

fixing Siloam. Josephus mentions it frequently in his *Jewish War*, and his references indicate that it was a somewhat noted place, a sort of city landmark. From him we learn that it was without the city (*ἔξω τοῦ ἄστεως*, *B. J.* v. 9, §4); that it was at this pool that the "old wall" took a bend and shot out eastward (*ἀνακάμπτον εἰς ἀνατολήν*, *ib.* v. 6, §1); that there was a valley under it (*τὴν ὑπὸ Σιλωὰμ φάραγγα*, *ib.* vi. 8, §5), and one beside it (*τῇ κατὰ τὴν Σιλωὰμ φάραγγι*, *ib.* v. 12, §2); a hill (*λόφος*) right opposite, apparently on the other side of the Kedron, hard by a cliff or rock called Peristereon (*ib.*); that it was at the termination or mouth of the Tyropaeon (*ib.* v. 4, §1); that close beside it, apparently eastward, was another pool, called Solomon's pool, to which the "old wall" came after leaving Siloam, and past which it went on to *Ophlas*, where, bending northward, it was united to the eastern arcade of the Temple. In the Antonine Itinerary (A.D. 333) it is set down in the same locality, but it is said to be "juxta murum," as Josephus implies; whereas now it is a considerable distance—upwards of 1200 feet—from the nearest angle of the present wall, and nearly 1900 feet from the southern wall of the Harām. Jerome, towards the beginning of the 5th century, describes it as "ad radices montis Moriah" (*in Matt.* x.), and tells (though without endorsing the fable) that the stones sprinkled with the blood (*rubra saxa*) of the prophet Zechariah were still pointed out (*in Matt.* xxiii.). He speaks of it as being in the Valley of the Son of Hinnom, as Josephus does of its being at the mouth of the Tyropaeon (*in Jer.* ii.); and it is noticeable that he (like the Rabbis) never mentions the Tyropaeon, while he, times without number, speaks of the Valley of the Son of Hinnom. He speaks of Hinnom, Tophet, with their groves and gardens, as watered by Siloam (*in Jer.* xix. 6, and xxxii. 35). "Tophet, quae est in valle filii Ennom, illum locum significat qui Siloe fontibus irrigatur, et est amoenus atque nemorosus, hodieque hortorum praebet delicias" (*in Jer.* viii.). He speaks of Siloam as dependent on the rains, and as the only fountain used in his day:—"Uno fonte Siloe et hoc non perpetuo utitur civitas; et usque in praesentem diem sterilitas pluviarum, non solum frugum sed et bibendi inopiam facit" (*in Jer.* xiv.). Now, though Jerome ought to have known well the water-supplies of Jerusalem, seeing he lived the greater part of his life within six miles of it, yet other authorities, and the modern water-provision of the city, show us that it never could have been wholly dependent on its pools. Its innumerable bottle-necked private cisterns kept up a supply at all times, and hence it often happened that it was the *besiegers*, not the *besieged*, that suffered most; though Josephus records a memorable instance to the contrary, when—relating a speech he made to the Jews standing beyond their darts, on a part of the south-eastern wall which the Romans had carried—he speaks of Siloam as overflowing since the Romans had got access to it, whereas before, when the Jews held it, it was dry (*B. J.* v. 9, §4). And we may here notice, in passing, that Jerusalem is, except perhaps in the very heat of the year, a well-watered city. Dr. Barclay says that "within a circuit swept by a

<sup>e</sup> Strabo's statement is that Jerusalem itself was rocky but well watered (*εὐδρον*), but all the region around was barren and waterless (*λυπρὰν καὶ ἀνδρον*), *b. xvi. ch. 2, sect. 36*

radius of seven or eight miles there are no less than thirty or forty natural springs" (*City of the Great King*, p. 295); and a letter from Consul Finn to the writer adds, "This I believe to be under the truth; but they are almost all found to the S. and S.W.: in those directions there does not appear to be a village without springs."<sup>e</sup>

In the 7th century Antoninus Martyr mentions Siloam, as both fountain and pool. Bernhard the monk speaks of it in the 9th, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A.D. 1173) speaks of "the great spring of Shiloach which runs into the brook Kedron" (Asher's ed. vol. i. p. 71); and he mentions "a large building upon it" (*שילוח*), which he says was erected in the days of his fathers. Is it of this building that the present ruined pillars are the relics? Caumont (A.D. 1418) speaks of the *Valley of Siloah*, "ou est le fonteyne ou le (*sic*) vierge Marie lavoit les drapellez de son enfant," and of the fountain of Siloam, as close at hand (*Voyage d'outremer en Jherusalem, &c.*, Paris edition, p. 68). Felix Fabri (A.D. 1484) describes Siloam at some length, and seems to have attempted to enter the subterraneous passage; but failed, and retreated in dismay after filling his flasks with its eye-healing water. Arnold von Harff (A.D. 1496) also identifies the spot (*Die Pilgerfahrt*, p. 186, Col. ed.). After this, the references to Siloam are innumerable; nor do they, with one or two exceptions, vary in their location of it. We hardly needed these testimonies to enable us to fix the site, though some topographers have rested on these entirely. Scripture, if it does not actually set it down in the mouth of the Tyropaeon as Josephus does, brings us very near it, both in Nehemiah and St. John. The reader who compares Neh. iii. 15 with Neh. xii. 37, will find that the pool of Siloah, the fountain-gate, the stairs of the city of David, the wall above the house of David, the water-gate, and the king's gardens, were all near each other. The Evangelist's narrative regarding the blind man, whose eyes the Lord miraculously opened, when carefully examined, leads us to the conclusion that Siloam was somewhere in the neighbourhood of the Temple. The Rabbinical traditions, or *histories* as they doubtless are in many cases, frequently refer to Siloam in connexion with the Temple service. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when He stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink."

The Lord sent the blind man to wash, not *in*, as our version has it, but *at* (*εἰς*) the pool of Siloam; for it was the clay from his eyes that was to be washed off; and the Evangelist is careful to throw in a remark, not for the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. "Go wash at Siloam," was the command; the Evangelist adds, "which is by interpretation, SENT." On the

<sup>f</sup> See *Wolfsi Curae, &c.* Or *eis* gets its force from *ὑπαγε, νίψαι* coming between the verb and its preposition, parenthetically, "Go to the pool and wash thine eyes there."

time; meaning here—the parallelism between “the Sent One” (Luke iv. 18; John x. 36) and “the Sent water,” the missioned One and the missioned pool, we say nothing farther than what St. Basil said well, in his exposition of the 8th of Isaiah, *τίς οὖν ὁ ἀπεσταλμένος καὶ ἀποφητὶ ῥέων; ἢ περὶ οὗ εἴρηται, κύριος ἀπέσταλκέ με· καὶ πάλιν, οὐκ ἐρίσει οὐδὲ κραυγᾶσει.* That “Sent” is the natural interpretation is evident, not simply from the word itself, but from other passages where *שלש* is used in connexion with water, as Job iii. 10, “he sendeth waters upon the fields;” and Ezek. xxxi. 4, “she sent out her little rivers unto all the

trees of the field.” The Talmudists coincide with the Evangelist, and say that Shiloach was so called because it sent forth its waters to water the gardens (Levi's *Lingua Sacra*). We may add Homer's line—

*ἐννήμαρ δ' ἐς τεῖχος ἱεὶ ῥόον* (Il. xii. 25).

A little way below the Jewish burying ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or *Um-ed-Deraj*, near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the OPHEL of the Bible, and the *Ophlas* of Josephus. [EN ROGEL.] At the back part of this fountain a



Pool of Siloam, looking north. From a sketch by Rev. S. C. Malan.

subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson and Barclay, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a south-westerly direction, is according to Robinson, 1750 feet long, while the direct distance between *Silwān* and *Um-ed-Deraj* is only a little above 1200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries, which have formerly sent

their waters down from the city pools or Temple-wells to swell Siloam. Barclay writes, “In exploring the subterraneous channel conveying the water from the Virgin's fount to Siloam, I discovered a similar channel entering from the north, a few yards from its commencement; and on tracing it up near the Mugarbin gate, where it became so choked with rubbish that it could be traversed no farther, I there found it turn to the west, in the direction of the south end of the cleft or saddle of Zion; and if this channel was not constructed for the purpose of conveying to Siloam the surplus waters of Hezekiah's aqueduct, I am unable to sug-

gest any purpose to which it could have been applied" (*City of the Great King*, p. 3<sup>9</sup>). In another place he tells us something more "Having loitered in the pool [Virgin's fount] till the coming down of the waters, I soon found several widely separated places where it gained admittance, besides the opening under the steps, where alone it had formerly been supposed to enter. I then observed a large opening entering the rock-hewn channel, just below the pool, which, though once a copious tributary, is now dry. Being too much choked with tesserae and rubbish to be penetrated far, I carefully noted its position and bearing, and, on searching for it above, soon identified it on the exterior, where it assumed an upward direction towards the Temple, and, entering through a breach, traversed it for nearly a thousand feet, sometimes erect, sometimes bending, sometimes inching my way snake-fashion, till at last I reached a point near the wall where I heard the donkeys tripping along over my head. I was satisfied, on subsequently locating our course above ground with the theodolite, that this canal derived its former supply of water, not from Moriah, but from Zion" (*City*, 523).

This conduit enters Siloam at the north-west angle; or rather enters a small rock-cut chamber which forms the vestibule of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool (*Narrative of Mission to the Jews*, vol. i. p. 207). This pool is oblong; eighteen paces in length according to Laffi (*Viaggio al Santo Sepolcro*, A.D. 1678); fifty feet according to Barclay; and fifty-three according to Robinson. It is eighteen feet broad, and nineteen feet deep, according to Robinson; but Barclay gives a more minute measurement, "fourteen and a half at the lower (eastern) end, and seventeen at the upper; its western end side being somewhat bent; it is eighteen and a half in depth, but never filled; the water either passing directly through, or being maintained at a depth of three or four feet; this is effected by leaving open or closing (with a few handfuls of weeds at the present day, but formerly by a flood-gate) an aperture at the bottom; at a height of three or four feet from the bottom, its dimensions become enlarged a few feet, and the water, attaining this level, falls through an aperture at its lower end, into an educt, subterranean at first, but soon appearing in a deep ditch under the perpendicular cliff of Ophel, and is received into a few small reservoirs and troughs" (*City*, 524).

The small basin at the west end, which we have described, is what some old travellers call "the fountain of Siloe" (*F. Fabri*, vol. i. p. 420). "In front of this," Fabri goes on, "there is a bath surrounded by walls and buttresses, like a cloister, and the arches of these buttresses are supported by marble pillars," which pillars he affirms to be the remains of a monastery built above the pool. The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere debris; once Siloam, now, like the city which overhung it, a heap; though around its edges, "wild flowers, and, among other plants, the caper-tree, grow luxuriantly" (*Narrative of Mission*, vol. i. p. 207). The grey crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable

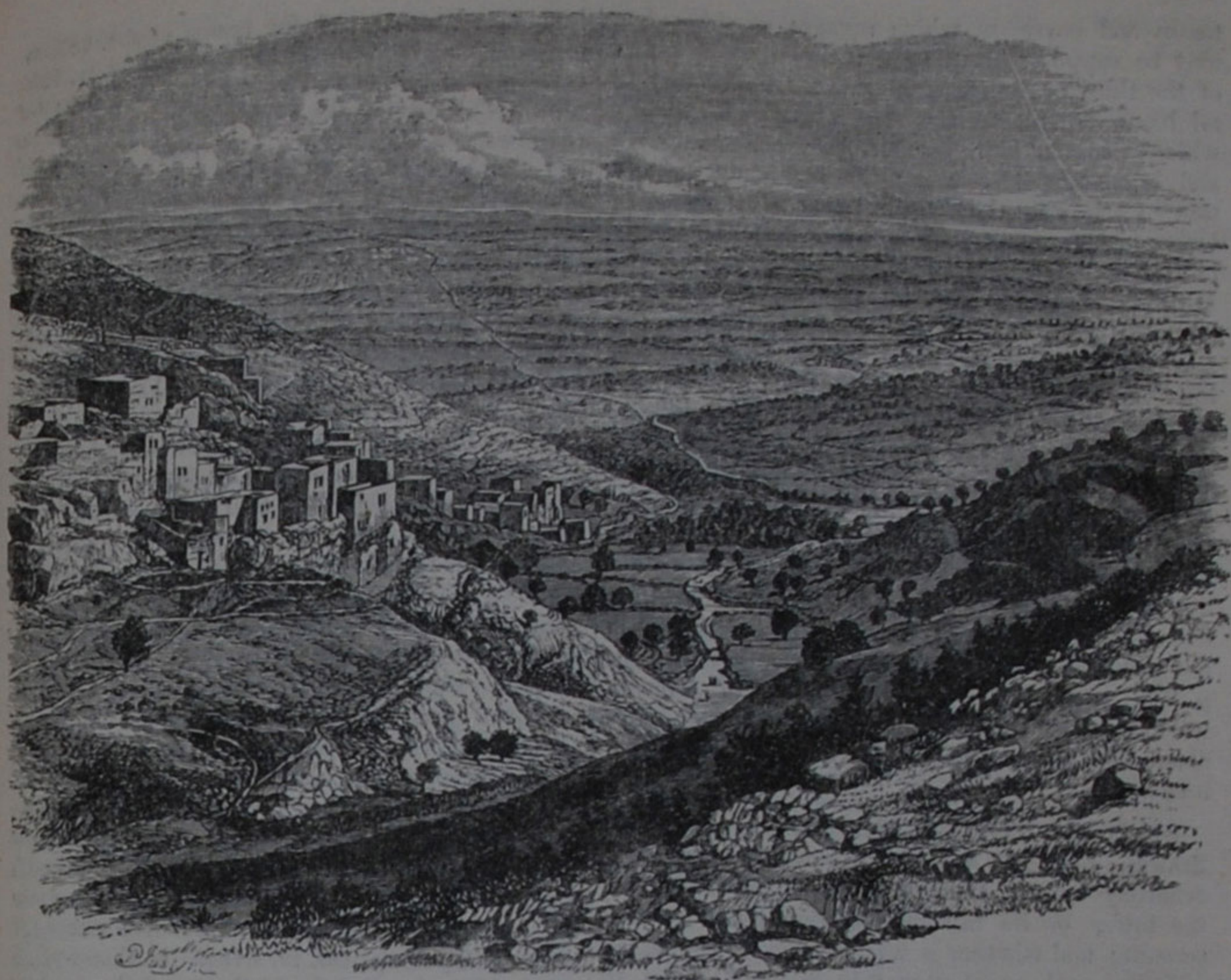
relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saiadin, whose affection for wells and pools led him to care for all these things; perhaps the work of later days. Yet the spot is the same. Above it rises the high rock, and beyond it the city wall; while eastward and southward the verdure of gardens relieves the grey monotony of the scene, and beyond these the Kedron vale, overshadowed by the third of the three heights of Olivet, "the mount of corruption" (1 K. x. 7; xxiii. 13), with the village of *Silvân* jutting out over its lower slope, and looking into the pool from which it takes its name and draws its water.

This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third* is perhaps that which Josephus calls "Solomon's pool" (*B. J.* v. 4, §2), and which Nehemiah calls "the King's pool" (ii. 14); for this must have been somewhere about "the King's garden" (Josephus's βασιλικὸς παράδεισος, *Ant.* vii. 14, §4); and we know that this was by "the wall of the pool of Siloah" (iii. 15). The Antonine Itinerary speaks of it in connexion with *Silva*, as "alia piscina grandis foras." It is now known as the *Birket-el-Hamra*, and may be perhaps some five times the size of *Birket-es-Silvân*. Barclay speaks of it merely as a "depressed fig-yard;" but one would like to see it cleared out.

Siloam is in Scripture always called a pool. It is not an אָנַם, that is, a marsh-pool (Is. xxxv. 7), nor a נִבְּהָ, a natural hollow or pit (Is. xxx. 14), nor a מִקְוֵה, a natural gathering of water (Gen. i. 10; Is. xxii. 11); nor a בְּאֵר, a well (Gen. xvi. 14); nor a בּוֹר, a pit (Lev. xi. 36); nor an עַיִן, a spring (Gen. iii. 17); but a בְּרִכָּה, a regularly-built pool or tank (2 K. xx. 20; Neh. iii. 15; Eccl. ii. 6). This last word is still retained in the Arabic, as any traveller or reader of travels knows. While Nehemiah calls it a pool, Isaiah merely speaks of it as "the waters of Shiloah;" while the New Testament gives κολυμβήθρα, and Josephus πηγή. The Rabbis and Jewish travellers call it a fountain; in which they are sometimes followed by the European travellers of all ages, though more generally they give us piscina, natatoria, and stagnum.

