOOD, REVENGER OF], a view which in a limited form appears even in the Mosaic law. Viewed historically, the first case of punishment for crime mentioned in Scripture, next to the Fall itself, is that of Cain the first murderer. His punishment, however, was a substitute for the retaliation which might have been looked for from the hand of man, and the mark set on him, whatever it was, served at once to designate, protect, and perhaps correct the criminal. That death was regarded as the fitting punishment for murder appears plain from the remark of Lamech (Gen. iv. 24). In the post-diluvian code, if we may so call it, retribution by the hand of man, even in the case of an offending animal, for blood shed, is clearly laid down (Gen. ix. 5, 6); but its terms give no sanction to that "wild justice" executed even to the present day by individuals and families on their own behalf by so many of the uncivilized races of mankind. The prevalence of a feeling of retribution due for bloodshed may be remarked as arising among the brethren of Joseph in reference to their virtual fratricide (Gen. xlii. 21).

Passing onwards to Mosaic times, we find the sentence of capital punishment, in the case of murder, plainly laid down in the law. The murderer was to be put to death, even if he should have taken refuge at God's altar or in a refuge city, and the same principle was to be carried out even in the case of an animal (Ex. xxi. 12, 14, 28, 36; Lev. xxiv. 17, 21; Num. xxxv. 31; Deut. xix. 11, 12: and see 1 K. ii. 28, 34).

I. The following offences also are mentioned in the Law as liable to the punishment of death:

1. Striking, or even reviling, a parent (Ex. xxi. 15, 17).

2. Blasphemy (Lev. xxiv. 14, 16, 23: see Philo, *V. M.* iii. 25; 1 K. xxi. 10; Matt. xxvi. 65, 66).

3. Sabbath-breaking (Num. xv. 32-36; Ex. xxxi. 14, xxxv. 2).

4. Witchcraft, and false pretension to prophecy (Ex. xxii. 18; Lev. xx. 27; Deut. xiii. 5, xviii. 20; 1 Sam. xxviii. 9).

5. Adultery (Lev. xx. 10; Deut. xxii. 22: see John viii. 5, and Joseph. *Ant.* iii. 12, §1).

6. Unchastity, *a.* previous to marriage, but detected afterwards (Deut. xxii. 21). *b.* In a betrothed woman with some one not affianced to her (ib. ver. 23). *c.* In a priest's daughter (Lev. xxi. 9).

7. Rape (Deut. xxii. 25).

8. Incestuous and unnatural connexions (Lev. xx. 11, 14, 16; Ex. xxii. 19).

9. Man-stealing (Ex. xxi. 16; Deut. xxiv. 7).

10. Idolatry, actual or virtual, in any shape (Lev. xx. 2; Deut. xiii. 6, 10, 15, xvii. 2-7: see Josh. vii. and xxii. 20, and Num. xxv. 8).

11. False witness in certain cases (Deut. xix. 16, 19).

Some of the foregoing are mentioned as being in earlier times liable to capital or severe punishment by the hand either of God or of man, as (6.) Gen. xxxviii. 24; (1.) Gen. ix. 25; (8.) Gen. xix., xxxviii. 10; (5.) Gen. xii. 17, xx. 7, xxxix. 19.

II. But there is a large number of offences, some of them included in this list, which are named in the Law as involving the penalty of "cutting[a] off from the people." On the meaning of this expression

[a] כָּרַת; ἐξολοθρεύω.

some controversy has arisen. There are altogether thirty-six or thirty-seven cases in the Pentateuch in which this formula is used, which may be thus classified: *a*. Breach of Morals. *b*. Breach of Covenant. *c*. Breach of Ritual.

1. Wilful sin in general (Num. xv. 30, 31).
*15 cases of incestuous or unclean connexion (Lev. xviii. 29, and xx. 9-21).
2. *†Uncircumcision (Gen. xvii. 14; Ex. iv. 24).
Neglect of Passover (Num. ix. 13).
*Sabbath-breaking (Ex. xxxi. 14).
Neglect of Atonement-day (Lev. xxiii. 29).
†Work done on that day (Lev. xxiii. 30).
*†Children offered to Molech (Lev. xx. 3).
*†Witchcraft (Lev. xx. 6).
Anointing a stranger with holy oil (Ex. xxx. 33).
3. Eating leavened bread during Passover (Ex. xii. 15, 19).
Eating fat of sacrifices (Lev. vii. 25).
Eating blood (Lev. vii. 27, xvii. 14).
*Eating sacrifice in an unclean condition (Lev. vii. 20, 21, xxii. 3, 4, 9).
Offering too late (Lev. xix. 8).
Making holy ointment for private use (Ex. xxx. 32, 33).
Making perfume for private use (Ex. xxx. 38).
Neglect of purification in general (Num. xix. 13, 20).
Not bringing offering after slaying a beast for food (Lev. xvii. 9).
Not slaying the animal at the tabernacle-door (Lev. xvii. 4).
*†Touching holy things illegally (Num. iv. 15, 18, 20: and see 2 Sam. vi. 7; 2 Chr. xxvi. 21).

In the foregoing list, which, it will be seen, is classified according to the view supposed to be taken by the Law of the principle of condemnation, the cases marked with * are (*a*) those which are expressly threatened or actually visited with death, as well as with cutting off. In those (*b*) marked † the hand of God is expressly named as the instrument of execution. We thus find that of (*a*) there are in class 1, 7 cases, all named in Lev. xx. 9-16.
do. 2, 4 cases,
do. 3, 2 cases,
while of (*b*) we find in class 2, 4 cases, of which 3 belong also to (*a*), and in class 3, 1 case. The question to be determined is, whether the phrase "cut off" be likely to mean death in all cases, and to avoid that conclusion Le Clerc, Michaelis, and others, have suggested that in some of them, the ceremonial ones, it was intended to be commuted for banishment or privation of civil rights (Mich. *Laws of Moses*, §237, vol. iii. p. 436, trans.). Rabbinical writers explained "cutting off" to mean excommunication, and laid down three degrees of severity as belonging to it (Selden, *de Syn.* i. 6). [ANATHEMA.] But most commentators agree, that, in accordance with the *primâ facie* meaning of Heb. x. 28, the sentence of "cutting off" must be understood to be death-punishment of some sort. Saalschütz explains it to be premature death by God's hand, as if God took into his own hand such cases of ceremonial defilement as would create difficulty for human judges to decide. Knobel thinks death-punishment absolutely is meant. So Corn. à Lapide and Ewald. Jahn explains, that when *God* is said to cut off, an act of divine Providence is meant, which in the end destroys the family, but that "cutting off" in general means stoning to death as the usual capital punishment of the Law. Calmet thinks it means privation of all rights belonging to the Covenant. It may be remarked, (*a*) that two instances are recorded, in which violation of a ritual command took place without the actual infliction of a death-punishment: (1.) that of the people eating with the blood (1 Sam. xiv. 32); (2.) that of Uzziah (2 Chr. xxvi. 19, 21)—and that in the latter case the offender was in fact excommunicated for life; (*b*), that there are also instances of the directly contrary course, viz. in which the offenders were punished with death for similar offences,—Nadab and Abihu (Lev. x. 1, 2), Korah and his company (Num. xvi. 10, 33), who "perished from the congregation," Uzzah (2 Sam. vi. 7),—and further, that the leprosy inflicted on Uzziah might be regarded as a virtual death (Num. xii. 12). To whichever side of the question this case may be thought to incline, we may perhaps conclude that the primary meaning of "cutting off" is a sentence of death to be executed in some cases without remission, but in others voidable: (1.) by immediate atonement on the offender's part; (2.) by direct interposition of the Almighty, *i. e.* a sentence of death always "recorded," but not always executed. And it is also probable, that the severity of the sentence produced in practice an immediate recourse to the prescribed means of propitiation in almost every actual case of ceremonial defilement (Num. xv. 27, 28; Saalschütz, *Arch. Hebr.* x. 74, 75, vol. ii. 299; Knobel, Calmet, Corn. à Lapide on Gen. xvii. 13, 14; Keil, *Bibl. Arch.* vol. ii. 264, §153; Ewald, *Gesch.* App. to vol. iii. p. 158; Jahn, *Arch. Bibl.* §257).

III. Punishments in themselves are twofold, Capital and Secondary.

(*a*.) Of the former kind, the following only are prescribed by the Law. (1.) *Stoning*, which was the ordinary mode of execution (Ex. xvii. 4; Luke xx. 6; John x. 31; Acts xiv. 5). We find it ordered in the cases which are marked in the lists above as punishable with death; and we may remark further, that it is ordered also in the case of an offending animal (Ex. xxi. 29, and xix. 13). The false witness also in a capital case would by the law of retaliation become liable to death (Deut. xix. 19; *Maccoth*, i. 1, 6). In the case of idolatry, and it may be presumed in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xiii. 9, xvii. 7; John viii. 7; Acts vii. 58). The Rabbinical writers add, that the first stone was cast by one of them on the chest of the convict, and if this failed to cause death, the bystanders proceeded to complete the sentence (*Sanhedr.* vi. 1, 3, 4; Goodwyn, *Mœses and Aaron*, p. 121). The body was then to be suspended till sunset (Deut. xxi. 23; Josh. x. 26; Joseph. *Ant.* iv. 8, §24), and not buried in the family grave (*Sanhedr.* vi. 5).

(2.) *Hanging* is mentioned as a distinct punishment (Num. xxv. 4; 2 Sam. xxi. 6, 9); but is generally, in the case of Jews, spoken of as following death by some other means.

(3.) *Burning*, in pre-Mosaic times, was the punishment for unchastity (Gen. xxxviii. 24). Under the Law it is ordered in the case of a priest's daughter (Lev. xxi. 9), of which an instance is mentioned (*Sanhedr.* vii. 2). Also in case of incest (Lev. xx. 14); but it is also mentioned as following death by other means (Josh. vii. 25), and some

have thought it was never used excepting after death. A tower of burning embers is mentioned in 2 Macc. xiii. 4-8. The Rabbinical account of burning by means of molten lead poured down the throat has no authority in Scripture.

(4.) *Death by the sword* or *spear* is named in the Law (Ex. xix. 13, xxxii. 27; Num. xxv. 7;) but two of the cases may be regarded as exceptional; but it occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xxi. 4, Jer. xxvi. 23; 2 Sam. i. 15, iv. 12, xx. 22; 1 Sam. xv. 33, xxii. 18; Judg. ix. 5; 2 K. x. 7; Matt. xiv. 8, 10), a list in which more than one case of assassination, either with or without legal forms, is included.

(5.) *Strangling* is said by the Rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck (Goodwyn, *M. and A.* p. 122; Othó, *Lex. Reb.* s. v. "Supplicia;" Sanhedr. vii. 3; Ker Porter, *Trav.* ii. 177; C. B. Michaelis, *De Judiciis*, ap. Pott, *Syll. Comm.* iv. §10, 12).

This Rabbinical opinion, founded, it is said, on oral tradition from Moses, has no Scripture authority.

(6.) Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. Among the former, (1.) CRUCIFIXION is treated alone (vol. i. p. 369), to which article the following remark may be added, that the Jewish tradition of capital punishment, independent of the Roman governor, being interdicted for forty years previous to the Destruction, appears in fact, if not in time, to be justified (John xviii. 31, with De Wette's *Comment.*; Goodwyn, p. 121; Keil, ii. p. 264; Joseph. *Ant.* xx. 9, §1).

(2.) *Drowning*, though not ordered under the Law, was practised at Rome, and is said by St. Jerome to have been in use among the Jews (Cic. *pro Sext. Rosc. Am.* 25; Jerome, *Com. on Matth.* lib. iii. p. 138; Matt. xviii. 6; Mark ix. 42).

(3.) *Sawing asunder* or crushing beneath iron instruments. The former is said to have been practised on Isaiah. The latter may perhaps not have always caused death, and thus have been a torture rather than a capital punishment (2 Sam. xii. 31, and perhaps Prov. xx. 26; Heb. xi. 37; Just. Mart. *Tryph.* 120). The process of sawing asunder, as practised in Barbary, is described by Shaw (*Trav.* p. 234).

(4.) *Pounding in a mortar, or beating to death*, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Macc. vi. 28, 30). Pounding in a mortar is mentioned as a Chinese punishment by Sir E. Tennant (*Ceylon*, ii. 88).

(5.) *Precipitation*, attempted in the case of our Lord at Nazareth, and carried out in that of captives from the Edomites, and of St. James, who is said to have been cast from "the pinnacle" of the Temple. Also it is said to have been executed on some Jewish women by the Syrians (2 Macc. vi. 10; Luke iv. 29; Euseb. *H. E.* ii. 23; 2 Chr. xxv. 12).

Criminals executed by law were buried outside the city-gates, and heaps of stones were flung upon their graves (Josh. vii. 25, 26; 2 Sam. xviii. 17; Jer. xxii. 19). Mohammedans to this day cast stones, in passing, at the supposed tomb of Absalom

(Fabri, *Evagatorium*, i. 409; Sandys, *Trav.* p. 189; Raumer, *Palaest.* p. 272).

(c.) *Of secondary punishments* among the Jews the original principles were, (1.) *retaliation*, "eye for eye," &c. (Ex. xxi. 24, 25; see Gell. *Noct. Att.* xx. 1).

(2.) *Compensation*, identical (restitution) or analogous; payment for loss of time or of power (Ex. xxi. 18-36; Lev. xxiv. 18-21; Deut. xix. 21). The man who stole a sheep or an ox was required to restore four sheep for a sheep and five oxen for an ox thus stolen (Ex. xxii. 1). The thief caught in the fact in a dwelling might even be killed or sold, or if a stolen animal were found alive, he might be compelled to restore double (Ex. xxii. 2-4). Damage done by an *animal* was to be fully compensated (ib. ver. 5). *Fire* caused to a neighbour's corn was to be compensated (ver. 6). A *pledge* stolen, and found in the thief's possession, was to be compensated by double (ver. 7). All *trespass* was to pay double (ver. 9). A *pledge* lost or damaged was to be compensated (ver. 12, 13). A *pledge* withheld, to be restored with 20 per cent. of the value (Lev. vi. 4, 5). The "seven-fold" of Prov. vi. 31, by its notion of completeness, probably indicates servitude in default of full restitution (Ex. xxii. 2-4). *Slander* against a wife's honour was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xxii. 18, 19).

(3.) *Stripes*, whose number was not to exceed forty (Deut. xxv. 3); whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24; Joseph. *Ant.* iv. 8, §21). The convict was stripped to the waist and tied in a bent position to a low pillar, and the stripes, with a whip of three thongs, were inflicted on the back between the shoulders. A single stripe in excess subjected the executioner to punishment (*Maccoth*, iii. 1, 2, 3, 13, 14). It is remarkable that the Abyssinians use the same number (Wolff, *Trav.* ii. 276).

(4.) *Scourging* with thorns is mentioned Judg. viii. 16. The *stocks* are mentioned Jer. xx. 2; *passing through fire*, 2 Sam. xii. 31; *mutilation*, Judg. i. 6, 2 Macc. vii. 4, and see 2 Sam. iv. 12; *plucking out hair*, Is. l. 6; in later times, *imprisonment*, and *confiscation* or *exile*, Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Acts iv. 3, v. 18, xii. 4. As in earlier times imprisonment formed no part of the Jewish system, the sentences were executed at once (see Esth. vii. 8-10; Selden, *De Syn.* ii. c. 13, p. 888). Before death a grain of frankincense in a cup of wine was given to the criminal to intoxicate him (ib. 889). The command for witnesses to cast the first stone shows that the duty of execution did not belong to any special officer (Deut. xvii. 7).

Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the king, and to some extent also with officers of high rank (Gen. xl. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 33). The law of retaliation was also in use in Egypt, and the punishment of the bastinado, as represented in the paintings, agrees better with the Mosaic directions than with the Rabbinical (Wilkinson, *A. E.* ii. 214, 215, 217). In Egypt, and also in Babylon, the chief of the executioners, *Rab-Tabbachim*, was a great officer of state (Gen. xxxvii. 36, xxxix., xl.; Dan. ii. 14; Jer xxxix. 13, xli. 10, xliii. 6, lii. 15, 16; Michaelis, iii. 412; Joseph. *Ant.* x. 8, §5

[CHERETHIM]; Mark vi. 27). He was sometimes a eunuch (Joseph. *Ant.* vii. 5, §4).

Putting out the eyes of captives, and other cruelties, as flaying alive, burning, tearing out the tongue, &c., were practised by Assyrian and Babylonian conquerors; and parallel instances of despotic cruelty are found in abundance in both ancient and modern times in Persian and other history. The execution of Haman and the story of Daniel are pictures of summary Oriental procedure (2 K. xxv. 7; Esth. vii. 9, 10; Jer. xxix. 22; Dan. iii. 6, vi. 7, 24; Her. vii. 39, ix. 112, 113; Chardin, *Voy.* vi. 21, 118; Layard, *Nineveh*, ii. 369, 374, 377, *Nin. & Bab.* 456, 457). And the duty of counting the numbers of the victims, which is there represented, agrees with the story of Jehu (2 K. x. 7), and with one recorded of Shah Abbas Mirza, by Ker Porter (*Travels*, ii. 524, 525; see also Burckhardt, *Syria*, p. 57; and Malcolm, *Sketches of Persia*, p. 47).

With the Romans, stripes and the stocks, *πεντεσύριγγον ξύλον*, *nervus* and *columbar*, were in use, and imprisonment, with a chain attached to a soldier. There were also the *liberae custodiae* in private houses [PRISON] (Acts xvi. 23, xxii. 24, xxviii. 16; Xen. *Hell.* iii. 3, 11; Herod. ix. 37; Plautus, *Rud.* iii. 6, 30, 34, 38, 50; Arist. *Eq.* 1044 (ed. Bekker); Joseph. *Ant.* xviii. 6, §7, xix. 6, §1; Sall. *Cat.* 47; *Dict. of Antiq.* "Flagrum").

Exposure to wild beasts appears to be mentioned by St. Paul (1 Cor. xv. 32; 2 Tim. iv. 17), but not with any precision. [H. W. P.]

PU'NITES, THE (הַפּוּנִי: *ὁ Φουαί*: *Phuaïtae*). The descendants of Pua, or Phuvah, the son of Issachar (Num. xxvi. 23).

PUN'ON (פּוּנֹן, *i. e.* Phunon; Samarit. פינן: *Φεινώ*; Alex. *Φινω*: *Phinon*). One of the halting-places of the Israelite host during the last portion of the Wandering (Num. xxxiii. 42, 43). It lay next beyond Zalmonah, between it and Oboth, and three days' journey from the mountains of Abarim, which formed the boundary of Moab.

By Eusebius and Jerome (*Onomasticon*, *Φινῶν*, "Fenon") it is identified with Pinon, the seat of the Edomite tribe of that name, and, further, with Phaeno, which contained the copper-mines so notorious at that period, and was situated between Petra and Zoar. This identification is supported by the form of the name in the LXX. and Samaritan; and the situation falls in with the requirements of the Wanderings. No trace of such a name appears to have been met with by modern explorers. [G.]

PURIFICATION. The term "purification," in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness, whether evidenced by any overt act or state, or whether connected with man's natural depravity. The cases that demanded it in the former instance are defined in the Levitical law [UNCLEANNESS]: with regard to the latter, it is only possible to lay down the general rule that it was a fitting prelude to any nearer approach to the Deity; as, for instance, in the admission of a proselyte to the congregation [PROSELYTE], in the baptism (*καθαρισμός*, John iii. 25) of the Jews as a sign of repentance [BAPTISM], in the consecration of priests and Levites [PRIEST; LEVITE], or in the performance of special religious acts (Lev. xvi. 4; 2 Chr. xxx. 19). In the present article we are concerned solely with the former class, inasmuch as in this alone were the ritual observances of a special character. The essence of purification, indeed, in all cases, consisted in the use of water, whether by way of ablution or aspersion; but in the *majora delicta* of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Simple ablution of the person was required after sexual intercourse (Lev. xv. 18; 2 Sam. xi. 4): ablution of the clothes, after touching the carcase of an unclean beast, or eating or carrying the carcase of a clean beast that had died a natural death (Lev. xi. 25, 40): ablution both of the person and of the defiled garments in cases of *gonorrhea dormientium* (Lev. xv. 16, 17)—the ceremony in each of the above instances to take place on the day on which the uncleanness was contracted. A higher degree of uncleanness resulted from prolonged *gonorrhea* in males, and menstruation in women: in these cases a probationary interval of seven days was to be allowed after the cessation of the symptoms; on the evening of the seventh day the candidate for purification performed an ablution both of the person and of the garments, and on the eighth offered two turtle-doves or two young pigeons, one for a sin-offering, the other for a burnt-offering (Lev. xv. 1-15, 19-30). Contact with persons in the above states, or even with clothing or furniture that had been used by them while in those states, involved uncleanness in a minor degree, to be absolved by ablution on the day of infection generally (Lev. xv. 5-11, 21-23), but in one particular case after an interval of seven days (Lev. xv. 24). In cases of childbirth the sacrifice was increased to a lamb of the first year with a pigeon or turtle-dove (Lev. xii. 6), an exception being made in favour of the poor who might present the same offering as in the preceding case (Lev. xii. 8; Luke ii. 22-24). The purification took place forty days after the birth of a son, and eighty after that of a daughter, the difference in the interval being based on physical considerations. The uncleannesses already specified were comparatively of a mild character: the more severe were connected with death, which, viewed as the penalty of sin, was in the highest degree contaminating. To this head we refer the two cases of (1.) touching a corpse, or a grave (Num. xix. 16), or even killing a man in war (Num. xxxi. 19); and (2.) leprosy, which was regarded by the Hebrews as nothing less than a living death. The ceremonies of purification in the first of these two cases are detailed in Num. xix. A peculiar kind of water, termed the *water of uncleanness*[a] (A. V. "water of separation"), was prepared in the following manner:—An unblemished red heifer, on which the yoke had not passed, was slain by the eldest son of the high-priest outside the camp. A portion of its blood was sprinkled seven times towards[b] the sanctuary; the rest of it, and the whole of the carcase, including even its dung, were then burnt in the sight of the officiating priest, together with cedar-wood, hyssop, and scarlet. The ashes were collected by a clean man and deposited in a clean place outside the camp. Whenever occasion required, a portion of the ashes was mixed with spring water in a jar, and the unclean person was sprinkled with it on the third, and again on the seventh day after the

[a] מֵי־הַנִּדָּה.

[b] אֶל־נֹכַח פְּנֵי. The A. V. incorrectly renders it "directly before."

extraction of the uncleanness. That the water had an expiatory efficacy, is implied in the term *sin-offering*[c] (A. V. "purification for sin") applied to it (Num. xix. 9), and all the particulars connected with its preparation had a symbolical significance appropriate to the object sought. The sex of the victim (female, and hence life-giving), its red colour (the colour of blood, the seat of life), its unimpaired vigour (never having borne the yoke), its youth, and the absence in it of spot or blemish, the cedar and the hyssop (possessing the qualities, the former of incorruption, the latter of purity), and the scarlet (again the colour of blood)—all these symbolized life in its fulness and freshness as the antidote of death. At the same time the extreme virulence of the uncleanness is taught by the regulations that the victim should be wholly consumed outside the camp, whereas generally certain parts were consumed on the altar, and the offal only outside the camp (comp. Lev. iv. 11, 12); that the blood was sprinkled *towards*, and not *before* the sanctuary; that the officiating minister should be neither the high-priest, nor yet simply a priest, but the *presumptive* high-priest, the office being too impure for the first, and too important for the second; that even the priest and the person that burnt the heifer were rendered unclean by reason of their contact with the victim; and, lastly, that the purification should be effected, not simply by the use of water, but of water mixed with ashes which served as a lye, and would therefore have peculiarly cleansing qualities.

The purification of the leper was a yet more formal proceeding, and indicated the highest pitch of uncleanness. The rites are thus described in Lev. xiv. 4-32:—The priest having examined the leper and pronounced him clear of his disease, took for him two birds "alive and clean," with cedar, scarlet, and hyssop. One of the birds was killed under the priest's directions over a vessel filled with spring water, into which its blood fell: the other, with the adjuncts, cedar, &c., was dipped by the priest into the mixed blood and water, and, after the unclean person had been seven times sprinkled with the same liquid, was permitted to fly away "into the open field." The leper then washed himself and his clothes, and shaved his head. The above proceedings took place outside the camp, and formed the first stage of purification. A probationary interval of seven days was then allowed, which period the leper was to pass "abroad out of his tent:"[d] on the last of these days the washing was repeated, and the shaving was more rigidly performed, even to the eyebrows and all his hair. The second stage of the purification took place on the eighth day, and was performed "before the LORD at the door of the tabernacle of the congregation." The leper brought thither an offering consisting of two he-lambs, a yearling ewe-lamb, fine flour mingled with oil, and a log of oil: in cases of poverty the offering was reduced to one lamb, and two turtle-doves, or two young pigeons, with a less quantity of fine flour, and a log of oil. The priest slew one of the he-lambs as a trespass-offering, and applied a portion of its blood to the right ear, right thumb, and great toe of the right foot of the leper: he next sprinkled a portion of the oil seven times before the LORD, applied another portion of it to the parts of the body already specified, and poured the remainder over the leper's head. The other he-lamb and the ewe-lamb, or the two birds, as the case might be, were then offered as a sin-offering, and a burnt-offering, together with the meat-offering. The significance of the cedar, the scarlet, and the hyssop, of the running water, and of the "alive (full of life) and clean" condition of the birds, is the same as in the case previously described. The two stages of the proceedings indicated, the first, which took place outside the camp, the re-admission of the leper to the community of men; the second, before the sanctuary, his re-admission to communion with God. In the first stage, the slaughter of the one bird and the dismissal of the other, symbolized the punishment of death deserved and fully remitted. In the second, the use of oil and its application to the same parts of the body as in the consecration of priests (Lev. viii. 23, 24), symbolized the re-dedication of the leper to the service of Jehovah.

The ceremonies to be observed in the purification of a house or a garment infected with leprosy, were identical with the first stage of the proceedings used for the leper (Lev. xiv. 33-53).

The necessity of purification was extended in the post-Babylonian period to a variety of unauthorized cases. Cups and pots, brasen vessels and couches, were washed as a matter of ritual observance (Mark vii. 4). The washing of the hands before meals was conducted in a formal manner (Mark vii. 3),[e] and minute regulations are laid down on this subject in a treatise of the Mishna, entitled *Yadaim*. These ablutions required a large supply of water, and hence we find at a marriage feast no less than six jars containing two or three firkins apiece, prepared for the purpose (John ii. 6). We meet with references to purification after childbirth (Luke ii. 22), and after the cure of leprosy (Matt. viii. 4; Luke xvii. 14), the sprinkling of the water mixed with ashes being still retained in the latter case (Heb. ix. 13). What may have been the specific causes of uncleanness in those who came up to purify themselves before the Passover (John xi. 55), or in those who had taken upon themselves the Nazarite's vow (Acts xxi. 24, 26), we are not informed; in either case it may have been contact with a corpse, though in the latter it would rather appear to have been a general purification preparatory to the accomplishment of the vow.

In conclusion it may be observed, that the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew: it was attached by the Greeks to the events of childbirth and death (Thucyd. iii. 104; Eurip. *Iph. in Taur.* 383), and by various nations to the case of sexual intercourse (Herod. i. 198, ii. 64; Pers. ii. 16). But with all these nations simple ablution sufficed: no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connexion between the outward sign and the inward fount of impurity. [W. L. B.]

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[c] חַטָּאת.

[d] The Rabbinical explanation of this was in conformity with the addition in the Chaldee version, "et non accedet ad latus uxoris suae." The words cannot, however, be thus restricted: they are designed to mark the partial restoration of the leper—inside the camp, but outside his tent.

[e] Various opinions are held with regard to the term πυγμῇ. The meaning "with the fist" is in accordance with the general tenor of the Rabbinical usages, the hand used in washing the other being closed lest the palm should contract uncleanness in the act.