It is the least of all the Jerusalem pools; hardly the sixth part of the *Birket el-Mamilla*; hardly the tenth of the *Birket-es-Sultan*, or of the lowest of the three pools of Solomon at *El-Burak*. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer (*Dach's Talm. Babyl.* 380). Jewish tradition makes Gihon and Siloam one (*Lightfoot, Cent. Chor. in Matt.* p. 51; *Schwarz*, p. 265), as if Gihon were "the bursting forth" (נִגַּף, to break out), and Siloam the receptacle of the waters "sent." If this were the case, it might be into Siloam, through one of the many subterranean aqueducts with which Jerusalem abounds, and one of which probably went down the Tyropœon, that Hezekiah turned the waters on the other side of the city, when he "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David" (*2 Chr.* xxxii. 30).

The rush of water down these conduits is referred



The Village of *Silwân* (Siloam), and the lower part of the Valley of the Kedron, shewing the "King's gardens," which are watered by the Pool. The background is the highlands of Judah. The view is from a Photograph by James Graham, Esq., taken from beneath the S. wall of the Haram.

to by Jerome ("per terrarum concava et antra saxi durissimi cum magno sonitu venit," *In. Is.* viii. 6), as heard in his day, showing that the water was more abundant then than now. The intermittent character of Siloam is also noticed by him; but in a locality perforated by so many aqueducts, and supplied by so many large wells and secret springs (not to speak of the discharge of the great city-baths), this irregular flow is easily accounted for, both by the direct and the siphonic action of the water. How this *natural* intermittency of Siloam could be made identical with the *wonderful* troubling of Bethesda (John v. 4) one does not see. The lack of water in the pool now is no proof that there was not the great abundance of which Josephus speaks (*B. J.* v. 4, §1); and as to the "sweetness" he speaks of, like the "aquae dulces" of Virgil (*Georg.* iv. 61), or the Old Testament מַתָּחַ (Ex. xv. 25), which is used both in reference to the sweetness of the Marah waters (Ex. xv. 25), and of the "stolen waters" of the foolish woman (Prov. ix. 17); it simply means fresh or pleasant in opposition to bitter (מַר; πικρὸς).

The expression in Isa'ah, "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or "royal paradise," stood, and which is still the greenest spot about the Holy City, reclaimed from sterility into a fair oasis of olive-groves fig-trees, pomegranates, &c., by the tiny rill which flows out of Siloam. A winter-torrent, like the Kedron, or a swelling river like the Euphrates, carries havoc with it, by sweeping off soil, trees, and terraces; but this

Siloam-fed rill flows softly, fertilizing and beautifying the region through which it passes. As the Euphrates is used by the prophet as the symbol of the wasting sweep of the Assyrian king, so Siloam is taken as the type of the calm prosperity of Israel under Messianic rule, when "the desert rejoices and blossoms as the rose." The word softly or secretly (סֵתֵר) does not seem to refer to the secret transmission of the waters through the tributary viaducts, but, like Ovid's "molles aquae," "blandae aquae," and Catullus' "molle flumen," to the quiet gentleness with which the rivulet steals on its mission of beneficence, through the gardens of the king. Thus "Siloah's brook" of Milton, and "cool Siloam's shady rill," are not mere poetical fancies. The "fountain" and the "pool," and the "rill" of Siloam, are all visible to this day, each doing its old work beneath the high rock of Moriah, and almost beneath the shadow of the Temple wall.

East of the Kedron, right opposite the rough grey slope extending between *Deraj* and *Silwân*, above the kitchen-gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool,—*Kefr-Silwân*. At *Deraj* the Kedron is narrow, and the village is very near the fountain. Hence it is to it rather than to the pool that the villagers generally betake themselves for water. For as the Kedron widens considerably in its progress southward, the *Kefr* is at some little distance from the *Birkeh*. This village is unmentioned in ancient times; perhaps it did not exist. It is a wretched place for filth and irregularity; its square hovels all huddled together like the lairs of wild beasts, or rather like the

tombs and caves in which savages or demoniacs may be supposed to dwell. It lies near the foot of the third or southern height of Olivet; and in all likelihood marks the spot of the idol shrines which Solomon built to Chemosh, and Ashtoreth and Milcom. This was "the mount of corruption" (2 K. xxiii. 13), the hill that is before (east; before in Hebrew geography means east) Jerusalem (1 K. xi. 7); and these "abominations of the Moabites, Zidonians, and Ammonites" were built on "the right hand of the mount," that is, the southern part of it. This is the "opprobrious hill" of Milton (*Par. L. b. i.* 403); the "mons offensionis" of the Vulgate and of early travellers; the *Μοσθάθ* of the Sept. (see Keil *On Kings*); and the Berg des Aergernisses of German maps. In Ramboux' singular volume of lithographs (Col. 1858) of *Jerusalem and its Holy Places*, in imitation of the antique, there is a sketch of an old monolith tomb in the village of *Silwán*, which few travellers have noticed, but of which De Sauley has given us both a cut and a description (vol. ii. p. 215); setting it down as a relic of Jebusite workmanship. One would like to know more about this village, and about the pedigree of its inhabitants. [H. B.]

**SILO'AM, TOWER IN.** (Ὁ πύργος ἐν τῷ Σιλωάμ, Luke xiii. 4.) Of this we know nothing definitely beyond these words of the Lord. Of the tower or its fall no historian gives us any account; and whether it was a tower in connexion with the pool, or whether "in Siloam" refers to the valley near, we cannot say. There were fortifications hard by, for of Jothan we read, "on the wall of Ophel he built much" (2 Chr. xxvii. 3); and of Manasseh that "he compassed about Ophel" (ib. xxxiii. 14); and, in connexion with Ophel, there is mention made of "a tower that lieth out" (Neh. iii. 26); and there is no unlikelihood in connecting this *projecting* tower with the tower in Siloam, while one may be almost excused for the conjecture that its *projection* was the cause of its ultimate fall. [H. B.]

**SILVA'NUS.** [SILAS.]

**SILVER** (ἄργυρος, *ceseph*). In very early times, according to the Bible, silver was used for ornaments (Gen. xxiv. 53), for cups (Gen. xlv. 2), for the sockets of the pillars of the tabernacle (Ex. xxvi. 19, &c.), their hooks and fillets, or rods (Ex. xxvii. 10), and their capitals (Ex. xxxviii. 17); for dishes, or chargers, and bowls (Num. vii. 13), trumpets (Num. x. 2), candlesticks (1 Chr. xxviii. 15), tables (1 Chr. xxviii. 16), basins (1 Chr. xxviii. 17), chains (Is. xl. 19), the settings of ornaments (Prov. xxv. 11), studs (Cant. i. 11), and crowns (Zech. vi. 11). Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 23; Hos. xiii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). [DEMETRIUS.] But its chief use was as a medium of exchange, and throughout the O. T. we find *ceseph*, "silver," used for money, like the Fr. *argent*. To this general usage there is but one exception. (See METALS, p. 342 b.) Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I. and Thothmes III., the contemporaries of Joseph and Moses (Wilkinson, *Anc. Eg.* iii. 225). In the Homeric poems we find indications of the constant application of silver to purposes of ornament and

luxury. It was used for basins (*Od.* i. 137, iv. 53), goblets (*Il.* xxiii. 741), baskets (*Od.* iv. 125), coffers (*Il.* xviii. 413), sword-hilts (*Il.* i. 219; *Od.* viii. 404), door-handles (*Od.* i. 442), and clasps for the greaves (*Il.* iii. 331). Door-posts (*Od.* vii. 89) and lintels (*Od.* vii. 90) glittered with silver ornaments; baths (*Od.* iv. 128), tables (*Od.* x. 355), bows (*Il.* i. 49, xxiv. 605), scabbards (*Il.* xi. 31), sword-belts (*Il.* xviii. 598), belts for the shield (*Il.* xviii. 480), chariot-poles (*Il.* v. 729) and the naves of wheels (*Il.* v. 729) were adorned with silver; women braided their hair with silver-threads (*Il.* xvii. 52), and cords appear to have been made of it (*Od.* x. 24); while we constantly find that swords (*Il.* ii. 45, xxiii. 807) and sword-belts (*Il.* xi. 237), thrones, or chairs of state (*Od.* viii. 65), and bedsteads (*Od.* xxiii. 200) were studded with silver. Thetis of the silver feet was probably so called from the silver ornaments on her sandals (*Il.* i. 538). The practice of overlaying silver with gold, referred to in Homer (*Od.* vi. 232, xxiii. 159) is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxvi. 23).

Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). From Tarshish it came in the form of plates (Jer. x. 9), like those on which the sacred books of the Singhalese are written to this day (Tennent's *Ceylon*, ii. 102). The silver bowl given as a prize by Achilles was the work of Sidonian artists (*Il.* xxiii. 743; comp. *Od.* iv. 618). In Homer (*Il.* ii. 857), Alybe is called the birthplace of silver, and was probably celebrated for its mines. But Spain appears to have been the chief source whence silver was obtained by the ancients. [MINES, p. 369.] Possibly the hills of Palestine may have afforded some supply of this metal. "When Volney was among the Druses, it was mentioned to him that an ore affording silver and lead had been discovered on the declivity of a hill in Lebanon" (Kitto, *Phys. Hist. of Palestine*, p. 73).

For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews see the articles LEAD and MINES. The whole operation of mining is vividly depicted in Job xxviii. 1-11; and the process of purifying metals is frequently alluded to (Ps. xii. 6; Prov. xxv. 4), while it is described with some minuteness in Ez. xxii. 20-22. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. viii. 19. [W. A. W.]

**SILVERLINGS** (ἄργυρος: σίκλος: *argenteus siclus* understood), a word used once only in the A. V. (Is. vii. 23), as a translation of the Hebrew word *ceseph*, elsewhere rendered "silver" or "money." [PIECE OF SILVER.] [R. S. P.]

**SIMALCUE** (Σιμαλκουή, Είμαλκουή: *Emalchuel, Malchus*; Μάλχος, Joseph.), an Arabian chief who had charge of Antiochus, the young son of Alexander Balas before he was put forward by Tryphon as a claimant to the Syrian throne (1 Macc. xi. 39). [ANTIOCHUS VI., vol. i. p. 76.] According to Diodorus (*Eclog.* xxxii. 1) the name of the chief was Diocles, though in another place (*Frag.* xxi. Müller) he calls him Jamblichus. The name evidently contains the element *Melek*, "king," but the original form is uncertain (comp. Grotius and Grimm on 1 Macc. i. c.). [B. F. W.]

**SIMEON** (שִׁמְעוֹן: Συμεών: *Simeon*). The second of Jacob's sons by Leah. His birth is recorded in Gen. xxix. 33, and in the explanation there given of the name, it is derived from the root *shama'*, to "hear"—"Jehovah hath heard (*shama'*) that I was hated." . . . and she called his name Shime'on." <sup>b</sup> This metaphor is not carried on (as in the case of some of the other names) in Jacob's blessing; and in that of Moses all mention of Simeon is omitted.

The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, Judah. With each of these Simeon is mentioned in some connexion. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and Manasseh be mine" (Gen. xlviii. 5). With Levi, Simeon was associated in the massacre of the Shechemites (xxxiv. 25)—a deed which drew on them the remonstrance of their father (ver. 30), and perhaps <sup>c</sup> also his dying curse (xlix. 5-7). With Judah the connexion was drawn still closer. He and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes, something in the same manner as Benjamin and Ephraim. Besides the massacre of Shechem—a deed not to be judged of by the standards of a more civilized and less violent age, and, when fairly estimated, not altogether discreditable to its perpetrators—the only personal incident related of Simeon is the fact of his being selected by Joseph, without any reason given or implied, as the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36; xliii. 23).

These slight traits are characteristically amplified in the Jewish traditions. In the Targum Pseudo-jonathan it is Simeon and Levi who are the enemies of the lad Joseph. It is they who counsel his being killed, and Simeon binds him before he is lowered into the well at Dothan. (See further details in Fabricius, *Cod. Pseud.* 535.) Hence Joseph's selection of him as the hostage, his binding and incarceration. In the Midrash the strength of Simeon is so prodigious that the Egyptians are unable to cope with him, and his binding is only accomplished at length by the intervention of Manasseh, who acts as the house steward and interpreter of Joseph. His powers are so great that at the mere roar of his voice 70 valiant Egyptians fall at his feet and break their teeth (Weil, *Bib. Leg.* 88). In the "Testament of Simeon" his fierceness and implacability are put prominently forward, and he dies warning his children against the indulgence of such passions (Fabricius, *Cod. Pseudep.* 533-543).

The chief families of the tribe are mentioned in the lists of Gen. xlvi. (10), in which one of them, bearing the name of Shaul (Saul), is specified as "the son of the Canaanitess"—Num. xxvi. (12-14),

<sup>a</sup> Fürst (*Handwb.* ii. 472) inclines to the interpretation "famous" (*ruhreicher*). Redslöb (*Alttest. Namen*, 93),

on the other hand, adopting the Arabic root *سوم*, considers the name to mean "sons of bondage" or "bondmen."

<sup>b</sup> The name is given in this its more correct form in the A.V. in connexion with a later Israelite in Ezr. x. 31.

<sup>c</sup> It is by no means certain that Jacob's words allude to the transaction at Shechem. They appear rather to refer to some other act of the brothers which has escaped direct record.

and 1 Chr. iv. (24-43). In the latter passage (ver. 27) it is mentioned that the family of one of the heads of the tribe "had not many children, neither did they multiply like to the children of Judah." This appears to have been the case not only with one family but with the whole tribe. At the census at Sinai Simeon numbered 59,300 fighting men (Num. i. 23). It was then the most numerous but two, Judah and Dan alone exceeding it; but when the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor, in which the tribe of Simeon appears to have taken a prominent share, but there must have been other causes which have escaped mention.

The connexion between Simeon and Levi implied in the Blessing of Jacob (Gen. xlix. 5-7) has been already adverted to. The passage relating to them is thus rendered:—

Shimeon and Levi are brethren,<sup>a</sup>

Instruments of violence are their machinations (or, their swords).

Into their secret council come not my soul!

Unto their assembly join not mine honour!

For in their wrath they slew a man,

And in their self-will they houghed an <sup>f</sup> ox.

Cursed be their wrath, for it is fierce,

And their anger, for it is cruel!

I will divide them in Jacob,

And scatter them in Israel.

The terms of this denunciation seem to imply a closer bond of union between Simeon and Levi, and more violent and continued exploits performed under that bond, than now remain on record. The expressions of the closing lines also seem to necessitate a more advanced condition of the nation of Israel than it could have attained at the time of the death of the father of the individual patriarchs. Taking it however to be what it purports, an actual prediction by the individual Jacob (and, in the present state of our knowledge, however doubtful this may be, no other conclusion can be safely arrived at), it has been often pointed out how differently the same sentence was accomplished in the cases of the two tribes. Both were "divided" and "scattered." But how differently! The dispersion of the Levites arose from their holding the post of honour in the nation, and being spread, for the purposes of education and worship, broadcast over the face of the country. In the case of Simeon the dispersion seems to have arisen from some corrupting element in the tribe itself, which first reduced its numbers, and at last drove it from its allotted seat in the country—not, as Dan, because it could not, but because it would not stay—and thus in the end caused it to dwindle and disappear entirely.

The non-appearance of Simeon's name in the Blessing of Moses (Deut. xxxiii. 6\*) may be ex-

<sup>a</sup> The word is *אֶחָיו*, meaning "brothers" in the fullest, strictest sense. In the Targ. Pseudojon. it is rendered *achin telamin*, "brothers of the womb."

<sup>e</sup> Identified by some (Jerome, Talmud, &c.) with the Greek *μάχαρα*. The "habitations" of the A.V. is derived from Kimchi, but is not countenanced by later scholars.

<sup>f</sup> A.V. "dugged down a wall"; following Onkelos, who reads *שֶׁנֶר* = *טֶנֶר*, "a town, a wall."

<sup>g</sup> The Alexandrine MS. of the LXX. adds Simeon's name in this passage—"Let Reuben live and not die and let Simeon be few in number." In so doing it differs

plained in two ways. On the assumption that the Blessing was actually pronounced in its present form by Moses, the omission may be due to his displeasure at the misbehaviour of the tribe at Shittim. On the assumption that the Blessing, or this portion of it, is a composition of later date, then it may be due to the fact of the tribe having by that time vanished from the Holy Land. The latter of these is the explanation commonly adopted.

During the journey through the wilderness Simeon was a member of the camp which marched on the south side of the Sacred Tent. His associates were Reuben and Gad—not his whole brothers, but the sons of Zilpah, Leah's maid. The head of the tribe at the time of the Exodus was Shelumiel son of Zurishaddai (Num. i. 6), ancestor of its one heroine, the intrepid Judith. [SALASADAI.] Among the spies Simeon was represented by Shaphat son of Hori, *i. e.* Horite, a name which perhaps, like the "Canaanites" of the earlier list, reveals a trace of the lax tendencies which made the Simeonites an easy prey to the licentious rites of Peor, and ultimately destroyed the permanence of the tribe. At the division of the land his representative was Shemuel,<sup>h</sup> son of Ammihud.

The connexion between Judah and Simeon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brethren were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. viii. 1-6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (xix. 9), and also too much exposed on the west and south for even his great powers.<sup>1</sup> To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier,<sup>k</sup> which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (Josh. xix. 1-8; 1 Chr. iv. 28-33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chr. iv. 31). During his wandering life David must have been much amongst the Simeonites. In fact three of their cities are named in the list of those to which he sent presents of the spoil of the Amalekites, and one (Ziklag) was his own private<sup>m</sup> property. It is therefore remarkable that the numbers of Simeon and Judah who attended his installation as king at Hebron should have been so much below those of the other tribes (1 Chr. xiii. 23-37). Possibly it is due to the fact that the event was taking place in the heart of their own territory, at Hebron. This, however, will not account for the curious fact that the warriors of Simeon (7100) were more<sup>n</sup> numerous than those of Judah (6800). After David's removal

<sup>h</sup> not only from the Vatican MS. but also from the Hebrew text, to which this MS. usually adheres more closely than the Vatican does. The insertion is adopted in the Complutensian and Aldine editions of the LXX., but does not appear in any of the other versions.

<sup>i</sup> It is a curious coincidence, though of course nothing more, that the scanty records of Simeon should disclose two names so illustrious in Israelite history as Saul and Samuel.

<sup>1</sup> This is a different account to that supplied in Judg. i. The two are entirely distinct documents. That of Judges,

to Jerusalem, the head of the tribe was Shaphat son of Maachah (1 Chr. xxvii. 16).

What part Simeon took at the time of the division of the kingdom we are not told. The tribe was probably not in a sufficiently strong or compact condition to have shown any northern tendencies, even had it entertained them. The only thing which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. But this may have been merely a manifestation of that vagrant spirit which was a cause or a consequence of the prediction ascribed to Jacob. And on the other hand the definite statement of 1 Chr. iv. 41-43 (the date of which by Hezekiah's reign, seems to show conclusively its southern origin) proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike lawless spirit of their progenitor. This fragment of ancient chronicle relates two expeditions in search of more eligible territory. The first, under thirteen chieftains, leading doubtless a large body of followers, was made against the Hamites and the Mehunim,<sup>o</sup> a powerful tribe of Bedouins, "at the entrance of Gedor at the east side of the ravine." The second was smaller, but more adventurous. Under the guidance of four chiefs a band of 500 undertook an expedition against the remnant of Amalek, who had taken refuge from the attacks of Saul or David, or some later pursuers, in the distant fastnesses of Mount Seir. The expedition was successful. They smote the Amalekites and took possession of their quarters; and they were still living there after the return of the Jews from Captivity, or whenever the First Book of Chronicles was edited in its present form.

The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in the last of his descendants of whom there is any express mention in the Sacred Record. Whether the book which bears her name be a history or a historic romance, JUDITH will always remain one of the most prominent figures among the deliverers of her nation. Bethulia would almost seem to have been a Simeonite colony. Ozias, the chief man of the city, was a Simeonite (Jud. vi. 15), and so was Manasses the husband of Judith (viii. 2). She herself had the purest blood of the tribe in her veins. Her genealogy is traced up to Zurishaddai (in the Greek form of the present text Salasadai, viii. 1), the head of the Simeonites at the time of their greatest power. She nerves herself for her tremendous exploit by a prayer to "the Lord God of her father Simeon" and by recalling in the most characteristic manner and in all their details the incidents of the massacre of Shechem (ix. 2).

Simeon is named by Ezekiel (xlvi. 25, and the author of the Book of the Revelation (vii. 7) in their catalogues of the restoration of Israel. The former

from its fragmentary and abrupt character, has the appearance of being the more ancient of the two.

<sup>k</sup> "The parts of Idumaea which border on Arabia and Egypt" (Joseph. *Ant.* v. 1, §22).

<sup>m</sup> It had been first taken from Simeon by the Philistines (1 Sam. xxvii. 6), if indeed he ever got possession of it.

<sup>n</sup> Possibly because the Simeonites were warriors and nothing else, instead of husbandmen, &c., like the men of Judah.

<sup>o</sup> A. V. "habitations." See MEHUNIM.

removes the tribe from Judah and places it by the side of Benjamin.

2. (Συμεών: Simeon.) A priest of the family of Joarib—or in its full form JEHOIARIB—one of the ancestors of the Maccabees (1 Macc. ii. 1).

3. Son of Juda and father of Levi in the genealogy of our Lord (Luke iii. 30) The Vat. MS. gives the name Σιμεών.

4. That is, Simon Peter (Acts xv. 14). The use of the Hebrew form of the name in this place is very characteristic of the speaker in whose mouth it occurs. It is found once again (2 Pet. i. 1), though here there is not the same unanimity in the MSS. Lachmann, with B, here adopts "Simon." [G.]

5. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw, and knew of Jesus (Luke ii. 25-35).

In the apocryphal Gospel of Nicodemus, Simeon is called a high-priest, and the narrative of our Lord's descent into Hell is put into the mouths of Charinus and Lenthius, who are described as two sons of Simeon, who rose from the grave after Christ's resurrection (Matt. xxvii. 53), and related their story to Annas, Caiaphas, Nicodemus, Joseph, and Gamaliel.

Rabban Simeon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A.D. 13 (Otho, *Lexicon Rabb.* p. 697), and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna (Lightfoot, *Horae Heb.* Luke ii. 25). It has been conjectured that he (Prideaux, *Connexion*, anno 37, Michaelis) or his grandson (Schöttgen, *Horae Heb.* Luke ii. 25) of the same name, may be the Simeon of St. Luke. In favour of the identity it is alleged that the name, residence, time of life, and general character are the same in both cases; that the remarkable silence of the Mishna, and the counsel given by Gamaliel (Acts v. 38) countenance a suspicion of an inclination on the part of the family of the Rabban towards Christianity. On the other hand, it is argued that these facts fall far short of historical proof; and that Simeon was a very common name among the Jews, that St. Luke would never have introduced so celebrated a character as the President of the Sanhedrim merely as "a man in Jerusalem," and that his son Gamaliel, after all, was educated as a Pharisee. The question is discussed in Witsius, *Miscellanea Sacra*, i. 21-§14-16. See also Wolf, *Curae Philologicae*, Luke ii. 25, and *Bibl. Hebr.* ii. 682. [W. T. B.]

SIMEON NIGER. Acts xiii. 1. [NIGER.]

SIMON. A name of frequent occurrence in Jewish history in the post-Babylonian period. It is doubtful whether it was borrowed from the Greeks, with whom it was not uncommon, or whether it was a contraction of the Hebrew Shimeon. That the two names were regarded as identical appears from 1 Macc. ii. 65. Perhaps the Hebrew name was thus slightly altered in order to render it identical with the Greek.

1. Son of Mattathias. [MACCABEES, §4, p. 166b.]

2. Son of Onias the high-priest (ἱερεὺς δὲ μέγας), whose eulogy closes the "praise of famous men" in the Book of Ecclesiasticus (ch. iv). [ECCLESIASTICUS, vol. i. p. 479.] Fritzsche, whose edition of

Ecclesiasticus (*Exeg. Handb.*) has appeared (1860) since the article referred to was written, maintains the common view that the reference is to Simon II., but without bringing forward any new arguments to support it, though he strangely underrates the importance of Simon I. (the Just). Without laying undue stress upon the traditions which attached to this name (Herzfeld, *Gesch. Isr.* i. 195), it is evident that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of "the Great Synagogue." Yet there is in fact a doubt to which Simon the title "the Just" was given. Herzfeld (i. 377, 378) has endeavoured to prove that it belongs to Simon II., and not to Simon I., and in this he is followed by Jost (*Gesch. d. Judenth.* i. 95). The later Hebrew authorities, by whose help the question should be settled, are extremely unsatisfactory and confused (Jost, 110, &c.); and it appears better to adhere to the express testimony of Josephus, who identifies Simon I. with Simon the Just (*Ant.* xii. 2, §4, &c.), than to follow the Talmudic traditions, which are notoriously untrustworthy in chronology. The legends are connected with the title, and Herzfeld and Jost both agree in supposing that the reference in Ecclesiasticus is to Simon, known as "the Just," though they believe this to be Simon II. (compare, for the Jewish anecdotes, Raphall's *Hist. of Jews*, i. 115-124; Prideaux, *Connexion*, ii. 1).

3. "A governor of the Temple" in the time of Seleucus Philopator, whose information as to the treasures of the Temple led to the sacrilegious attempt of Heliodorus (2 Macc. iii. 4 &c.). After this attempt failed, through the interference of the high-priest Onias, Simon accused Onias of conspiracy (iv. 1, 2), and a bloody feud arose between their two parties (iv. 3). Onias appealed to the king, but nothing is known as to the result or the later history of Simon. Considerable doubt exists as to the exact nature of the office which he held (προστάτης τοῦ ἱεροῦ, 2 Macc. iii. 4). Various interpretations are given by Grimm (*Exeg. Handb.* ad loc.). The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (2 Macc. iii. 3), while the earlier "ruler of the house of God" (ὁ ἡγούμενος οἴκου τοῦ θεοῦ (κυρίου), 1 Chr. ix. 11; 2 Chr. xxxi. 13; Jer. xx. 1) seems to have been always a priest, and the "captain of the Temple" (στρατηγὸς τοῦ ἱεροῦ, Luke xxii. 4, with Lightfoot's note; Acts iv. 1, v. 24, 26) and the keeper of the treasures (1 Chr. xxvi. 24; 2 Chr. xxxi. 12) must have been at least Levites. Herzfeld (*Gesch. Isr.* i. 218) conjectures that Benjamin is an error for Minjamen, the head of a priestly house (Neh. xii. 5, 17.) In support of this view it may be observed that Menelaus, the usurping high-priest, is said to have been a brother of Simon (2 Macc. iv. 23), and no intimation is anywhere given that he was not of priestly descent. At the same time the corruption (if it exist) dates from an earlier period than the present Greek text, for "tribe" (φυλή) could not be used for "family" (οἶκος). The various reading ἀγορανομίας ("regulation of the market") for παρανομίας ("disorder," 2 Macc. iii. 4), which seems to be certainly correct, points to some office in connexion with the supply of the sacrifices; and probably Simon was appointed to carry out the design of Seleucus, who (as is stated in the context) had undertaken to defray the cost of them (2 Macc. iii. 3). In this case there would be less difficulty in a Benjamite acting as the agent of a foreign king



in a matter which concerned the Temple-service. [B. F. W.]

4. SIMON THE BROTHER OF JESUS.—The only undoubted notice of this Simon occurs in Matt. xiii. 55, Mark vi. 3, where, in common with James, Joses, and Judas, he is mentioned as one of the "brethren" of Jesus. He has been identified by some writers with Simon the Canaanite, and still more generally with Symeon who became bishop of Jerusalem after the death of James, A.D. 62 (Euseb. *H. E.* iii. 11, iv. 22), and who suffered martyrdom in the reign of Trajan at the extreme age of 120 years (Hegesippus, ap. Euseb. *H. E.* iii. 32), in the year 107, or according to Burton (*Lectures*, ii. 17, note) in 104. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties. For in whatever sense the term "brother" is accepted—a vexed question which has been already amply discussed under BROTHER and JAMES—it is clear that neither Eusebius nor the author of the so-called *Apostolical Constitutions* understood Symeon to be the brother of James, nor consequently the "brother" of the Lord. Eusebius invariably describes James as "the brother" of Jesus (*H. E.* i. 12, ii. 1, *al.*), but Symeon as the son of Clopas, and the cousin of Jesus (iii. 11, iv. 22), and the same distinction is made by the other author (*Const. Apost.* vii. 46).

5. SIMON THE CANAANITE, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13). The latter term (ζηλωτής), which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark (κανανίτης, as in *text. recept.*, or καναναίος, as in the Vulg., *Cana-naeus*, and in the best modern editions). Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. The supposed references to Canaan (A. V.) or to Cana (Luther's version) are equally erroneous. [CANAANITE.] The term κανανίτης appears to have survived the other as the distinctive surname of Simon (*Const. Apost.* vi. 14, viii. 27). He has been frequently identified with Simon the brother of Jesus; but Eusebius (*H. E.* iii. 11) clearly distinguishes between the Apostles and the relations of Jesus. Still less likely is it that he was identical with Symeon, the second bishop of Jerusalem, as stated by Sophronius (*App. ad Hieron. Catal.*). Simon the Canaanite is reported, on the doubtful authority of the Pseudo-Dorotheus and of Nicephorus Callistus, to have preached in Egypt, Cyrene, and Mauritania (Burton's *Lectures*, i. 333, note), and, on the equally doubtful authority of an annotation preserved in an original copy of the *Apostolical Constitutions* (viii. 27), to have been crucified in Judaea in the reign of Domitian.

<sup>a</sup> נָסִיךְ.

<sup>b</sup> Some doubt has been thrown on Justin's statement, from the fact that Josephus (*Ant.* xx. 7, §2) mentions a reputed magician of the same name and about the same date, who was born in Cyprus. It has been suggested that Justin borrowed his information from this source, and mistook Citium, a town of Cyprus, for Gitton. If the writers had respectively used the gentile forms Κιτιεύς and Γιτιεύς, the similarity would have favoured such an idea. But neither does Josephus mention Citium, nor yet does Justin use the gentile form. It is far more probable that Josephus would be wrong than Justin, in any point respecting Samaria.

6. SIMON OF CYRENE.—A Hellenistic Jew born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (Acts vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service (ἠγγάρευσαν, a military term) to bear the cross (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26), when Jesus himself was unable to bear it any longer (comp. John xix. 17). Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians (Rom. xvi. 13), for whom he more especially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus (Burton's *Lectures*, ii. 64).

7. SIMON THE LEPER.—A resident at Bethany, distinguished as "the leper," not from his having leprosy at the time when he is mentioned, but at some previous period. It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to His death and burial (Matt. xxvi. 6 &c.; Mark xiv. 3 &c.; John xii. 1 &c.). Lazarus was also present as one of the guests, while Martha served (John xii. 2); the presence of the brother and his two sisters, together with the active part the latter took in the proceedings, leads to the inference that Simon was related to them: but there is no evidence of this, and we can attach no credit to the statement that he was their father, as reported on apocryphal authority by Nicephorus, (*H. E.* i. 27), and still less to the idea that he was the husband of Mary. Simon the Leper must not be confounded with Simon the Pharisee mentioned in Luke vii. 40.