PURIM (פּוּרִים:[a] Φρουραί:[b] *Phurim*: also, יְמֵי הַפּוּרִים (Esth. ix. 26, 31): *dies sortium*), the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of Haman (Esth. ix.; Joseph. *Ant.* xi. 6, §13). [ESTHER.] It was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious and much given to casting lots (Esth. iii. 7). They gave the name Purim, or Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24).

The festival lasted two days, and was regularly observed on the 14th and 15th of Adar. But if the 14th happened to fall on the Sabbath, or on the second or fourth day of the week, the commencement of the festival was deferred till the next day. It is not easy to conjecture what may have been the ancient mode of observance, so as to have given the occasion something of the dignity of a national religious festival. The traditions of the Jews, and their modern usage respecting it are curious. It is stated that eighty-five of the Jewish elders objected at first to the institution of the feast, when it was proposed by Mordecai (Jerus. Gem. *Megillah* —Lightfoot on John x. 21). A preliminary fast was appointed, called "the fast of Esther," to be observed on the 13th of Adar, in memory of the fast which Esther and her maids observed, and which she enjoined, through Mordecai, on the Jews of Shushan (Esth. iv. 16). If the 13th was a Sabbath, the fast was put back to the fifth day of the week; it could not be held on the sixth day, because those who might be engaged in preparing food for the Sabbath would necessarily have to taste the dishes to prove them. According to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue.[c] After a short prayer and thanksgiving, the reading of the Book of Esther commences. The book is written in a peculiar manner, on a roll called κατ' ἐξοχήν, "the Roll" (מְגִלָּה, *Megillah*).[d] The reader translates the text, as he goes on, into the vernacular tongue of the place, and makes comments on particular passages. He reads in a histrionic manner, suiting his tones and gestures to the changes in the subject matter. When he comes to the name of Haman the whole congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." At the same time, in some places, the boys who are present make a great noise with their hands, with mallets, and with pieces of wood or stone on which they have written the name of Haman, and which they rub together so as to obliterate the writing. When the names of the sons of Haman are read (ix. 7, 8, 9) the reader utters them with a continuous enunciation, so as to make them into one word, to signify that they were hanged all at once. When the Megillah is read through, the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zoresh (the wife of Haman); blessed be Esther; cursed be all idolators; blessed be all Israelites, and blessed be Harbonah who hanged Haman." The volume is then solemnly rolled up. All go home and partake of a repast said to consist mainly of milk and eggs. In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The Megillah is then read again in the same manner, and with the same responses from the congregation, as on the preceding evening. All who possibly can are bound to hear the reading of the Megillah—men, women, children, cripples, invalids, and even idiots—though they may, if they please, listen to it outside the synagogue (Mishna, *Rosh. Hash.* iii. 7).

The 14th of Adar,[e] as the very day of the deliverance of the Jews, is more solemnly kept than the 13th. But when the service in the synagogue is over, all give themselves up to merrymaking. Games of all sorts with dancing and music commence. In the evening a quaint dramatic entertainment, the subject of which is connected with the occasion, sometimes takes place, and men frequently put on female attire, declaring that the festivities of Purim, according to Esth. ix. 22, suspend the law of Deut. xxii. 5, which forbids one sex to wear the dress of the other. A dainty meal then follows, sometimes with a free indulgence of wine, both unmixed and mulled. According to the Gemara (*Megillah*, vii. 2), "tenetur homo in festo Purim eo usque inebriari, ut nullum discrimen norit, inter maledictionem Hamanis et benedictionem Mardochaei."[f]

On the 15th the rejoicing is continued, and gifts, consisting chiefly of sweetmeats and other eatables, are interchanged. Offerings for the poor are also made by all who can afford to do so, in proportion to their means (Esth. ix. 19, 22).

When the month Adar used to be doubled, in the Jewish leap-year, the festival was repeated on the 14th and 15th of the second Adar.

It would seem that the Jews were tempted to associate the Christians with the Persians and Amalekites in the curses of the synagogue.[g] Hence

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[a] The word פּוּר (*pur*) is Persian. In the modern language, it takes the form of *pârch*, and is cognate with *pars* and *part* (Gesen. *Thes.*). It is explained, Esth. iii. 7 and ix. 24, by the Hebrew גּוֹרָל; κλῆροι; *sortes*.

[b] It can hardly be doubted that the conjecture of the editor of the Complutensian Polyglot (approved by Grotius, in *Esth.* iii. 7, and by Schleusner, *Lex. in LXX.* s. Φρουραί) is correct, and that the reading should be Φουρί. In like manner, the modern editors of Josephus have changed Φουραῖοι into Φουραῖοι (*Ant.* xi. 6, §13). The old editors imagined that Josephus connected the word with φρουρεῖν.

[c] This service is said to have taken place in former times on the 15th in walled towns, but on the 14th in the country and unwalled towns, according to Esth. ix. 18, 19.

[d] Five books of the O. T. (Ruth, Esther, Ecclesiastes, Canticles, and Lamentations) are designated by the Rabbinical writers "the Five Rolls," because, as it would seem, they used to be written in separate volumes for the use of the synagogue (Gesen. *Thes.* s. גִּלָּל). [ESTHER, BOOK OF.]

[e] It is called ἡ Μαρδοχαϊκὴ ἡμέρα, 2 Macc. xv. 36.

[f] Buxtorf remarks on this passage: "Hoc est, nescias supputare numerum qui ex singularum vocum literis exstruitur: nam literae ברוך מרדכי et ארור המן in Gematria eundem numerum conficiunt. Perinde est ac si diceretur, posse illos in tantum bibere, ut quinque manus digitos numerare amplius non possint."

[g] See Cod. Theodos. lib. xvi. tit. viii. 18: "Judaeos quodam festivitatis suae solemni, Amanem, ad poenae quam

probably arose the popularity of the feast of Purim in those ages in which the feeling of enmity was so strongly manifested between Jews and Christians. Several Jewish proverbs are preserved which strikingly show the way in which Purim was regarded, such as, "The Temple may fail, but Purim never;" "The Prophets may fail, but not the Megillah." It was said that no books would survive in the Messiah's kingdom except the Law and the Megillah. This affection for the book and the festival connected with it is the more remarkable because the events on which they are founded affected only an exiled portion of the Hebrew race, and because there was so much in them to shock the principles and prejudices of the Jewish mind.

Ewald, in support of his theory that there was in patriarchal times a religious festival at every new and full moon, conjectures that Purim was originally the full moon feast of Adar, as the Passover was that of Nisan, and Tabernacles that of Tisri.

It was suggested first by Kepler that the ἑορτὴ τῶν Ἰουδαίων of John v. 1, was the feast of Purim. The notion has been confidently espoused by Petavius, Olshausen, Stier, Wieseler, Winer, and Anger (who, according to Winer, has proved the point beyond contradiction), and is favoured by Alford and Ellicott. The question is a difficult one. It seems to be generally allowed that the opinion of Chrysostom, Cyril, and most of the Fathers, which was taken up by Erasmus, Calvin, Beza, and Bengel, that the feast was Pentecost, and that of Cocceius, that it was Tabernacles (which is countenanced by the reading of one inferior MS.), are precluded by the general course of the narrative, and especially by John iv. 35 (assuming that the words of our Lord which are there given were spoken in seed-time)[h] compared with v. 1. The interval indicated by a comparison of these texts could scarcely have extended beyond Nisan. The choice is thus left between Purim and the Passover.

The principal objections to Purim are, (*a*) that it was not necessary to go up to Jerusalem to keep the festival; (*b*) that it is not very likely that our Lord would have made a point of paying especial honour to a festival which appears to have had but a very small religious element in it, and which seems rather to have been the means of keeping alive a feeling of national revenge and hatred. It is alleged on the other hand that our Lord's attending the feast would be in harmony with His deep sympathy with the feelings of the Jewish people, which went further than His merely "fulfilling all righteousness" in carrying out the precepts of the Mosaic law. It is further urged that the narrative of St. John is best made out by supposing that the incident at the pool of Bethesda occurred at the festival which was characterised by showing kindness to the poor, and that our Lord was induced, by the enmity of the Jews then evinced, not to remain at Jerusalem till the Passover, mentioned John vi. 4 (Stier).

The identity of the Passover with the feast in question has been maintained by Irenaeus, Eusebius and Theodoret, and, in modern times, by Luther, Scaliger, Grotius, Hengstenberg, Gresswell, Neander, Tholuck, Robinson, and the majority of commentators. The principal difficulties in the way are, (*a*) the omission of the article, involving the improbability that the great festival of the year should be spoken of as "*a* feast of the Jews;" (*b*) that as our Lord did not go up to the Passover mentioned John vi. 4, He must have absented himself from Jerusalem for a year and a half, that is, till the feast of Tabernacles (John vii. 2). Against these points it is contended, that the application of ἑορτὴ without the article to the Passover is countenanced by Matt. xxvii. 15; Luke xxiii. 17 (comp. John xviii. 39); that it is assigned as a reason for His staying away from Jerusalem for a longer period than usual, that "the Jews sought to kill him" (John vii. 1; cf. v. 18); that this long period satisfactorily accounts for the surprise expressed by His brethren (John vii. 3), and that, as it was evidently His custom to visit Jerusalem once a year, He went up to the feast of Tabernacles (vii. 2) instead of going to the Passover.

On the whole, the only real objection to the Passover seems to be the want of the article before ἑορτή.[i] That the language of the New Testament will not justify our regarding the omission as expressing emphasis on any general ground of usage, is proved by Winer (*Grammar of the N. T. dialect*. iii. 19). It must be admitted that the difficulty is no small one, though it does not seem to be sufficient to outweigh the grave objections which lie against the feast of Purim.

The arguments on one side are best set forth by Stier and Olshausen on John v. 1, by Kepler (*Eclogae Chronicae*, Francfort, 1615), and by Anger (*de temp. in Act. Apost.* i. 24); those on the other side, by Robinson (*Harmony*, note on the *Second Passover*), and Neander, *Life of Christ*, §143. See also Lightfoot, Kuinoel, and Tholuck, on John v. 1: and Gresswell, *Diss.* viii. vol. ii.; Ellicott, *Lect.* 135.

See Carpzov, *App. Crit.* iii. 11; Reland, *Ant.* iv. 9; Schickart, *Purim sive Bacchanalia Judaeorum* (Crit. Sac. iii. col. 1184); Buxtorf, *Syn. Jud.* xxix. The Mishnical treatise, *Megilla*, contains directions respecting the mode in which the scroll should be written out and in which it should be read, with other matters, not much to the point in hand, connected with the service of the synagogue. Stauben, *La Vie Juive en Alsace*; Mills, *British Jews*, p. 188. [S. C.]

PURSE. The Hebrews, when on a journey were provided with a bag (variously termed *cîs*,[a] *tsĕrôr*, and *chârît*), in which they carried their money (Gen. xlii. 35; Prov. i. 14, vii. 20; Is. xlvi. 6), and, if they were merchants, also their weights (Deut. xxv. 13; Mic. vi. 11). This bag is described in the N. T. by the terms βαλάντιον (peculiar to St. Luke, x. 4, xii. 33, xxii. 35, 36), and γλωσσόκομον (peculiar to St. John, xii. 6,

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dam recordationem incendere, et crucis adsimulatam speciem in contemptu Christianae fidei sacrilega mente exurere, Provinciarum Rectores prohibeant: ne locis suis fidei nostrae signum immisceant, sed ritus suos infra contemptum Christianae legis retineant, amissuri sine dubio permissa hactenus, nisi ab illicitis temperaverint."

[h] This supposition does not appear to be materially weakened by our taking as a proverb τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται. Whether the expression was such or not, it surely adds point to our Lord's words, if we suppose the figurative language to have been suggested by what was actually going on in the fields before the eyes of Himself and His hearers.

[i] Tischendorf inserts the article in his text, and Winer allows that there is much authority in its favour. But the nature of the case seems to be such, that the insertion of the article in later MSS. may be more easily accounted for than its omission in the older ones.

[a] כִּיס, צְרוֹר, and חֲרִיט. The last occurs only in 2 K. v. 23 "bags;" Is. iii. 22, A. V. "crisping-pins." The latter is supposed to refer to the long round form of the purse.

xii. 29). The former is a classical term (Plat. *Gorgia*. p. 190, E, σύσπαστα βαλάντια): the latter is connected with the classical γλωσσοκομεῖον, which originally meant the bag in which musicians carried the mouthpieces of their instruments. In the LXX. the term is applied to the chest for the offerings at the Temple (2 Chr. xxiv. 8, 10, 11), and was hence adopted by St. John to describe the common purse carried by the disciples. The girdle also served as a purse, and hence the term ζώνη occurs in Matt. x. 9, Mark vi. 8. [GIRDLE.] Ladies wore ornamental purses (Is. iii. 23). The Rabbinists forbade any one passing through the Temple with stick, shoes, and purse, these three being the indications of travelling (Mishn. *Berach.* 9, §5). [W. L. B.]

PUT, 1 Chr. i. 8; Nah. iii. 9. [PHUT.]

PUTE'OLI (Ποτίολοι) appears alike in Josephus (*Vit.* 3; *Ant.* xvii. 12, §1, xviii. 7, §2) and in the Acts of the Apostles (xxvii. 13) in its characteristic position under the early Roman emperors, viz. as the great landing-place of travellers to Italy from the Levant, and as the harbour to which the Alexandrian corn-ships brought their cargoes. These two features of the place in fact coincided; for in that day the movements of travellers by sea depended on merchant-vessels. Puteoli was at that period a place of very great importance. We cannot elucidate this better than by saying that the celebrated bay which is now "the bay of Naples," and in early times was "the bay of Cumae," was then called "Sinus Puteolanus." The city was at the north-eastern angle of the bay. Close to it was Baiae, one of the most fashionable of the Roman watering-places. The emperor Caligula once built a ridiculous bridge between the two towns; and the remains of it must have been conspicuous when St. Paul landed at Puteoli in the Alexandrian ship which brought him from Malta. [CASTOR AND POLLUX; MELITA; RHEGIUM; SYRACUSE.] In illustration of the arrival here of the corn-ships we may refer to Seneca (*Ep.* 77) and Suetonius (*Octav.* 98).

The earlier name of Puteoli, when the lower part of Italy was Greek, was Dicaearchia; and this name continued to be used to a late period. Josephus uses it in two of the passages above referred to: in the third (*Vit.* 3) he speaks of himself 'after the shipwreck which, like St. Paul, he had recently gone through' as διασωθεὶς εἰς τὴν Δικαιαρχίαν, ἣν Ποτιόλους Ἰταλοὶ καλοῦσιν. So Philo, in describing the curious interview which he and his fellow Jewish ambassadors had here with Caligula, uses the old name (*Legat. ad Caium*, ii. 521). The word Puteoli was a true Roman name, and arose (whether *a puteis* or *a putendo*) from the strong mineral springs which are characteristic of the place. Its Roman history may be said to have begun with the Second Punic War. It rose continually into greater importance, from the causes above mentioned. No part of the Campanian shore was more frequented. The associations of Puteoli with historical personages are very numerous. Scipio sailed from hence to Spain. Cicero had a villa (his "Puteolanum") in the neighbourhood. Here Nero planned the murder of his mother. Vespasian gave to this city peculiar privileges, and here Hadrian was buried. In the 5th century Puteoli was ravaged both by Alaric and Genseric, and it never afterwards recovered its former eminance. It is now a fourth-rate Italian town, still retaining the name of *Pozzuoli*.

In connexion with St. Paul's movements, we must notice its communications in Nero's reign along the mainland with Rome. The coast-road leading northwards to Sinuessa was not made till the reign of Domitian; but there was a cross-road leading to Capua, and there joining the Appian Way. [APPII FORUM; THREE TAVERNS.] The remains of this road may be traced at intervals; and thus the Apostle's route can be followed almost step by step. We should also notice the fact that there were Jewish residents at Puteoli. We might be sure of this from its mercantile importance; but we are positively informed of it by Josephus (*Ant.* xvii. 12, §1) in his account of the visit of the pretended Herod-Alexander to Augustus; and the circumstance shows how natural it was that the Apostle should find Christian "brethren" there immediately on landing.

The remains of Puteoli are considerable. The aqueduct, the reservoirs, portions (probably) of baths, the great amphitheatre, the building called the temple of Serapis, which affords very curious indications of changes of level in the soil, are all well worthy of notice. But our chief interest here is concentrated on the ruins of the ancient mole, which is formed of the concrete called *Pozzolana*, and sixteen of the piers of which still remain. No Roman harbour has left so solid a memorial of itself as this one at which St. Paul landed in Italy. [J. S. H.]

PU'TIEL (פּוּטִיאֵל: Φουτιήλ: *Phutiel*). One of the daughters of Putiel was wife of Eleazar the son of Aaron, and mother of Phinehas (Ex. vi. 25). Though he does not appear again in the Bible records, Putiel has some celebrity in more modern Jewish traditions. They identify him with Jethro the Midianite, "who fatted the calves for idolatrous worship" (Targum Pseudojon. on Ex. vi. 25; *Gemara of Sota* by Wagenseil, viii. §6). What are the grounds for the tradition or for such an accusation against Jethro is not obvious. [G.]

PYGARG (דִּישׁוֹן, *dishôn*: πύγαργος: *pygargus*) occurs only (Deut. xiv. 5) in the list of clean animals as the rendering of the Heb. *dishôn*, the name apparently of some species of antelope, though it is by no means easy to identify it. The Greek πύγαργος denotes an animal with a "white rump," and is used by Herodotus (iv. 192) as the name of some Libyan deer or antelope. Aelian (vii. 19) also mentions the πύγαργος, but gives no more than the name; comp. also Juvenal (*Sat.* xi. 138). It is usual to identify the *pygarg* of the Greek and Latin writers with the *addax* of North Africa, Nubia, &c. (*Addax nasomaculatus*); but we cannot regard this point as satisfactorily settled. In the first place, this antelope does not present at all the required characteristic implied by its name; and, in the second, there is much reason for believing, with Rüppell (*Atlas zu der Reise im Nörd. Afrik.* p. 21), and Hamilton Smith (Griffith's *Cuvier's Anim. King.* iv. 193), that the *Addax* is identical with the *Strepsiceros* of Pliny (*N. H.* xi. 37), which animal, it must be observed, the Roman naturalist distinguishes from the *pygargus* (viii. 53). Indeed we may regard the identity of the *Addax* and Pliny's *Strepsiceros* as established; for when this species was, after many years, at length rediscovered by Hemprich and Rüppell, it was found to be called by the Arabic name of *akas* or *adas*, the very name which Pliny gives as the local one of his *Strepsiceros*. The *pygargus*, therefore, must be sought for in some animal different from the *addax*. There are several

antelopes which have the characteristic white croup required; many of which, however, are inhabitants of South Africa, such as the Spring-bok (*Antidorcas euchore*) and the Bonte-bok (*Damalis pygarga*). We are inclined to consider the πύγαργος, or *pygargus*, as a generic name to denote any of the white-rumped antelopes of North Africa, Syria, &c., such as the Ariel gazelle (*Antilope Arabica*, Hemprich), the Isabella gazelle (*Gazella Isabellina*); perhaps too the mohr, both of Abyssinia (*G. Soemmeringii*) and of Western Africa (*G. Mohr*), may be included under the term. Whether, however, the LXX. and Vulg. are correct in their interpretation of *dishôn* is another question; but there is no collateral evidence of any kind beyond the authority of the two most important versions to aid us in our investigation of this word, of which various etymologies have been given from which nothing definite can be learnt. [W. H.]

Q

QUAILS (שְׂלָו, *sĕlâv*; but in *Keri* שְׂלָיו, *sĕlâiv*: ορτυγομήτρα: *coturnix*). Various opinions have been held as to the nature of the food denoted by the Heb. *sĕlâv*, which on two distinct occasions was supplied to the Israelites in the wilderness; see Ex. xvi. 13, on which occasion the people were between Sin and Sinai; and Num. xi. 31, 32, when at the station named in consequence of the judgment which befel them, Kibroth-hattaavah. That the Heb. word is correctly rendered "quails," is we think beyond a shadow of doubt, notwithstanding the different interpretations which have been assigned to it by several writers of eminence. Ludolf, for instance, an author of high repute, has endeavoured to show that the *selâv* were locusts; see his *Dissertatio de Locustis, cum Diatriba*, &c., Franc. ad Moen. 1694. His opinion has been fully advocated and adopted by Patrick (*Comment. on Num.* xi. 31, 32); the Jews in Arabia also, as we learn from Niebuhr (*Beschreib. von Arab.* p. 172), "are convinced that the birds which the Israelites ate in such numbers were only clouds of locusts, and they laugh at those translators who suppose that they found quails where quails were never seen." Rudbeck (*Ichthyol. Bibl. Spec.* i.) has argued in favour of the *sĕlâv* meaning "flying-fish," some species of the genus *Exocetus*; Michaelis at one time held the same opinion, but afterwards properly abandoned it (see Rosenmüller, *Not. ad* Bochart, *Hieroz.* ii. 649). A later writer, Ehrenberg (*Geograph. Zeit.* ix. 85), from having observed a number of "flying-fish" (gurnards, of the genus *Trigla* of Oken, *Dactylopterus* of modern ichthyologists), lying dead on the shore near Elim, believed that *this* was the food of the Israelites in the wilderness, and named the fish "Trigla Israelitarum." Hermann von der Hardt supposed that the locust bird (*Pastor Roseus*), was intended by *sĕlâv*; and recently Mr. Forster (*Voice of Israel*, p. 98), has advanced an opinion that "red geese" of the genus *Casarca* are to be understood by the Hebrew term; a similar explanation has been suggested by Stanley (*S. & P.* p. 82) and adopted by Tennent (*Ceylon*, i. 487 *note*): this is apparently an old conceit, for Patrick (*Numb.* xi. 31) alludes to such an explanation, but we have been unable to trace it to its origin. Some writers, while they hold that the original word denotes "quails," are of opinion that a species of Sand-grouse

(*Pterocles alchata*), frequent in the Bible-lands, is also included under the term; see Winer (*Bibl. Realwört.* ii. 772); Rosenmüller (*Not. ad Hieroz.* ii 649); Faber (*ad Harmer*, ii. p. 442); Gesenius (*Thes.* s. v. שְׂלָו). It is usual to refer to Hasselquist as the authority for believing that the *Kata* (Sand-grouse) is denoted: this traveller, however, was rather inclined to believe, with some of the writers named above, that "locusts" and not birds, are to be understood (p. 443); and it is difficult to make out what he means by *Tetrao Israelitarum*. Linnaeus supposed he intended by it the common "quail:" in one paragraph he states that the Arabians call a bird "of a greyish colour and less than our partridge," by the name of *Katta*. He adds "An Selaw?" This cannot be the *Pterocles alchata*.

Pterocles alchata.

The view taken by Ludolf may be dismissed with a very few words. The expression in Ps. lxxviii. 27 of "feathered fowl" (עוף כנף), which is used in reference to the *selâv*, clearly denotes some bird, and Ludolf quite fails to prove that it may include winged insects; again there is not a shadow of evidence to support the opinion that *sĕlâv* can ever signify any "locust," this term being used in the Arabic and the cognate languages to denote a "quail." As to any species of "flying-fish," whether belonging to the genus *Dactylopterus*, or to that of *Exocetus*, being intended, it will be enough to state that "flying-fish" are quite unable to sustain their flight above a few hundred yards at the most, and never could have been taken in the Red Sea in numbers sufficient to supply the Israelitish host. The interpretation of *sĕlâv* by "wild geese," or "wild cranes," or any "wild fowl," is a gratuitous assumption without a particle of evidence in its favour. The *Casarca*, with which Mr. Forster identifies the *sĕlâv*, is the *C. rutila*, a bird of about the size of a Mallard, which can by no means answer the supposed requisite of standing three feet high from the ground. "The large red-legged cranes," of which Professor Stanley speaks, are evidently white storks (*Ciconia alba*), and would fulfil the condition as to height; but the flesh is so nauseous that no Israelite could ever have done more than have tasted it. With respect to the *Pterocles alchata*, neither it, nor indeed any other species of the genus, can square with the Scriptural account of the *sĕlâv*; the Sand-grouse are birds of strong wing and of unwearied flight, and never could have been captured in any numbers by the Israelitish multitudes. We much question, moreover, whether the people would have eaten to excess—for

so much the expression translated "fully satisfied" (Ps. lxxviii. 29) implies—of the flesh of this bird, for, according to the testimony of travellers from Dr. Russell (*Hist. of Aleppo*, ii. 194, 2nd ed.) down to observers of to-day, the flesh of the Sand-grouse is hard and tasteless. It is clear, however, that the scribe of the Pentateuch and the 105th Ps. denotes the common "quail" (*Coturnix dactylisonans*), and no other bird. In the first place, the Heb. word שְׂלָו is unquestionably identical with the Arabic salwá (سلوى), a "quail." According to Schultens (*Orig. Heb.* i. 231) the Heb. שְׂלָו is derived from an Arabic root "to be fat;" the round plump form of the quail is eminently suitable to this etymology; indeed its fatness is proverbial. The objection which have been urged by Patrick and others against "quails" being intended are very easily refuted. The expression, "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) is explained by the LXX., by the Vulg., and by Josephus (*Ant.* iii. 1, §5), to refer to the height at which the quails flew above the ground, in their exhausted condition from their long flight. As to the enormous quantities which the land successful Israelite is said to have taken, viz. "ten homers," in the space of a night and two days, there is every reason for believing that the "homers" here spoken of do not denote strictly the measure of that name, but simply "a heap;" this is the explanation given by Onkelos and the Arabic versions of Saadias and Erpenius, on Num. xi. 31.

The quail migrates in immense numbers, see Pliny (*H. N.* x. 23), and Tournefort (*Voyage*, i. 329), who says that all the islands of the Archipelago at certain seasons of the year are covered with these birds. Col. Sykes states that such quantities were once caught in Capri, near Naples, as to have afforded the bishop no small share of his revenue, and that in consequence he has been called Bishop of Quails. The same writer mentions also (*Trans. Zool. Soc.* ii.) that 160,000 quails have been netted in one season on this little island; according to Temminck 100,000 have been taken near Nettuno, in one day. The Israelites would have had little difficulty in capturing large quantities of these birds, as they are known to arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in nets only, but by the hand. See Diod. Sic. (i. p. 82, ed. Dindorf); Prosper Alpinus (*Rerum Aegypt.* iv. 1); Josephus (*Ant.* iii. 1, §5). Sykes (*l. c.*), says "they arrive in spring on the shores of Provence so fatigued that for the first few days they allow themselves to be taken by the hand." The Israelites "spread the quails round about for camp;" this was for the purpose of drying them. The Egyptians similarly prepared these birds: see Herodotus (ii. 77), and Maillet (*Lettres sur l'Egypte*, ix. p. 21, xv. p. 130). The expression "quails from the sea," Num. xi. 31, must not be restricted to denote that the birds came from the sea as their starting point, but it must be taken to show the direction from which they were coming; the quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northwards, an interesting proof, as Col. Sykes has remarked, of the perpetuation of an instinct through some 3300 years; the flight which led the multitudes at Kibroth-hattaavah might have started from Southern Egypt and crossed the Red Sea near Ras Mohammed, and so up the gulf of Akabah into Arabia Petræa. It is interesting to note the time specified, "it was at even" that they began to arrive; and they, no doubt, continued to come all the night. Many observers have recorded that the quail migrates by night, though this is denied by Col. Montagu (*Ornithol. Dict.* art. "Quail").* The flesh of the quail, though of an agreeable quality, is said by some writers to be heating, and it has been supposed by some that the deaths that occurred from eating the food in the wilderness resulted partly from these birds feeding on hellebore (Pliny, *H. N.* x. 23) and other poisonous plants; see Winer, *Bib. Realwb.* ii. 773; but this is exceedingly improbable, although the immoderate gratification of the appetite for the space of a whole month (Num. xi. 20) on such food, in a hot climate, and in the case of a people who at the time of the wanderings rarely tasted flesh, might have induced dangerous symptoms. "The plague" seems to have been directly sent upon the people by God as a punishment for their murmurings, and perhaps is not even in a subordinate sense to be attributed to natural causes.