8. SIMON MAGUS.—A Samaritan living in the Apostolic age, distinguished as a sorcerer or "magician," from his practice of magical arts (μαγείων, Acts viii. 9). His history is a remarkable one: he was born at Gitton,<sup>b</sup> a village of Samaria (Justin Mart. *Apol.* i. 26), identified with the modern *Kuryet Jit*, near *Nābulus* (Robinson's *Bib. Res.* ii. 308, note). He was probably educated at Alexandria (as stated in *Clement. Hom.* ii. 22), and there became acquainted with the eclectic tenets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius (*Const. Apostol.* vi. 8). He is first introduced to us in the Bible as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. John iv. 5) and with such success, that he was pronounced to be "the power of God which is called great" (Acts viii. 10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his

<sup>c</sup> The A. V. omits the word καλουμένη, and renders the words "the great power of God." But this is to lose the whole point of the designation. The Samaritans described the angels as δυνάμεις. מַלְאָכִים, i. e. uncreated

influences proceeding from God (Gieseler, *Eccl. Hist.* i. 48, note 6). They intended to distinguish Simon from such an order of beings by adding the words "which is called great," meaning thereby the source of all power, in other words, the Supreme Deity. Simon was recognized as the incarnation of this power. He announced himself as in a special sense "some great one" (Acts viii. 9); or to use his own words (as reported by Jerome, on Matt. xxiv. 6)

hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence (Acts viii. 9-24). The memory of his peculiar guilt has been perpetuated in the word *simony*, as applied to all traffic in spiritual offices. Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early Church historians depict him as the pertinacious foe of the Apostle Peter, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. In his journeys he was accompanied by a female named Helena, who had previously been a prostitute at Tyre, but who was now elevated to the position of his *ἐννοια*<sup>d</sup> or divine intelligence (Justin Mart. *Apol.* i. 26; Euseb. *H. E.* ii. 13). His first encounter with Peter took place at Caesarea Stratonis (according to the *Constitutiones Apostolicæ*, vi. 8), whence he followed the Apostle to Rome. Eusebius makes no mention of this first encounter, but represents Simon's journey to Rome as following immediately after the interview recorded in Scripture (*H. E.* ii. 14); but his chronological statements are evidently confused; for in the very same chapter he states that the meeting between the two at Rome took place in the reign of Claudius, some ten years after the events in Samaria. Justin Martyr, with greater consistency, represents Simon as having visited Rome in the reign of Claudius, and omits all notice of an encounter with Peter. His success there was so great that he was deified, and a statue was erected in his honour, with the inscription "Simoni Deo Sancto"<sup>e</sup> (*Apol.* i. 26, 56). The above statements can be reconciled only by assuming that Simon made two expeditions to Rome, the first in the reign of Claudius, the second, in which he encountered Peter, in the reign of Nero,<sup>f</sup> about the year 68 (Burton's *Lectures*, i. 233, 318): and even this takes for granted the disputed fact of St. Peter's visit to Rome. [PETER.] His death is associated with the meeting in question: according to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confident assurance that he would

rise again on the third day (*Adv. Haer.* vi. 20). According to another account, he attempted to fly in proof of his supernatural power; in answer to the prayers of Peter, he fell and sustained a fracture of his thigh- and ankle-bones (*Constitut. Apostol.* ii. 14, vi. 9); overcome with vexation, he committed suicide (Arnob. *Adv. Gent.* ii. 7). Whether this statement is confirmed, or, on the other hand, weakened, by the account of a similar attempt to fly recorded by heathen writers (Sueton. *Ner.* 12; Juv. *Sat.* iii. 79), is uncertain. Simon's attempt may have supplied the basis for this report, or this report may have been erroneously placed to his credit. Burton (*Lectures*, i. 295) rather favours the former alternative. Simon is generally pronounced by early writers to have been the founder of heresy. It is difficult to understand how he was guilty of heresy in the proper sense of the term, inasmuch as he was not a Christian: perhaps it refers to his attempt to combine Christianity with Gnosticism. He is also reported to have forged works professing to emanate from Christ and His disciples (*Constitut. Apostol.* vi. 16).

#### 9. SIMON PETER. [PETER.]

10. SIMON, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40).

11. SIMON THE TANNER.—A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). The profession of a tanner was regarded with considerable contempt, and even as approaching to uncleanness, by the rigid Jews. [TANNER.] That Peter selected such an abode, showed the diminished hold which Judaism had on him. The house was near the sea-side (Acts x. 6, 32), for the convenience of the water.

12. SIMON, the father of Judas Iscariot (John vi. 71, xiii. 2, 26). [W. L. B.]

SIMON CHOSAMAE'US (Σίμων Χοσαμαῖος: *Simon*). SHIMEON, and the three following names in Ezr. x. 31, 32, are thus written in the LXX. (1 Esd. ix. 32). The Vulgate has correctly "Simon, Benjamin, et Malchus, et Marras." "Chosamaeus" is apparently formed by combining the last letter of Malluch with the first part of the following name, Shemariah.

SIM'RI (שִׁמְרִי: Φυλάσσοιτες: *Semri*). Properly "Shimri," son of Hosah, a Merarite Levite in the reign of David, (1 Chr. xxvi. 10). Though not the first-born, his father made him the head

<sup>e</sup> Ego sum sermo Dei, ego sum Speciosus, ego Paraclitus, ego Omnipotens, ego omnia Dei."

<sup>d</sup> In the *ἐννοια*, as embodied in Helena's person, we recognize the dualistic element of Gnosticism, derived from the Manichean system. The Gnostics appear to have recognized the *δύναμις* and the *ἐννοια*, as the two original principles from whose junction all beings emanated. Simon and Helena were the incarnations in which these principles resided.

<sup>e</sup> Justin's authority has been impugned in respect to this statement, on the ground that a tablet was discovered in 1574 on the *Tiberina insula*, which answers to the locality described by Justin (*ἐν τῷ Τίβερι ποταμῷ μεταξὺ τῶν δύο γεφυρῶν*), and bearing an inscription, the first words of which are "Semoni sanco deo fidio." This inscription, which really applies to the Sabine Hercules *Sancus Semo*, is supposed to have been mistaken by Justin, in his ignorance of Latin, for one in honour of Simon. If the inscription had been confined to the words

quoted by Justin, such a mistake might have been conceivable; but it goes on to state the name of the giver and other particulars: "Semoni Sanco Deo Fidio sacrum Sex. Pompeius, Sp. F. Col. Mussianus Quinquennalis decus Bidentalis donum dedit." That Justin, a man of literary acquirements, should be unable to translate such an inscription—that he should misquote it in an Apology duly prepared at Rome for the eye of a Roman emperor—and that the mistake should be repeated by other early writers whose knowledge of Latin is unquestioned (Irenæus, *Adv. Haeres.* i. 20; Tertullian, *Apol.* 13)—these assumptions form a series of improbabilities, amounting almost to an impossibility.

<sup>f</sup> This later date is to a certain extent confirmed by the account of Simon's death preserved by Hippolytus (*Adv. Haer.* vi. 20); for the event is stated to have occurred while Peter and Paul (the term *ἀπεσθόλοις* evidently implying the presence of the latter) were together in Rome.

the family. The LXX. read שֹׁמֶרֶת, *shômêré*, "guards."

SIN (שֵׁן: Σάϊς, Συήνη: *Pelusiûm*), a city of Egypt, mentioned only by Ezekiel (xxx. 15, 16). The name is Hebrew, or, at least, Shemitic. Gesenius supposes it to signify "clay" from the unused root שֵׁן, probably "he or it was muddy, clayey." It is identified in the Vulg. with Pelusium, Πηλούσιον, "the clayey or muddy" town, from πηλός; and seems to be preserved in the Arabic Et-Teeneh,

الطينة, which forms part of the names of Fum et-Teeneh, the Mouth of Et-Teeneh, the supposed Pelusiatic mouth of the Nile, and Burg or Kal'at et-Teeneh, the Tower or Castle of Et-Teeneh, in the immediate neighbourhood, "teen" signifying "mud," &c., in Arabic. This evidence is sufficient to show that Sin is Pelusium. The ancient Egyptian name is still to be sought for: it has been supposed that Pelusium preserves traces of it, but this is very improbable. Champollion identifies Pelusium with the Περεμουν, Περεμωη (the second being a variation held by Quatremère to be incorrect), and Βαρεμουν, of the Copts,

El-Farmâ, الفرماء, of the Arabs, which was in the time of the former a boundary-city, the limits of a governor's authority being stated to have extended from Alexandria to Pilak-h, or Philae, and Peremoun (Acts of St. Sarapamon MS. Copt. Vat. 67, fol. 90, ap. Quatremère, *Mémoires Géog. et Hist. sur l'Égypte*, i. 259). Champollion ingeniously derives this name from the article φ, ερ, "to be," and ΟΩΙ, "mud" (*L'Égypte*, ii. 82-87; comp. Brugsch, *Geogr. Inschr.* i. p. 297). Brugsch compares the ancient Egyptian HA-REM, which he reads Pe-remâ, on our system, PE-REM, "the abode of the tear," or "of the fish rem" (*Geogr. Inschr.* i. l. c., pl. lv. n°. 1679). Pelusium, he would make the city SAMHAT (or, as he reads it: sâmbud), remarking that "the nome of the city sâmbud" is the only one which has the determinative of a city, and, comparing the evidence of the Roman nome-coins, on which the place is apparently treated as a nome; but this is not certain, for there may have been a Pelusiatic nome, and the etymology of the name SAMHAT is unknown (*Id.* p. 128; Pl. xxviii. 17).

The site of Pelusium is as yet undetermined. It has been thought to be marked by mounds near Burg et-Teeneh, now called El-Farmâ and not Et-Teeneh. This is disputed by Captain Spratt, who supposes that the mound of Aboo-Kheeyâr indicates where it stood. This is further inland, and apparently on the west of the old Pelusiatic branch, as was Pelusium. It is situate between Farmâ and Tel-Defenneh.<sup>a</sup> Whatever may have been its exact position, Pelusium must have owed its strength not to any great elevation, but to its being placed in the midst of a plain of marsh-land and mud, never easy to traverse. The ancient sites in such alluvial tracts of Egypt are in general only sufficiently raised above the level of the plain to preserve them from being injured by the inundation.

<sup>a</sup> Capt. Spratt's reports have unfortunately been printed only in abstract ("Delta of the Nile," &c.; Return, House of Commons, 9th Feb. 1860), with a very insufficient

The antiquity of the town of Sin may perhaps be inferred from the mention of "the wilderness of Sin" in the journeys of the Israelites (Ex. xvi. 1; Num. xxxiii. 11). It is remarkable, however, that the Israelites did not immediately enter this tract on leaving the cultivated part of Egypt, so that it is held to have been within the Sinaitic peninsula, and therefore it may take its name from some other place or country than the Egyptian Sin. [SIN, WILDERNESS OF.]

Pelusium is mentioned by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to their later history. The others spoken of are Noph (Memphis), Zoan (Tanis), No (Thebes), Aven (Heliopolis), Pi-beseth (Bubastis), and Tephnehes (Daphnae). All these, excepting the two ancient capitals, Thebes and Memphis, lay on or near the eastern boundary; and, in the approach to Memphis, an invader could scarcely advance, after capturing Pelusium and Daphnae, without taking Tanis, Bubastis, and Heliopolis. In the most ancient times Tanis, as afterwards Pelusium, seems to have been the key of Egypt on the east. Bubastis was an important position from its lofty mounds, and Heliopolis as securing the approach to Memphis. The prophet speaks of Sin as "Sin the stronghold of Egypt" (ver. 15). This place it held from that time until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus. In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos, NEKHT-NEBF, was fought near this city. It is perhaps worthy of note that Ezekiel twice mentions Pelusium in the prophecy which contains the remarkable and signally-fulfilled sentence: "There shall be no more a prince of the land of Egypt" (ver. 13). As he saw the long train of calamities that were to fall upon the country, Pelusium may well have stood out as the chief place of her successive humiliations. Two Persian conquests, and two submissions to strangers, first to Alexander, and then to Augustus, may explain the especial misery foretold of this city:—"Sin shall suffer great anguish" (ver. 16).

We find in the Bible a geographical name, which has the form of a gent. noun derived from Sin, and is usually held to apply to two different nations, neither connected with the city Sin. In the list of the descendants of Noah, the Sinite, שִׁיט, occurs among the sons of Canaan (Gen. x. 17; 1 Chr. i. 15). This people from its place between the Arkite and the Arvadite has been supposed to have settled in Syria north of Palestine, where similar names occur in classical geography and have been alleged in confirmation. This theory would not, however, necessarily imply that the whole tribe was there settled, and the supposed traces of the name are by no means conclusive. On the other hand, it must be observed that some of the eastern towns of Lower Egypt have Hebrew as well as Egyptian names, as Heliopolis and Tanis; that those very near the border seem to have borne only Hebrew names, as Migdol; so that we have an indication of a Shemitic influence in this part of Egypt, diminishing in degree according to the distance from

map. In M. Linant's map we cannot discover Aboo-Kheeyâr (*Percement de l'Isthme de Suez, Atlas, Carte Topographique*).

the border. It is difficult to account for this influence by the single circumstance of the Shepherd-invasion of Egypt, especially as it is shown yet more strikingly by the remarkably-strong characteristics which have distinguished the inhabitants of north-eastern Egypt from their fellow-countrymen from the days of Herodotus and Achilles Tatius to our own. And we must not pass by the statement of the former of these writers, that the Palestine Syrians dwelt westward of the Arabians to the eastern boundary of Egypt (iii. 5, and above p. 1047, note \*). Therefore, it does not seem a violent hypothesis that the Sinites were connected with Pelusium, though their main body may perhaps have settled much further to the north. The distance is not greater than that between the Hittites of southern Palestine and those of the valley of the Orontes, although the separation of the less powerful Hivites into those dwelling beneath Mount Hermon and the inhabitants of the small confederacy of which Gibeon was apparently the head, is perhaps nearer to our supposed case. If the wilderness of Sin owed its name to Pelusium, this is an evidence of the very early importance of the town and its connection with Arabia, which would perhaps be strange in the case of a purely Egyptian town. The conjecture we have put forth suggests a recurrence to the old explanation of the famous mention of "the land of Sinim," אֶרֶץ סִינִים, in Isaiah (xlix. 12), supposed by some to refer to China. This would appear from the context to be a very remote region. It is mentioned after the north and the west, and would seem to be in a southern or eastern direction. Sin is certainly not remote, nor is the supposed place of the Sinites to the north of Palestine; but the expression may be proverbial. The people of Pelusium, if of Canaanite origin, were certainly remote compared to most of the other Canaanites, and were separated by alien peoples, and it is also noticeable that they were to the south-east of Palestine. As the sea bordering Palestine came to designate the west, as in this passage, so the land of Sinim may have passed into a proverbial expression for a distant and separated country. See, however, SINITE, SINIM. [R. S. P.]

SIN, WILDERNESS OF (מִדְבַּר-סִין: ἔρημος Σιν: *desertum Sin*). The name of a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxiii. 11, 12). Their next halting-place (Ex. xvi. 1, xvii. 1) was Rephidim, probably the *Wady Feirân* [REPHIDIM]; on which supposition it would follow that Sin must lie between that wady and the coast of the Gulf of Suez, and of course west of Sinai. Since they were by this time gone more than a mouth from Egypt, the locality must be too far towards the S. E. to receive its name from the Egyptian Sin of Ez. xxx. 15, called Σάϊς by the LXX., and identified with Pelusium (see previous Article). In the wilderness of Sin the manna was first gathered, and those who adopt the supposition that this was merely the natural product of the *tarfa* bush, find from the abundance of that shrub in *Wady es Sheikh*, S. E. of *W. Ghüründel* a proof of local identity. [ELIM.] At all events, that wady is as probable as any other. [H. H.]

SIN-OFFERING (חַטָּאת: ἁμαρτία, τὸ τῆς

ἁμαρτίας, περὶ ἁμαρτίας: *pro peccato*). The sin-offering among the Jews was the sacrifice, in which the ideas of propitiation and of atonement for sin were most distinctly marked. It is first directly enjoined in Lev. iv., whereas in chs. i.-iii. the burnt-offering, meat-offering, and peace-offering are taken for granted, and the object of the Law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word *chattâth* applied to any sacrifice in ante-Mosaic times.\* It is therefore peculiarly a sacrifice of the Law, agreeing with the clear definition of good and evil, and the stress laid on the "sinfulness of sin," which were the main objects of the Law in itself. The idea of propitiation was no doubt latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering.

The ceremonial of the sin-offering is described in Lev. iv. and vi. The animal, a young bullock for the priest or the congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without blemish, was brought by the sacrificer to the altar of sacrifice; his hand was laid upon its head (with, as we learn from later Jewish authorities, a confession of sin, and a prayer that the victim might be its expiation); of the blood of the slain victim, some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice; the fat (as the choicest part of the flesh) was then burnt on the altar as a burnt-offering; the remainder of the body, if the sin-offering were that of the priest himself or of the whole congregation, was carried out of the camp or city to a "clean place" and there burnt; but if the offering were that of an individual, the flesh might be eaten by the priests alone in the holy place, as being "most holy."

The TRESPASS-OFFERING (חַטְּאת: πλημμέλεια, τὸ τῆς πλημμελείας: *pro delicto*) is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice; as, for example, in the cleansing of the leper (Lev. xiv.). The victim was in each case to be a ram. At the time of offering, in all cases of damage done to any holy thing, or to any man, restitution was made with the addition of a fifth part to the principal; the blood was sprinkled round about upon the altar, as in the burnt-offering; the fat burnt, and flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices.

The nature of that difference is still a subject of great controversy. Looking first to the derivation of the two words, we find that חַטָּאת is derived from חָטָא, which is, properly, to "miss" a mark, or to "err" from a way, and secondarily to "sin," or to incur "penalty;" that חַטְּאת is derived from the root חָטָא, which is properly to "fail," having for its "primary idea negligence, especially in gait" (Ges.). It is clear that, so far as derivation goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter.