Coturnix vulgaris.

The quail (*Coturnix dactylisonans*), the only species of the genus known to migrate, has a very wide geographical range, being found in China, India, the Cape of Good Hope, and England, and, according to Temminck, in Japan. See Col. Sykes's paper on "The Quails and Hemipodii of India" (*Trans. of Zool. Soc.* ii.).

The ἐρτυγομήτρα of the LXX. should not be passed over without a brief notice. It is not easy to determine what bird is intended by this term as used by Aristotle and Pliny (*ortygometra*); according to the account given of this bird by the Greek and Latin writers on Natural History just mentioned, the *ortygometra* precedes the quail in its migrations, and acts as a sort of leader to the flight. Some ornithologists, as Belon and Fleming (*Brit. Anim.* p. 98) have assigned this term to the "Land-rail" (*Crex pratensis*), the Roi des Cailles of the French, Re di Quaglie of the Italians, and the

* "On two successive years I observed enormous flights of quails on the N. coast of Algeria, which arrived from the South in the night, and were at daybreak in such numbers through the plains, that scores of sportsmen had only to shoot as fast as they could reload" (H. B. Tristram).

Wachtel-König of the Germans, but with what reason we are unable to say; probably the LXX. use the term as a synonym of ὄρτυξ, or to express the good condition in which the birds were, for Hesychius explains ὀρτυγομήτρα by ὄρτυξ ὑπερμεγέθης, i. e. "a quail of large size."

Thus, in point of etymology, zoology, history, and the authority of almost all the important old versions, we have as complete a chain of evidence in proof of the Quail being the true representative of the *Selâv* as can possibly be required. [W. H.]

QUARTUS (Κούαρτος: *Quartus*), a Christian of Corinth, whose salutations St. Paul sends to the brethren at Rome (Rom. xvi. 23). There is the usual tradition that he was one of the Seventy disciples; and it is also said that he ultimately became bishop of Berytus (Tillemont, i. 334). [E. H—s.]

QUATERNION (τετράδιον: *quaternio*), a military term, signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Vegetius, *De Re mil.* iii. 8; Polyb. vi. 33, §7). Peter was delivered over to four such bodies of four (Acts xii. 4), each of which took charge of him for a single watch of the night. [W. L. B.]

QUEEN (גְּבִירָה ; שֵׁגַל ; מַלְכָּה). Of the three Hebrew terms cited as the equivalents of "queen" in the A. V., the first alone is applied to a queen-*regnant*; the first and second equally to a queen-*consort*, without, however, implying the dignity which in European nations attaches to that position; and the third to the queen-*mother*, to whom that dignity is transferred in Oriental courts. The etymological force of the words accords with their application. *Malcâh* is the feminine of *melech*, "king;" it is applied in its first sense to the queen of Sheba (1 K. x. 1), and in its second to the wives of the first rank, as distinguished from the concubines, in a royal harem (Esth. i. 9 ff., vii. 1 ff.; Cant. vi. 8): the term "princesses" is similarly used in 1 K. xi. 3. *Shêgal* simply means "wife;" it is applied to Solomon's bride (Ps. xlv. 9), and to the wives of the first rank in the harems of the Chaldee and Persian monarchs (Dan. v. 2, 3; Neh. ii. 6). *Gĕbîrâh*, on the other hand, is expressive of authority; it means "powerful" or "mistress." It would therefore be applied to the female who exercised the highest authority, and this, in an Oriental household, is not the wife but the mother of the master. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy: the number of the wives, their social position previous to marriage, and the precariousness of their hold on the affections of their lord, combine to annihilate their influence, which is transferred to the mother as being the only female who occupies a fixed and dignified position. Hence the application of the term *gĕbîrâh* to the queen-*mother*, the extent of whose influence is well illustrated by the narrative of the interview of Solomon and Bath-sheba, as given in 1 K. ii. 19 ff. The term is applied to Maachah, Asa's mother, who was deposed from her dignity in consequence of her idolatry (1 K. xv. 13; 2 Chr. xv. 16); to Jezebel as contrasted with Joram (2 K. x. 13, "the children of the king, and the children of the queen"); and to the mother of Jehoiachin or Jeconiah (Jer. xiii. 18; compare 2 K. xxiv. 12; Jer. xxix. 2). In 1 K. xi. 19, the text probably requires emendation, the reading followed in the LXX., τὴν μείζω, "the elder," according better with the context. [W. L. B.]

QUEEN OF HEAVEN. In Jer. vii. 18, xliv. 17, 18, 19, 25, the Heb. מְלֶכֶת הַשָּׁמַיִם, *meleceth hashshâmayim*, is thus rendered in the A. V. In the margin is given "frame or workmanship of heaven," for in seventy of Kennicott's MSS. the reading is מְלֶאכֶת, *melecheth*, of which this is the translation, and the same is the case in fourteen MSS. of Jer. xliv. 18, and in thirteen of Jer. xliv. 19. The latter reading is followed by the LXX. and Peshito Syriac in Jer. vii. 18, but in all the other passages the received text is adopted, as by the Vulgate in every instance. Kimchi says "א is wanting, and it is as if מְלֶאכֶת, 'workmanship of heaven,' i. e. the stars; and some interpret 'the queen of heaven,' i. e. a great star which is in the heavens." Rashi is in favour of the latter; and the Targum renders throughout "the star of heaven." Kircher was in favour of some constellation, the Pleiades or Hyades. It is generally believed that the "queen of heaven" is the moon (comp. "siderum regina," Hor. *Carm. Sec.* 35, and "regina coeli," Apul. *Met.* xi. 657), worshipped as Ashtoreth or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem. Hitzig (*Der Proph. Jeremja*, p. 66) says the Hebrews gave this title to the Egyptian Neith, whose name in the form Tanith, with the Egyptian article, appears with that of Baal Hammân, on four Carthaginian inscriptions. It is little to the purpose to inquire by what other name this goddess was known among the Phoenician colonists; the Hebrews, in the time of Jeremiah, appear not to have given her any special title. The Babylonian Venus, according to Harpocration (quoted by Selden, *de Dis Syris*, synt. 2, cap. 6, p. 220, ed. 1617), was also styled "the queen of heaven." Mr. Layard identifies Hera, "the second deity mentioned by Diodorus, with Astarte, Mylitta, or Venus," and with the "'queen of heaven,' frequently mentioned in the sacred volumes. . . . The planet which bore her name was sacred to her, and in the Assyrian sculptures a star is placed upon her head. She was called Beltis, because she was the female form of the great divinity, or Baal; the two, there is reason to conjecture, having been originally but one, and androgyne. Her worship penetrated from Assyria into Asia Minor, where its Assyrian origin was recognised. In the rock tablets of Pterium she is represented, as in those of Assyria, standing erect on a lion, and crowned with a tower or mural coronet; which, we learn from Lucian, was peculiar to the Semitic figure of the goddess. This may have been a modification of the high cap of the Assyrian bas-reliefs. To the Shemites she was known under the names of Astarte, Ashtaroth, Mylitta, and Alitta, according to the various dialects of the nations amongst which her worship prevailed" (*Nineveh*, ii. pp. 454, 456, 457). It is so difficult to separate the worship of the moon-goddess from that of the planet Venus in the Assyrian mythology when introduced among the western nations, that the two are frequently confused. Movers believes that Ashtoreth was originally the moon-goddess, while according to Rawlinson (*Herod.* i. 521) *Ishtar* is the Babylonian Venus, one of whose titles in the Sardanapalus inscriptions is "the mistress of heaven and earth."

With the cakes (כַּוָּנִים, *cavvânim*: χαυῶνες) which were offered in her honour, with incense and libations, Selden compares the πίτυρα (A. V. "bran") of Ep. of Jer. 43, which were burnt by the women who sat by the wayside near the idolatrous temples for the purposes of prostitution. These πίτυρα were offered in sacrifice to Hecate, while invoking her aid for success in love (Theocr. ii. 33). The Targum gives כַּרְדּוּטִין, *cardûtîn*, which elsewhere appears to be the Greek χειριδωτός, a sleeved tunic. Rashi says the cakes had the image of the god stamped upon them, and Theodoret that they contained pine-cones and raisins. [W. A. W.]

QUICKSANDS, THE (ἡ Σύρτις: *Syrtis*), more properly THE SYRTIS (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. The name is derived from *Sert*, an Arabic word for a desert. For two reasons this region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly because of the shallows and the uncertain currents of water in the bay. Josephus, who was himself once wrecked in this part of the Mediterranean, makes Agrippa say (*B. J.* ii. 16, §4), φοβεραὶ καὶ τοῖς ἀκούουσι Σύρτεις. So notorious were these dangers, that they became a commonplace with the poets (see Hor. *Od.* i. 22, 5; Ov. *Fast.* iv. 499; Virg. *Aen.* i. 111; Tibull. iii. 4, 91; Lucan, *Phars.* ix. 431). It is most to our purpose here, however, to refer to Apollonius Rhodius, who was familiar with all the notions of the Alexandrian sailors. In the 4th book of his *Argonaut.* 1232-1237, he supplies illustrations of the passage before us, in more respects than one—in the sudden violence (ἀναρπάγδην) of the terrible north wind (ὀλοὴ Βορέαο θύελλα), in its long duration (ἐννέα πάσας Νύκτας ὁμῶς καὶ τόσσα φέρ' ἤματα), and in the terror which the sailors felt of being driven into the Syrtis (Προπρὸ μάλ' ἔνδοθι Σύρτιν, ὅθ' οὐκέτι νόστος ὀπίσσω Νηυσὶ πέλει). [See CLAUDA and EUROCLYDON.] There were properly two Syrtes, the eastern or larger, now called the *Gulf of Sidra*, and the western or smaller, now the *Gulf of Cabes*. It is the former to which our attention is directed in this passage of the Acts. The ship was caught by a north-easterly gale on the south coast of CRETE, near Mount Ida, and was driven to the island of Clauda. This line of drift, continued, would strike the greater Syrtis: whence the natural apprehension of the sailors. [SHIP.] The best modern account of this part of the African coast is that which is given (in his *Memoir on the Mediterranean*, pp. 87-91, 186-190) by Admiral Smyth, who was himself the first to survey this bay thoroughly, and to divest it of many of its terrors. [J. S. H.]

QUINTUS MEMMIUS, 2 Macc. xi. 34. [See MANLIUS T. vol. ii. 228 *b*.]

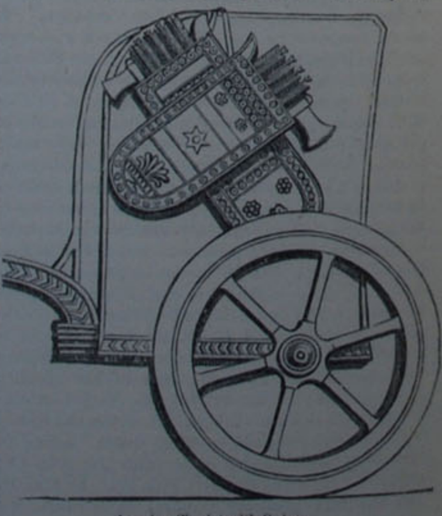
QUIVER. Two distinct Hebrew terms are represented by this word in the A. V.

(1.) תְּלִי, *thěli*. This occurs only in Gen. xxvii. 3—"take thy weapons (lit. "thy things"), thy quiver and thy bow." It is derived (by Gesenius, *Thes.* 1504, and Fürst, *Handwb.* ii. 528) from a root which has the force of hanging. The passage itself affords no clue to its meaning. It may therefore signify either a quiver, or a suspended weapon—for instance, such a sword as in our own language was formerly called a "hanger." Between these two significations the interpreters are divided. The LXX., Vulgate, and Targum Pseudojon. adhere to the former; Onkelos, the Peshito and Arabic Versions, to the latter.

Assyrian Warrior with Quiver.

(2.) אַשְׁפָּה, *ashpâh*. The root of this word is uncertain (Gesenius, *Thes.* 161). From two of its occurrences its force would seem to be that of containing or concealing (Ps. cxxvii. 5; Is. xlix. 2). It is connected with arrows only in Lam. iii. 13. Its other occurrences are Job xxxix. 23, Is. xxii. 6, and Jer. v. 16. In each of these the LXX. translate it by "quiver" (φαρέτρα), with two exceptions, Job xxxix. 23, and Ps. cxxvii. 5, in the former of which they render it by "bow," in the latter by ἐπιθυμία.

As to the thing itself, there is nothing in the Bible to indicate either its form or material, or in what way it was carried. The quivers of the Assyrians



Assyrian Chariot with Quiver

are rarely shewn in the sculptures. When they do appear they are worn at the back, with the top between the shoulders of the wearer, or hung at the side of the chariot.

The Egyptian warriors, on the other hand, wore them slung nearly horizontal, drawing out the arrows from beneath the arm (Wilkinson, *Popular Account*, i. 354). The quiver was about 4 inches diameter, supported by a belt passing over the shoulder and across the breast to the opposite side. When not in actual use, it was shifted behind.

The English word "quiver" is a variation of "cover"—from the French *couvrir*; and therefore answers to the second of the two Hebrew words. [G.]

R

RA'AMAH (רַעְמָה: Ῥεγμά, Gen. x. 7; Ῥαμμά, Ez. xxvii. 22: *Regma, Reema*). A son of Cush, and father of the Cushite Sheba and Dedan. The tribe of Raamah became afterwards renowned as traders; in Ezekiel's lamentation for Tyre it is written, "the merchants of Sheba and Raamah, they [were] thy merchants; they occupied in thy fairs with chief of all the spices, and with all precious stones and gold" (xxvii. 22). The general question of the identity, by intermarriage, &c., of the Cushite Sheba and Dedan with the Keturahites of the same names is discussed, and the 27th chapter of Ezekiel examined, in art. DEDAN. Of the settlement of Raamah on the shores of the Persian gulf there are several indications. Traces of Dedan are very faint; but Raamah seems to be recovered, through the LXX. reading of Gen. x. 7, in the Ῥεγμά of Ptol. vi. 7, and Ῥῆγμα of Steph. Byzant. Of Sheba, the other son of Raamah, the writer has found a trace in a ruined city so named (شبا, *Sheba*) on the island of Awál (Marásid, *s. v.*), belonging to the province of Arabia called El-Bahreyn on the shores of the gulf. [SHEBA.] This identification strengthens that of Raamah with Ῥεγμά; and the establishment of these Cushite settlements on the Persian gulf is of course important to the theory of the identity of these Cushite and Keturahite tribes: but, besides etymological grounds, there are the strong reasons stated in DEDAN for holding that the Cushites colonized that region, and for connecting them commercially with Palestine by the great desert route.

The town mentioned by Niebuhr called Reymeh (ريمة, *Descr. de l'Arabie*) cannot, on etymological grounds, be connected with Raamah, as it wants an equivalent for the ע; nor can we suppose that it is to be probably traced three days' journey from San'à [UZAL], the capital of the Yemen. [E. S. P.]

RAAMI'AH (רַעַמְיָה: Ῥεελμά; FA δαεμια: *Raamias*). One of the chiefs who returned with Zerubbabel (Neh. vii. 7). In Ezr. ii. 2 he is called REELAIAH, and the Greek equivalent of the name in the LXX. of Neh. appears to have arisen from a confusion of the two readings, unless, as Burrington (*Geneal.* ii. 68) suggests, Ῥεελμά is an error of the copyist for Ῥεελαία, the uncial letters AI having been mistaken for M. In 1 Esd. v. 2 the name appears as REESAIAS.

RAAM'SES, Ex. i. 10. [RAMESES.]

RAB'BAH. The name of several ancient places both East and West of the Jordan. The root is *rab*, meaning "multitude," and thence "greatness," of size or importance[a] (Gesenius, *Thes.* 1254; Fürst, *Handwb.* ii. 347). The word survives in Arabic as a common appellative, and is also in use as the name of places—*e. gr. Rabba* on the east of the Dead Sea; *Rabbah*, a temple in the tribe of Medshidj (Freytag, ii. 107*a*); and perhaps also *Rabat* in Morocco.

1. (רַבָּה: [b]Ῥαββάθ, Ῥαββάθ, ἡ Ῥαββά: *Rabba, Rabbath.*) A very strong place on the East of Jordan, which when its name is first introduced in the sacred records was the chief city of the Ammonites. In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxi. 20) it is styled at length *Rabbath-bene-Ammôn*, A. V. Rabbath of the Ammonites, or, children of Ammon; but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xx. 1; Jer. xlix. 3; Ez. xxv. 5; Amos i. 14) simply RABBAH.

It appears in the sacred records as the single city of the Ammonites, at least no other bears any distinctive name, a fact which, as has been already remarked (vol. i. 60*a*), contrasts strongly with the abundant details of the city-life of the Moabites.

Whether it was originally, as some conjecture, the HAM of which the Zuzim were dispossessed by Chedorlaomer (Gen. xiv. 5), will probably remain for ever a conjecture.[c] When first named it is in the hands of the Ammonites, and is mentioned as containing the bed or sarcophagus of the giant Og (Deut. iii. 11), possibly the trophy of some successful war of the younger nation of Lot, and more recent settler in the country, against the more ancient Rephaim. With the people of Lot, their kinsmen the Israelites had no quarrel, and Rabbath-of-the-children-of-Ammon remained to all appearance unmolested during the first period of the Israelite occupation. It was not included in the territory of the tribes east of Jordan; the border of Gad stops at "Aroer, which faces Rabbah" (Josh. xiii. 25). The attacks of the Bene-Ammon on Israel, however, brought these peaceful relations to an end. Saul must have had occupation enough on the west of Jordan in attacking and repelling the attacks of the Philistines and in pursuing David through the woods and ravines of Judah to prevent his crossing the river, unless on such special occasions as the relief of Jabesh. At any rate we never hear of his having penetrated so far in that direction as Rabbah. But David's armies were often engaged against both Moab and Ammon.

His first Ammonite campaign appears to have occurred early in his reign. A part of the army, under Abishai, was sent as far as Rabbah to keep the Ammonites in check (2 Sam. x. 10, 14), but

[a] It is hardly necessary to point out that the title *Rabbi* is directly derived from the same root.

[b] In Deut. iii. 5 it is τῇ ἄκρᾳ τῶν υἱῶν Ἀμμών in both MSS. In Josh. xiii. 25 the Vat. has Ἀραβα ἡ ἐστιν κατὰ πρόσωπον Ἀράδ, where the first and last words of the sentence seem to have changed places.

[c] The statement of Eusebius (*Onom.* "Amman") that it was originally a city of the Rephaim, implies that it was the Ashteroth Karnaim of Gen. xiv. In agreement with this is the fact that it was in later times known as Astarte (Steph. Byz., quoted by Ritter, 1155). In this case the dual ending of Karnaïm may point, as some have conjectured in Jerushalaïm, to the double nature of the city—a lower town and a citadel.

the main force under Joab remained at Medeba (1 Chr. xix. 7). The following year was occupied in the great expedition by David in person against the Syrians at Helam, wherever that may have been (2 Sam. x. 15-19). After their defeat the Ammonite war was resumed, and this time Rabbah was made the main point of attack (xi. 1). Joab took the command, and was followed by the whole of the army. The expedition included Ephraim and Benjamin, as well as the king's own tribe (ver. 11); the "king's slaves" (ver. 1, 17, 24); probably David's immediate body guard, and the thirty-seven chief captains. Uriah was certainly there, and if a not improbable Jewish tradition may be adopted, Ittai the Gittite was there also. [ITTAI.] The ark accompanied the camp (ver. 11), the only time[d] that we hear of its doing so, except that memorable battle with the Philistines, when its capture caused the death of the high-priest. David alone, to his cost, remained in Jerusalem. The country was wasted, and the roving Ammonites were driven with all their property (xii. 30) into their single stronghold, as the Bedouin Kenites were driven from their tents inside the walls of Jerusalem when Judah was overrun by the Chaldeans. [RECHABITES.] The siege must have lasted nearly, if not quite, two years; since during its progress David formed his connexion with Bathsheba, and the two children, that which died and Solomon, were successively born. The sallies of the Ammonites appear to have formed a main feature of the siege (2 Sam. xi. 17, &c.). At the end of that time Joab succeeded in capturing a portion of the place—the "city of waters," that is, the lower town, so called from its containing the perennial stream which rises in and still flows through it. The fact (which seems undoubted) that the source of the stream was within the lower city, explains its having held out for so long. It was also called the "royal city" (עִיר הַמְּלוּכָה), perhaps from its connexion with Molech or Milcom —the "king"—more probably from its containing the palace of Hanun and Nahash. But the citadel, which rises abruptly on the north side of the lower town, a place of very great strength, still remained to be taken, and the honour of this capture, Joab (with that devotion to David, which runs like a bright thread through the dark web of his character) insists on reserving for the king. "I have fought," writes he to his uncle, then living at ease in the harem at Jerusalem, in all the satisfaction of the birth of Solomon—"I have fought against Rabbah, and have taken[e] the city of waters; but the citadel still remains: now therefore gather the rest of the people together and come; put yourself at the head of the whole army, renew the assault against the citadel, take it, and thus finish the siege which I have carried so far," and then he ends with a rough banter[f]—half jest, half earnest—"lest I take the city and in future it go under my name." The waters of the lower city once in the hands of the besiegers the fate of the citadel was certain, for that fortress possessed in itself (as we learn from the invaluable notice of Josephus, *Ant.* vii. 7, §5) but one well of limited supply, quite inadequate to the throng which crowded its walls. The provisions also were at last exhausted, and shortly after David's arrival the fortress was taken, and its inmates, with a very great booty, and the idol of Molech, with all its costly adornments, fell into the hands of David. [ITTAI; MOLECH.]

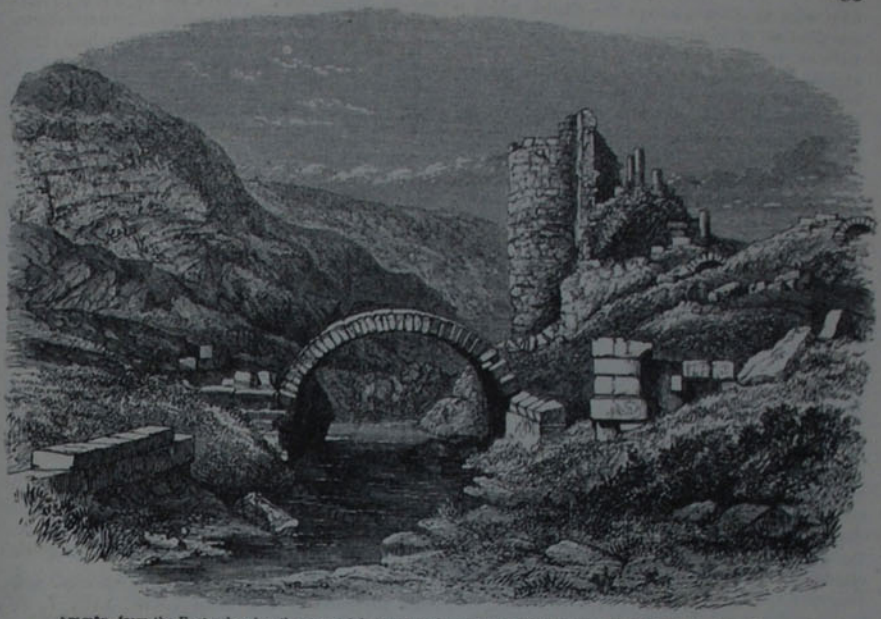
We are not told whether the city was demolished or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had again a "wall" and "palaces," and was still the sanctuary of Molech—"the king" (Am. i. 14). So it was also at the date of the invasion of Nebuchadnezzar (Jer. xlix. 2, 3), when its dependent towns ("daughters") are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ez. xxi. 20). At Rabbah, no doubt Baalis, king of the Bene-Ammon (Jer. xl. 14), held such court as he could muster, and within its walls was plotted the attack of Ishmael which cost Gedaliah his life, and drove Jeremiah into Egypt. [ISHMAEL 6, vol. i. p. 895 *a*.] The denunciations of the prophets just named may have been fulfilled, either at the time of the destruction of Jerusalem, or five years afterwards, when the Assyrian armies overran the country east of Jordan on their road to Egypt (Joseph. *Ant.* x. 9, §7). See Jerome, *on Amos* i. 41.

In the period between the Old and New Testaments, Rabbath-Ammon appears to have been a place of much importance, and the scene of many contests. The natural advantages of position and water supply which had always distinguished it, still made it an important citadel by turns to each side, during the contentions which raged for so long over the whole of the district. It lay on the road between Heshbon and Bosra, and was the last place at which a stock of water could be obtained for the journey across the desert, while as it stood on the confines of the richer and more civilized country, it formed an important garrison station, for repelling the incursions of the wild tribes of the desert. From Ptolemy Philadelphus (B.C. 285-247) it received the name of Philadelpheia (Jerome on Ez. xxv. 1), and the district either then or subsequently was called Philadelphene (Joseph. *B. J.* iii. 3, §3), or Arabia Philadelphensis (Epiphanius, in Ritter, *Syrien*, 1155). In B.C. 218 it was taken from the then Ptolemy (Philopator) by Antiochus the Great, after a long and obstinate resistance from the besieged in the citadel. A communication with the spring in the lower town had been made since (possibly in consequence of) David's siege, by a long secret subterranean passage, and had not this been discovered to Antiochus by a prisoner, the citadel might have been enabled to hold out (Polybius, v. 17, in Ritter, *Syrien*, 1155). During the struggle between Antiochus the Pious (Sidetes), and Ptolemy the son-in-law of Simon Maccabaeus (cir. B.C. 134), it is mentioned as being governed by a tyrant named Cotylas (*Ant.* xiii. 8, §1). Its ancient name, though under a cloud, was still used; it is mentioned by Polybius (v. 71) under the hardly altered form of Rabbatámana (Ῥαββατάμανα). About the year 65 we hear of it as in the hands of Aretas (one of the Arab chiefs of that name), who retired thither from Judaea when menaced by Scaurus.

[d] On a former occasion (Num. xxxi. 6) the "holy things" only are specified; an expression which hardly seems to include the ark.

[e] The Vulgate alters the force of the whole passage by rendering this *et capienda est urbs aquarum*, "the city of waters is about to be taken." But neither Hebrew nor LXX. will bear this interpretation

[f] Very characteristic of Joab. See a similar strain 2 Sam. xix. 6.



Ammân, from the East: shewing the perennial stream and part of the citadel-hill. From a sketch by Wm. Tipping, Esq.

Pompey's general (Joseph. *B. J.* i. 6, §3). The Arabs probably held it till the year B.C. 30, when they were attacked there by Herod the Great. But the account of Josephus (*B. J.* i. 19, §5, 6) seems to imply that the city was not then inhabited, and that although the citadel formed the main point of the combat, yet that it was only occupied on the instant. The water communication above alluded to also appears not to have been then in existence, for the people who occupied the citadel quickly surrendered from thirst, and the whole affair was over in six days.

At the Christian era Philadelphia formed the eastern limit of the region of Peraea (*B. J.* iii. 3, §3). It was one of the cities of the Decapolis, and as far down as the 4th century was esteemed one of the most remarkable and strongest cities of the whole of Coele-Syria (Eusebius, *Onom.* "Amman;" Ammianus Marc. in Ritter, 1157). Its magnificent theatre (said to be the largest[g] in Syria), temples, odeon, mausoleum, and other public buildings were probably erected during the 2nd and 3rd centuries, like those of *Jerash*, which they resemble in style, though their scale and design are grander (Lindsay). Amongst the ruins of an "immense temple" on the citadel hill, Mr. Tipping saw some prostrate columns 5 ft. diameter. Its coins are extant, some bearing the figure of Astarte, some the word Herakleion, implying a worship of Hercules, probably the continuation of that of Molech or Milcom. From Stephanus of Byzantium we learn that it was also called Astarte, doubtless from its containing a temple of that goddess. Justin Martyr, a native of Shechem, writing about A.D. 140, speaks of the city as containing a multitude of Ammonites (*Dial. with Trypho*), though it would probably not be safe to interpret this too strictly.