Turning next to the description, in the Book of Leviticus, of the circumstances under which each

\* Its technical use in Gen. iv. 7 is asserted, and supported by high authority. But the word here probably means (as in the Vulg. and A. V.) "sin." The fact that

it is never used in application to any other sacrifice in Genesis or Exodus, alone makes the translation "sin-offering" here very improbable.

should be offered, we find one important passage (Lev. v. 1-13) in which the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (ver. 7, 9, 11, 12). But the nature of the victims in ver. 6 agrees with the ceremonial of the latter, not of the former; the application of the latter name is more emphatic and reiterated; and there is at ver. 14 a formal introduction of the law of the trespass-offering, exactly as of the law of the sin-offering in iv. 1. It is therefore safe to conclude that the word **דָּוָן** is not here used in its technical sense, and that the passage is to be referred to the sin-offering only.

We find then that the sin-offerings were—

(A.) REGULAR.

(1.) For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15-xxix. 38); besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.).

(2.) For the Priests and Levites at their consecration (Ex. xxix. 10-14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.).<sup>b</sup>

(B.) SPECIAL.

(1.) For any sin of "ignorance" against the commandment of the Lord, on the part of priest, people, ruler, or private man (Lev. iv.).

(2.) For refusal to bear witness under adjuration (Lev. v. 1).

(3.) For ceremonial defilement not wilfully contracted (Lev. v. 2, 3), under which may be classed the offerings at the purification of women (xii. 6-8), at the cleansing of leprosy (xiv. 19, 31) or the uncleanness of men or women (xv. 15, 30), on the defilement of a Nazarite (Num. vi. 6-11) or the expiration of his vow (16).

(4.) For the breach of a rash oath, the keeping of which would involve sin (Lev. v. 4).

The trespass-offerings, on the other hand, were always special, as—

(1.) For sacrilege "in ignorance," with compensation for the harm done, and the gift of a fifth part of the value besides to the priest (Lev. v. 15, 16).

(2.) For ignorant transgression against some definite prohibition of the Law (v. 17-19).

(3.) For fraud, suppression of the truth, or perjury against man, with compensation, and with the addition of a fifth part of the value of the property in question to the person wronged (vi. 1-6).

(4.) For rape of a betrothed slave (Lev. xix. 20, 21).

(5.) At the purification of the leper (Lev. xiv. 12), and the polluted Nazarite (Num. vi. 12), offered with the sin-offering.

From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially in B. (1) of the sin-offering, and (2) of the trespass-offering. It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5), where the

trespass-offering is united with the sin-offering. Josephus (*Ant.* iii. 9, §3) declares that the sin-offering is presented by those "who fall into sin in ignorance" (*κατ' ἀγνοίας*), and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." From this it may be inferred (as by Winer and others) that the former was used in cases of known sin against some definite law, the latter in the case of secret sin, unknown, or, if known, not liable to judicial cognizance. Other opinions have been entertained, widely different from, and even opposed to, one another. Many of them are given in Winer's *Realw.* "Schuldopfer." The opinions which suppose one offering due for sins of omission, and the other for sins of commission, have no foundation in the language of the Law. Others, with more plausibility, refer the sin-offering to sins of pure ignorance, the trespass-offering to those of a more sinful and deliberate character; but this does not agree with Lev. v. 17-19, and is contradicted by the solemn contrast between sins of ignorance, which might be atoned for, and "sins of presumption," against which death without mercy is denounced in Num. xv. 30. A third opinion supposes the sin-offering to refer to sins for which no material and earthly atonement could be made, the trespass-offering to those for which material compensation was possible. This theory has something to support it in the fact that in some cases (see Lev. v. 15, 16, vi. 1-6) compensation was prescribed as accessory to the sacrifice. Others seek more recondite distinctions, supposing (*e.g.*) that the sin-offering had for its object the cleansing of the sanctuary or the commonwealth, and the trespass-offering the cleansing of the individual; or that the former referred to the effect of sin upon the soul itself, the latter to the effect of sin as the breach of an external law. Without attempting to decide so difficult and so controverted a question, we may draw the following conclusions:—

First, that the sin-offering was far the more solemn and comprehensive of the two sacrifices.

Secondly, that the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement, as far as atonement was possible. Hence the two might with propriety be offered together.

Thirdly, that in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God.

There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the Law of Leviticus, most of them, which are not purely ceremonial, are called sins of "ignorance" (see Heb. ix. 7); and in Num. xv. 30, it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth aught presumptuously" (*Heb. with a high hand*) "shall be cut off from among his people." . . . "His iniquity shall be upon him" (comp. Heb. x. 26). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of "negligence" or

<sup>b</sup> To these may be added the sacrifice of the red heifer (conducted with the ceremonial of a sin-offering), from the ashes of which was made the "water of separa-

ration," used in certain cases of ceremonial purification. See Num. xix.

"irailty,"<sup>c</sup> repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. The Hebrew word itself and its derivations are so used in Ps. cxix. 67 (ἐπλημμέλησα, LXX.); 1 Sam. xxvi. 21 (ἡγνόηκα); Ps. xix. 13 (παραπτώματα); Job xix. 4 (πλάνος). The words ἄγνόημα and ἄγνοια have a corresponding extent of meaning in the N. T.; as when in Acts iii. 17, the Jews, in their crucifixion of our Lord, are said to have acted (κατ' ἄγνοίαν); and in Eph. iv. 18, 1 Pet. i. 14, the vices of heathenism, done against the light of conscience, are still referred to ἄγνοια. The use of the word (like that of ἀγνωμονεῖν in classical Greek) is found in all languages, and depends on the idea that goodness is man's true wisdom, and that sin is the failing to recognize this truth. If from the word we turn to the sins actually referred to in Lev. iv. v., we find some which certainly are not sins of pure ignorance; they are indeed few out of the whole range of sinfulness, but they are real sins. The later Jews (see Outram, *De Sacrificiis*) limited the application of the sin-offering to negative sins, sins in ignorance, and sins in action, not in thought, evidently conceiving it to apply to actual sins, but to sins of a secondary order.

In considering this subject, it must be remembered that the sacrifices of the Law had a temporal, as well as a spiritual, significance and effect. They restored an offender to his place in the commonwealth of Israel; they were therefore an atonement to the King of Israel for the infringement of His law. It is clear that this must have limited the extent of their legal application; for there are crimes, for which the interest and very existence of a society demand that there should be no pardon. But so far as the sacrifices had a spiritual and typical meaning, so far as they were sought by a repentant spirit as a sign and means of reconciliation with God, it can hardly be doubted that they had a wider scope and a real spiritual effect, so long as their typical character remained. [See SACRIFICE.]

For the more solemn sin-offerings, see DAY OF ATONEMENT; LEPROSY, &c. [A. B.]

SINA, MOUNT (τὸ ὄρος Σεινᾶ: *mons Sina*). The Greek form of the well-known name which in the O. T. universally, and as often as not in the Apoc. and N. T., is given in the A. V. SINAI. Sina occurs Jud. v. 14; Acts vii. 30, 38. [G.]

SINAI (סִינַי: *Sinā*: *Sināi*). Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, grüstein, and porphyry rocks, rising to between 8000 and 9000 feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Russegger's map gives a broad skirting tract of old red sandstone, reaching nearly from gulf to gulf, and tra-

versed by a few ridges, chiefly of a tertiary formation, running nearly N.W. and S.E. On the S.W. side of this triangle, a wide alluvial plain—narrowing, however, towards the N.—lines the coast of the Gulf of Suez, whilst that on the eastern or Akabah coast is so narrow as almost to disappear. Between these alluvial edges and the granitic mass a strip of the same sandstone is interposed, the two strips converging at *Rās Mohammed*, the southern promontory of the whole. This nucleus of plutonic rocks is said to bear no trace of volcanic action since the original upheaval of its masses (Stanley, 21, 22). Laborde (*Travels*, p. 105) thought he detected some, but does not affirm it. Its general configuration runs into neither ranges nor peaks, but is that of a plateau cut across with intersecting wadys,<sup>b</sup> whence spring the cliffs and mountain peaks, beginning with a very gradual and terminating in a very steep ascent. It has been arranged (Stanley, *S. and P.* 11) in three chief masses as follows:—

1. The N.W. cluster above *Wady Feirán*; its greatest relief found in the five-peaked ridge of *Serbál*, at a height of 6342 feet above the sea. (For an account of the singular natural basin into which the waters of this portion of the mountain mass are received, and its probable connexion with Scriptural topography, see REPHIDIM.)

2. The eastern and central one; its highest point the *Jebel Katherin*, at a height of 8063 (Rüppell) to 8168 (Russegger) feet, and including the *Jebel Músa*, the height of which is variously set (by Schubert, Rüppell, and Russegger) at 6796, 7033, and 7097 feet.

3. The S.E. one, closely connected, however, with 2; its highest point, *Um Shaumer*, being that also of the whole.

The three last-named peaks all lie very nearly in a line of about 9 miles drawn from the most northerly of them, *Músa*, a little to the W. of S.; and a perpendicular to this line, traced on the map westwards for about 20 miles, nearly traverses the whole length of the range of *Serbál*. These lines show the area of greatest relief for the peninsula,<sup>c</sup> nearly equidistant from each of its embracing gulfs, and also from its northern base, the range of *Et Tih*, and its southern apex, the *Rās Mohammed*.

Before considering the claims of the individual mountains to Scriptural notice, there occurs a question regarding the relation of the names Horeb and Sinai. The latter name first occurs as that of the limit on the further side from Egypt of the wilderness of Sin (Ex. xvi. 1), and again (xix. 1, 2) as the "wilderness" or "desert of Sinai," before *Mount Sinai* is actually spoken of, as in ver. 11 soon after we find it. But the name "Horeb"<sup>d</sup> is, in the case of the rebuke of the people by God for their sin in making the golden calf, reintroduced into the Sinaitic narrative (xxxiii. 6), having

region, and the weight due to each, and containing a just caution regarding the indications of surface aspect given by Laborde.

<sup>c</sup> Dr. Stanley (77) notices another "very high mountain S.W. of *Um-Shöm'r*, apparently calculated by Rüppell to be the highest in the peninsula . . . possibly that called by Burckhardt *Thommar*, or *El Koly*." But this seems only to effect an extension of the area of the relief in the direction indicated.

<sup>d</sup> Dr. Stanley has spoken of two of the three passages in Exodus in which Horeb occurs (iii. 1, xvii. 6) as "doubtful," and of the third (xxxiii. 6) as "ambiguous;" but he does not say on what grounds (*S. & P.* 29, note).

<sup>a</sup> From the root שָׁנָה, or שָׁנָה, signifying to "err" or "wander out of the way," cognate in sense to the root of the word *chattâth* itself.

<sup>b</sup> In this passage the present Greek text, of both MSS., reads εἰς ὄδον, not ὄρος, τοῦ Σεινᾶ. But the note in the margin of the A. V. of 1611 is, notwithstanding, wrong—Greek, into the way of the wilderness of Sina; "that being nearer to the Vulg. *deserta Sina montis occupant*.

<sup>c</sup> See Robinson's "Memoir on the Maps" (Vol. iii. Appendix 1, pp. 32-39), a most important comment on the different sources of authority for different portions of the

been previously most recently used in the story of the murmuring at Rephidim (xvii. 6, "I will stand before thee there upon the rock in Horeb"), and earlier as the name of the scene of the appearance of God in the "burning bush" (iii. 1). Now, since Rephidim seems to be a desert stage apart from the place where Israel "camped before the mount" (Sinai, xix. 2), it is not easy to account for a Horeb at Rephidim, apparently as the specific spot of a particular transaction (so that the refuge of a "general" name Horeb, contrasted with Sinai as a special one, is cut off), and a Horeb in the Sinaitic region, apparently a synonym of the mountain which, since the scene of the narrative is fixed at it, had been called Sinai. Lepsius removes the difficulty by making *Serbâl* Sinai, but against this it will be seen that there are even stronger objections. But a proper name given from a natural feature may recur with that feature. Such is "Horeb," properly signifying "ground left dry by water draining off." Now both at Rephidim and at Kadesh Meribah, where was the "fountain of judgment" (Gen. xiv. 7), it is expressly mentioned that "there was no water;" and the inference is that some ordinary supply, expected to be found there, had failed, possibly owing to drought. "The rock in Horeb" was (Ex. xvii. 6) what Moses smote. It probably stood on the exact spot where the water was expected to be, but was not. Now Lepsius (*Tour*, April 22, transl. by Cottrell, p. 74) found in *Wady Feirân*, which he identifies with Rephidim, singular alluvial banks of earth which may have once formed the bottom of a lake since dried.<sup>e</sup> If this was the scene of the miracle [see REPHIDIM], the propriety of the name Horeb, as applied to it, becomes clear. Further, in all the places of Deut. where Horeb is found [see HOREB], it seems to be used in reference to the people as the place where they stood to receive, rather than whence God appeared to give the law, which is apparently in the same Book of Deut. indicated by Sinai (xxxiii. 2); and in the one remaining passage of Exod., where Horeb occurs in the narrative of the same events, it is used also in reference to the people (xxxiii. 6), and probably refers to what they had previously done in the matter of the golden calf (xxxii. 2, 3). If this be accepted, there remains in the Pentateuch only Ex. iii. 1, where Moses led the flocks of Jethro "to the mountain of God, to Horeb;" but this form of speech, which seems to identify two local names, is sometimes not a strict apposition, but denotes an extension, especially where the places are so close together that the writer tacitly recognizes them as one.<sup>f</sup> Thus Horeb, strictly taken, may probably be a dry plain, valley, or bed of a wady near the mountain; and yet *Mount Horeb*, on the "vast green plain" of which was doubtless excellent pasture, may mean the mountain viewed in reference thereto,<sup>g</sup> or its

<sup>e</sup> "Alluvial mounds" are visible at the foot of the modern Horeb cliffs in the plain *Er Raheh*; just as Lepsius noticed others at the *Wady Feirân*. (Comp. Stanley, *S. & P.* 40, Lepsius, 84).

<sup>f</sup> So in Gen. xlii. 3, Abram goes "to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;" *i. e.* really to Bethel, and somewhat further.

<sup>g</sup> It ought not to be left unnoticed that different tribes of the desert often seem to give different names to the same mountain, valley, &c., or the same names to different mountains, &c., because perhaps they judge of them by the way in which leading features group themselves to the

side abutting thereon. The mention of Horeb in later books (*e. g.* 1 K. viii. 9, xix. 8) seems to show that it had then become the designation of the mountain and region generally. The spot where the people themselves took part in the greatest event of their history would naturally become the popular name in later designations of that event. "Thou stoodest before the Lord thy God in Horeb" was a literal fact, and became the great basis of all traditions of it. By this they recognized that they had been brought into covenant with God. On the contrary, in Neh. ix. 13, we read, "Thou camest down upon *Mount Sinai*."

But beyond the question of the relation which these names mutually bear, there remains that of site. Sinai is clearly a summit distinctly marked. Where are we to look for it? There are three principal views in answer to this question:—

I. That of Lepsius, above mentioned, favoured also by Burckhardt (*Trav.* p. 609), that *Serbâl* is Sinai, some 30 miles distant westward from the *Jebel Mûsa*, but close to the *Wady Feirân* and *El Hessue*, which he identifies, as do most authorities, with Rephidim (Lepsius, 74), just a mile from the old convent of *Farân*. On this view Israel would have reached Sinai the same day that they fought with Amalek: "the decampment occurred during the battle" (ib. 86)—an unlikely thing, since the contest was evidently fierce and close, and lasted till sunset. *Serbâl* is the most magnificent mountain of the peninsula, rising with a crown of five peaks from the maritime plain on one side, and from the *Wady Feirân* on the other, and showing its full height at once to the eye; and Ritter (*Geogr.* xiv. 734-6) has suggested<sup>h</sup> that it might have been, before the actual Exodus, known as "the mount of God" to the Amalekite Arabs, and even to the Egyptians.<sup>i</sup> The earliest traditions are in its favour. "It is undoubtedly identified with Sinai by Eusebius, Jerome, and Cosmas, that is, by all known writers to the time of Justinian," as confirmed by the position "of the episcopal city of Paran at its foot" (Stanley, *S. and P.* 40).

But there are two main objections to this:—(1.) It is clear, from Ex. xix. 2 (comp. xvii. 1), that the interval between Rephidim and Sinai was that of a regular stage of the march. The expressions in the Hebrew are those constantly used for decamping and encamping in the Books of Ex., Num., and Deut.; and thus a Sinai within a mile of Rephidim is unsuitable. (2.) There is no plain or wady of any sufficient size near *Serbâl* to offer camping ground to so large a host, or perhaps the tenth part of them. Dr. Stewart (*The Tent and the Khan*, p. 146) contends for *Serbâl* as the real Sinai, seeking to obviate objection (1) by making Rephidim "no higher up than *Heshuêh*" [REPHIDIM], and (2), by regarding *Wady Aleit* and *Wady Rimm* as capacious enough for the

eye, and which varies with the habitual point of view (Lepsius, 64).