Philadelphia became the seat of a Christian bishop, and was one of the nineteen sees of "Palestina tertia," which were subordinate to Bostra (Reland, *Pal.* 228). The church still remains "in excellent preservation" with its lofty steeple (Lord Lindsay). Some of the bishops appear to have signed under the title of Bakatha; which Bakatha is by Epiphanius (himself a native of Palestine) mentioned in such a manner as to imply that it was but another name for Philadelpheia, derived from an Arab tribe in whose possession it was at that time (A.D. cir. 400.) But this is doubtful. (See Reland, *Pal.* 612; Ritter, 1157.)

Ammân[h] lies about 22 miles from the Jordan at the eastern apex of a triangle, of which Heshbon and *es-Salt* form respectively the southern and northern points. It is about 14 miles from the former, and 12 from the latter. Jerash is due north, more than 20 miles distant in a straight line, and 35 by the usual road (Lindsay, 278). It lies in a valley which is a branch, or perhaps the main course, of the *Wady Zerka*,[i] usually identified with the Jabbok. The *Moiet-Ammân*, or water of Amman, a mere streamlet, rises within the basin which contains the ruins of the town. The main valley is a mere winter torrent, but appears to be perennial, and contains a quantity of fish, by one observer said to be trout (see Burckhardt, 358; G. Robinson, ii. 174; "a perfect fishpond," Tipping). The stream runs from west to east, and north of it is the citadel on its isolated hill.

When the Moslems conquered Syria they found the city in ruins (Abulfeda in Ritter, 1158; and in note to Lord Lindsay); and in ruins remarkable for their extent and desolation even for Syria, the "Land of ruins," it still remains. The public buildings are said to be Roman, in general character

[g] Mr. Tipping gives the following dimensions in his journal. Breadth 240 ft.; height 42 steps: viz., first row 10, second 14, third 18.

[h] عمان, essentially the same word as the Hebrew *Ammôn*.

[i] This is distinctly stated by Abulfeda (Ritter, 1158 Lindsay, note 37).

like those at *Jerash*, except the citadel, which is described as of large square stones put together without cement, and which is probably more ancient than the rest. The remains of private houses scattered on both sides of the stream are very extensive. They have been visited, and described in more or less detail, by Burckhardt (*Syria*, 357-360), who gives a plan; Seetzen (*Reisen*, i. 396, iv. 212-214); Irby (June 14); Buckingham, *E. Syria*, 68-82; Lord Lindsay (5th. ed. 278-284); G. Robinson (ii. 172-178); Lord Claud Hamilton (in Keith, *Evid. of Proph.* ch. vi.). Burckhardt's plan gives a general idea of the disposition of the place, but a comparison with Mr. Tipping's sketch (on the accuracy of which every dependence may be placed), seems to show that it is not correct as to the proportions of the different parts. Two views are given by Laborde (*Vues en Syrie*), one of a tomb, the other of the theatre; but neither of these embraces the characteristic features of the place—the streamlet and the citadel. The accompanying view has been engraved (for the first time) from one of several careful sketches made in 1840 by William Tipping, Esq., and by him kindly placed, with some valuable information, at the disposal of the author. It is taken looking towards the east. On the right is the beginning of the citadel hill. In front is an arch (also mentioned by Burckhardt) which spans the stream. Below and in front of the arch is masonry, showing how the stream was formerly embanked or quayed in.

No inscriptions have been yet discovered. A lengthened and excellent summary of all the information respecting this city will be found in Ritter's *Erdkunde, Syrien* (1145-1159).

Coin of Philadelphia, showing the Tent or Shrine of Herakles, the Greek equivalent to Melech. Obv.: AVT·KAICM·AVP·ANTΩNINV, Bust of M. Aurelius, r. Rev.: ΦΙΑΚΟCYPHPAKΛЄΙΟΝ ΡΜΑ [A.V.C. 690]. Shrine in quadriga, r. ΦΙΛΑΔΕΛΦΕΩΝ ΚΟΙΑΗC CYPIAC HPAKΛЄΙΟΝ].

2. Although there is no trace of the fact in the Bible, there can be little doubt that the name of Rabbah was also attached in biblical times to the chief city of Moab. Its biblical name is AR, but we have the testimony of Eusebius (*Onomast.* "Moab") that in the 4th century it possessed the special title of Rabbath Moab, or as it appears in the corrupted orthography of Stephanus of Byzantium, the coins, and the Ecclesiastical Lists, *Rabathmoba*, *Rabbathmoma*, and *Ratba* or *Robba Moabitis* (Reland, 957, 226; Seetzen, *Reisen*, iv. 227; Ritter, 1220). This name was for a time displaced by Areopolis, in the same manner that Rabbath-Ammon had been by Philadelphia: these, however, were but the names imposed by the temporary masters of the country, and employed by them in their official documents, and when they passed away, the original names, which had never lost their place in the mouths of the common people, reappeared, and *Rabba* and *Ammân* still remain to testify to the ancient appellations. *Rabba* lies on the highlands at the S.E. quarter of the Dead Sea, between *Kerak* and *Jibel Shihân*. Its ruins, which are unimportant, are described by Burckhardt (July 15), Seetzen (*Reisen*, i. 411), and De Saulcy (Jan. 18).

3. (הָרַבָּה, with the definite article: Σωθηβά, Alex. Ραββα· *Arebba*.) A city of Judah, named with Kirjath-jearim, in Josh. xv. 60 only. No trace of its existence has yet been discovered.

4. In one passage (Josh. xi. 8) ZIDON is mentioned with the affix Rabbah—Zidon-rabbah. This is preserved in the margin of the A. V., though in the text it is translated "great Zidon." [G.]

RAB'BATH OF THE CHILDREN OF AMMON, and R. OF THE AMMONITES. (The former is the more accurate, the Hebrew being in both cases רַבַּת בְּנֵי עַמּוֹן: ἡ ἄκρα τῶν υἱῶν Ἀμμών, Ῥαββὰθ υἱῶν Ἀμμών: *Rabbath filiorum Ammon*). This is the full appellation of the place commonly given as RABBAH. It occurs only in Deut. iii. 11 and Ezek. xxi. 20. The *th* is merely the Hebrew mode of connecting a word ending in *ah* with one following it. (Comp. RAMATH, GIBEATH, KIRJATH, &c.) [G.]

RAB'BI (רַבִּי: Ῥαββί). A title of respect given by the Jews to their doctors and teachers, and often addressed to our Lord (Matt. xxiii. 7, 8, xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45; John i. 39, 50, iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8). The meaning of the title is interpreted in express words by St. John, and by implication in St. Matthew, to mean Master, Teacher; Διδάσκαλε, John i. 39 (compare xi. 28, xiii. 13), and Matt. xxiii. 8, where recent editors (Tischendorf, Wordsworth, Alford), on the authority of MSS., read ὁ διδάσκαλος, instead of ὁ καθηγητής of the Textus Receptus. The same interpretation is given by St. John of the kindred title RABBONI, Ῥαββουνί (John xx. 16), which also occurs in Mark x. 35, where the Textus Receptus, with less authority, spells the word Ῥαββονί. The reading in John xx. 16, which has perhaps the greatest weight of authority, makes an addition to the common text: "She turned herself and said unto Him, in the Hebrew tongue (Ἑβραϊστί), Rabboni; which is to say, Master." The י which is added to these titles, רַב (*rab*) and רַבּוֹן (*rabbôn*), or רַבָּן (*rabbân*), has been thought to be the pronominal affix "My;" but it is to be noted that St. John does not translate either of these by "*My* Master," but simply "Master," so that the י would seem to have lost any especial significance as a possessive pronoun intimating appropriation or endearment, and, like the "my" in titles of respect among ourselves, or in such terms as *Monseigneur*, *Monsieur*, to be merely part of the formal address. Information on these titles may be found in Lightfoot, *Harmony of the Four Evangelists*, John i. 38; *Horae Hebraicae et Talmudicae*, Matt. xxiii. 7.

The Latin translation, Magister (connected with *magnus*, *magis*), is a title formed on the same principle as Rabbi, from *rab*, "great." *Rab* enters into the composition of many names of dignity and office. [RABSHAKEH; RABSARIS; RABMAG.]

The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Before that period the prophets and the men of the great synagogue were simply called by their proper names, and the first who had a title is said to be Simeon the son of Hillel, who is supposed by some to be the Simeon who took our Saviour in his arms in the temple: he was called Rabban, and from his time such titles came to be in fashion. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi; yet it was said in the Jewish books that greater was he who was called by his own name than even he who was called Rabban. Some account of the Rabbis and the Mishnical and Talmudical writings may be found in Prideaux, *Connection*, part i. book 5, under the year B.C. 446; part ii. book 8, under the year B.C. 37; and a sketch of the history of the school of rabbinical learning at Tiberias, founded by Rabbi Judah Hakkodesh, the compiler of the Mishnah, in the second century after Christ, is given in Robinson's *Biblical Researches*, ii. 391. See also note 14 to Burton's *Bampton Lectures*, and the authorities there quoted, for instance, Bruker, vol. ii. p. 820, and Basnage, *Hist. des Juifs*, iii. 6, p. 138. [E. P. E.]

RAB'BITH (הָרַבִּית, with the def. article. Δαβειρών; Alex. Ῥαββωθ: *Rabbith*). A town in the territory, perhaps on the boundary, of Issachar (Josh. xix. 20 only). It is not again mentioned, nor is anything yet known of it, or of the places named in company with it. [G.]

RABBO'NI, John xx. 16. [RABBI.]

RAB-MAG (רַב־מָג: Ῥαβ-μάγ, Ῥαβαμάχ: *Rebmag*) is found only in Jer. xxxix. 3 and 13. In both places it is a title borne by a certain Nergal-sharezer, who is mentioned among the "princes" that accompanied Nebuchadnezzar to the last siege of Jerusalem. It has already been shown that Nergal-sharezer is probably identical with the king, called by the Greeks Neriglissar, who ascended the throne of Babylon two years after the death of Nebuchadnezzar. [NERGAL-SHAREZER.] This king, as well as certain other important personages, is found to bear the title in the Babylonian inscriptions. It is written indeed with a somewhat different vocalisation, being read as *Rabu-Emga* by Sir H. Rawlinson. The signification is somewhat doubtful. *Rabu* is most certainly "great," or "chief," an exact equivalent of the Hebrew רַב, whence Rabbi, "a great one, a doctor;" but *Mag*, or *Emga*, is an obscure term. It has been commonly identified with the word "Magus" (Gesenius, *ad voc.* מָג; Calmet, *Commentaire littéral*, vi. 203, &c.); but this identification is very uncertain, since an entirely different word—one which is read as *Magusu*—is used in that sense throughout the Behistun inscription (Oppert, *Expédition Scientifique en Mesopotamie*, ii. 209). Sir H. Rawlinson inclines to translate *emga* by "priest," but does not connect it with the Magi, who in the time of Neriglissar had no footing in Babylon. He regards this rendering, however, as purely conjectural, and thinks we can only say at present that the office was one of great power and dignity at the Babylonian court, and probably gave its possessor special facilities for obtaining the throne. [G. R.]

RAB'SACES (Ῥαψάκης *Rabsaces*). RABSHAKEH (Ecclus. xlviii. 18).

RAB'-SARIS (רַב־סָרִיס: Ῥαψίς; Alex. Ῥαβσαρες: *Rabsaris, Rabsares*). 1. An officer of the king of Assyria sent up with Tartan and Rabshakeh against Jerusalem in the time of Hezekiah (2 K. xviii. 17).

2. (Ναβουσαρσείς; Alex. Ναβουζαρις.) One of the princes of Nebuchadnezzar, who was present at the capture of Jerusalem, B.C. 588, when Zedekiah, after endeavouring to escape, was taken and blinded and sent in chains to Babylon (Jer. xxxix. 3). Rabsaris is mentioned afterwards (ver. 13) among the other princes who at the command of the king were sent to deliver Jeremiah out of the prison.

Rabsaris is probably rather the name of an office than of an individual, the word signifying chief eunuch; in Dan. i. 3, Ashpenaz is called the master of the eunuchs (Rab-sarisim). Luther translates the word, in the three places where it occurs, as a name of office, the arch-chamberlain (der Erzkämmerer, der oberste Kämmerer). Josephus, *Ant.* x. 8, §2, takes them as the A. V. does, as proper names. The chief officers of the court were present attending on the king; and the instance of the eunuch Narses, would show that it was not impossible for the Rabsaris to possess some of the qualities fitting him for a military command. In 2 K. xxv. 19, an eunuch (סָרִיס, *Sârîs*, in the text of the A. V. "officer," in the margin "eunuch") is spoken of as set over the men of war; and in the sculptures at Nineveh "eunuchs are represented as commanding in war; fighting both on chariots and on horseback, and receiving the prisoners and the heads of the slain after battle." Layard's *Nineveh*, vol. ii. 325.

It is not improbable that in Jeremiah xxxix. we have not only the title of the Rabsaris given, but his name also, either Sarsechim (ver. 3) or (ver. 13) Nebu-shasban (worshipper of Nebo, Is. xlvi. 1), in the same way as Nergal Sharezer is given in the same passages as the name of the Rab-mag. [E. P. E.]

RAB'SHAKEH (רַבְשָׁקֵה: Ῥαψάκης, 2 K. xviii., xix.; Ῥαβσάκης, Is. xxxvi., xxxvii.: *Rabsaces*). One of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah. Sennacherib, having taken other cities of Judah, was now besieging Lachish, and Hezekiah, terrified at his progress, and losing for a time his firm faith in God, sends to Lachish with an offer of submission and tribute. This he strains himself to the utmost to pay, giving for the purpose not only all the treasures of the Temple and palace, but stripping off the gold-plates with which he himself in the beginning of his reign had overlaid the doors and pillars of the house of the Lord (2 K. xviii. 16; 2 Chr. xxix. 3; see Rawlinson's *Bampton Lectures*, iv. p. 141; Layard's *Nineveh and Babylon*, p. 145). But Sennacherib, not content with this, his cupidity being excited rather than appeased, sends a great host against Jerusalem under Tartan, Rabsaris, and Rabshakeh; not so much, apparently, with the object of at present engaging in the siege of the city, as with the idea that, in its present disheartened state, the sight of an army, combined with the threats and specious promises of Rabshakeh, might induce a surrender at once.

In Isaiah xxxvi., xxxvii., Rabshakeh alone is mentioned, the reason of which would seem to be, that he acted as ambassador and spokesman, and came to

much more prominently before the people than the others. Keil thinks that Tartan had the supreme command, inasmuch as in 2 K. he is mentioned first, and, according to Is. xx. 1, conducted the siege of Ashdod. In 2 Chr. xxxii., where, with the addition of some not unimportant circumstances, there is given an extract of these events, it is simply said that (ver. 9) "Sennacherib king of Assyria sent his servants to Jerusalem." Rabshakeh seems to have discharged his mission with much zeal, addressing himself not only to the officers of Hezekiah, but to the people on the wall of the city, setting forth the hopelessness of trusting to any power, human or divine, to deliver them out of the hand of "the great king, the king of Assyria," and dwelling on the many advantages to be gained by submission. Many have imagined, from the familiarity of Rabshakeh with Hebrew,[a] that he either was a Jewish deserter or an apostate captive of Israel. Whether this be so or not, it is not impossible that the assertion which he makes on the part of his master, that Sennacherib had even the sanction and command of the Lord Jehovah for his expedition against Jerusalem ("Am I now come up without the Lord to destroy it? The Lord said to me, Go up against this land to destroy it") may have reference to the prophecies of Isaiah (viii. 7, 8, x. 5, 6) concerning the desolation of Judah and Israel by the Assyrians, of which, in some form more or less correct, he had received information. Being unable to obtain any promise of submission from Hezekiah, who, in the extremity of his peril returning to trust in the help of the Lord, is encouraged by the words and predictions of Isaiah, Rabshakeh goes back to the king of Assyria, who had now departed from Lachish.

The English version takes Rabshakeh as the name of a person; it may, however, be questioned whether it be not rather the name of the office which he held at the court, that of chief cupbearer, in the same way as RAB-SARIS denotes the chief eunuch, and RAB-MAG possibly the chief priest.

Luther in his version is not quite consistent, sometimes (2 K. xviii. 17; Is. xxxvi. 2) giving Rabshakeh as a proper name, but ordinarily translating it as a title of office, arch-cupbearer (der Erzschenke).

The word Rab may be found translated in many places of the English version, for instance, 2 K. xxv. 8, 20; Jer. xxxix. 11; Dan. ii. 14 (רַב־טַבָּחִים), *Rab-tabbâchîm*, "captain of the guard," in the margin "chief marshal," "chief of the executioners." Dan. i. 3, *Rab-sarîsîm*, "master of the eunuchs;" ii. 48 (רַב־סַגְנִין), *Rab-signîn*, "chief of the governors;" iv. 9, v. 11 (רַב־חַרְטֻמִּין), *Rab chartummîn*, "master of the magicians;" Jonah i. 6 (רַב הַחֹבֵל), *Rab-hachobêl*, "shipmaster." It enters into the titles, Rabbi, Rabboni, and the name Rabbah. [E. P. E.]

RA'CA (Ῥακά), a term of reproach used by the Jews of our Saviour's age (Matt. v. 22). Critics are agreed in deriving it from the Chaldee term רֵיקָא with the sense of "worthless," but they differ as to whether this term should be connected with the root רוּק, conveying the notion of *emptiness* (Gesen. *Thes.* p. 1279), or with one of the cognate roots רָקַק (Tholuck), or רָקַע (Ewald), conveying the notion of *thinness* (Olshausen, De Wette, on Matt. v. 22). The first of these views is probably correct. We may compare the use of רִיק, "vain," in Judg. ix. 4, xi. 3, *al.*, and of κενέ in Jam. ii. 20. [W. L. B.]

RACE. [GAMES, vol. i. p. 650.]

RA'CHAB (Ῥαχάβ: *Rahab*). RAHAB the harlot (Matt. i. 5).

RA'CHAL[b] (רָכַל: *Rachal*). One of the places which David and his followers used to haunt during the period of his freebooting life, and to the people of which he sent a portion of the plunder taken from the Amalekites. It is named in 1 Sam. xxx. 29 only. The Vatican LXX. inserts five names in this passage between "Eshtemoa" and "the Jerahmeelites." The only one of these which has any similarity to Racal is Carmel, which would suit very well as far as position goes; but it is impossible to consider the two as identical without further evidence.[c] No name like Racal has been found in the south of Judah. [G.]

RA'CHEL (רָחֵל,[d] "a ewe;" the word *rahel* occurs in Gen. xxxi. 38, xxxii. 14, Cant. vi. 6, Is. liii. 7: A. V. rendered "ewe" and "sheep:" Ῥαχήλ: *Rachel*). The younger of the daughters of Laban, the wife of Jacob, the mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.–xxxiii., xxxv. The story of Jacob and Rachel has always had a peculiar interest; there is that in it which appeals to some of the deepest feelings of the human heart. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for

[a] The difference between speaking in the Hebrew and the Aramean, "in the Jews' language" (יְהוּדִית, Jehudith), and in the "Syrian language" (אֲרָמִית, Aramith), would be rather a matter of pronunciation and dialect than of essential difference of language. See for the "Syrian tongue," Ezr. iv. 7; Dan. ii. 4.

[b] In this name ch is sounded like hard c, as the representative of the Hebrew *caph*. In Rachel, on the other hand, it represents *cheth*, and should properly be pronounced like a guttural *h* (see A. V. of Jer. xxxi. 15).

[c] Thenius, with his usual rashness, says "Racal is a residuum of Carmel."

[d] It is not obvious how our translators came to spell the name רָחֵל as they do in their final revision of 1611, viz. Rachel. Their practice—almost, if not quite, invariable—throughout the Old Test. of that edition, is to represent ח, the hard guttural aspirate, by h (*e.g.* Halah for חַלַח): the ch (hard, of course) they reserve with equal consistency for כ. On this principle Rachel should have been given throughout "Rabel," as indeed it is in one case, retained in the most modern editions—Jer. xxxi. 15. And in the earlier editions of the English Bible (*e.g.* 1540, 1551, 1566) we find Rahel throughout. It is difficult not to suspect that Rachel (however originating) was a favourite woman's name in the latter part of the 16th and beginning of the 17th centuries, and that it was substituted for the less familiar though more accurate Rahel in deference to that fact, and in obedience to the rule laid down for the guidance of the translators, that "the names in the text are to be retained as near as may be, accordingly as they are vulgarly used."

Rachael (so common in the literature of a century ago) is a corruption, as Rebecca of Rebekah.

ner, in which the seven years "seemed to him but a few days, for the love he had to her;" their marriage at last, after the cruel disappointment through the fraud which substituted the elder sister in the place of the younger; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things make up a touching tale of personal and domestic history which has kept alive the memory of Rachel—the beautiful, the beloved, the untimely taken away—and has preserved to this day a reverence for her tomb; the very infidel invaders of the Holy Land having respected the traditions of the site, and erected over the spot a small rude shrine, which conceals whatever remains may have once been found of the pillar first set up by her mourning husband over her grave.

Yet from what is related to us concerning Rachel's character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (Gen. xxx. 1, 2). She appears moreover to have shared all the duplicity and falsehood of her family, of which we have such painful instances in Rebekah, in Laban, and not least in her sister Leah, who consented to bear her part in the deception practised upon Jacob. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft (Gen. xxxi.): we seem to detect here an apt scholar in her father's school of untruth. From this incident we may also infer (though this is rather the misfortune of her position and circumstances) that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14), and which still to some degree infected even those families among whom the true God was known.

The events which preceded the death of Rachel are of much interest and worthy of a brief consideration. The presence in his household of these idolatrous images, which Rachel and probably others also had brought from the East, seems to have been either unknown to or connived at by Jacob for some years after his return from Haran; till, on being reminded by the Lord of the vow which he had made at Bethel when he fled from the face of Esau, and being bidden by Him to erect an altar to the God who appeared to him there, Jacob felt the glaring impiety of thus solemnly appearing before God with the taint of impiety cleaving to him or his, and "said to his household and all that were with him, Put away the strange gods from among you" (Gen. xxxv. 2). After thus casting out the polluting thing from his house, Jacob journeyed to Bethel, where, amidst the associations of a spot consecrated by the memories of the past, he received from God an emphatic promise and blessing, and, the name of the Supplanter being laid aside, he had given to him instead the holy name of Israel. Then it was, after his spirit had been there purified and strengthened by communion with God, by the assurance of the Divine love and favour, by the consciousness of evil put away and duties performed, then it was, as he journeyed away from Bethel, that the chastening blow fell and Rachel died. These circumstances are alluded to here not so much for their bearing upon the spiritual discipline of Jacob, but rather with reference to Rachel herself, as suggesting the hope that they may have had their effect in bringing her to a higher sense of her relations to that Great Jehovah in whom her husband, with all his faults of character, so firmly believed.

Rachel's tomb.—"Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). As Rachel is the first related instance of death in childbearing, so this pillar over her grave is the first recorded example of the setting up of a sepulchral monument; caves having been up to this time spoken of as the usual places of burial. The spot was well known in the time of Samuel and Saul (1 Sam. x. 2); and the prophet Jeremiah, by a poetic figure of great force and beauty, represents the buried Rachel weeping for the loss and captivity of her children, as the bands of the exiles, led away on their road to Babylon, passed near her tomb (Jer. xxxi. 15-17). St. Matthew (ii. 17, 18) applies this to the slaughter by Herod of the infants at Bethlehem.

The position of the Ramah here spoken of is one of the disputed questions in the topography of Palestine; but the site of Rachel's tomb, "on the way to Bethlehem," "a little way[e] to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about 2 miles S. of Jerusalem, and one mile N. of Bethlehem. "It is one of the shrines which Muslems, Jews, and Christians agree in honouring, and concerning which their traditions are identical." It was visited by Maundrell, 1697. The description given by Dr. Robinson (i. 218) may serve as the representative of the many accounts, all agreeing with each other, which may be read in almost every book of Eastern travel. It is "merely an ordinary Muslim Wely, or tomb of a holy person, a small square building of stone with a dome, and within it a tomb in the ordinary Mahommedan form, the whole plastered over with mortar. Of course the building is not ancient: in the seventh century there was here only a pyramid of stones. It is now neglected and falling to decay,[f] though pilgrimages are still made to it by the Jews. The naked walls are covered with names in several languages, many of them in Hebrew. The general correctness of the tradition which has fixed upon this spot for the tomb of Rachel cannot well be drawn in question, since it is fully supported by the circumstances of the Scriptural narrative. It is also mentioned by the *Itin. Hieros.*, A.D. 333, and by Jerome (Ep. lxxxvi., *ad Eustoch. Epitaph. Paulae*) in the same century."

Those who take an interest in such interpretations may find the whole story of Rachel and Leah allegorised by St. Augustine (*contra Faustum Manichaeum*, xxii. li.-lviii. vol. viii. 432, &c., ed. Migne), and Justin Martyr (*Dialogue with Trypho*, c. 134, p. 360). [E. P. E.]

[e] Hebrew *Cibrâh*; in the LXX. here, xlviii. 7, and 2 K. 19, Χαβραθά. This seems to have been accepted as the name of the spot (Demetrius in Eus. *Pr. Ev.* ix. 21), and to have been actually encountered there by a traveller in the 12th cent. (Burchard de Strasburg, by Saint Genois, p. 35), who gives the Arabic name of Rachel's tomb as *Cabruta* or *Carbuta*.

[f] Since Robinson's last visit, it has been enlarged by the addition of a square court on the east side, with high walls and arches (*Later Researches*, 273).

RADDAI (רַדַּי: Ζαδδαί; Alex. Ζαβδαι; Joseph. Ῥάηλος: *Raddei*). One of David's brothers, fifth son of Jesse (1 Chr. 2. 14). He does not appear in the Bible elsewhere than in this list, unless he be, as Ewald conjectures (*Geschichte*, iii. 266 *note*), identical with REI. But this does not seem probable. Fürst (*Handwb.* ii. 355 *b*) considers the final i of the name to be a remnant of Jah or Jehovah. [G.]

RAGAU (Ῥαγαυ: *Ragau*). 1. A place named only in Jud. i. 5, 15. In the latter passage the "mountains of Ragau" are mentioned. It is probably identical with RAGES.

2. One of the ancestors of our Lord, son of Phalec (Luke iii. 35). He is the same person with REU son of Peleg; and the difference in the name arises from our translators having followed the Greek form, in which the Hebrew ע was frequently expressed by γ, as is the case in Raguel (which once occurs for Reuel), Gomorrha, Gotholiah (for Atholiah), Phogor (for Peor), &c. [G.]

RA'GES (Ῥάγη, Ῥάγοι, Ῥαγαῦ: *Rages*, *Ragau*) was an important city in north-eastern Media, where that country bordered upon Parthia. It is not mentioned in the Hebrew Scriptures, but occurs frequently in the Book of Tobit (i. 14, v. 5, vi. 9, and 12, &c.), and twice in Judith (i. 5 and 15). According to Tobit, it was a place to which some of the Israelitish captives taken by Shalmaneser (Enemessar) had been transported, and thither the angel Raphael conducted the young Tobiah. In the book of Judith it is made the scene of the great battle between Nabuchodonosor and Arphaxad, wherein the latter is said to have been defeated and taken prisoner. Neither of these accounts can be regarded as historic; but the latter may conceal a fact of some importance in the history of the city.