<sup>h</sup> Robinson, on the other hand (i. 78-9), suggests that *Sûrâbût el Khadim* (or *Chadem*), lying north of *Serbâl* was a place of pilgrimage to the ancient Egyptians, and a supposable object of Moses' proposed "three days' journey into the wilderness." But that pilgrimage was an element in the religion of ancient Egypt seems at least doubtful.

<sup>i</sup> So Dr. Stewart (*The Tent and the Khan*, p. 147) says "that it was a place of idolatrous worship before the passage of the children of Israel is extremely probable." He renders the name by "Lord Baal."

host to camp in (ib. p. 145):—a very doubtful association.

II. The second is that of Ritter,<sup>k</sup> that, allowing the reverence of an early sanctuary, the *Jebel Mûsa* is Sinai, and that the *Wady es Sebayeh*, which its S.E. or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to *Serbâl* applies almost in equal force to this—the want of space below. The wady is “rough, uneven, and narrow” (Stanley, *S. and P.* 76); and there seems no possibility of the people’s “removing (Ex. xx. 18) and standing afar off,” and yet preserving any connexion with the scene. Further, this site offers no such feature as a “brook that descended out of the mount” (Deut. ix. 21).

III. The third is that of Robinson, that the modern Horeb of the monks—viz. the N.W. and lower face of the *Jebel Mûsa*, crowned with a range of magnificent cliffs, the highest point called *Ras Sasâfeh*, or *Sûfsâfeh*, as spelt by Robinson—overlooking the plain *er Rahah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. In this view, also, Strauss appears to coincide (*Sinai and Golyotha*, p. 116). Lepsius objects, but without much force (since he himself climbed it), that the peak *Sasâfeh* is nearly inaccessible. It is more to the purpose to observe that the whole *Jebel Mûsa* is, comparatively with adjacent mountains, insignificant; “its prospect limited in the east, south, and west, by higher mountains” (Rüppell,<sup>m</sup> quoted by Robinson, i. 105, note; comp. Seetzen, *Reisen*, vol. ii. p. 93); that it is “remote and almost concealed.” But the high ground of *Serbâl* being rejected for the above reasons, and no voice having ever been raised in favour of the *Um Shaumer*,<sup>n</sup> the highest point in the peninsula, lying S.W. of the *Mûsa*, some such secondary and overshadowed peak must be assumed. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with *Serbâl*, but we gain in the plain, of which *Serbâl* has nothing. Yet the view from the plain appears by no means wanting in features of majesty and awe (*S. and P.* 42-3). Dr. Stanley remarked (*S. and P.* 43) some alluvial mounds at the foot of the cliff “which exactly answered to the bounds” set to restrain the people. In this long retiring sweep of *er Rahah* the people could “remove and stand afar off;” for it “extends into the lateral valleys,” and so joins the *Wady es Sheykh* (ib. 74). Here too Moses, if he came down through one of the oblique gullies which flank the *Ras Sasâfeh* on the N. and S., might not see the camp, although he might catch its noise, till he emerged from the *Wady ed Deir*, or the *Wady Lejá*, on the plain itself. In the latter, also, is found a brook in close connexion with the mountain.

Still there is the name of the *Jebel Mûsa* belonging to the opposite or S.E. peak or precipice, overhanging *Es Sebayeh*. Lepsius treats this as a

monkish legend unknown before the convent; but there is the name *Wady Shouaib* (valley of Hobab or Jethro, *S. and P.* 32), the *Wady Lejá* and *Jebel Fureiâ* (perhaps from the forms in Arabic legend of the names of his two daughters *Lija* and *Safuria = Zipporah*), forming a group of Mosaic tradition. Is it not possible that the *Jebel Mûsa*, or loftiest south-eastern peak of that block of which the modern Horeb is the lower and opposite end, may have been the spot to which Moses retired, leaving the people encamped in *er Rahah* below, from which its distance is not above three miles? That the spot is out of sight from that plain is hardly a difficulty, for “the mountain burning with fire to the midst of heaven” was what the people saw (Deut. iv. 11); and this would give a reasonable distance for the spot, somewhere midway, whence the elders enjoyed a partial vision of God (Ex. xxiv. 9, 10).

Tradition, no doubt in this case purely monkish, has fixed on a spot for Elijah’s visit—“the cave” to which he repaired; but one at *Serbâl* would equally suit (*S. and P.* 49). That on the *Jebel Mûsa* is called the chapel of St. Elias. It has been thought possible that St. Paul may have visited Sinai (Gal. i. 17), and been familiar with the name *Hajar* (حجر) as given commonly to it, signifying “a rock.” (Ewald, *Sendschreiben*, 493.)

It may be added that, supposing *Wady Tayibeh* to have been the encampment “by the sea,” as stated in Num. xxxiii. 10, three routes opened there before the Israelites: the most southerly one (taken by Shawe and Pococke) down the plain *el Kâa to Tûr*; the most northerly (Robinson’s) by the *Sarbût el Khadem* (either of which would have left *Serbâl* out of their line of march); and the middle one by *Wady Feirân*, by which they would pass the foot of *Serbâl*, which therefore in this case alone could possibly be Sinai (Stanley, *S. and P.* 36, 37). Just east of the *Jebel Mûsa*, across the narrow ravine named *Shouaib*, lies *ed-Deir*, or the convent mountain, called also, from a local legend (Stanley, 46; Robinson, i. 98), “the Mount of the Burning Bush.” Tradition has also fixed on a hollow rock in the plain of the *Wady es Sheykh*, on which the modern Horeb looks, as “the (mould of the) head of the cow,” *i. e.* in which the golden calf was shaped by Aaron. In the ravine called *Lejá*, parallel to *Shouaib* on the western side of the *Jebel Mûsa*, lies what is called the rock of Moses (see REPHIDIM); and a hole in the ground near, in the plain, is called, by manifest error, the “pit of Korah,” whose catastrophe took place far away (Robinson, i. 115; Lepsius, 19).

The middle route aforesaid from *W. Tayibeh* reaches the *W. Feirân* through what is called the *W. Mokatteb*, or “written valley,” from the inscriptions on the rocks which line it,<sup>o</sup> generally considered to have been the work of Christian hands, but whether those of a Christian people localised there at an unknown period, as Lep-

from the Rocks of Sinai) to regard them as a contemporary record of the Exodus by the Israelites involves this anachronism: the events of the fortieth year—*e. g.* the plague of fiery serpents—are represented as recorded close on the same spot with what took place before the people reached Sinai; and although the route which they took cannot be traced in all its parts, yet all the evidence and all the probability of the question is clearly against their ever having returned from Kadesh and the Arabah to the valleys west of Sinai.

<sup>k</sup> *Geogr.* xiv. 593.

<sup>m</sup> It should be added that Rüppell (Lepsius, p. 12) took *Gebel Katherin* for Horeb, but that there are fewer features in its favour, as compared with the history, than almost any other site (Robinson, i. 110).

<sup>n</sup> Though Dr. Stanley (*S. & P.* 39, note) states that it has been “explored by Mr. Hogg, who tells me that it meets none of the special requirements.”

<sup>o</sup> See the work of Professor Beer of Leipsic on this curious question. Mr. Forster’s attempt (*Voice of Israel*



sus" (p. 90) things, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful.

It is remarkable that the names of the chief peaks seem all borrowed from their peculiarities of vegetation: thus *Um Shôm'r* (أم شمر) means "mother of fennel;" *Râs Sasâfeh* (properly *Sâfsâfeh*, رأس صفصاف) is "willow-head," a group of two or three of which trees grow in the recesses of the adjacent wady; so *Serbâl* is perhaps from سربال; and, from analogy, the name "Sinai," now unknown amongst the Arabs (unless *Sena*, given to the point of the *Jebel Furciâ*, opposite to the modern Horeb (Stanley, 42), contain a trace of it),

may be supposed derived from the سینا and سینا, the tree of the Burning Bush. The vegetation of the peninsula is most copious at *El Wady*, near *Tûr*, on the coast of the Gulf of Suez, in the *Wady Feirân* [see REPHIDIM], the two oases of its waste, and "in the nucleus of springs in the Gebel Mousa" (Stanley, 19). For a fuller account of its flora, see WILDERNESS OF THE WANDERING. As regards its fauna, Seetzen (iii. 20) mentions the following animals as found at *er Ramleh*, near Sinai:—the wild goat, the wubber, hyena, fox, hare, gazelle, panther (rare), field-mouse (*el Dschürdy*, like a jerboa), and a lizard called *el Dsob*, which is eaten. [H. H.]

**SINIM** (סִינִים). A people noticed in Is. xlix. 12, as living at the extremity of the known world, either in the south or east. The majority of the early interpreters adopted the former view, but the LXX. in giving Πέρσαι favours the latter, and the weight of modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, and others, with the classical *Sinae*, the inhabitants of the southern part of *China*. No locality in the south equally commends itself to the judgment: Sin, the classical Pelusium, which Borchart (*Phaleg*, iv. 27) suggests, is too near, and Syene (Michaelis, *Spicil.* ii. 32) would have been given in its well-known Hebrew form. There is no *a priori* improbability in the name of the *Sinae* being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographers until the age of Ptolemy, it is certain that an inland commercial route connected the extreme east with the west at a very early period, and that a traffic was maintained on the frontier of China between the *Sinae* and the Scythians, in the manner still followed by the Chinese and the Russians at *Kiachta*. If any name for these Chinese traders travelled westward, it would probably be that of the *Sinae*, whose town *Thinae* (another form of the *Sinae*) was one of the great emporiums in the western part of China, and is represented by the modern *Thsin* or *Tin*, in the province of *Schensi*. The *Sinae* attained an independent position in Western China as early as the 8th century B.C., and in the 3rd century B.C. established their sway under the dynasty of *Tsin* over the whole of the empire. The Rabbinical name of China, *Tsin*, as well as "China" itself, was derived from this dynasty (Gesen. *Thes.* s. v.). [W. L. B.]

<sup>p</sup> Arguing from the fact that these inscriptions occur not only on roads leading out of Egypt, but in the most secluded spots, and on rocks lying quite out of the main

**SINITE** (סִינִי: Ἀσενναῖος: *Sinacus*). A tribe of Canaanites (Gen. x. 17; 1 Chr. i. 15), whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear a certain amount of resemblance to the name, particularly *Sinna*, a mountain fortress mentioned by Strabo (xvi. p. 755); *Sinum* or *Sini*, the ruins of which existed in the time of Jerome (*Quaest. in Gen.* l. c.); *Syn*, a village mentioned in the 15th century as near the river *Arca* (Gesen. *Thes.* p. 948); and *Dunniyeh*, a district near *Tri poli* (Robinson's *Researches*, ii. 494). The Targum of Onkelos and Jonathan give *Orthosia*, a town on the coast to the north-east of *Tripolis*. [W. L. B.]

**S'ION, MOUNT.** 1. (הַר שִׁיּוֹן; Samaritan; τὸ ὄρος τοῦ Σηών: *mons Sion*). One of the various names of Mount Hermon which are fortunately preserved, all not improbably more ancient than "Hermon" itself. It occurs in Deut. iv. 48 only, and is interpreted by the lexicographers to mean "lofty." Fürst conjectures that these various appellations were the names of separate peaks or portions of the mountain. Some have supposed that *Zion* in Ps. cxxxiii. 3 is a variation of this *Sion*; but there is no warrant for this beyond the fact that so doing overcomes a difficulty of interpretation in that passage.

2. (τὸ ὄρος Σιών; in Heb. *Σιών ὄρος*: *mons Sion*). The Greek form of the Hebrew name *ZION* (*Tsion*), the famous Mount of the Temple (1 Macc. iv. 37, 60, v. 54, vi. 48, 62, vii. 33, x. 11, xiv. 27; Heb. xii. 22; Rev. xiv. 1). In the Books of Maccabees the expression is always Mount *Sion*. In the other Apocryphal Books the name *SION* is alone employed. Further, in the Maccabees the name unmistakably denotes the mount on which the Temple was built; on which the Mosque of the *Aksa*, with its attendant Mosques of *Omar* and the *Mogrebbins*, now stands. The first of the passages just quoted is enough to decide this. If it can be established that *Zion* in the Old Testament means the same locality with *Sion* in the Books of Maccabees, one of the greatest puzzles of Jerusalem topography will be solved. This will be examined under *ZION*. [G.]

**SIPH'MOTH** (שִׁפְמוֹת: Σαφεί; Alex. Σαφάμωσ: *Sephmoth*). One of the places in the south of Judah which David frequented during his freebooting life, and to his friends in which he sent a portion of the spoil taken from the Amalekites. It is named only in 1 Sam. xxx. 28. It is not named by Eusebius or Jerome. No one appears yet to have discovered or even suggested an identification of it. [G.]

**SIPPA'I** (שִׁפְאִי: Σαφούτ; Alex. Σεφφί: *Saphu'i*). One of the sons of the Rephaim, or "the giants," slain by Sibbechai the Hushathite at Gedor (1 Chr. xx. 4). In 2 Sam. xxi. 18 he is called *SAPH*.

**SIRACH** (Σειράχ, Σιράχ: *Sirach*; in Rabbinic writers, סִרְחָ), the father of Jesus (Joshua), the writer of the Hebrew original of the Book of Ecclesiasticus. [ECCLESIASTICUS; JESUS THE SON OF SIRACH.] [B. F. W.]

**SIRAH, THE WELL OF** (בְּוֹר הַסִּרְחָה; φρέαρ τοῦ Σεειράμ, in both MSS.: *cisterna Sirah*) roads.

<sup>q</sup> For a full account of the climate and vegetation Schubert (*Reisen*, ii. 351) may be consulted.

The spot from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26 only). It was apparently on the northern road from Hebron—that by which Abner would naturally return through Bahurim (ver. 16) to Mahanaim. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called *Ain Sara*, and gives its name to the little valley in which it lies (see Dr. Rosen's paper on Hebron in the *Zeitschrift der D. M. G.* xii. 486, and the excellent map accompanying it). This may be a relic of the well of Sirah. It is mentioned as far back as the 12th century by Rabbi Petachia, but the correspondence of the name with that of Sirah seems to have escaped notice. [G.]

**SIRION** (שִׁרְיֹן, *i. e.* Siryon, in Deut., but in Ps. xxix. שִׁרְיֹן, Shiryon; Samar. שִׁרְיֹן; Sam. Vers. שִׁרְיֹן: Σαριών: *Sarion*). One of the various names of Mount Hermon, that by which it was known to the Zidonians (Deut. iii. 9). The word is almost identical with that (סִרְיֹן) which in Hebrew denotes a "breastplate" or "cuirass," and Gesenius therefore expresses his belief that it was applied in this sense to the mountain, just as the name Thorax (which has the same meaning) was given to a mountain in Magnesia. This is not supported by the Samaritan Version, the rendering in which—*Rabban*—seems to be equivalent to *Jebel esh Sheykh*, the ordinary, though not the only modern name of the mountain.

The use of the name in Ps. xxix. 6 (slightly altered in the original—Shirion instead of Sirion) is remarkable, though, bearing in mind the occurrence of Shenir in Solomon's Song, it can hardly be used as an argument for the antiquity of the Psalm. [G.]

**SISAMA'I** (סִסְמַי: Σισομαϊ: *Sisamoï*). A descendant of Sheshan in the line of Jerahmeel (1 Chr. ii. 40).

**SIS'ERA** (סִסְרָא: Σεισάρα, Σισάρα; Joseph. Σισάρας: *Sisara*). Captain (שַׂר) of the army of Jabin king of Canaan who reigned in Hazor. He himself resided in Harosheth<sup>c</sup> of the Gentiles. The particulars of the rout of Megiddo and of Sisera's flight and death are drawn out under the heads of BARAK, DEBORAH, JAEL, KENITES, KISHON, MANTLE, TENT. They have been recently elabo-

<sup>a</sup> No variation from שַׂר to שִׂר, or the reverse, is noticed in Döderlein and Meisner, on either occurrence of the name.

<sup>b</sup> Gesenius (*Lex. s. v.*), by comparison with the Syriac, interprets the name as "battle-array." Fürst, on the other hand (*Handb.* ii. 279), gives as its equivalent *Vermittlung*, the nearest approach to which is perhaps "lieutenant." As a Canaanite word its real signification is probably equally wide of either.