Rages is a place mentioned by a great number of profane writers. It appears as Ragha in the Zendavesta, in Isidore, and in Stephen; as Raga in the inscriptions of Darius; Rhagae in Duris of Samos (Fr. 25), Strabo (xi. 9, §1), and Arrian (*Exp. Alex.* iii. 20); and Rhagaea in Ptolemy (vi. 5). Properly speaking, Rages is a town, but the town gave name to a province, which is sometimes called Rages or Rhagae, sometimes Rhagiana. It appears from the Zendavesta that here was one of the earliest settlements of the Arians, who were mingled, in Rhagiana, with two other races, and were thus brought into contact with heretics (Bunsen, *Philosophy of Universal History*, iii. 485). Isidore calls Rages "the greatest city in Media" (p. 6), which may have been true in his day; but other writers commonly regard it as much inferior to Ecbatana. It was the place to which *Frawartish* (Phraortes), the Median rebel, fled, when defeated by Darius Hystaspis, and at which he was made prisoner by one of Darius' generals (*Beh. Inscr.* col. ii. par. 13). [MEDIA.] This is probably the fact which the apocryphal writer of Judith had in his mind when he spoke of Arphaxad as having been captured at Ragau. When Darius Codomannus fled from Alexander, intending to make a final stand in Bactria, he must have passed through Rages on his way to the Caspian Gates, and so we find that Alexander arrived there in pursuit of his enemy, on the eleventh day after he quitted Ecbatana (Arrian, *Exp. Alex.* iii. 20). In the troubles which followed the death of Alexander, Rages appears to have gone to decay, but it was soon after rebuilt by Seleucus I. (Nicator), who gave it the name of Europus (Strab. xi. 13, §6; Steph. Byz. *ad voc.*). When the Parthians took it, they called it Arsacia, after the Arsaces of the day; but it soon afterwards recovered its ancient appellation, as we see by Strabo and Isidore. That appellation it has ever since retained, with only a slight corruption, the ruins being still known by the name of *Rhey*. These ruins lie about five miles south-east of Teheran, and cover a space 4500 yards long by 3500 yards broad. The walls are well marked, and are of prodigious thickness; they appear to have been flanked by strong towers, and are connected with a lofty citadel at their north-eastern angle. The importance of the place consisted in its vicinity to the Caspian Gates, which, in a certain sense, it guarded. Owing to the barren and desolate character of the great salt desert of Iran, every army which seeks to pass from Bactria, India, and Affghanistan to Media and Mesopotamia, or *vice versâ*, must skirt the range of mountains which runs along the southern shore of the Caspian. These mountains send out a rugged and precipitous spur in about long. 52° 25′ E. from Greenwich, which runs far into the desert, and can only be rounded with the extremest difficulty. Across this spur is a single pass—the Pylae Caspiae of the ancients—and of this pass the possessors of Rhages must have at all times held the keys. The modern Teheran, built out of its ruins, has now superseded *Rhey*; and it is perhaps mainly from the importance of its position that it has become the Persian capital. (For an account of the ruins of *Rhey*, see Ker Porter's *Travels*, i. 357-364; and compare Fraser's *Khorassan*, p. 286.) [G. R.]

RAG'UEL, or REU'EL (רְעוּאֵל): Ῥαγουήλ. 1. A prince-priest of Midian, the father of Zipporah according to Ex. ii. 21, and of Hobab according to Num. x. 29. As the father-in-law of Moses is named Jethro in Ex. iii. 1, and Hobab in Judg. iv. 11, and perhaps in Num. x. 29 (though the latter passage admits of another sense), the *primâ facie* view would be that Raguel, Jethro, and Hobab were different names for the same individual. Such is probably the case with regard to the two first at all events, if not with the third. [HOBAB.] One of the names may represent an official title, but whether Jethro or Raguel, is uncertain, both being appropriately significant:[a] Josephus was in favour of the former (τοῦτο, *i. e.* Ἰεθεγλαΐος, ἦν ἐπίκλημα τῷ Ῥαγουήλῳ, *Ant.* ii. 12, §1), and this is not unlikely, as the name Reuel was not an uncommon one. The identity of Jethro and Reuel is supported by the indiscriminate use of the names in the LXX. (Ex. ii. 16, 18); and the application of more than one name to the same individual was an usage familiar to the Hebrews, as instanced in Jacob and Israel, Solomon and Jedidiah, and other similar cases. Another solution of the difficulty has been sought in the loose use of terms of relationship among the Hebrews; as that *chôthên*[b] in Ex. iii. 1, xviii. 1, Num. x. 29, may signify any relation by marriage, and consequently that Jethro and Hobab were brothers-in-law of Moses; or that the terms *ab*[c] and *bath*[d] in Ex. ii. 16, 21, mean *grandfather* and *granddaughter*. Neither of these assumptions is satisfactory, the former in the

[a] Jethro="pre-eminent," from יָתַר, "to excel," and Raguel="friend of God," from רֵעַ אֵל.

[b] חֹתֵן. [c] אָב. [d] בַּת

absence of any corroborative evidence, the latter because the omission of Jethro the father's name in so circumstantial a narrative as in Ex. ii. is inexplicable, nor can we conceive the indiscriminate use of the terms father and grandfather without good cause. Nevertheless this view has a strong weight of authority in its favour, being supported by the Targum Jonathan, Aben Ezra, Michaelis, Winer, and others. [W. L. B.]

2. Another transcription of the name REUEL, occurring in Tobit, where Raguel, a pious Jew of "Ecbatane, a city of Media," is father of Sara, the wife of Tobias (Tob. iii. 7, 17, &c.). The name was not uncommon, and in the book of Enoch it is applied to one of the great guardian angels of the universe, who was charged with the execution of the Divine judgments on the (material) world and the stars (cc. xx. 4, xxiii. 4, ed. Dillmann). [B. F. W.]

RA'HAB, or RA'CHAB (רָחָב: Ῥαχάβ, and Ραάβ: *Rahab*, and *Raab*), a celebrated woman of Jericho, who received the spies sent by Joshua to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city; and became the wife of Salmon, and the ancestress of the Messiah.

Her history may be told in a few words. At the time of the arrival of the Israelites in Canaan she was a young unmarried woman, dwelling in a house of her own alone, though she had a father and mother, and brothers and sisters, living in Jericho. She was a "harlot," and probably combined the trade of lodging-keeper for wayfaring men. She seems also to have been engaged in the manufacture of linen, and the art of dyeing, for which the Phoenicians were early famous; since we find the flat roof of her house covered with stalks of flax put there to dry, and a stock of scarlet or crimson (שָׁנִי) line in her house: a circumstance which, coupled with the mention of Babylonish garments at vii. 21, as among the spoils of Jericho, indicates the existence of a trade in such articles between Phoenicia and Mesopotamia. Her house was situated on the wall, probably near the town gate, so as to be convenient for persons coming in and going out of the city. Traders coming from Mesopotamia or Egypt to Phoenicia, would frequently pass through Jericho, situated as it was near the fords of the Jordan; and of these many would resort to the house of Rahab. Rahab therefore had been well informed with regard to the events of the Exodus. She had heard of the passage through the Red Sea, of the utter destruction of Sihon and Og, and of the irresistible progress of the Israelitish host. The effect upon her mind had been what one would not have expected in a person of her way of life. It led her to a firm faith in Jehovah as the true God, and to the conviction that He purposed to give the land of Canaan to the Israelites. When therefore the two spies sent by Joshua came to her house, they found themselves under the roof of one who, alone probably of the whole population, was friendly to their nation. Their coming, however, was quickly known; and the king of Jericho, having received information of it, while at supper, according to Josephus, sent that very evening to require her to deliver them up. It is very likely that, her house being a public one, some one who resorted there may have seen and recognised the spies, and gone off at once to report the matter to the authorities. But not without awakening Rahab's suspicions: for she immediately hid the men among the flax-stalks which were piled on the flat-roof of her house, and, on the arrival of the officers sent to search her house, was ready with the story that two men, of what country she knew not, had, it was true, been to her house, but had left it just before the gates were shut for the night. If they pursued them at once, she added, they would be sure to overtake them. Misled by the false information, the men started in pursuit to the fords of the Jordan, the gates having been opened to let them out, and immediately closed again. When all was quiet, and the people were gone to bed, Rahab stole up to the house-top, told the spies what had happened, and assured them of her faith in the God of Israel, and her confident expectation of the capture of the whole land by them; an expectation, she added, which was shared by her countrymen, and had produced a great panic amongst them. She then told them her plan for their escape. It was to let them down by a cord from the window of her house which looked over the city wall, and that they should flee into the mountains which bounded the plains of Jericho, and lie hid there for three days, by which time the pursuers would have returned, and the fords of the Jordan be open to them again. She asked, in return for her kindness to them, that they should swear by Jehovah, that when their countrymen had taken the city, they would spare her life, and the lives of her father and mother, brothers and sisters, and all that belonged to them. The men readily consented, and it was agreed between them that she should hang out her scarlet line at the window from which they had escaped, and bring all her family under her roof. If any of her kindred went out of doors into the street, his blood would be upon his own head, and the Israelites in that case would be guiltless. The event proved the wisdom of her precautions. The pursuers returned to Jericho after a fruitless search, and the spies got safe back to the Israelitish camp. The news they brought of the terror of the Canaanites doubtless inspired Israel with fresh courage, and, within three days of their return, the passage of the Jordan was effected. In the utter destruction of Jericho, which ensued, Joshua gave the strictest orders for the preservation of Rahab and her family; and accordingly, before the city was burnt, the two spies were sent to her house, and they brought out her, her father and mother, and brothers, and kindred, and all that she had, and placed them in safety in the Israelitish camp. The narrator adds, "and she dwelleth in Israel unto this day;" not necessarily implying that she was alive at the time he wrote, but that the family of strangers of which she was reckoned the head, continued to dwell among the children of Israel. May not the 345 "children of Jericho," mentioned in Ezr. ii. 34, Neh. vii. 36, and "the men of Jericho" who assisted Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 2), have been their posterity? Their continued sojourn among the Israelites, as a distinct family, would be exactly analogous to the cases of the Kenites, the house of Rechab, the Gibeonites, the house of Caleb, and perhaps others.

As regards Rahab herself, we learn from Matt. i. 5, that she became the wife of Salmon the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for so great a benefit, led in his case to a more tender passion, and obliterated the

memory of any past disgrace attaching to her name. We are expressly told that the spies were "young men" (Josh. vi. 23), νεανίσκους, v. l.; LXX.; and the example of the former spies who were sent from Kadesh-Barnea, who were all "heads of Israel" (Num. xiii. 3), as well as the importance of the service to be performed, would lead one to expect that they would be persons of high station. But, however this may be, it is certain, on the authority of St. Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; and there can be little doubt that it was so stated in the public archives from which the Evangelist extracted our Lord's genealogy, in which only four women are named, viz. Thamar, Rachab, Ruth, and Bathsheba, who were all apparently foreigners, and named for that reason. [BATH-SHUA.] For that the Rachab mentioned by St. Matthew is Rahab the harlot, is as certain as that David in the genealogy is the same person as David in the books of Samuel. The attempts that have been made to prove Rachab different from Rahab,[a] in order to get out of the chronological difficulty, are singularly absurd, and all the more so, because, even if successful, they would not diminish the difficulty, as long as Salmon remains as the son of Naasson and the father of Boaz. However, as there are still found[b] those who follow Outhov in his opinion, or at least speak doubtfully, it may be as well to call attention, with Dr. Mill (p. 131), to the exact coincidence in the age of Salmon, as the son of Nahshon, who was prince of the children of Judah in the wilderness, and Rahab the harlot; and to observe that the only conceivable reason for the mention of Rachab in St. Matthew's genealogy is, that she was a remarkable and well-known person, as Tamar, Ruth, and Bathsheba were.[c] The mention of an utterly unknown Rahab in the line would be absurd. The allusions to "Rahab the harlot" in Heb. xi. 31, Jam. ii. 25, by classing her among those illustrious for their faith, make it still more impossible to suppose that St. Matthew was speaking of any one else. The four successive generations, Nahshon, Salmon, Boaz, Obed, are consequently as certain as words can make them.

The character of Rahab has much and deep interest. Dismissing as inconsistent with truth, and with the meaning of זוֹנָה and πορνή, the attempt to clear her character of stain by saying that she was only an innkeeper, and not a harlot (παν-δοκευτρία, Chrysostom and Chald. Vers.), we may yet notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us ("vitae genus vile magis quàm flagitiosum," Grotius), and moreover, that with a purer faith she seems to have entered upon a pure life.

As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is quite superfluous. The question as regards ourselves, whether in any case a falsehood is allowable, say to save our own life or that of another, is different, but need not be argued here.[d] With regard to her taking part against her own countrymen, it can only be justified, but is fully justified, by the circumstance that fidelity to her country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land. Her anxious provision for the safety of her father's house shows how alive she was to natural affections, and seems to prove that she was not influenced by a selfish insensibility, but by an enlightened preference for the service of the true God over the abominable pollutions of Canaanite idolatry. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment of that to which she wished to belong by a community of faith and hope. Anyhow, allowing for the difference of circumstances, her feelings and conduct were analogous to those of a Christian Jew in St. Paul's time, who should have preferred the triumph of the Gospel to the triumph of the old Judaism; or to those of a converted Hindoo in our own days, who should side with Christian Englishmen against the attempts of his own countrymen to establish the supremacy either of Brahma or Mahomet.

This view of Rahab's conduct is fully borne out by the references to her in the N. T. The author of the Epistle to the Hebrews tells us that "by faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31); and St. James fortifies his doctrine of justification by works, by asking, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jam. ii. 25.) And in like manner Clement of Rome says "Rahab the harlot was saved for her faith and hospitality" (*ad Corinth.* xii.).

The Fathers generally (miro consensu, *Jacobson*) consider the deliverance of Rahab as typical of salvation, and the scarlet line hung out at her window as typical of the blood of Jesus, in the same way as the ark of Noah, and the blood of the paschal lamb were; a view which is borne out by the analogy of the deliverances, and by the language of Heb. xi. 31 (τοῖς ἀπειθήσασιν, "the disobedient"), compared with 1 Pet. iii. 20 (ἀπειθήσασίν ποτε). Clement (*ad Corinth.* xii.), is the first to do so. He says that by the symbol of the scarlet line it was "made manifest that there shall be redemption through the blood of the Lord to all who believe and trust in God;" and adds, that Rahab in this was a prophetess as well as a believer, a sentiment in which he is followed by Origen (*in lib. Jes., Hom.* iii.). Justin Martyr in like manner calls the scarlet

[a] Chiefly by Outhov, a Dutch professor, in the *Biblioth. Bremens.* The earliest expression of any doubt is by Theophylact in the 11th century.

[b] Valpy's Greek Test. with Eng. notes, on Matt. i. 5; Burrington, *On the Genealogies*, i. 192-4, &c.; Kuinoël on Matt. i. 5; Olshausen, *ib.*

[c] There does not seem to be any force in Bengel's remark, adopted by Olshausen, that the article (ἐκ τῆς Ῥαχαβ) proves that Rahab of Jericho is meant, seeing that all the proper names in the genealogy, which are in the oblique case, have the article, though many of them occur nowhere else; and that it is omitted before Μαρίαν in ver. 16.

[d] The question, in reference both to Rahab and to Christians, is well discussed by Augustine *contr. Mendacium* (*Opp.* vi. 33, 34: comp. Bullinger, *3rd Dec. Serm.* iv.).

line "the symbol of the blood of Christ, by which those of all nations, who once were harlots and unrighteous, are saved;" and in a like spirit Irenaeus draws from the story of Rahab the conversion of the Gentiles, and the admission of publicans and harlots into the kingdom of heaven through the symbol of the scarlet line, which he compares with the Passover and the Exodus. Ambrose, Jerome, Augustine (who, like Jerome and Cyril, takes Ps. lxxxvii. 4 to refer to Rahab the harlot), and Theodoret, all follow in the same track; but Origen, as usual, carries the allegory still further. Irenaeus makes the singular mistake of calling the spies *three*, and makes them symbolical of the Trinity! The comparison of the scarlet line with the scarlet thread which was bound round the hand of Zarah is a favourite one with them.[e]

The Jews, as might perhaps be expected, are embarrassed as to what to say concerning Rahab. They praise her highly for her conduct; but some Rabbis give out that she was not a Canaanite, but of some other Gentile race, and was only a sojourner in Jericho. The Gemara of Babylon mentions a tradition that she became the wife of Joshua, a tradition unknown to Jerome (*adv. Jovin.*), and eight persons who were both priests and prophets sprung from her, and also Huldah the prophetess, mentioned 2 K. xxii. 14 (see Patrick, *ad loc.*). Josephus describes her as an innkeeper, and her house as an inn (*καταγώγιον*), and never applies to her the epithet *πόρνη*, which is the term used by the LXX.

Rahab is one of the not very numerous cases of the calling of Gentiles before the coming of Christ; and her deliverance from the utter destruction which fell upon her countrymen is so beautifully illustrative of the salvation revealed in the Gospel, that it is impossible not to believe that it was in the fullest sense a type of the redemption of the world by Jesus Christ.

See the articles JERICHO; JOSHUA. Also Bengel, Lightfoot, Alford, Wordsworth, and Olshausen on Matt. i. 5; Patrick, Grotius, and Hitzig on Josh. ii.; Dr. Mill, *Descent and Parentage of the Saviour*; Ewald, *Geschichte*, ii. 320, &c.; Josephus, *Ant.* v. 1; Clemens Rom. *ad Corinth.* cap. xii.; Irenaeus, c. *Her.* iv. xx.; Just. Mart. *contr. Tryph.* p. 11; Jerome, *adv. Jovin.* lib. i.; *Epist.* xxxiv. *ad Nepot.*; *Breviar. in Ps.* lxxxvi.; Origen, *Hom. in Jesum Nave*, iii. and vi.; *Comm. in Matth.* xxvii.; Chrysost. *Hom.* 3 *in Matth.*, also 3 *in Ep. ad Rom.*; Ephr. Syr. *Rhythm* 1 and 7 *on Nativ.*, *Rhythm* 7 *on the Faith*; Cyril of Jerus., *Catechet. Lect.* ii. 9, x. 11; Bullinger, *l. c.*; Tyndale, *Doctr. Treat.* (Parker Soc.), pp. 119, 120; Schleusner, *Lexic. N. T.* s v *πόρνη*. [A. C. H.]

RA'HAB (רַהַב: Ῥαάβ: *Rahab*), a poetical name of Egypt. The same word signifies "fierceness, insolence, pride;" if Hebrew when applied to Egypt, it would indicate the national character of the inhabitants. Gesenius thinks it was probably of Egyptian origin, but accommodated to Hebrew, although no likely equivalent has been found in Coptic, or, we may add, in ancient Egyptian (*Thes.* s. v.). That the Hebrew meaning is alluded to in connexion with the proper name, does not seem to prove that the latter is Hebrew, but this is rendered very probable by its apposite character, and its sole use in poetical books.

This word occurs in a passage in Job, where it is usually translated, as in the A. V., instead of being treated as a proper name. Yet if the passage be compared with parallel ones, there can scarcely be a doubt that it refers to the Exodus, "He divideth the sea with His power, and by His understanding He smiteth through the proud" [or "Rahab"] (xxvi. 12). The prophet Isaiah calls on the arm of the Lord, "[Art] not thou it that hath cut Rahab, [and] wounded the dragon? [Art] not thou it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?" (li. 9, 10; comp. 15.) In Ps. lxxiv. the division of the sea is mentioned in connexion with breaking the heads of the dragons and the heads of Leviathan (13, 14). So too in Ps. lxxxix. God's power to subdue the sea is spoken of immediately before a mention of his having "broken Rahab in pieces" (9, 10). Rahab, as a name of Egypt, occurs once only without reference to the Exodus: this is in Psalm lxxxvii., where Rahab, Babylon, Philistia, Tyre, and Cush, are compared with Zion (4, 5). In one other passage the name is alluded to, with reference to its Hebrew signification, where it is prophesied that the aid of the Egyptians should not avail those who sought it, and this sentence follows: רַהַב הֵם שָׁבֶת, "Insolence [*i. e.* 'the insolent'], they sit still" (Is. xxx. 7), as Gesenius reads, considering it to be undoubtedly a proverbial expression. [R. S. P.]

RA'HAM (רַחַם: Ῥαέμ: *Raham*). In the genealogy of the descendants of Caleb the son of Hezron (1 Chr. ii. 44), Raham is described as the son of Shema and father of Jorkoam. Rashi and the author of the *Quaest. in Paral.*, attributed to Jerome, regard Jorkoam as a place, of which Raham was founder and prince.

RA'HEL (רָחֵל: Ῥαχήλ: *Rachel*). The more accurate form of the familiar name elsewhere rendered RACHEL. In the older English versions it is employed throughout, but survives in the Authorized Version of 1611, and in our present Bibles, in Jer. xxxi. 15 only. [G.]

RAIN. מָטָר (*mâtâr*), and also גֶּשֶׁם (*geshem*), which, when it differs from the more common word מָטָר, signifies a more violent rain; it is also used as a generic term, including the early and latter rain (Jer. v. 24; Joel ii. 23).

EARLY RAIN, the rains of the autumn, יוֹרֶה (*yôreh*), part. subst. from יָרָה, "he scattered" (Deut. xi. 14; Jer. v. 24); also the hiphil part. מוֹרֶה (Joel ii. 23): *ὑετὸς πρώϊμος*, LXX.

LATTER RAIN, the rain of spring, מַלְקוֹשׁ (*malkôsh*), (Prov. xvi. 15; Job xxix. 23; Jer. iii. 3; Hos. vi. 3; Joel ii. 23; Zech. x. 1): *ὑετὸς ὄψιμος* The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; James v. 7).

Another word, of a more poetical character, is רְבִיבִים (*rebhîbîm*, a plural form, connected with *rab*, "many," from the multitude of the drops) translated in our version "showers" (Deut. xxxii. 2; Jer. iii. 3, xiv. 22; Mic. v. 7 (Heb. 6); Ps. lxv. 10 (Heb. 11), lxxii. 6). The Hebrews have also the word זֶרֶם (*zerem*), expressing violent rain,

[e] Bullinger (5th Dec. Serm. vi.) views the line as a sign and seal of the covenant between the Israelites and Rahab.

storm, tempest, accompanied with hail—in Job xxiv. 8, the heavy rain which comes down on mountains; and the word סַגְרִיר (*sagrir*), which occurs only in Prov. xxvii. 15, continuous and heavy rain, ἐν ἡμέρᾳ χειμερινῇ.

In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate; an account that might correctly describe the peculiarities of the district of Lebanon, would be in many respects inaccurate when applied to the deep depression and almost tropical climate of Jericho. In any general statement, therefore, allowance must be made for not inconsiderable local variations. Compared with England, Palestine would be a country in which rain would be much less frequent than with ourselves; contrasted with the districts most familiar to the children of Israel before their settlement in the land of promise, Egypt and the Desert, rain might be spoken of as one of its distinguishing characteristics (Deut. xi. 10, 11; Herodotus, iii. 10). For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. In this respect at least the climate has remained unchanged since the time when Boaz slept by his heap of corn; and the sending thunder and rain in wheat harvest was a miracle which filled the people with fear and wonder (1 Sam. xii. 16-18); and Solomon could speak of "rain in harvest" as the most forcible expression for conveying the idea of something utterly out of place and unnatural (Prov. xxvi. 1). There are, however, very considerable, and perhaps more than compensating, disadvantages occasioned by this long absence of rain: the whole land becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for, to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier: not suddenly but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. The rains come mostly from the west or south-west (Luke xii. 54), continuing for two or three days at a time, and falling chiefly during the night; the wind then shifts round to the north or east, and several days of fine weather succeed (Prov. xxv. 23). During the months of November and December the rains continue to fall heavily, but at intervals; afterwards they return, only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease. January and February are the coldest months, and snow falls, sometimes to the depth of a foot or more, at Jerusalem, but it does not lie long; it is very seldom seen along the coast and in the low plains. Thin ice occasionally covers the pools for a few days, and while Porter was writing his Handbook, the snow was eight inches deep at Damascus, and the ice a quarter of an inch thick. Rain continues to fall more or less during the month of March; it is very rare in April, and even in Lebanon the showers that occur are generally light. In the valley of the Jordan the barley harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June. (See Robinson, *Biblical Researches*, i. 428; and Porter, *Handbook*, xlviii.) [PALESTINE, p. 692.]

With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day "any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (James v. 7; Prov. xvi. 15)."

In April and May the sky is usually serene; showers occur occasionally, but they are mild and refreshing. On the 1st of May Robinson experienced showers at Jerusalem, and "at evening there was thunder and lightning (which are frequent in winter), with pleasant and reviving rain. The 6th of May was also remarkable for thunder and for several showers, some of which were quite heavy. The rains of both these days extended far to the north . . . but the occurrence of rain so late in the season was regarded as a very unusual circumstance." (*B. R.* i. 430: he is speaking of the year 1838.)

In 1856, however, "there was very heavy rain accompanied with thunder all over the region of Lebanon, extending to Beyrout and Damascus, on the 28th and 29th May; but the oldest inhabitant had never seen the like before, and it created, says Porter (*Handbook*, xlviii.), almost as much astonishment as the thunder and rain which Samuel brought upon the Israelites during the time of wheat harvest."

During Dr. Robinson's stay at Beyrout on his second visit to Palestine, in 1852, there were heavy rains in March, once for five days continuously, and the weather continued variable, with occasional heavy rain, till the close of the first week in April. The "latter rains" thus continued this season for nearly a month later than usual, and the result was afterwards seen in the very abundant crops of winter grain (Robinson, *B. R.* iii. 9).

These details will, it is thought, better than any generalized statement, enable the reader to form his judgment on the "former" and "latter" rains of Scripture, and may serve to introduce a remark or two on the question, about which some interest has been felt, whether there has been any change in the frequency and abundance of the rain in Palestine, or in the periods of its supply. It is asked whether "these stony hills, these deserted valleys," can be the land flowing with milk and honey; the land which God cared for; the land upon which were always the eyes of the Lord, from the beginning of the year to the end of the year (Deut. xi. 12). As far as relates to the other considerations which may account for diminished fertility, such as the decrease of population and industry, the neglect of terrace-culture and irrigation, and husbanding the supply of water, it may suffice to refer to the article on AGRICULTURE, and to Stanley (*Sinai and Palestine*, 120-123). With respect to our more immediate subject, it is urged that the very expression "flowing with milk and honey" implies abundant rains to keep alive the grass for the pasture of the numerous herds supplying the milk, and to nourish the flowers clothing the

bare hill-sides, from whence the bees might gather their stores of honey. It is urged that the supply of rain in its due season seems to be promised as contingent upon the fidelity of the people (Deut. xi. 13-15; Lev. xxvi. 3-5), and that as from time to time, to punish the people for their transgressions, "the showers have been withholden, and there hath been no latter rain" (Jer. iii. 3; 1 K. xvii., xviii.), so now, in the great and long-continued apostasy of the children of Israel, there has come upon even the land of their forfeited inheritance a like long-continued withdrawal of the favour of God, who claims the sending of rain as one of His special prerogatives (Jer. xiv. 22).

The early rains, it is urged, are by comparison scanty and interrupted, the latter rains have altogether ceased, and hence, it is maintained, the curse has been fulfilled, "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust" (Deut. xxviii. 23, 24; Lev. xxvi. 19). Without entering here into the consideration of the justness of the interpretation which would assume these predictions of the withholding of rain to be altogether different in the manner of their infliction from the other calamities denounced in these chapters of threatening, it would appear that, as far as the question of fact is concerned, there is scarcely sufficient reason to imagine that any great and marked changes with respect to the rains have taken place in Palestine. In early days as now, rain was unknown for half the year; and if we may judge from the allusions in Prov. xvi. 15; Job xxix. 23, the latter rain was even then, while greatly desired and longed for, that which was somewhat precarious, by no means to be absolutely counted on as a matter of course. If we are to take as correct, our translation of Joel ii. 23, "the latter rain in the first (month[a])," *i. e.* Nisan or Abib, answering to the latter part of March and the early part of April, the times of the latter rain in the days of the prophets would coincide with those in which it falls now. The same conclusion would be arrived at from Amos iv. 7, "I have withholden the rain from you when there were yet three months to the harvest." The rain here spoken of is the latter rain, and an interval of three months between the ending of the rain and the beginning of harvest, would seem to be in an average year as exceptional now as it was when Amos noted it as a judgment of God. We may infer also from the Song of Solomon ii. 11-13, where is given a poetical description of the bursting forth of vegetation in the spring, that when the "winter" was past, the rain also was over and gone: we can hardly, by any extension of the term "winter," bring it down to a later period than that during which the rains still fall.

It may be added that travellers have, perhaps unconsciously, exaggerated the barrenness of the land, from confining themselves too closely to the southern portion of Palestine; the northern portion, Galilee, of such peculiar interest to the readers of the Gospels, is fertile and beautiful (see Stanley, *Sinai and Palestine*, chap. x., and Van de Velde, there quoted), and in his description of the valley of *Nablus*, the ancient Shechem, Robinson (*B. R.* ii. 275) becomes almost enthusiastic: "Here a scene of luxuriant and almost unparalleled verdure burst upon our view. The whole valley was filled with gardens of vegetables and orchards of all kinds of fruits, watered by several fountains, which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly, like a scene of fairy enchantment. We saw nothing like it in all Palestine." The account given by a recent lady traveller (*Egyptian Sepulchres and Syrian Shrines*, by Miss Beaufort) of the luxuriant fruit-trees and vegetables which she saw at Meshullam's farm in the valley of Urtas, a little south of Bethlehem (possibly the site of Solomon's gardens, Eccl. ii. 4-6), may serve to prove how much now, as ever, may be effected by irrigation.

Rain frequently furnishes the writers of the Old Testament with forcible and appropriate metaphors, varying in their character according as they regard it as the beneficent and fertilizing shower, or the destructive storm pouring down the mountain side and sweeping away the labour of years. Thus Prov. xxviii. 3, of the poor that oppresseth the poor; Ez. xxxviii. 22, of the just punishments and righteous vengeance of God (compare Ps. xi. 6; Job xx. 23). On the other hand, we have it used of speech wise and fitting, refreshing the souls of men, of words earnestly waited for and heedfully listened to (Deut. xxxii. 2; Job xxix. 23); of the cheering favour of the Lord coming down once more upon the penitent soul; of the gracious presence and influence for good of the righteous king among his people; of the blessings, gifts, and graces of the reign of the Messiah (Hos. vi. 3; 2 Sam. xxiii. 4; Ps. lxxii. 6). [E. P. E.]

RAINBOW (קֶשֶׁת (*i. e.* a bow with which to shoot arrows), Gen. ix. 13-16, Ez. i. 28: τόξον, so Ecclus. xliii. 11: *arcus*. In N. T., Rev. iv. 3, x. 1, Ἶρις). The token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. With respect to the covenant itself, as a charter of *natural* blessings and mercies ("the World's covenant, not the Church's"), re-establishing the peace and order of Physical Nature, which in the flood had undergone so great a convulsion, see Davison *On Prophecy*, lect. iii. p. 76-80. With respect to the token of the covenant, the right interpretation of Gen. ix. 13 seems to be that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise.

The following passages, Num. xiv. 4; 1 Sam. xii. 13; 1 K. ii. 35, are instances in which נָתַן (*nâthan*, lit. "give"), the word used in Gen. ix. 13, "I do *set* my bow in the cloud," is employed in the sense of "constitute," "appoint." Accordingly there is no reason for concluding that ignorance of the natural cause of the rainbow occasioned the account given of its institution in the Book of Genesis.

The figurative and symbolical use of the rainbow as an emblem of God's mercy and faithfulness must not be passed over. In the wondrous vision

[a] The word "month" is supplied by our translators, and their rendering is not supported by either the LXX. (καθὼς ἔμπροσθεν) or the Vulg. (*sicut in principio*). Another interpretation is indeed equally probable; but the following passages, Gen. viii. 13, Num. ix. 5, Ez. xxix. 17, xlv. 18, 21, justify the rendering בָּרִאשׁוֹן "in the first (month)."

down to St. John in the Apocalypse (Rev. iv. 3), it is said that "there was a rainbow round about the throne, in sight like unto an emerald:" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love. "Look upon the rainbow," saith the son of Sirach (Ecclus. xliii. 11, 12), "and praise Him that made it: very beautiful it is in the brightness thereof; it compasseth the heaven about with a glorious circle, and the hands of the most High have bended it." [E. P. E.]

RAISINS. [VINE.]

RA'KEM (רָקֶם, in pause רָקֵם: Ῥοκόμ; om. in Alex.: *Recen*). Among the descendants of Machir the son of Manasseh, by his wife Maachah, are mentioned Ulam and Rakem, who are apparently the sons of Sheresh (1 Chr. vii. 16). Nothing is known of them.

RAK'KATH (רַקַּת: [Ἀμαθα]δακέθ: Alex. Ῥεκκαθ: *Recoath*). One of the fortified towns of Naphtali, named between HAMMATH and CHINNERETH (Josh. xix. 35). Hammath was probably at the hot springs of Tiberias; but no trace of the name of Rakkath has been found in that or any other neighbourhood. The nearest approach is *Kerak*, formerly Tarichaeae, three miles further down the shore of the lake, close to the embouchure of the Jordan. [G.]

RAK'KON (הָרַקּוֹן, with the def. article: Ἱεράκων: *Arecon*). One of the towns in the inheritance of Dan (Josh. xix. 46), apparently not far distant from Joppa. The LXX. (both MSS.) give only one name (that quoted above) for this and Me-jarkon, which in the Hebrew text precedes it. This fact, when coupled with the similarity of the two names in Hebrew, suggests that the one may be merely a repetition of the other. Neither has been yet discovered. [G.]

RAM (רָם: Ἀράμ; Alex. Ἀββάν in Ruth; Ὀράμ and Ἀράμ in 1 Chr.: *Aram*). 1. Son of Hezron and father of Amminadab. He was born in Egypt after Jacob's migration there, as his name is not mentioned in Gen. xlvi. 4. He first appears in Ruth iv. 19. The genealogy in 1 Chr. ii. 9, 10, 25, adds no further information concerning him, except that he was the *second* son of Hezron, Jerahmeel being the first-born. He appears in the N. T. only in the two lists of the ancestry of Christ (Matt. i. 3, 4; Luke iii. 33), where he is called ARAM, after the LXX. and Vulgate. [AMMINADAB; NAHSHON.] [A. C. H.]

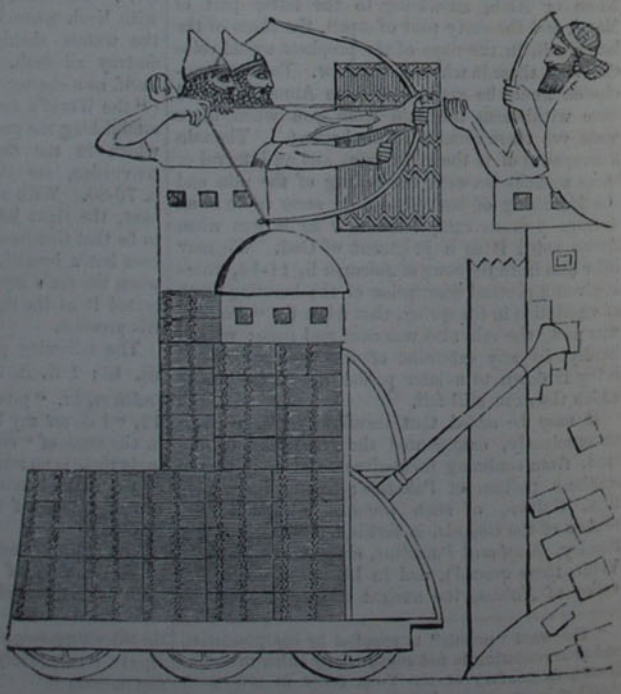
2. (Ἀράμ: *Ram.*) The first-born of Jerahmeel, and therefore nephew of the preceding (1 Chr. ii. 25, 27). He had three sons, Maaz, Jamin, and Eker.

3. Elihu, the son of Barachel the Buzite, is described as "of the kindred of Ram" (Job xxxii. 2). Rashi's note on the passage is curious: "'of the family of Ram;' Abraham, for it is said, 'the greatest man among the Anakim' (Josh. xiv.); this [is] Abraham." Ewald identifies Ram with Aram, mentioned in Gen. xxii. 21 in connexion with Huz and Buz (*Gesch.* i. 414). Elihu would thus be a collateral descendant of Abraham, and this may have suggested the extraordinary explanation given by Rashi. [W. A. W.]

RAM. [SHEEP; SACRIFICES.]

RAM, BATTERING (כַּר: βελόστασις, χάραξ: *aries*). This instrument of ancient siege operations is twice mentioned in the O. T. (Ez. iv. 2, xxi. 22 [27]); and as both references are to the battering-rams in use among the Assyrians and Babylonians, it will only be necessary to describe those which are known from the monuments to have been employed in their sieges. With regard to the meaning of the Hebrew word there is but little doubt. It denotes an engine of war which was called a ram, either because it had an iron head shaped like that of a ram, or because, when used for battering down a wall, the movement was like the butting action of a ram.

In attacking the walls of a fort or city, the first step appears to have been to form an inclined plane or bank of earth (comp. Ez. iv. 2, "cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. "The battering-rams," says Mr. Layard, "were of several kinds. Some were joined to moveable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in sculptures as on a level with the walls, and even turrets, of the besieged city. In some bas-reliefs the battering-ram is without wheels; it was then per-



Battering Ram.

haps constructed upon the spot, and was not intended to be moved. The moveable tower was probably sometimes unprovided with the ram, but I have not met with it so represented in the sculptures. . . . . When the machine containing the battering-ram was a simple framework, and did not form an artificial tower, a cloth or some kind of drapery, edged with fringes and otherwise ornamented, appears to have been occasionally thrown over it. Sometimes it may have been covered with hides. It moved either on four or on six wheels, and was provided with one ram or with two. The mode of working the rams cannot be determined from the Assyrian sculptures. It may be presumed, from the representations in the bas-reliefs, that they were partly suspended by a rope fastened to the outside of the machine, and that men directed and impelled them from within. Such was the plan adopted by the Egyptians, in whose paintings the warriors working the ram may be seen through the frame. Sometimes this engine was ornamented by a carved or painted figure of the presiding divinity, kneeling on one knee and drawing a bow. The artificial tower was usually occupied by two warriors: one discharged his arrows against the besieged, whom he was able, from his lofty position, to harass more effectually than if he had been below; the other held up a shield for his companion's defence. Warriors are not unfrequently represented as stepping from the machine to the battlements. . . . . Archers on the walls hurled stones from slings, and discharged their arrows against the warriors in the artificial towers; whilst the rest of the besieged were no less active in endeavouring to frustrate the attempts of the assailants to make breaches in their walls. By dropping a doubled chain or rope from the battlements, they caught the ram, and could either destroy its efficacy altogether, or break the force of its blows. Those below, however, by placing hooks over the engine, and throwing their whole weight upon them, struggled to retain it in its place. The besieged, if unable to displace the battering-ram, sought to destroy it by fire, and threw lighted torches or firebrands upon it; but water was poured upon the flames through pipes attached to the artificial tower" (*Nineveh and its Remains*, ii. 367-370). [W. A. W.]

RA'MA (Ῥαμᾶ: *Rama*), Matt. ii. 18, referring to Jer. xxxi. 15. The original passage alludes to a massacre of Benjamites or Ephraimites (comp. ver. 9, 18), at the Ramah in Benjamin or in Mount Ephraim. This is seized by the Evangelist and turned into a touching reference to the slaughter of the Innocents at Bethlehem, near to which was (and is) the sepulchre of Rachel. The name of Rama is alleged to have been lately discovered attached to a spot close to the sepulchre. If it existed there in St. Matthew's day, it may have prompted his allusion, though it is not necessary to suppose this, since the point of the quotation does not lie in the name Ramah, but in the lamentation of Rachel for the children, as is shown by the change of the *υἱοῖς* of the original to *τέκνα*. [G.]

RA'MAH (הָרָמָה, with the definite article, excepting a few cases named below). A word which in its simple or compound shape forms the name of several places in the Holy Land; one of those which, like Gibeah, Geba, Gibeon, or Mizpeh, betrays the aspect of the country. The lexicographers with unanimous consent derive it from a root which has the general sense of elevation—a root which produced the name of Aram,[a] "the high lands," and the various modifications of Ram, Ramah, Ramath, Ramoth, Remeth, Ramathaim, Arimathaea, in the Biblical records. As an appellative it is found only in one passage (Ez. xvi. 24-39), in which it occurs four times, each time rendered in the A. V. "high place." But in later Hebrew *ramtha* is a recognized word for a hill, and as such is employed in the Jewish versions of the Pentateuch for the rendering of Pisgah.

1. (Ῥάμα; Ῥαμᾶ; Βαμᾶ, &c.; Alex. Ιαμα, Ῥαμμαν; Ῥαμα: *Rama*.) One of the cities of the allotment of Benjamin (Josh. xviii. 25), a member of the group which contained Gibeon and Jerusalem. Its place in the list is between Gibeon and Beeroth. There is a more precise specification of its position in the invaluable catalogue of the places north of Jerusalem which are enumerated by Isaiah as disturbed by the gradual approach of the king of Assyria (Is. x. 28-32). At Michmash he crosses the ravine; and then successively dislodges or alarms Geba, Ramah, and Gibeah of Saul. Each of these may be recognized with almost absolute certainty at the present day. Geba is *Jeba*, on the south brink of the great valley; and a mile and a half beyond it, directly between it and the main road to the city, is *er-Râm* (its name the exact equivalent of ha-Râmah) on the elevation which its ancient name implies.[b] Its distance from the city is two hours, *i. e.* five English or six Roman miles, in perfect accordance with the notice of Eusebius and Jerome in the *Onomasticon* ("Rama"),[c] and nearly agreeing with that of Josephus (*Ant.* viii. 12, §3), who places it 40 stadia north of Jerusalem.

Its position is also in close agreement with the notices of the Bible. The palm-tree of Deborah (Judg. iv. 5) was "between Ramah[d] and Bethel," in one of the sultry valleys enclosed in the limestone hills which compose this district. The Levite and his concubine in their journey from Bethlehem to Ephraim passed Jerusalem, and pressed on to Gibeah, or even if possible beyond it to Ramah (Judg. xix. 13). In the struggles between north and south, which followed the disruption of the kingdom, Ramah, as a frontier town, the possession of which gave absolute command of the north road from Jerusalem (1 K. xv. 17), was taken, fortified, and retaken (ibid. 21, 22; 2 Chr. xvi. 1, 5, 6).

After the destruction of Jerusalem it appears to have been used as the depôt for the prisoners (Jer. xl. 1); and, if the well-known passage of Jeremiah (xxxi. 15), in which he introduces the mother of the tribe of Benjamin weeping over the loss of her children, alludes to this Ramah, and not to one nearer to her sepulchre at Bethlehem, it was pro-

[a] So Sir H. C. Rawlinson, in *Athenaeum*, No. 1799, p. 530.

[b] Its place in the list of Joshua (mentioned above), viz. between Gibeon and Beeroth, suits the present *Ram-Allah*; but the considerations named in the text make it very difficult to identify any other site with it than *er-Râm*.

[c] In his commentary on Hos. v. 8. Jerome mentions Rama as "juxta Gabaa in septimo lapide a Ierosolymis sita."

[d] The Targum on this passage substitutes for the Palm of Deborah, Ataroth-Deborah, no doubt referring to the town of Ataroth. This has everything in its favour since *'Atâra* is still found on the left hand of the north road, very nearly midway between *er-Râm* and *Beitin*.

bably also the scene of the slaughter of such of the captives as from age, weakness, or poverty, were not worth the long transport across the desert to Babylon. [RAMA.] Its proximity to Gibeah is implied in 1 Sam. xxii. 6*; Hos. v. 8; Ezr. ii. 26; Neh. vii. 30: the last two of which passages show also that its people returned after the Captivity. The Ramah in Neh. xi. 33 occupies a different position in the list, and may be a distinct place situated further west, nearer the plain. (This and Jer. xxxi. 15 are the only passages in which the name appears without the article.) The LXX. find an allusion to Ramah in Zech. xiv. 10, where they render the words which are translated in the A. V. "and shall be lifted up (רָאֳמָה), and inhabited in her place," by "Ramah shall remain upon her place."

Er-Ram was not unknown to the mediaeval travellers, by some of whom (*e. gr.* Brocardus, *Descr.* ch. vii.) it is recognized as Ramah, but it was reserved for Dr. Robinson to make the identification certain and complete (*Bib. Res.* i. 576). He describes it as lying on a high hill, commanding a wide prospect—a miserable village of a few half-deserted houses, but with remains of columns, squared stones, and perhaps a church, all indicating former importance.

In the catalogue of 1 Esdr. v. (20) the name appears as CIRAMA.

2. ('Αρμαθαίμ in both MSS., except only 1 Sam. xxv. 1, xxviii. 3, where the Alex. has 'Ραμά). The home of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11), the birth-place of Samuel himself, his home and official residence, the site of his altar (vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18), and finally his burial-place (xxv. 1, xxviii. 3). In the present instance it is a contracted form of RAMATHAIM-ZOPHIM, which in the existing Hebrew text is given at length but once, although the LXX. exhibit Armathaim on every occasion.

All that is directly said as to its situation is that it was in Mount Ephraim (1 Sam. i. 1), and this would naturally lead us to seek it in the neighbourhood of Shechem. But the whole tenor of the narrative of the public life of Samuel (in connexion with which alone this Ramah is mentioned) is so restricted to the region of the tribe of Benjamin, and to the neighbourhood of Gibeah the residence of Saul, that it seems impossible not to look for Samuel's city in the same locality. It appears from 1 Sam. vii. 17 that his annual functions as prophet and judge were confined to the narrow round of Bethel, Gilgal, and Mizpeh—the first the north boundary of Benjamin, the second near Jericho at its eastern end, and the third on the ridge in more modern times known as Scopus, overlooking Jerusalem, and therefore near the southern confines of Benjamin. In the centre of these was Gibeah of Saul, the royal residence during the reign of the first king, and the centre of his operations. It would be doing a violence to the whole of this part of the history to look for Samuel's residence outside these narrow limits.

On the other hand, the boundaries of Mount Ephraim are nowhere distinctly set forth. In the mouth of an ancient Hebrew the expression would mean that portion of the mountainous district which was at the time of speaking in the possession of the tribe of Ephraim. "Little Benjamin" was for so long in close alliance with and dependence on its more powerful kinsman, that nothing is more probable than that the name of Ephraim may have been extended over the mountainous region which was allotted to the younger son of Rachel. Of this there are not wanting indications. The palm-tree of Deborah was "in Mount Ephraim," between Bethel and Ramah, and is identified with great plausibility by the author of the Targum on Judg. iv. 5 with Ataroth, one of the landmarks on the south boundary of Ephraim, which still survives in *'Atâra*, 2½ miles north of Ramah of Benjamin (*er-Râm*). Bethel itself, though in the catalogue of the cities of Benjamin (Josh. xviii. 22), was appropriated by Jeroboam as one of his idol sanctuaries, and is one of the "cities of Mount Ephraim" which were taken from him by Baasha and restored by Asa (2 Chr. xiii. 19, xv. 8). Jeremiah (ch. xxxi.) connects Ramah of Benjamin with Mount Ephraim (vers. 6, 9, 15, 18).

In this district, tradition, with a truer instinct than it sometimes displays, has placed the residence of Samuel. The earliest attempt to identify it is in the *Onomasticon* of Eusebius, and was not so happy. His words are, "Armathem Seipha: the city of Helkana and Samuel; it lies near† (πλησίον) Diospolis: thence came Joseph, in the Gospels said to be from Arimathaea." Diospolis is Lydda, the modern *Lŭdd*, and the reference of Eusebius is no doubt to *Ramleh*, the well-known modern town two miles from *Lŭdd*. But there is a fatal obstacle to this identification, in the fact that *Ramleh* ("the sandy") lies on the open face of the maritime plain, and cannot in any sense be said to be in Mount Ephraim, or any other mountain district. Eusebius possibly refers to another Ramah named in Neh. xi. 33 (see below, No. 6).

But there is another tradition, that just alluded to, common to Moslems, Jews, and Christians, up to the present day, which places the residence of Samuel on the lofty and remarkable eminence of *Neby Samwil*, which rises four miles to the N.W. of Jerusalem, and which its height (greater than that of Jerusalem itself), its commanding position, and its peculiar shape, render the most conspicuous object in all the landscapes of that district, and make the names of Ramah and Zophim exceedingly appropriate to it. The name first appears in the travels of Arculf (A.D. cir. 700), who calls it Saint Samuel. Before that date the relics of the Prophet had been transported from the Holy Land to Thrace by the emperor Arcadius (see Jerome *contr. Vigilantium*, §5), and Justinian had enlarged or completed "a well and a wall" for the sanctuary (Procopius, *de Aedif.* v. cap. 9). True, neither of these notices names the spot, but they imply that it was well known, and so far support the placing it at *Neby Samwil*. Since the days of Arculf the tradition appears to have been continuous (see the quotations in Rob. *B. R.* i. 459; Tobler, 881, &c.). The modern village, though miserable even among the wretched collections of

* This passage may either be translated (with Junius, Michaelis, De Wette, and Bunsen), "Saul abode in Gibeah under the tamarisk *on the height*" (in which case it will add one to the scanty number of cases in which the word is used otherwise than as a proper name), or it may imply that Ramah was included within the precincts of the king's city. The LXX. read Bama for Ramah, and render the words "on the hill under the field in Bama." Eusebius, in the *Onomasticon* ('Ραμά), characterizes Ramah as the "city of Saul."

† Jerome agrees with Eusebius in his translation of this passage; but in the *Epitaphium Paulae* (Epist. cviii.) he connects Ramleh with Arimathaea only, and places it *haud procul a Lyddâ*.

hovels which crown the hills in this neighbourhood, bears marks of antiquity in cisterns and other traces of former habitation. The mosque is said to stand on the foundations of a Christian church, probably that which Justinian built or added to. The ostensible tomb is a mere wooden box; but below it is a cave or chamber, apparently excavated, like that of the patriarchs at Hebron, from the solid rock of the hill, and, like that, closed against all access except by a narrow aperture in the top, through which devotees are occasionally allowed to transmit their lamps and petitions to the sacred vault below.

Here, then, we are inclined, in the present state of the evidence, to place the Ramah of Samuel.[g] And there probably would never have been any resistance to the traditional identification if it had not been thought necessary to make the position of Ramah square with a passage with which it does not seem to the writer to have necessarily any connexion. It is usually assumed that the city in which Saul was anointed by Samuel (1 Sam. ix. x.) was Samuel's own city Ramah. Josephus certainly (*Ant.* vi. 4, §1) does give the name of the city as Armathem, and in his version of the occurrence implies that the Prophet was at the time in his own house; but neither the Hebrew nor the LXX. contains any statement which confirms this, if we except the slender fact that the "land of Zuph" (ix. 5) may be connected with the Zophim of Ramathaim-zophim. The words of the maidens (ver. 12) may equally imply either that Samuel had just entered one of his cities of circuit, or that he had just returned to his own house. But, however this may be, it follows from the minute specification of Saul's route in 1 Sam. x. 2, that the city in which the interview took place was near the sepulchre of Rachel, which, by Gen. xxxv. 16, 19 and other reasons, appears to be fixed with certainty as close to Bethlehem. And this supplies a strong argument against its being Ramathaim-zophim, since, while Mount Ephraim, as we have endeavoured already to show, extended to within a few miles north of Jerusalem, there is nothing to warrant the supposition that it ever reached so far south as the neighbourhood of Bethlehem. Saul's route will be most conveniently discussed under the head of SAUL; but the question of both his outward and his homeward journey, minutely as they are detailed, is beset with difficulties, which have been increased by the assumptions of the commentators. For instance, it is usually taken for granted that his father's house, and therefore the starting-point of his wanderings, was Gibeah. True, Saul himself, after he was king, lived at Gibeah; but the residence of Kish would appear to have been at ZELA[h] where his family sepulchre was (2 Sam. xxi 14), and of Zela no trace has yet been found. The Authorized Version has added to the difficulty by introducing the word "meet" in x. 3 as the translation of the term which they have more accurately rendered "find" in the preceding verse. Again, where was the "hill of God," the *gibeath-Elohim*, with the *netsib*[i] of the Philistines? A *netsib* of the Philistines is mentioned later in Saul's history (1 Sam. xiii. 3) as at Geba opposite Michmash. But this is three miles north of Gibeah of Saul, and does not at all agree with a situation near Bethlehem for the anointing of Saul. The Targum interprets the "hill of God" as "the place where the ark of God was," meaning Kirjath-jearim.

On the assumption that Ramathaim-zophim was the city of Saul's anointing, various attempts have been made to find a site for it in the neighbourhood of Bethlehem. (*a*) Gesenius (*Thes.* 1276*a*) suggests the *Jebel Fureidis*, four miles south-east of Bethlehem, the ancient Herodium, the "Frank mountain" of more modern times. The drawback to this suggestion is that it is not supported by any hint or inference either in the Bible, Josephus (who was well acquainted with the Herodion), or more recent authority. (*b*) Dr. Robinson (*Bib. Res.* ii. 8) proposes *Sôba*, in the mountains six miles west of Jerusalem, as the possible representative of Zophim: but the hypothesis has little besides its ingenuity to recommend it, and is virtually given up by its author in a foot-note to the passage. (*c*) Van de Velde (*Syr. & Pal.* ii. 50), following the lead of Wolcott, argues for *Rameh* (or *Ramet el-Khalil*, Rob. i. 216), a well-known site of ruins about two and a half miles north of Hebron. His main argument is that a castle of S. Samuel is mentioned by F. Fabri in 1483[k] (apparently) as north of Hebron; that the name *Rameh* is identical with Ramah; and that its position suits the requirements of 1 Sam. x. 2-5. This is also supported by Stewart (*Tent and Khan*, 247). (*d*) Dr. Bonar (*Land of Promise*, 178, 554) adopts *er-Ram*, which he places a short distance north of Bethlehem, east of Rachel's sepulchre. Eusebius (*Onom.* 'Ραβεδέ) says that "Rama of Benjamin" is near (περί) Bethlehem, where the "voice in Rama was heard;" and in our times the name is mentioned, besides Dr. Bonar, by Prokesch and Salzbacher (cited in Rob. *B. R.* ii. 8 *note*), but this cannot be regarded as certain, and Dr. Stewart has pointed out that it is too close to Rachel's monument to suit the case.

Two suggestions in an opposite direction must be noticed:—

(*a*) That of Ewald (*Geschichte*, ii. 550), who places Ramathaim-zophim at *Ram-allah*, a mile west of *el-Bireh*, and nearly five north of *Neby Samwil*. The chief ground for the suggestion appears to be the affix *Allah*, as denoting that a certain sanctity attaches to the place. This would be more certainly within the limits of Mount Ephraim, and merits investigation. It is mentioned by Mr. Williams (*Dict. of Geogr.* "Ramatha") who, however, gives his decision in favour of *Neby Samwil*.

(*b*) That of Schwarz (152-158), who, starting from Gibeah-of-Saul as the home of Kish, fixes upon *Rameh* north of Samaria and west of *Sanur*, which he supposes also to be Ramoth or Jarmuth.

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[g] "Bethhoron and her suburbs" were allotted to the Kohathite Levites, of whom Samuel was one by descent. Perhaps the village on the top of Neby Samwil may have been dependent on the more regularly fortified Bethhoron (1 K. ix. 17).

[h] Zela (צלע) is quite a distinct name from Zelzach צלצח, with which some would identify it (*e. gr.* Stewart, *Tent and Khan*, 247; Van de Velde, *Memoir* &c. &c.).

[i] The meaning of this word is uncertain. It may signify a garrison, an officer, or a commemoration column—a trophy.

[k] In the time of Benjamin of Tudela it was known as the "house of Abraham" (*B. of T.*, ed. Asher, ii. 93).

the Levitical[m] city of Issachar. Schwarz's arguments must be read to be appreciated.