<sup>c</sup> The site of HAROSHETH has not yet been identified with certainty. But since the publication of vol. i. the writer observes that Dr. Thomson (*Land and Book*, ch. xxix.) has suggested a site which seems possible, and invites further examination. This is a tell or mound on the north side of the Kishon, in the S.E. corner of the plain of Akka, just behind the hills which separate it from the larger plain of Jezreel. The tell advances close to the foot of Carmel, and allows only room for the passage of the river between them. Its name is variously given as *Harothich* (Thomson), *Harthijeh* (Schulz), *Hurshiyeh* (Robinson), *Harti* (Van de Velde), and *el Harshiyeh*. The latter is the form given in the official list made for the writer in 1861 by Consul Rogers, and

rated, and combined into a living whole, with great attention to detail yet without any sacrifice of force, by Professor Stanley, in his *Lectures on the Hist. of the Jewish Church*, Lect. xiv. To that accurate and masterly picture we refer our readers.

The army was mustered at the Kishon on the plain at the foot of the slopes of *Lejjûn*. Partly owing to the furious attack of Barak, partly to the impassable condition of the plain, and partly to the unwieldy nature of the host itself, which, amongst other impediments, contained 900<sup>d</sup> iron chariots—a horrible confusion and rout took place. Sisera deserted his troops and fled off on foot. He took a north-east direction, possibly through Nazareth and Safed, or, if that direct road was closed to him, stole along by more circuitous routes till he found himself before the tents of Heber the Kenite, near Kedesh, on the high ground overlooking the upper basin of the Jordan valley. Here he met his death from the hands of Jael, Heber's wife, who, although "at peace" with him, was under a much more stringent relation with the house of Israel (Judg. iv. 2-22, v. 20, 26, 28, 30). [KENITES, p. 11 a.] His name long survived as a word of fear and of exultation in the mouths of prophets and psalmists (1 Sam. xii. 9; Ps. lxxxiii. 9).

It is remarkable that from this enemy of the Jews should have sprung one of their most eminent characters. The great Rabbi Akiba, whose father was a Syrian proselyte of justice, was descended from Sisera of Harosheth (Bartolucci, iv. 272). The part which he took in the Jewish war of independence, when he was standard bearer to Barcocha (Otho, *Hist. doct. Misn.* 134 note), shows that the warlike force still remained in the blood of Sisera.

2. (Σισάρα, Σισαράθ; Alex. Σισάρα, Σεισαράθ.) After a long interval the name re-appears in the lists of the Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55). The number of foreign, non-Israelite names<sup>e</sup> which occur in these invaluable lists has been already noticed under MEHUNIM [vol. ii. p. 313.] Sisera is another example, and doubtless tells of Canaanite captives devoted to the lowest offices of the Temple, even though the Sisera from whom the family derived its name were not actually the same person as the defeated general of Jabin. It is curious that it should occur in close companionship with the name Harsha (ver. 52) which irresistibly recalls Harosheth.

is probably accurate. Dr. Thomson—apparently the only traveller who has examined the spot—speaks of the Tell as "covered with the remains of old walls and buildings," in which he sees the relics of the ancient castle of Sisera.

<sup>d</sup> The number of Jabin's standing army is given by Josephus (*Ant.* v. 5, §1) as 300,000 footmen, 10,000 horse-men, and 3000 chariots. These numbers are large, but they are nothing to those of the Jewish legends. Sisera "had 40,000 generals, every one of whom had 100,000 men under him. He was thirty years old, and had conquered the whole world: and there was not a place the walls of which did not fall down at his voice. When he shouted the very beasts of the field were rivetted to their places. 900 horses went in his chariot" (*Jalkut ad loc.*). "Thirty-one kings (comp. Josh. xii. 24) went with Sisera and were killed with him. They thirsted after the waters of the land of Israel, and they asked and prayed Sisera to take them with him without further reward" (comp. Judg. v. 19). (*Ber. Rab.* ch. 23.) The writer is indebted to the kindness of Mr. Deutsch to these extracts.

<sup>e</sup> MEHUNIM, NEPHUSIM, HARSHA, RZZIN.

In the parallel list of 1 Esdr. v. 32 Sisera is given as ASERER. [G.]

**SISIN'NES** (Σισίννης: *Sisennes*). A governor of Syria and Phoenicia under Darius, and a contemporary of Zerubbabel (1 Esdr. vi. 3). He attempted to stop the rebuilding of the Temple, but was ordered by Darius, after consulting the archives of Cyrus's reign, to adopt the opposite course, and to forward the plans of Zerubbabel (Ibid. vi. 7, vii. 1). In Ezra he is called ΤΑΤΝΑΙ.

**SIT'NAH** (שִׂטְנָה: ἐχθρία; Joseph. Σιτεννά: *Inimicitiae*). The second of the two wells dug by Isaac in the valley of Gerar, and the possession of which the herdmen of the valley disputed with him (Gen. xxvi. 21). Like the first one, ESEK, it received its name from the disputes which took place over it, *Sitnah* meaning, as is stated in the margin, "hatred," or more accurately "accusation," but the play of expression has not been in this instance preserved in the Hebrew.<sup>a</sup> The LXX., however, have attempted it:—ἐκρίνοντο . . . ἐχθρία. The root of the name is the same as that of Satan, and this has been taken advantage of by Aquila and Symmachus, who render it respectively ἀντικειμένη and ἐναντίωσις. Of the situation of Esek and Sitnah nothing whatever is known. [G.]

**SIVAN.** [MONTH.]

**SLAVE.** The institution of slavery was recognised, though not established, by the Mosaic Law with a view to mitigate its hardships and to secure to every man his ordinary rights. Repugnant as the notion of slavery is to our minds, it is difficult to see how it can be dispensed with in certain phases of society without, at all events, entailing severer evils than those which it produces. Exclusiveness of race is an instinct that gains strength in proportion as social order is weak, and the rights of citizenship are regarded with peculiar jealousy in communities which are exposed to contact with aliens. In the case of war, carried on for conquest or revenge, there were but two modes of dealing with the captives, viz. putting them to death or reducing them to slavery. The same may be said in regard to such acts and outrages as disqualified a person for the society of his fellow-citizens. Again, as citizenship involved the condition of freedom and independence, it was almost necessary to offer the alternative of disfranchisement to all who through poverty or any other contingency were unable to support themselves in independence. In all these cases slavery was the mildest of the alternatives that offered, and may hence be regarded as a blessing rather than a curse. It should further be noticed that a labouring class, in our sense of the term, was almost unknown to the nations of antiquity: hired service was regarded as incompatible with freedom; and hence the slave in many cases occupied the same social position as the servant or labourer of modern times, though differing from him in regard to political status. The Hebrew resignation of the slave shows that service was the salient feature of his condition; for the term *ebed*,<sup>b</sup> usually applied to him, is derived from a verb signifying "to work," and the very same term is used in reference to offices of high trust held by free men. In short, service and slavery would have

<sup>a</sup> In the A. V. of vers. 20, 21, two entirely distinct Hebrew words are each rendered "strive."

<sup>b</sup> עֶבֶד.

<sup>c</sup> Michaelis (*Comment.* iii. 9, §123) decides in the affirmative.

been to the ear of the Hebrew equivalent, though he fully recognised grades of servitude, according as the servant was a Hebrew or a non-Hebrew, and, if the latter, according as he was bought with money (Gen. xvii. 12; Ex. xii. 44) or born in the house (Gen. xiv. 14, xv. 3, xvii. 23). We shall proceed to describe the condition of these classes, as regards their original reduction to slavery, the methods by which it might be terminated, and their treatment while in that state.

#### I. Hebrew Slaves.

1. The circumstances under which a Hebrew might be reduced to servitude were—(1) poverty; (2) the commission of theft; and (3) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 25, 39). It has been debated whether under this law a creditor could seize his debtor and sell him as a slave: the words do not warrant such an inference, for the poor man is said in Lev. xxv. 39 to *sell himself* (not as in the A. V., "be sold;" see Gesen. *Thes.* p. 787), in other words, to enter into *voluntary* servitude, and this under the pressure not of debt, but of *poverty*. The instances of seizing the children of debtors in 2 K. iv. 1 and Neh. v. 5 were not warranted by law, and must be regarded as the outrages of lawless times, while the case depicted in the parable of the unmerciful servant is probably borrowed from Roman usages (Matt. xviii. 25). The words in Is. l. 1, "Which of my creditors is it to whom I have sold you?" have a *primâ facie* bearing upon the question, but in reality apply to one already in the condition of slavery. (2) The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed (for, according to Josephus, *Ant.* xvi. 1, §1, there was no power of selling the person of a thief to a foreigner); when this had been effected he would be free, as implied in the expression "sold for his theft," *i. e.* for the amount of his theft. This law contrasts favourably with that of the Romans, under which a thief became the actual property of his master. (3) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maidservant, with the ulterior view of her becoming a concubine of the purchaser (Ex. xxi. 7). Such a case can perhaps hardly be regarded as implying servitude in the ordinary sense of the term.

2. The servitude of a Hebrew might be terminated in three ways:—(1) by the satisfaction or the remission of all claims against him; (2) by the recurrence of the year of Jubilee (Lev. xxv. 40), which might arrive at any period of his servitude; and (3), failing either of these, the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft, though Rabbinical writers have endeavoured to restrict it to the former.

<sup>d</sup> This is implied in the statement of the cases which gave rise to the servitude: indeed without such an assumption the words "for his theft" (Ex. xxii. 3) would be unmeaning. The Rabbins gave their sanction to such a view (Maimon. *Abad.* 2, §68, 11).

The period of seven years has reference to the Sabbatical principle in general, but not to the Sabbatical year, for no regulation is laid down in reference to the manumission of servants in that year (Lev. xxv. 1 ff.; Deut. xv. 1 ff.). We have a single instance, indeed, of the Sabbatical year being celebrated by a general manumission of Hebrew slaves, but this was in consequence of the neglect of the law relating to such cases (Jer. xxxiv. 14\*). (4) To the above modes of obtaining liberty the Rabbinites added as a fourth, the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son (Maimon. *Abad.* 2, §12).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly *at the place of judgment*†), and then the master was to take him to the door-post, and to bore his ear through with an awl (Ex. xxi. 6), driving the awl into or "unto the door," as stated in Deut. xv. 17, and thus fixing the servant to it. Whether the door was that of the master's house, or the door of the sanctuary, as Ewald (*Alterth.* p. 245) infers from the expression *el hâelohim*, to which attention is drawn above, is not stated; but the significance of the action is enhanced by the former view; for thus a connexion is established between the servant and the house in which he was to serve. The boring of the ear was probably a token of subjection, the ear being the organ through which commands were received (Ps. xl. 6). A similar custom prevailed among the Mesopotamians (Juv. i. 104), the Lydians (Xen. *Anab.* iii. 1, §31), and other ancient nations. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxi. 6). These words are, however, interpreted by Josephus (*Ant.* iv. 8, §28) and by the Rabbinites as meaning until the year of Jubilee, partly from the universality of the freedom that was then proclaimed, and partly perhaps because it was necessary for the servant then to resume the cultivation of his recovered inheritance. The latter point no doubt presents a difficulty, but the interpretation of the words "for ever" in any other than their obvious sense presents still greater difficulties.

3. The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bondservant, but as an hired servant and as a sojourner," and, again, "not to rule over him with rigour" (Lev. xxv. 39, 40, 43). The Rabbinites specified a variety of duties as coming under these general precepts; for instance, compensation for personal injury, exemption from menial duties, such as unbinding the master's sandals or carrying him in a litter, the use of gentle language on the part of the master, and the maintenance of the servant's wife and children though the master was not allowed to exact work from them (Mielziner, *Sklaven bei den Hebr.* p. 31). At the termination of his servitude the master was enjoined not to "let him go away empty," but to

reimburse him liberally out of his flock, his floor and his winepress (Deut. xv. 13, 14). Such a custom would stimulate the servant to faithful service, inasmuch as the amount of the gift was left to the master's discretion; and it would also provide him with means wherewith to start in the world afresh.

In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). The servant might be redeemed either by himself or by one of his relations, and the object of this regulation appears to have been to impose upon relations the obligation of effecting the redemption, and thus putting an end to a state which must have been peculiarly galling to the Hebrew.

A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with the usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13). According to Rabbinical tradition a woman could not be condemned to servitude for theft; neither could she bind herself to perpetual servitude by having her ear bored (Mielziner, p. 43).

Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to marriage there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, for instance, give a wife to a Hebrew servant for the time of his servitude, the wife being in this case, it must be remarked, not only a slave but a non-Hebrew. Should he leave when his term has expired, his wife and children would remain the absolute property of the master (Ex. xxi. 4, 5). The reason for this regulation is, evidently, that the children of a female heathen slave were slaves; they inherited the mother's disqualification. Such a condition of marrying a slave would be regarded as an axiom by a Hebrew, and the case is only incidentally noticed. Again, a father might sell his young daughter<sup>b</sup> to a Hebrew, with a view either of marrying her himself, or of giving her to his son (Ex. xxi. 7-9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view (which, however, we consider very doubtful) that the consent of the maid was required before the marriage could take place. But even if this consent were not obtained, the paternal authority would not appear to be violently strained; for among ancient nations that authority was generally held to extend even to the life of a child, much more to the giving of a daughter in marriage. The position of a maiden thus sold by her father was subject to the following regulations:—(1) She could not "go out as the men servants do," *i. e.* she could not leave at the termi-

\* The rendering of the A. V. "at the end of seven years" in this passage is not wholly correct. The meaning rather is "at the end of a Sabbatical period of years," the whole of the seventh year being regarded as the end of the period.

אֶל־הָאֱלֹהִים; πρὸς τὸ κριτήριον, LXX.

† In the A. V. the sense of obligation is not conveyed; instead of "may" in vers. 48, 49 shall ought to be substituted.

<sup>b</sup> The female slave was in this case termed אִמָּה, distinct from שִׁפְחָה, applied to the ordinary household slave. The distinction is marked in regard to Hagar, who is described by the latter term before the birth of Ishmael, and by the former after that event (comp. Gen. xvi. 1, xxi. 10). The relative value of the terms is expressed in Abigail's address, "Let thine handmaid (*âm.šh*) be a servant (*šiphchâh*) to wash," &c. (1 Sam. xxv. 41).

nation of six years, or in the year of Jubilee, if (as the regulation assumes) her master was willing to fulfil the object for which he had purchased her. (2) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money (perhaps, as in other cases, with a deduction for the value of her services). (3) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. (4) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. (5) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (Ex. xxi. 7-11).

The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish captivity. The attempt to enforce it in Nehemiah's time met with decided resistance (Neh. v. 5), and Herod's enactment that thieves should be sold to foreigners, roused the greatest animosity (Joseph. *Ant.* xvi. 1, §1). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phoenicians (Joel iii. 6), the Philistines (Joel iii. 6; Am. i. 6), the Syrians (1 Macc. iii. 41; 2 Macc. viii. 11), the Egyptians (Joseph. *Ant.* xii. 2, §3), and, above all, by the Romans (Joseph. *B. J.* vi. 9, §3). We may form some idea of the numbers reduced to slavery by war from the single fact that Nicanor calculated on realizing 2000 talents in one campaign, by the sale of captives at the rate of 90 for a talent (2 Macc. viii. 10, 11), the number required to fetch the sum being 180,000. The Phoenicians were the most active slave-dealers of ancient times, purchasing of the Philistines (Am. i. 9), of the Syrians (2 Macc. viii. 21), and even of the tribes on the shores of the Euxine Sea (Ez. xxvii. 13), and selling them wherever they could find a market about the shores of the Mediterranean, and particularly in Joel's time to the people of Javan (Joel iii. 6), it being uncertain whether that name represents a place in South Arabia or the Greeks of Asia Minor and the peninsula. It was probably through the Tyrians that Jews were transported in Obadiah's time to Sepharad or Sardis (Ob. 20). At Rome vast numbers of Jews emerged from the state of slavery and became freedmen. The price at which the slaves were offered by Nicanor was considerably below the ordinary value either in Palestine or Greece. In the former country it stood at 30 shekels (= about 3*l.* 8*s.*), as stated below, in the latter at about 1½ minas (= about 5*l.* 1*s.* 6*d.*), this being the mean between the extremes stated by Xenophon (*Mem.* ii. 5, §2) as the ordinary price at Athens. The price at which Nicanor offered them was only 2*l.* 15*s.* 2*d.* a head. Occasionally slaves were sold as high as a talent (243*l.* 15*s.*) each (Xen. *l. c.*; Joseph. *Ant.* xii. 4, §9).