3. (Ἀραήλ;[n] Alex. Ῥαμα: *Arama.*) One of the nineteen fortified places of Naphtali (Josh. xix. 36) named between Adamah and Hazor. It would appear, if the order of the list may be accepted, to have been in the mountainous country N.W. of the Lake of Gennesareth. In this district a place bearing the name of *Rameh* has been discovered by Dr. Robinson (*B. R.* iii. 78), which is not improbably the modern representative of the Ramah in question. It lies on the main track between *Akka* and the north end of the Sea of Galilee, and about eight miles E.S.E. of *Safed*. It is, perhaps, worth notice that, though the spot is distinguished by a very lofty brow, commanding one of the most extensive views in all Palestine (Rob. 78), and answering perfectly to the name of Ramah, yet that the village of *Rameh* itself is on the lower slope of the hill.

4. (Ῥαμᾶ: *Horma.*) One of the landmarks on the boundary (A. V. "coast") of Asher (Josh. xix. 29), apparently between Tyre and Zidon. It does not appear to be mentioned by the ancient geographers or travellers, but two places of the same name have been discovered in the district allotted to Asher; the one east of Tyre, and within about three miles of it (Van de Velde, *Map, Memoir*), the other more than ten miles off, and south-east of the same city (Van de Velde, *Map*; Robinson, *B. R.* iii. 64). The specification of the boundary of Asher is very obscure, and nothing can yet be gathered from it; but, if either of these places represent the Ramah in question, it certainly seems safer to identify it with that nearest to Tyre and the sea-coast.

5. (Ῥεμμωθ, Alex. Ῥαμωθ; Ῥαμά in both cases: *Remoth.*) By this name in 2 K. viii. 29 and 2 Chr. xxii. 6, only, is designated RAMOTH-GILEAD. The abbreviation is singular, since, in both cases, the full name occurs in the preceding verse.

6. A place mentioned in the catalogue of those re-inhabited by the Benjamites after their return from the Captivity (Neh. xi. 33). It may be the Ramah of Benjamin (above, No. 1) or the Ramah of Samuel, but its position in the list (remote from Geba, Michmash, Bethel, ver. 31, comp. Ezr. ii. 26, 28) seems to remove it further west, to the neighbourhood of Lod, Hadid, and Ono. There is no further notice in the Bible of a Ramah in this direction, but Eusebius and Jerome allude to one, though they may be at fault in identifying it with Ramathaim and Arimathaea (*Onom.* "Armatha Sophim;" and the remarks of Robinson, *B. R.* ii. 259). The situation of the modern *Ramleh* agrees very well with this, a town too important and too well placed not to have existed in the ancient times.[o] The consideration that *Ramleh* signifies "sand," and Ramah "a height," is not a valid argument against the one being the legitimate successor of the other. If so, half the identifications of modern travellers must be reversed. *Beit-ûr* can no longer be the representative of Beth-horon, because *ûr* means "eye," while *horon* means "caves;" nor *Beit-lahm*, of Bethlehem, because *lahm* is "flesh," and *lehem* "bread;" nor *el-Aal*, of Elealeh, because *el* is in Arabic the article, and in Hebrew the name of God. In these cases the tendency of language is to retain the sound at the expense of the meaning. [G.]

RA'MATH-LEHI (רַמַת לֶחִי: Ἀναίρεσις σιαγόνος: *Ramathlechi, quod interpretatur elevatio maxillae*). The name which purports to have been bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jaw-bone (Judg. xv. 17). "He cast away the jaw-bone out of his hand, and called that place 'Ramath-lehi,'"—as if "heaving of the jaw-bone." In this sense the name (wisely left untranslated in the A. V.) is rendered by the LXX. and Vulgate (as above). But Gesenius has pointed out (*Thes.* 752*a*) that to be consistent with this the vowel points should be altered, and the words become רֶמֶת לֶחִי; and that as they at present stand they are exactly parallel to Ramath-mizpeh and Ramath-negeb, and mean the "height of Lechi." If we met with a similar account in ordinary history we should say that the name had already been Ramath-lehi, and that the writer of the narrative, with that fondness for *paronomasia* which distinguishes these ancient records, had indulged himself in connecting the name with a possible exclamation of his hero. But the fact of the positive statement in this case may make us hesitate in coming to such a conclusion in less authoritative records. [G.]

RA'MATH-MIZ'PEH (רַמַת הַמִּצְפֶּה, with def. article: Ἀραβὼθ κατὰ τὴν Μασσηφᾶ; Alex. Ῥαμωθ[a] κ. τ. Μασφα: *Ramath, Misphe*). A place mentioned, in Josh. xiii. 26 only, in the specification of the territory of Gad, apparently as one of its northern landmarks, Heshbon being the limit on the south. But of this our ignorance of the topography east of the Jordan forbids us to speak at present with any certainty.

There is no reason to doubt that it is the same place with that early sanctuary at which Jacob and Laban set up their cairn of stones, and which received the names of MIZPEH, Galeed, and Jegar Sahadutha: and it seems very probable that all these are identical with Ramoth-Gilead, so notorious in the later history of the nation. In the Books of Maccabees it probably appears in the garb of Maspha (1 Macc. v. 35), but no information is afforded us in either Old Test. or Apocrypha as to its position. The lists of places in the districts north of *es-Salt* collected by Dr. Eli Smith, and given by Dr. Robinson (*B. R.* 1st edit. App. to vol. iii.), contain several names which may retain a trace of Ramath, viz. *Rumeimîn* (167*b*), *Reimûn* (166*a*), *Rumrâma* (165*a*), but the situation of these places is not accurately known, and it is impossible to say whether they are appropriate to Ramath-Mizpeh or not. [G.]

RA'MATH OF THE SOUTH (רַמַת נֶגֶב: Βαμὲθ κατὰ λίβα; Alex. by double transl. θερηβ

[m] But Ramoth was allotted to the Gershonites, while Samuel was a Kohathite.

[n] For the preceding name — Adamah — they give Ἀμαάθ.

[o] This is evidenced by the attempts of Benjamin of Tudela and others to make out Ramleh to be Gath, Gezer, &c.

[a] This reading of Ramoth for Ramath is countenanced by one Hebrew MS. collated by Kennicott. It is also followed by the Vulgate, which gives *Ramoth, Maspha* (the reading in the text is from the Benedictine Edition of the *Bibliotheca Divina*). On the other hand there is no warrant whatever for separating the two words, as if belonging to distinct places, as is done in both the Latin texts

ραμμωθ . . . ταμεθ κ.λ.: *Ramath contra australem plagam*), more accurately Ramah of the South. One of the towns in the allotment of Simeon (Josh. xix. 8), apparently at its extreme south limit. It appears from this passage to have been another name for BAALATH-BEER. Ramah is not mentioned in the list of Judah (comp. Josh. xv. 21-32), nor in that of Simeon in 1 Chr. iv. 28-33, nor is it mentioned by Eusebius and Jerome. Van de Velde (*Memoir*, 342) takes it as identical with Ramath-Lehi, which he finds at *Tell el-Lekiyeh*; but this appears to be so far south as to be out of the circle of Samson's adventures, and at any rate must wait for further evidence.

It is in all probability the same place as SOUTH RAMOTH (1 Sam. xxx. 27), and the towns in company with which we find it in this passage confirm the opinion given above that it lay very much to the south. [G.]

RAMATHA'IM-ZO'PHIM (רָמְתַיִם צוֹפִים; Ἀρμαθαΐμ Σειφά; Alex. A. Σωφιμ: *Ramathaim Sophim*). The full form of the name of the town in which Elkanah, the father of the prophet Samuel, resided. It is given in its complete shape in the Hebrew text and A. V. but once (1 Sam. i. 1). Elsewhere (i. 19, ii. 11, vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18, 19, 22, 23, xx. 1, xxv. 1, xxviii. 3) it occurs in the shorter form of Ramah. [RAMAH, 2.] The LXX., however (in both MSS.), give it throughout as Armathaim, and insert it in i. 3 after the words "his city," where it is wanting in the Hebrew and A. V.

Ramathaim, if interpreted as a Hebrew word, is dual—"the double eminence." This may point to a peculiarity in the shape or nature of the place, or may be an instance of the tendency, familiar to all students, which exists in language to force an archaic or foreign name into an intelligible form. This has been already remarked in the case of Jerusalem (vol. i. 982*a*); and, like that, the present name appears in the form of RAMATHEM, as well as that of Ramathaim.

Of the force of "Zophim" no feasible explanation has been given. It was an ancient name on the east of Jordan (Num. xxiii. 14), and there, as here, was attached to an eminence. In the Targum of Jonathan, Ramathaim-zophim is rendered "Ramatha of the scholars of the prophets;" but this is evidently a late interpretation, arrived at by regarding the prophets as watchmen (the root of *zophim*, also that of *mizpeh*, having the force of looking out afar), coupled with the fact that at Naioth in Ramah there was a school of prophets. It will not escape observation that one of the ancestors of Elkanah was named Zophai or Zuph (1 Chr. vi. 26, 35), and that when Saul approached the city in which he encountered Samuel he entered the land of Zuph; but no connexion between these names and that of Ramathaim-zophim has yet been established.

Even without the testimony of the LXX. there is no doubt, from the narrative itself, that the Ramah of Samuel—where he lived, built an altar, died, and was buried—was the same place as the Ramah or Ramathaim-Zophim in which he was born. It is implied by Josephus, and affirmed by Eusebius and Jerome in the *Onomasticon* ("Armathem Seipha"), nor would it ever have been questioned had there not been other Ramahs mentioned in the sacred history.

Of its position nothing, or next to nothing, can be gathered from the narrative. It was in Mount Ephraim (1 Sam. i. 1). It had apparently attached to it a place called NAIOTH, at which the "company" (or "school," as it is called in modern times) of the sons of the prophets was maintained (xix. 18, &c., xx. 1); and it had also in its neighbourhood (probably between it and Gibeah-of-Saul) a great well known as the well of Has-Sechu (xix. 22). [SECHU.] But unfortunately these scanty particulars throw no light on its situation. Naioth and Sechu have disappeared, and the limits of Mount Ephraim are uncertain. In the 4th century Ramathaim-Zophim (*Onomasticon*, "Armatha-sophim") was located near Diospolis (Lydda), probably at Ramleh; but that is quite untenable, and quickly disappeared in favour of another, probably older, certainly more feasible tradition, which placed it on the lofty and remarkable hill four miles N.W. of Jerusalem, known to the early pilgrims and Crusaders as Saint Samuel and Mont Joye. It is now universally designated *Neby Samuil*—the "Prophet Samuel"; and in the mosque which crowns its long ridge (itself the successor of a Christian church), his sepulchre is still reverenced alike by Jews, Moslems, and Christians.

There is no trace of the name of Ramah or Zophim having ever been attached to this hill since the Christian era, but it has borne the name of the great Prophet certainly since the 7th century, and not improbably from a still earlier date. It is not too far south to have been within the limits of Mount Ephraim. It is in the heart of the district where Saul resided, and where the events in which Samuel took so large a share occurred. It completes the circle of the sacred cities to which the Prophet was in the habit of making his annual circuit, and which lay—Bethel on the north, Mizpeh[a] on the south, Gilgal on the east, and (if we accept this identification) Ramathaim-zophim on the west—round the royal city of Gibeah, in which the King resided who had been anointed to his office by the Prophet amid such universal expectation and good augury. Lastly, as already remarked it has a tradition in its favour of early date and of great persistence. It is true that even these grounds are but slight and shifting, but they are more than can be brought in support of any other site; and the task of proving them fallacious must be undertaken by those who would disturb a tradition so old, and which has the whole of the evidence, slight as that is, in its favour.

This subject is examined in greater detail, and in connexion with the reasons commonly alleged against the identification, under RAMAH, No. 2. [G.]

RA'MATHEM (Ῥαθαμείν, Mai and Alex.; Joseph. Ῥαμαθά: *Ramathan*). One of the three "governments" (*νομοί* and *τοπαρχίαι*) which were added to Judaea by king Demetrius Nicator, out of the country of Samaria (1 Macc. xi. 34); the others were Apherema and Lydda. It no doubt derived its name from a town of the name of RAMATHAIM, probably that renowned as the birthplace of Samuel the Prophet, though this cannot be stated with certainty. [G.]

RA'MATHITE, THE (הָרָמָתִי: ὁ ἐκ Ῥαμά; Alex. ὁ Ῥαμαθαιος: *Romathites*). Shimei the Ramathite had charge of the royal vineyards of King David (1 Chr. xxvii. 27). The name implies that he

[a] On the ridge of Scopus, according to the opinion of the writer (see MIZPAH, p. 389).

was native of a place called Ramah, but of the various Ramahs mentioned none is said to have been remarkable for vines, nor is there any tradition or other clue by which the particular Ramah to which this worthy belonged can be identified. [G.]

RAM'SES (רַעַמְסֵס: Ῥαμεσσῆ: *Ramesses*), or RAAM'SES (רַעַמְסֵס: Ῥαμεσσῆ: *Ramesses*), a city and district of Lower Egypt. There can be no reasonable doubt that the same city is designated by the Rameses and Raamses of the Heb. text, and that this was the chief place of the land of Rameses, all the passages referring to the same region. The name is Egyptian, the same as that of several kings of the empire, of the xviiith, xixth, and xxth dynasties. In Egyptian it is written RA-MESES or RA-MSES, it being doubtful whether the short vowel understood occurs twice or once: the first vowel is represented by a sign which usually corresponds to the Hebrew ע, in Egyptian transcriptions of Hebrew names, and Hebrew, of Egyptian.

The first mention of Rameses is in the narrative of the settling by Joseph of his father and brethren in Egypt, where it is related that a possession was given them "in the land of Rameses" (Gen. xlvii. 11). This land of Rameses, אֶרֶץ רַעַמְסֵס, either corresponds to the land of Goshen, or was a district of it, more probably the former, as appears from a comparison with a parallel passage (6). The name next occurs as that of one of the two cities built for the Pharaoh who first oppressed the children of Israel. "And they built for Pharaoh treasure cities (עָרֵי מִסְכְּנוֹת), Pithom and Raamses" (Ex. i. 11). So in the A. V. The LXX., however, reads πόλεις ὀχυράς, and the Vulg. *urbes tabernaculorum*, as if the root had been שָׂכַן. The signification of the word מִסְכְּנוֹת is decided by its use for storehouses of corn, wine, and oil, which Hezekiah had (2 Chr. xxxii. 28). We should therefore here read store-cities, which may have been the meaning of our translators. The name of PITHOM indicates the region near Heliopolis, and therefore the neighbourhood of Goshen or that tract itself, and there can therefore be no doubt that Raamses is Rameses in the land of Goshen. In the narrative of the Exodus we read of Rameses as the starting-point of the journey (Ex. xii. 37; see also Num. xxxiii. 3, 5).

If then we suppose Rameses or Raamses to have been the chief town of the land of Rameses, either Goshen itself or a district of it, we have to endeavour to determine its situation. Lepsius supposes that Aboo-Kesheyd is on the site of Rameses (see Map, vol. i. p. 598). His reasons are, that in the LXX. Heroöpolis is placed in the land of Rameses (καθ' Ἡρώων πόλιν, ἐν γῇ Ῥαμεσσῆ, or εἰς γῆν Ῥαμεσσῆ), in a passage where the Heb. only mentions "the land of Goshen" (Gen. xlvi. 28), and that there is a monolithic group at Aboo-Kesheyd representing Tum, and Ra, and, between them, Rameses II., who was probably there worshipped. There would seem therefore to be an indication of the situation of the district and city from this mention of Heroöpolis, and the statue of Rameses might mark a place named after that king. It must, however, be remembered (*a*) that the situation of Heroöpolis is a matter of great doubt, and that therefore we can scarcely take any proposed situation as an indication of that of Rameses; (*b*) that the land of Rameses may be that of Goshen, as already remarked, in which case the passage would not afford any more precise indication of the position of the city Rameses than that it was in Goshen, as is evident from the account of the Exodus; and (*c*) that the mention of Heroöpolis in the LXX. would seem to be a gloss. It is also necessary to consider the evidence in the Biblical narrative of the position of Rameses, which seems to point to the western part of the land of Goshen, since two full marches, and part at least of a third, brought the Israelites from this town to the Red Sea; and the narrative appears to indicate a route for the chief part directly towards the sea. After the second day's journey they "encamped in Etham, in the edge of the wilderness" (Ex. xiii. 20), and on the third day they appear to have turned. If, however, Rameses was where Lepsius places it, the route would have been almost wholly through the wilderness, and mainly along the tract bordering the Red Sea in a southerly direction, so that they would have turned almost at once. If these difficulties are not thought insuperable, it must be allowed that they render Lepsius's theory extremely doubtful, and the one fact that Aboo-Kesheyd is within about eight miles of the ancient head of the gulf, seems to us fatal to his identification. Even could it be proved that it was anciently called Rameses, the case would not be made out, for there is good reason to suppose that many cities in Egypt bore this name. Apart from the ancient evidence, we may mention that there is now a place called "Remsees" or "Ramsees" in the Boheyreh (the great province on the west of the Rosetta branch of the Nile), mentioned in the list of towns and villages of Egypt in De Sacy's "*Abd-allatif*," p. 664. It gave to its district the name of "Hóf-Remsees" or "Ramsees." This "Hóf" must not be confounded with the "Hof" commonly known, which was in the district of Bilbeys.

An argument for determining under what dynasty the Exodus happened has been founded on the name Rameses, which has been supposed to indicate a royal builder. This argument has been stated elsewhere: here we need only repeat that the highest date to which Rameses I. can be reasonably assigned is consistent alone with the Rabbinical date of the Exodus, and that we find a prince of the same name two centuries earlier, and therefore at a time perhaps consistent with Ussher's date, so that the place might have taken its name either from this prince, or a yet earlier king or prince Rameses. [CHRONOLOGY; EGYPT; PHARAOH.] [R. S. P.]

RAMES'SE (Ῥαμεσσῆ: om. in Vulg.) = RAMESES (Jud. i. 9).

RAMI'AH (רַמְיָה: Ῥαμία: *Remeia*). A layman of Israel, one of the sons of Parosh, who put away his foreign wife at Ezra's command (Ezr. x. 25). He is called HIERMAS in 1 Esd. ix. 26.

RA'MOTH (רָאמוֹת: ἡ Ῥαμώθ: *Ramoth*). One of the four Levitical cities of Issachar according to the catalogue in 1 Chr. (vi. 73). In the parallel list in Joshua (xxi. 28, 29), amongst other variations, Jarmuth appears in place of Ramoth. It appears impossible to decide which is the correct reading; or whether again REMETH, a town of Issachar, is distinct from them, or one and the same. No place has been yet discovered which can be plausibly identified with either. [G.]

RA'MOTH (רָמוֹת: Μημών; Alex. Ῥημωθ: *Ramoth*). An Israelite layman, of the sons of Bani

who had taken a strange wife, and at Ezra's instigation agreed to separate from her (Ezr. x. 29). In the parallel passage of 1 Esdras (ix. 30) the name is given as HIEREMOTH. [G.]

RA'MOTH GIL'EAD (רָמֹת גִּלְעָד: Ῥεμμὰθ, Ῥεμμὼθ, and Ῥαμὼθ, Γαλαάδ; Ἐρεμαθγαλααθ; Alex. Ῥαμμωθ; Joseph. Ἀραμαθά: *Ramoth Galaad*) the "heights of Gilead." One of the great fastnesses on the east of Jordan, and the key to an important district, as is evident not only from the direct statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obstinacy with which it was attacked and defended by the Syrians and Jews in the reigns of Ahab, Ahaziah, and Joram.

It seems probable that it was identical with Ramath-Mizpeh, a name which occurs but once (Josh. xiii. 26), and which again there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban by the simple rite of piling up a heap of stones, which heap is expressly stated to have borne the names of both GILEAD and MIZPEH, and became the great sanctuary of the regions east of Jordan. The variation of Ramoth and Ramath is quite feasible. Indeed, it occurs in the case of a town of Judah. Probably from its commanding position in the territory of Gad, as well as its sanctity and strength, it was chosen by Moses as the City of Refuge for that tribe. It is in this capacity that its name is first introduced (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon's commissariat officers, Ben-geber, whose authority extended over the important region of Argob, and the no less important district occupied by the towns of Jair (1 K. iv. 13).

In the second Syrian war Ramoth-Gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, or some subsequent incursion, this important place had been seized by Benhadad I. from Omri (Joseph. *Ant.* viii. 15, §3). Ahab had been too much occupied in repelling the attacks of Syria on his interior to attempt the recovery of a place so distant, but as soon as these were at an end and he could secure the assistance of Jehoshaphat, the great and prosperous king of Judah, he planned an attack (1 K. xxii.; 2 Chr. xviii.). The incidents of the expedition are well known: the attempt failed, and Ahab lost his life. [JEZREEL; MICAIAH; NAAMAN; ZEDEKIAH.]

During Ahaziah's short reign we hear nothing of Ramoth, and it probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Joram time to renew the siege. He allied himself for the purpose as his father had done, and as he himself had done on his late campaign, with his relative the king of Judah. He was more fortunate than Ahab. The town was taken by Israel (Joseph. *Ant.* ix. 6, §1), and held in spite of all the efforts of Hazael (who was now on the throne of Damascus) to regain it (2 K. ix. 14). During the encounter Joram himself narrowly escaped the fate of his father, being (as we learn from the LXX. version of 2 Chr. xxii. 6, and from Josephus) wounded by one of the Syrian arrows, and that so severely as to necessitate his leaving the army and retiring to his palace at Jezreel (2 K. viii. 28, ix. 15; 2 Chr. xxii. 6). The fortress was left in charge of Jehu. But he was quickly called away to the more important and congenial task of rebelling against his master. He drove off from Ramoth-Gilead as if on some errand of daily occurrence, but he did not return, and does not appear to have revisited the place to which he must mainly have owed his reputation and his advancement.

Henceforward Ramoth-Gilead disappears from our view. In the account of the Gileadite campaign of the Maccabees it is not recognizable, unless it be under the name of Maspha (Mizpeh). Carnaim appears to have been the great sanctuary of the district at that time, and contained the sacred close (τέμενος) of Ashtaroth, in which fugitives took refuge (1 Macc. v. 43).

Eusebius and Jerome specify the position of Ramoth as 15 miles from Philadelphia (*Ammân*). Their knowledge of the country on that side of the Jordan was however very imperfect, and in this case they are at variance with each other, Eusebius placing it west, and Jerome east of Philadelphia. The latter position is obviously untenable. The former is nearly that of the modern town of *es-Salt*,[a] which Gesenius (notes to Burckhardt, p. 1061) proposes to identify with Ramoth-Gilead, Ewald (*Gesch.* iii. 500 *note*), indeed, proposes a site further north as more probable. He suggests *Reimun*, on the northern slopes of the *Jebel Ajlûn*, a few miles west of *Jerash*, and between it and the well-known fortress of *Kulât er-Rubud*. The position assigned to it by Eusebius answers tolerably well for a site bearing the name of *Jel'âd* (جلعاد), exactly identical with the ancient Hebrew *Gilead*, which is mentioned by Seetzen (*Reisen*, March 11, 1806), and marked on his map (*Ibid.*, iv.) and that of Van de Velde (1858) as four or five miles north of *es-Salt*. And probably this situation is not very far from the truth. If Ramoth-Gilead and Ramath-Mizpeh are identical, a more northern position than *es-Salt* would seem inevitable, since Ramath-Mizpeh was in the northern portion of the tribe of Gad (Josh. xiii. 26). This view is supported also by the Arabic version of the Book of Joshua, which gives *Ramah el-Jeresh, i. e.* the Gerasa of the classical geographers, the modern *Jerash*; with which the statement of the careful Jewish traveller Parchi agrees, who says that "Gilead is at present [b] Djerash" (Zunz in Asher's *Benjamin*, 405). Still the fact remains that the name of *Jebel Jil'ad*, or Mount Gilead, is attached to the mass of mountain between the *Wady Sho'eib* on the south, and *Wady Zerka* on the north, the highest part, the Ramoth, of which, is the *Jebel Osha*. [G.]

RA'MOTH IN GIL'EAD (רָאמֹת בְּגִלְעָד: ἡ Ῥαμὼθ ἐν Γαλαάδ, Αρημωθ, Ῥεμμὰθ Γαλαάδ, Alex. Ῥαμωθ, Ῥαμωθ: *Ramoth in Galaad*), Deut. iv. 43; Josh. xx. 8, xxi. 38; 1 K. xxii. 3.[c] Elsewhere the shorter form, RAMOTH GILEAD, is used.

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[a] *Es Salt* appears to be an Arabic appropriation of the ecclesiastical name *Saltus hieraticon*—the sacred forest—which occurs in lists of the episcopal cities on the East of Jordan (Reland, *Pal.* 315, 317). It has now, as is usual in such cases, acquired a new meaning of its own—"the broad Star." (Compare ELEALEH.)

[b] In this connection it is curious that the Jews should derive Jerash (which they write גרש), by contraction, from יגרשהדותא, Jegar Sahadutha, one of the names conferred on Mizpeh (Zunz, as above).

[c] The "in" in this last passage (though not distinguished by *italics*) is a mere interpolation of the translator: the Hebrew words do not contain the preposition, as they do in the three other passages, but are exactly those which elsewhere are rendered "Ramoth-Gilead."

RAMS' HORNS. [CORNET; JUBILEE.]

RAMS' SKINS DYED RED (עֹרֹת אֵילִם מְאָדָּמִים, *'órôth êlîm mĕoddâmîm*: δέρματα κριῶν ἠνθροδανωμένα: *pelles arietum rubricatae*) formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex. xxv. 5); of which they served as one of the inner coverings, there being above the rams' skins an outer covering of badgers' skins. [But see BADGER, App. A.]

There is no doubt that the A. V., following the LXX. and Vulgate, and the Jewish interpreters, is correct. The original words, it is true, admit of being rendered thus—"skins of red rams," in which case *mĕoddâmîm* agrees with *êlîm* instead of *'órôth* (see Ewald, *Gr.* §570). The red ram is by Ham. Smith (Kitto, *Cycl.* s. v.) identified with the Aoudad sheep (*Ammotragus Tragelaphus*; see a figure in App. A), "whose normal colour is red, from bright chestnut to rufous chocolate." It is much more probable, however, that the skins were those of the domestic breed of rams, which, as Rashi says, "were dyed red after they were prepared." [W. H.]

RA'PHA (רָפָה: Ῥαφαία: *Rapha*). Son of Binea, among the descendants of Saul and Jonathan (1 Chr. viii. 37). He is called REPHAIAH in 1 Chr. ix. 43.

RAPH'AEL (Ῥαφαήλ = רָפָאֵל, "the divine healer"). "One of the seven holy angels which . . . . go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the *four* angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). His place is said to have been behind the throne, by the standard of Ephraim (comp. Num. ii. 18), and his name was interpreted as foreshadowing the healing of the schism of Jeroboam, who arose from that tribe (1 K. xi. 26; Buxtorf, *Lex. Rabb.* p. 47). In Tobit he appears as the guide and counsellor of Tobias. By his help Sara was delivered from her plague (vi. 16, 17), and Tobit from his blindness (xi. 7, 8). In the book of Enoch he appears as "the angel of the spirits of men" (xx. 3; comp. Dillmann, *ad loc.*). His symbolic character in the apocryphal narrative is clearly indicated when he describes himself as "Azarias the son of Ananias" (Tob. v. 12), the messenger of the Lord's help, springing from the Lord's mercy. [TOBIT.] The name occurs in 1 Chr. xxvi. 7 as a simple proper name. [REPHAEL.] [B. F. W.]

RAPHA'IM (Ῥαφαΐν = רְפָאִים, *Raphaim, Raphain*). The name of an ancestor of Judith (Jud. viii. 1). In some MSS. this name, with three others, is omitted. [B. F. W.]

RA'PHON (Ῥαφειών; Alex. and Joseph. Ῥαφων: Pesh. ܪܦܘܢ: *Raphon*). A city of Gilead, under the walls of which Judas Maccabaeus defeated Timotheus (1 Macc. v. 37 only). It appears to have stood on the eastern side of an important wady, and at no great distance from Carnaim—probably Ashteroth-Karnaim. It may have been identical with Raphana, which is mentioned by Pliny (*N. H.* v. 16) as one of the cities of the Decapolis, but with no specification of its position. Nor is there anything in the narrative of 1 Macc., of 2 Macc. (xii.), or of Josephus (*Ant.* xii. 8, §3), to enable us to decide whether the torrent in question is the *Hieromax*, the *Zurka*, or any other.

In Kiepert's map accompanying Wetzstein's *Hauran*, &c. (1860), a place named *Er-Râfe* is marked, on the east of *Wady Hrêr*, one of the branches of the *Wady Mandhur*, and close to the great road leading to *Sanamein*, which last has some claims to be identified with Ashteroth Carnaim. But in our present ignorance of the district this can only be taken as mere conjecture. If *Er-Râfe* be Raphana we should expect to find large ruins. [G.]

RA'PHU (רָפוּא: Ῥαφοῦ: *Raphu*). The father of Palti, the spy selected from the tribe of Benjamin (Num. xiii. 9).

RAS'SES, CHILDREN OF (υἱοὶ Ῥασσεῖς: *filii Tharsis*). One of the nations whose country was ravaged by Holofernes in his approach to Judaea (Jud. ii. 23 only). They are named next to Lud (Lydia), and apparently south thereof. The old Latin version reads *Thiras et Rasis*, with which the Peshito was probably in agreement before the present corruption of its text. Wolff (*Das Buch Judith*, 1861, pp. 95, 96) restores the original Chaldee text of the passage as Thars and Rosos, and compares the latter name with Rhosus, a place on the Gulf of Issus, between the *Ras el-Khanzir* (Rhossicus scopulus) and *Iskenderún*, or Alexandretta. If the above restoration of the original text is correct, the interchange of Meshech and Rosos, as connected with Thar or Thiras (see Gen. x. 2), is very remarkable; since if Meshech be the original of Muscovy, Rosos can hardly be other than that of Russia. [ROSH.] [G.]

RATH'UMUS (Ῥάθυμος; Alex. Ῥάθυος *Rathimus*). "Rathumus the story writer" of 1 Esd. ii. 16, 17, 25, 30, is the same as "REHUM the chancellor" of Ezr. iv. 8, 9, 17, 23.

RAVEN (עֹרֵב, *'órêb*: κόραξ: *corvus*), the well-known bird of that name which is mentioned in various passages in the Bible. There is no doubt that the Heb. *'órêb* is correctly translated, the old versions agreeing on the point, and the etymology, from a root signifying "to be black," favouring this rendering. A raven was sent out by Noah from the ark to see whether the waters were abated (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15): the word *'órêb* is doubtless used in a generic sense, and includes other species of the genus *Corvus*, such as the crow (*C. corone*), and the hooded crow (*C. cornix*). Ravens were the means, under the Divine command, of supporting the prophet Elijah at the brook Cherith (1 K. xvii. 4, 6). They are expressly mentioned as instances of God's protecting love and goodness (Job xxxviii. 41, Luke xii. 24, Ps. cxlvii. 9). They are enumerated with the owl, the bittern, &c., as marking the desolation of Edom (Is. xxxiv. 11). "The locks of the beloved" are compared to the glossy blackness of the raven's plumage (Cant. v. 11). The raven's carnivorous habits, and especially his readiness to attack the eye, are alluded to in Prov. xxx. 17.

The LXX. and Vulg. differ materially from the Hebrew and our Authorised Version in Gen. viii. 7, for whereas in the Hebrew we read "that the raven went forth to and fro [from the ark] until the waters were dried up," in the two old versions named above, together with the Syriac, the raven

is represented as "not returning until the water was dried from off the earth." On this subject the reader may refer to Houbigant (*Not. Crit.* i. 12), Bochart (*Hieroz.* ii. 801), Rosenmüller (*Schol. in V. T.*), Kalisch (*Genesis*), and Patrick (*Commentary*), who shews the manifest incorrectness of the LXX. in representing the raven as keeping away from the ark while the waters lasted, but as returning to it when they were dried up. The expression "to and fro" clearly proves that the raven must have returned to the ark at intervals. The bird would doubtless have found food in the floating carcasses of the Deluge, but would require a more solid resting-ground than they could afford.

The subject of Elijah's sustenance at Cherith by means of ravens has given occasion to much fanciful speculation. It has been attempted to shew that the *'orebim* ("ravens") were the people of Orbo, a small town near Cherith; this theory has been well answered by Reland (*Palaest.* ii. 913). Others have found in the ravens merely merchants; while Michaelis has attempted to shew that Elijah merely plundered the ravens' nests of hares and other game! Keil (*Comment. in K.* xvii.) makes the following just observation: "The text knows nothing of bird-catching and nest-robbing, but acknowledges the Lord and Creator of the creatures, who *commanded* the ravens to provide His servant with bread and flesh."

Jewish and Arabian writers tell strange stories of this bird and its cruelty to its young; hence, say some, the Lord's express care for the young ravens, after they had been driven out of the nests by the parent birds; but this belief in the raven's want of affection to its young is entirely without foundation. To the fact of the raven being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord and the inspired writers as the especial object of God's providing care. The raven belongs to the order *Insessores*, family *Corvidae*. [W. H.]

RA'ZIS (Ῥαζείς: *Razias*). "One of the elders of Jerusalem," who killed himself under peculiarly terrible circumstances, that he might not fall "into the hands of the wicked" (2 Macc. xiv. 37-46). In dying he is reported to have expressed his faith in a resurrection (ver. 46)—a belief elsewhere characteristic of the Maccabaean conflict. This act of suicide, which was wholly alien to the spirit of the Jewish law and people (Ewald, *Alterth.* 198; John viii. 22; comp. Grot. *De Jure Belli*, II. xix. 5), has been the subject of considerable discussion. It was quoted by the Donatists as the single fact in Scripture which supported their fanatical contempt of life (Aug. *Ep.* 104, 6). Augustine denies the fitness of the model, and condemns the deed as that of a man "non eligendae mortis sapiens, sed ferendae humilitatis impatiens" (Aug. *l. c.*; comp. *c. Gaud.* i. 36-39). At a later time the favour with which the writer of 2 Macc. views the conduct of Razis—a fact which Augustine vainly denies—was urged rightly by Protestant writers as an argument against the inspiration of the book. Indeed the whole narrative breathes the spirit of pagan heroism, or of the later zealots (comp. Jos. *B. J.* iii. 7, iv. 1, §10), and the deaths of Samson and Saul offer no satisfactory parallel (comp. Grimm, *ad loc.*). [B. F. W.]

RAZOR.[a] Besides other usages, the practice of shaving the head after the completion of a vow, must have created among the Jews a necessity for the special trade of a barber (Num. vi. 9, 18, viii 7; Lev. xiv. 8; Judg. xiii. 5; Is. vii. 20; Ez. v. 1; Acts xviii. 18). The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps also the scissors, such as are described by Lucian (*Adv. Indoct.* p. 395, vol. ii. ed. Amst.; see 2 Sam. xiv. 26). The process of Oriental shaving, and especially of the head, is minutely described by Chardin (*Voy.* iv. 144). It may be remarked that, like the Levites, the Egyptian priests were accustomed to shave their whole bodies (Her. ii. 36, 37). [H. W. P.]

REAI'A (רְאָיָה: Ῥηχά: *Reïa*). A Reubenite, son of Micah, and apparently prince of his tribe (1 Chr. v. 5). The name is identical with

REAI'AH (רְאָיָה: Ῥάδα; Alex. Ῥεΐδ: *Raïa*). 1. A descendant of Shubal, the son of Judah (1 Chr. iv. 2).

2. (Ῥαϊά, Ezr.; Ῥααϊά, Neh.: *Raaïa.*) The children of Reaiah were a family of Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 47; Neh. vii. 50). The name appears as AIRUS in 1 Esd. v. 31.

RE'BA (רֶבַע: Ῥοβόκ in Num., Ῥοβέ in Josh.: *Rebe*). One of the five kings of the Midianites slain by the children of Israel in their avenging expedition, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21). The different equivalents for the name in the LXX. of Numbers and Joshua seem to indicate that these books were not translated by the same hand.

REBEC'CA (Ῥεβέκκα: *Rebecca*). The Greek form of the name REBEKAH (Rom. ix. 10 only).

REBEK'AH (רִבְקָה, *i. e.* Ribkah: Ῥεβέκκα: *Rebecca*), daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, who stood in the relation of a first cousin to her father and to Lot. She is first presented to us in the account of the mission of Eliezer to Padan-aram (Gen. xxiv.), in which his interview with Rebekah, her consent and marriage, are related. The whole chapter has been pointed out as uniting most of the circumstances of a pattern-marriage. The sanction of parents, the guidance of God, the domestic occupation of Rebekah, her beauty, courteous kindness, willing consent and modesty, and success in retaining her husband's love. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favourite of his mother (xxv. 19-28) the elder became a grief of mind to her (xxvi. 35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband. But Abimelech was restrained by a sense of justice such as the conduct of his predecessor (xx.) in the case of Sarah would not lead Isaac to expect. It was probably a considerable time afterwards when Rebekah suggested the deceit that was

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[a] 1. מוֹרָה; σίδηρος, ξύρον; *novacula, ferrum*: from מָרַר, "scrape," or "sweep." Gesenius connects it with the root יָרֵא, "to fear" (*Thes.* 819).

2. תַּעַר; βομφαία; *gladius.*

3. גַּלַּב; κουρεύς; *tonsor* (2 Sam. xx. 8). In the Syriac Vers. of 2 Sam. xx. 8, *galabo* is "a razor" (Ges. p. 253).

practised by Jacob on his blind father. She directed and aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). The Targum Pseudojon. states (Gen. xxxv. 8) that the news of her death was brought to Jacob at Allon-bachuth. It has been conjectured that she died during his sojourn in Padan-aram; for her nurse appears to have left Isaac's dwelling and gone back to Padan-aram before that period (compare xxiv. 59 and xxxv. 8), and Rebekah is not mentioned when Jacob returns to his father, nor do we hear of her burial till it is incidentally mentioned by Jacob on his deathbed (xlix. 31).

St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

For comments on the whole history of Rebekah, see Origen, *Hom. in Gen.* x. and xii.; Chrysostom, *Hom. in Genesin*, 48-54. Rebekah's inquiry of God, and the answer given to her, are discussed by Deyling, *Observ. Sac.* i. 12, p. 53 seq., and in an essay by J. A. Schmid in *Nov. Thes. Theol.-Philolog.* i. 188. [W. T. B.]

RECHAB (רֵכָב = "the horseman," from רָכַב, *râcab*, "to ride": Ῥηχάβ: *Rechab*). Three persons bearing this name are mentioned in the O. T.

1. The father or ancestor of Jehonadab (2 K. x. 15, 23; 1 Chr. ii. 55; Jer. xxxv. 6-19), identified by some writers, but conjecturally only, with Hobab (Arias Montanus on Judg. i.; Sanctius, quoted by Calmet, *Diss. sur les Rechabites*). [RECHABITES.]

2. One of the two "captains of bands" (ἡγούμενοι συστρεμμάτων, *principes latronum*), whom Ishbosheth took into his service, and who, when his cause was failing, conspired to murder him (2 Sam. iv. 2). Josephus (*Ant.* vii. 2, §1) calls him Θάννος. [BAANAH; ISHBOSHETH, vol. i. p. 891.)

3. The father of Malchiah, ruler of part of Beth-haccerem (Neh. iii. 14), named as repairing the dung-gate in the fortifications of Jerusalem under Nehemiah. [E. H. P.]

RECHABITES (רֵכָבִים: Ἀρχαβείν, Ἀλχαβείν: *Rechabitae*). The tribe thus named appears before us in one memorable scene. Their history before and after it lies in some obscurity. We are left to search out and combine some scattered notices, and to get from them what light we can.

(I.) In 1 Chr. ii. 55, the house of Rechab is identified with a section of the Kenites, who came into Canaan with the Israelites and retained their nomadic habits, and the name of Hammath is mentioned as the patriarch of the whole tribe. [KENITES: HEMATH.] It has been inferred from this passage that the descendants of Rechab belonged to a branch of the Kenites settled from the first at Jabez in Judah. [JEHONADAB.] The fact, however, that Jehonadab took an active part in the revolution which placed Jehu on the throne, seems to indicate that he and his tribe belonged to Israel rather than to Judah, and the late date of 1 Chr., taken together with other facts (*infra*), makes it more probable that this passage refers to the locality occupied by the Rechabites after their return from the captivity.* Of Rechab himself nothing is known. He may have been the father, he may have been the remote ancestor of Jehonadab. The meaning of the word makes it probable enough that it was an epithet passing into a proper name. It may have pointed, as in the robber-chief of 2 Sam. iv. 2, to a conspicuous form of the wild Bedouin life, and Jehonadab, the son of the *Rider*, may have been, in part at least, for that reason, the companion and friend of the fierce captain of Israel who drives as with the fury of madness (2 K. ix. 20).

Another conjecture as to the meaning of the name is ingenious enough to merit a disinterment from the forgotten learning of the sixteenth century. Boulduc (*De Eccles. ante Leg.* iii. 10) infers from 2 K. ii. 12, xiii. 14, that the two great prophets Elijah and Elisha were known, each of them in his time, as the chariot (רֶכֶב, *Recheb*) of Israel, *i. e.* its strength and protection. He infers from this that the special disciples of the prophets, who followed them in all their austerity, were known as the "sons of the chariot," *B'né Receb*, and that afterwards, when the original meaning had been lost sight of, this was taken as a patronymic, and referred to an unknown Rechab. At present, of course, the different vowel-points of the two words are sufficiently distinctive; but the strange reading of the LXX. in Judg. i. 19 (ὅτι Ῥηχὰβ διεστείλατο αὐτοῖς, where the A. V. has "because they had *chariots* of iron") shows that one word might easily enough be taken for the other. Apart from the evidence of the name, and the obvious probability of the fact, we have the statement (*valeat quantum*) of John of Jerusalem that Jehonadab was a disciple of Elisha (*De Instit. Monach.* c. 25).

(II.) The personal history of JEHONADAB has been dealt with elsewhere. Here we have to notice the new character which he impressed on the tribe, of which he was the head. As his name, his descent, and the part which he played indicate, he and his people had all along been worshippers of Jehovah, circumcised, and so within the covenant of Abraham, though not reckoned as belonging to Israel, and probably therefore not considering themselves bound by the Mosaic law and ritual. The worship of Baal introduced by Jezebel and Ahab was accordingly not less offensive to them than to the Israelites. The luxury and licence of Phoenician cities threatened the destruction of the simplicity of their nomadic life (Amos ii. 7, 8, vi. 3-6). A protest was needed against both evils, and as in the case of Elijah, and of the Nazarites of Amos ii. 11, it took the form of asceticism. There was to be a more rigid adherence than ever to the old Arab life. What had been a traditional habit, was enforced by a solemn command from the sheikh and prophet of the tribe, the destroyer of idolatry, which no one dared to transgress. They were to drink no wine, nor build house, nor sow seed, nor plant vineyard, nor have any. All their days they were to dwell in tents, as remembering that they were strangers in the land (Jer. xxxv. 6, 7). This was to be the condition of their retaining a distinct tribal existence. For two centuries and a half they adhered faithfully to this rule; but we have no record of any part taken by them in the history of the period. We may think of them as presenting the same picture which other tribes, uniting the nomade life with religious austerity, have presented in later periods.

* In confirmation of this view, it may be noticed that the "shearing-house" of 2 K. x. 14 was probably the known rendezvous of the nomade tribe of the Kenites, with their flocks of sheep. [SHEARING-HOUSE.]

The Nabathaeans, of whom Diodorus Siculus speaks (xix. 94) as neither sowing seed, nor planting fruit-tree, nor using nor building house, and enforcing these transmitted customs under pain of death, give us one striking instance.[b] Another is found in the prohibition of wine by Mahomet (Sale's *Koran, Prelim. Diss.* §5). A yet more interesting parallel is found in the rapid growth of the sect of the Wahabys during the last and present centuries. Abd-ul-Wahab, from whom the sect takes its name, reproduces the old type of character in all its completeness. Anxious to protect his countrymen from the revolting vices of the Turks, as Jehonadab had been to protect the Kenites from the like vices of the Phoenicians, the Bedouin reformer felt the necessity of returning to the old austerity of Arab life. What wine had been to the earlier preacher of righteousness, the outward sign and incentive of a fatal corruption, opium and tobacco were to the later prophet, and, as such, were rigidly proscribed. The rapidity with which the Wahabys became a formidable party, the Puritans of Islam, presents a striking analogy to the strong political influence of Jehonadab in 2 K. x. 15, 23 (comp. Burckhardt, *Bedouins and Wahabys*, p. 283, &c.).

(III.) The invasion of Judah by Nebuchadnezzar in B.C. 607, drove the Rechabites from their tents. Possibly some of the previous periods of danger may have led to their settling within the limits of the territory of Judah. Some inferences may be safely drawn from the facts of Jer. xxxv. The names of the Rechabites show that they continued to be worshippers of Jehovah. They are already known to the prophet. One of them (ver. 3) bears the same name. Their rigid Nazarite life gained for them admission into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. They were received by the sons or followers of a "man of God," a prophet or devotee, of special sanctity (ver. 4). Here they are tempted and are proof against the temptation, and their steadfastness is turned into a reproof for the unfaithfulness of Judah and Jerusalem. [JEREMIAH.] The history of this trial ends with a special blessing, the full import of which has, for the most part, not been adequately apprehended: "Jonadab, the son of Rechab, shall not want a man to stand before me for ever" (ver. 19). Whether we look on this as the utterance of a true prophet, or as a *vaticinium ex eventu*, we should hardly expect at this precise point to lose sight altogether of those of whom they were spoken, even if the words pointed only to the perpetuation of the name and tribe. They have, however, a higher meaning. The words "to stand before me" (עֹמֵד לְפָנַי), are essentially liturgical. The tribe of Levi is chosen to "stand before" the Lord (Deut. x. 8, xviii. 5, 7). In Gen. xviii. 22; Judg. xx. 28; Ps. cxxiv. 1; Jer. xv. 19, the liturgical meaning is equally prominent and unmistakeable (comp. Gesen. *Thes.* s. v.; Grotius *in loc.*). The fact that this meaning is given ("ministering before me") in the Targum of Jonathan, is evidence (1) as to the received meaning of the phrase; (2) that this rendering did not shock the feelings of studious and devout Rabbis in Our Lord's time; (3) that it was at least probable, that there existed representatives of the Rechabites connected with the Temple services in the time of Jonathan. This then, was the extent of the new blessing. The Rechabites were solemnly adopted into the families of Israel, and were recognised as incorporated into the tribe of Levi.[c] Their purity, their faithfulness, their consecrated life gained for them, as it gained for other Nazarites that honour (comp. PRIESTS). In Lam. iv. 7, we may perhaps trace a reference to the Rechabites, who had been the most conspicuous examples of the Nazarite life in the prophet's time, and most the object of his admiration.

(IV.) It remains for us to see whether there are any traces of their after-history in the Biblical or later writers. It is believed that there are such traces, and that they confirm the statements made in the previous paragraph.

(1.) We have the singular heading of the Ps. lxxi. in the LXX. version (τῷ Δαυίδ, υἱῶν Ἰωναδὰβ, καὶ τῶν πρώτων αἰχμαλωτισθέντων), evidence, of course, of a corresponding Hebrew title in the 3rd century B.C., and indicating that the "sons of Jonadab" shared the captivity of Israel, and took their place among the Levite psalmists who gave expression to the sorrows of the people.[d]

(2.) There is the significant mention of a son of Rechab in Neh. iii. 14, as co-operating with the priests, Levites, and princes in the restoration of the wall of Jerusalem.

(3.) The mention of the house of Rechab in 1 Chr. ii. 55, though not without difficulty, points, there can be little doubt, to the same conclusion. The Rechabites have become Scribes (סוֹפְרִים, *Sôpherim*). They give themselves to a calling which, at the time of the return from Babylon was chiefly if not exclusively, in the hands of Levites. The other names (TIRATHITES, SHIMEATHITES, and SUCHATHITES in A. V.) seem to add nothing to our knowledge. The Vulg. rendering, however (evidence of a traditional Jewish interpretation in the time of Jerome), gives a translation based on etymologies, more or less accurate, of the proper names, which strikingly confirms the view now taken. "Cognationes quoque Scribarum habitantium in Jabes, canentes atque resonantes, et in

[b] The fact that the Nabathaeans habitually drank "wild honey" (μέλι ἄγριον) mixed with water (Diod. Sic. xix. 94), and that the Bedouins as habitually still make locusts an article of food (Burckhardt, *Bedouins*, p. 270), shews very strongly that the Baptist's life was fashioned after the Rechabite as well as the Nazarite type.

[c] It may be worth while to refer to a few authorities agreeing in the general interpretation here given, though differing as to details. Vatablus (*Crit. Sac.* in loc.) mentions a Jewish tradition (R. Judah, as cited by Kimchi; comp. Scaliger, *Elench. Trihaeres. Serrar.* p. 26) that the daughters of the Rechabites married Levites, and that thus their children came to minister in the Temple. Clarius (Ibid.) conjectures that the Rechabites themselves were chosen to sit in the great Council. Sanctius and Calmet suppose them to have ministered in the same way as the Nethinim (Calmet, *Diss. sur les Réchab.* in Comm. vi. p. xviii. 1726). Serrarius (*Trihaeres.*) identifies them with the Essenes; Scaliger (*l. c.*) with the Chasidim, in whose name the priests offered special daily sacrifices and who, in this way, were "standing before the Lord" continually.

[d] Neither Ewald, nor Hengstenberg, nor De Wette, notices this inscription. Ewald, however, refers the Psalm to the time of the captivity. Hengstenberg, who asserts its Davidic authorship, indicates an alphabetic relation between it and Ps. lxx., which is at least presumptive evidence of a later origin, and points, with some fair probability, to Jeremiah as the writer. (Comp. LAMENTATIONS.) It is noticed, however, by Augustine (*Enarr.* in Ps. lxx. §2) and is referred by him to the Rechabites of Jer. xxxv.

tabernaculis commorantes."[e] Thus interpreted, the passage points to a resumption of the outward form of their old life and its union with their new functions. It deserves notice also that while in 1 Chr. ii. 54, 55, the Rechabites and Netophathites are mentioned in close connexion, the "sons of the singers" in Neh. xii. 28 appear as coming in large numbers from the villages of the same Netophathites. The close juxtaposition of the Rechabites with the descendants of David in 1 Chr. iii. 1, shows also in how honourable an esteem they were held at the time when that book was compiled.

(4.) The account of the martyrdom of James the Just given by Hegesippus (Eus. *H. E.* ii. 23) brings the name of the Rechabites once more before us, and in a very strange connexion. While the Scribes and Pharisees were stoning him, "one of the priests of the sons of Rechab, the son of Rechabim, who are mentioned by Jeremiah the prophet," cried out, protesting against the crime. Dr. Stanley (*Sermons and Essays on the Apostolic Age*, p. 333), struck with the seeming anomaly of a priest, "not only not of Levitical, but not even of Jewish descent," supposes the name to have been used loosely as indicating the abstemious life of James and other Nazarites, and points to the fact that Epiphanius (*Haer.* lxxviii. 14) ascribes to Symeon the brother of James the words which Hegesippus puts into the mouth of the Rechabite, as a proof that it denoted merely the Nazarite form of life. Calmet (*Diss. sur les Rechab.* l. c.) supposes the man to have been one of the Rechabite Nethinim, whom the informant of Hegesippus took, in his ignorance, for a priest. The view which has been here taken presents, it is believed, a more satisfactory solution. It was hardly possible that a writer like Hegesippus, living at a time when the details of the Temple-services were fresh in the memories of men, should have thus spoken of the Rechabim unless there had been a body of men to whom the name was commonly applied. He uses it as a man would do to whom it was familiar, without being struck by any apparent or real anomaly. The Targum of Jonathan on Jer. xxxv. 19, indicates, as has been noticed, the same fact. We may accept Hegesippus therefore as an additional witness to the existence of the Rechabites as a recognized body up to the destruction of Jerusalem, sharing in the ritual of the Temple, partly descended from the old "sons of Jonadab," partly recruited by the incorporation into their ranks of men devoting themselves, as did James and Symeon, to the same consecrated life. The form of austere holiness presented in the life of Jonadab, and the blessing pronounced on his descendants, found their highest representatives in the two Brothers of The Lord.

(5.) Some later notices are not without interest. Benjamin of Tudela, in the 12th century (Edit. Asher, 1840, i. 112-114), mentions that near El Jubar (=Pumbeditha) he found Jews who were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the Law, and weeping for Jerusalem. They were 100,000 in number, and were governed by a prince, Salomon han-Nasi, who traced his genealogy up to the house of David, and ruled over the city of Thema and Telmas. A later traveller Dr. Wolff, gives a yet stranger and more detailed report. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jer. xxxv. living near Mecca (*Journal*, 1829, ii. 334). When he came near Senaa he came in contact with a tribe, the Beni-Khaibr, who identified themselves with the sons of Jonadab. With one of them, Mousa, Wolff conversed, and reports the dialogue as follows: "I asked him, 'Whose descendants are you?' Mousa answered, 'Come, and I will show you,' and read from an Arabic Bible the words of Jer. xxxv. 5-11. He then went on. 'Come, and you will find us 60,000 in number. You see the words of the Prophet have been fulfilled, Jonadab the son of Rechab shall not want a man to stand before me for ever'" (ibid. p. 335). In a later journal (*Journ.* 1839, p. 389) he mentions a second interview with Mousa, describes them as keeping strictly to the old rule, calls them now by the name of the B'nê-Arhab, and says that B'nê Israel of the tribe of Dan live with them.[f] [E. H. P.]

RE'CHAH (רֵכָה: Ῥηχάβ; Alex. Ῥηφά: *Recha*). In 1 Chr. iv. 12, Beth-rapha, Paseah, and Tehinnah the father, or founder, of Ir-nahash, are said to have been "the men of Rechah." In the Targum of R. Joseph they are called "the men of the great Sanhedrin," the Targumist apparently reading רַבָּה.

RECORDER (מַזְכִּיר), an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council. The title itself may perhaps have reference to his office as adviser of the king: at all events the notices prove that he was more than an annalist, though the superintendence of the records was without doubt entrusted to him. In David's court the recorder appears among the high officers of his household (2 Sam. viii. 16, xx. 24; 1 Chr. xviii. 15). In Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 K. iv. 3). Under Hezekiah, the recorder, in conjunction with the prefect of the palace and the secretary, represented the king (2 K. xviii. 18, 37): the patronymic of the recorder at this time, Joah the son of Asaph, makes it probable that he was a Levite. Under Josiah the recorder, the secretary, and the governor of the city were entrusted with the superintendence of the repairs of the Temple (2 Chr. xxxiv. 8). These notices are sufficient to prove the high position held by him. [W. L. B.]

RED-HEIFER. [SIN-OFFERING, p. 1324.]

[e] The etymologies on which this version rests are, it must be confessed, somewhat doubtful. Scaliger (*Elench. Trihaer. Serrar.* c. 23) rejects them with scorn. Pellican and Calmet, on the other hand, defend the Vulg. rendering, and Gtli (*in loc.*) does not dispute it. Most modern interpreters follow the A. V. in taking the words as proper names.

[f] A paper "On recent Notices of the Rechabites," by Signor Pierotti, has been read, since the above was in type, at the Cambridge Meeting of the British Association (October, 1862). He met with a tribe calling themselves by that name near the Dead Sea, about two miles S.E. from it. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish Rabbi. They told him precisely the same stories as had been told to Wolff thirty years before.

END OF THE SECOND VOLUME.

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