#### II. Non-Hebrew Slaves.

1. The majority of non-Hebrew slaves were war-captives, either the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The Rab-

<sup>1</sup> There is an apparent disproportion between this and the following regulation, arising probably out of the different circumstances under which the injury was ef-

binists further deemed that any person who performed the services of a slave became *ipso facto* a slave (Mishn. *Kedush.* 1, §3). The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Eccl. ii. 7), and hence the number was likely to increase as time went on. The only statement as to their number applies to the post-Babylonian period, when they amounted to 7,337, or about 1 to 6 of the free population (Ezr. ii. 65). We have reason to believe that the number diminished subsequently to this period, the Pharisees in particular being opposed to the system. The average value of a slave appears to have been thirty shekels (Ex. xxi. 32), varying of course according to age, sex, and capabilities. The estimation of persons given in Lev. xxvii. 2-8 probably applies to war-captives who had been dedicated to the Lord, and the price of their redemption would in this case represent the ordinary value of such slaves.

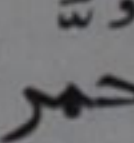
2. That the slave might be manumitted, appears from Ex. xxi. 26, 27; Lev. xix. 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbins specify the following four methods:—(1) redemption by a money payment, (2) a bill or ticket of freedom, (3) testamentary disposition, or, (4) any act that implied manumission, such as making a slave one's heir (Mielziner, pp. 65, 66).

3. The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv. 45, 46); the slave is also described as his master's "money" (Ex. xxi. 21, *i. e.* as representing a certain money value. Such expressions show that he was regarded very much in the light of a *mancipium* or chattel. But on the other hand provision was made for the protection of his person: wilful murder of a slave entailed the same punishment as in the case of a free man (Lev. xxiv. 17, 22). So again, if a master inflicted so severe a punishment as to cause the death of his servant, he was liable to a penalty, the amount of which probably depended on the circumstances of the case, for the Rabbinical view that the words "he shall be surely punished," or, more correctly, "it is to be avenged," imply a sentence of death, is wholly untenable (Ex. xxi. 20). No punishment at all was imposed if the slave survived the punishment by a day or two (Ex. xxi. 21), the loss of the slave<sup>1</sup> being regarded as a sufficient punishment in this case. A minor personal injury, such as the loss of an eye or a tooth was to be recompensed by giving the servant his liberty (Ex. xxi. 26, 27). The general treatment of slaves appears to have been gentle—occasionally too gentle, as we infer from Solomon's advice (Prov. xxix. 19, 21), nor do we hear more than twice of a slave running away from his master (1 Sam. xv. 10; 1 K. ii. 39). The slave was considered by a conscientious master as entitled to justice (Job xxxi. 13-15) and honourable treatment (Prov. xxx. 10). A slave, according to the Rabbins, had no power of acquiring property for himself; whatever he might become entitled to, even by way of compensation for personal injury, reverted to his master (Mielziner, p. 55). On the other hand, the master might constitute him his heir either wholly (Gen. xv. 3), or jointly with his children (Prov. xvii. 2); or again, affected. In this case the law is speaking of legitimate punishment "with a rod;" in the next, of a violent assault.

he might give him his daughter in marriage (1 Chr. ii. 35).

The position of the slave in regard to religious privileges was favourable. He was to be circumcised (Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). It is implied that every slave must have been previously brought to the knowledge of the true God, and to a willing acceptance of the tenets of Judaism. This would naturally be the case with regard to all who were "born in the house," and who were to be circumcised at the usual age of eight days; but it is difficult to understand how those who were "bought with money," as adults, could be always induced to change their creed, or how they could be circumcised without having changed it. The Mosaic Law certainly presupposes an universal acknowledgment of Jehovah within the limits of the Promised Land, and would therefore enforce the dismissal or extermination of slaves who persisted in heathenism.

The occupations of slaves were of a menial character, as implied in Lev. xxv. 39, consisting partly in the work of the house, and partly in personal attendance on the master. Female slaves, for instance, ground the corn in the handmill (Ex. xi. 5; Job xxxi. 10; Is. xlvi. 2), or gleaned in the harvest field (Ruth ii. 8). They also baked, washed, cooked, and nursed the children (Mishn. *Cethub.* 5, §5). The occupations of the men are not specified; the most trustworthy held confidential posts, such as that of steward or major-domo (Gen. xv. 2, xxiv. 2), of tutors to sons (Prov. xvii. 2), and of tenants to persons of large estate, for such appears to have been the position of Ziba (2 Sam. ix. 2, 10). [W. L. B.]

**SLIME.** The rendering in the A. V. of the Heb. חֵמָר, *chémâr*, the  (*Hommar*) of the Arabs, translated *ἄσφαλτος* by the LXX, and *bitumen* in the Vulgate. That our translators understood by this word the substance now known as bitumen, is evident from the following passages in Holland's Pliny (ed. 1634). "The very clammy *slime* Bitumen, which at certain times of the year floteth and swimmeth upon the lake of Sodom, called Asphaltites in Jury" (vii. 15, vol. i. p. 163). "The Bitumen whereof I speake, is in some places in manner of a muddy *slime*; in others, very earth or minerall" (xxxv. 15, vol. ii. p. 557).

The three instances in which it is mentioned in the O. T. are abundantly illustrated by travellers and historians, ancient and modern. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen. xi. 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (Gen. xiv. 10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3).

Herodotus (i. 179) tells us of the bitumen found at Is, a town of Babylonia, eight days journey from Babylon. The captive Eretrians (Her. vi. 119) were sent by Darius to collect asphaltum, salt, and oil at Ardericca, a place two hundred and ten stadia from Susa, in the district of Cissia. The town of Is was situated on a river, or small stream, of the same name which flowed into the Euphrates, and carried down with it the lumps of bitumen, which was used in the building of Babylon. It is probably the bitumen springs of Is which are described in

Strabo (xvi. 743). Eratosthenes, whom he quotes, says that the liquid bitumen, which is called naphtha, is found in Susiana, and the dry in Babylonia. Of the latter there is a spring near the Euphrates, and when the river is flooded by the melting of the snow, the spring also is filled and overflows into the river. The masses of bitumen thus produced are fit for buildings which are made of baked brick. Diodorus Siculus (ii. 12) speaks of the abundance of bitumen in Babylonia. It proceeds from a spring, and is gathered by the people of the country, not only for building, but when dry for fuel, instead of wood. Ammianus Marcellinus (xxiii. 6, §23) tells us that Babylon was built with bitumen by Semiramis (comp. Plin. xxxv. 51; Berosus, quoted by Jos. Ant. x. 11, §1, c. *Apion.* i. 19; Arrian, *Exp. Al.* vii. 17, §1, &c.). The town of Is, mentioned by Herodotus, is without doubt the modern *Hit* or *Heet*, on the west or right bank of the Euphrates, and four days' journey, N.W., or rather W.N.W., of Bagdad (Sir R. Ker Porter's *Trav.* ii. 361, ed. 1822). The principal bitumen pit at Heet, says Mr. Rich (*Memoir on the Ruins of Babylon*, p. 63, ed. 1815), has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter (ii. 315) observed "that bitumen was chiefly confined by the Chaldean builders, to the foundations, and lower parts of their edifices; for the purpose of preventing the ill effects of water." "With regard to the use of bitumen," he adds, "I saw no vestige of it whatever on any remnant of building on the higher ascents, and therefore drier regions." This view is indirectly confirmed by Mr. Rich, who says that the tenacity of bitumen bears no proportion to that of mortar. The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes (*Nin.* ii. 278), "bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." At Nimroud bitumen was found under a pavement (*Nin.* i. 29), and "the sculpture rested simply upon the platform of sundried bricks without any other substructure, a mere layer of bitumen, about an inch thick, having been placed under the plinth" (*Nin. & Bab.* p. 208). In his description of the firing of the bitumen pits at Nimroud by his Arabs, Mr. Layard falls into the language of our translators. "Tongues of flame and jets of gas, driven from the burning pit, shot through the murky canopy. As the fire brightened, a thousand fantastic forms of light played amid the smoke. To break the cindered crust, and to bring fresh *slime* to the surface, the Arabs threw large stones into the spring. . . . In an hour the bitumen was exhausted for the time, the dense smoke gradually died away, and the pale light of the moon again shone over the black *slime pits*" (*Nin. & Bab.* 202).

The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo (xvi. p. 763) gives an account of the volcanic action by which the bottom of the sea was disturbed, and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick viscous substance by the cold water of the sea, on the surface of which it floated in lumps (*βῶλοι*). These lumps are described by Josephus (*B. J.* iv. 8, §4) as of the size and shape of a head of ox (comp. Plin. vii. 13). The semi-liquid kind of bitumen &

that which Pliny says is found in the Dead Sea, the earthy in Syria about Sidon. Liquid bitumen, such as the Zacynthian, the Babylonian, and the Apolloniatic, he adds, is known by the Greeks by the name of pis-asphaltum (comp. Ex. ii. 3, LXX.). He tells us moreover that it was used for cement, and that bronze vessels and statues and the heads of nails were covered with it (Plin. xxxv. 51). The bitumen pits by the Dead Sea are described by the monk Brocardus (*Descr. Terr. Sanct.* c. 7, in Ugolini, vi. p. 1044). The Arabs of the neighbourhood have perpetuated the story of its formation as given by Strabo. "They say that it forms on the rocks in the depths of the sea, and by earthquakes or other submarine concussions is broken off in large masses, and rises to the surface" (Thomson, *The Land and the Book*, p. 223). They told Burckhardt a similar

tale. "The asphaltum (حجر), *Hommar*, which is collected by the Arabs of the western shore, is said to come from a mountain which blocks up the passage along the eastern *Ghor*, and which is situated at about two hours south of *Wady Mojeb*. The Arabs pretend that it oozes up from fissures in the cliff, and collects in large pieces on the rock below, where the mass gradually increases and hardens, until it is rent asunder by the heat of the sun, with a loud explosion, and, falling into the sea, is carried by the waves in considerable quantities to the opposite shores" (*Trav. in Syria*, p. 394). Dr. Thomson tells us that the Arabs still call these pits by the name *biâret hūmmar*, which strikingly resembles the Heb. *beērôth chēmâr* of Gen. xiv. 10 (*Land and Book*, p. 224).

Strabo says that in Babylonia boats were made of wicker-work, and then covered with bitumen to keep out the water (xvi. p. 743). In the same way the ark of rushes or papyrus in which Moses was placed was plastered over with a mixture of bitumen and pitch or tar. Dr. Thomson remarks (p. 224): "This is doubly interesting, as it reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with *tar* while melting, and in that way forms a hard, glossy wax, perfectly impervious to water." We know from Strabo (xvi. p. 764) that the Egyptians used the bitumen of the Dead Sea in the process of embalming, and Pliny (vi. 35) mentions a spring of the same mineral at Corambis in Ethiopia. [W. A. W.]

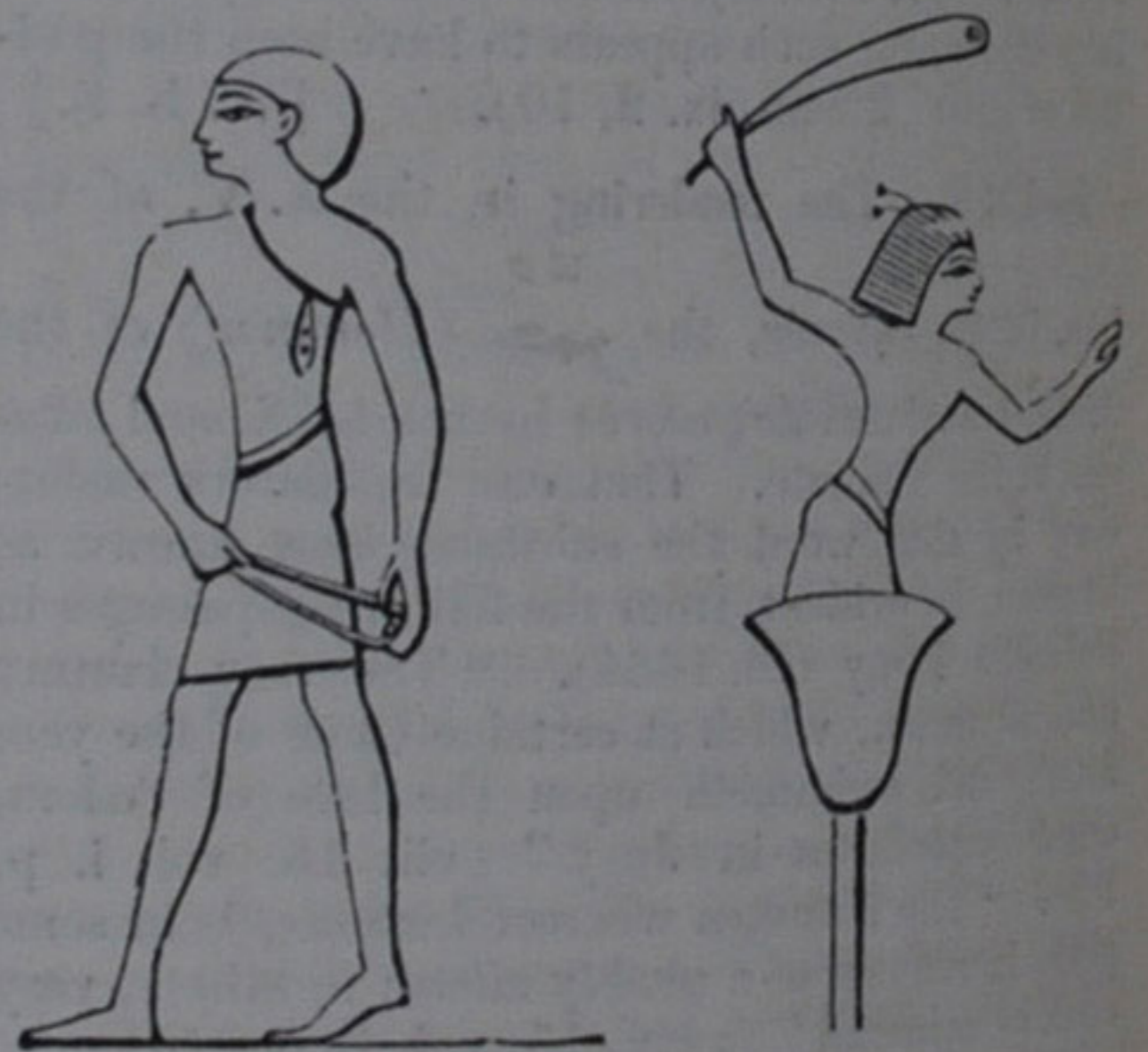
**SLING** (קֶלֶעַ: σφενδόνη: *funda*). The sling has been in all ages the favourite weapon of the shepherds of Syria (1 Sam. xvii. 40; Burckhardt's *Notes*, i. 57), and hence was adopted by the Israelitish army, as the most effective weapon for light-armed troops. The Benjamites were particularly expert in their use of it: even the left-handed could "sling stones at an hair and not miss" (Judg. xx. 16; comp. 1 Chr. xii. 2). According to the Targum of Jonathan and the Syriac, it was the weapon of the Cherethites and Pelethites. It was advantageously used in attacking and defending towns (2 K.

בְּפָ. אֲבֵנֵי-קֶלֶעַ. מַרְגָּמָה.

1 Other words besides those mentioned in vol. i. p. 749, are:—

1. מַסְנֵי; ὁ συγκλείων; *clusor* (2 K. xxiv. 14), where *ἀκράχ* is also used, thus denoting a workman of an inferior kind.

iii. 25; Joseph. *B. J.* iv. 1, §3), and in skinning themselves of it, as the Syrians (1 Macc. ix. 11, vi. 51); the Assyrians (Jud. ix. 7; Layard's *Nin.* ii. 344); the Egyptians (Wilkinson, i. 357); and the Persians (Xen. *Anab.* iii. 3, §18). The construction of the weapon hardly needs description: it consisted of a couple of strings of sinew or some fibrous substance, attached to a leathern receptacle for the stone in the centre, which was termed the *caph*,<sup>a</sup> i. e. pan (1 Sam. xxv. 29): the sling was swung once or twice round the head, and the stone was then discharged by letting go one of the strings. Sling-stones<sup>b</sup> were selected for their smoothness (1 Sam. xvii. 40), and were recognised as one of the ordinary munitions of war (2 Chr. xxvi. 14). In action the stones were either carried in a bag round the neck (1 Sam. xvii. 40), or were heaped up at the feet of the combatant (Layard's *Nin.* ii. 344). The violence with which the stone was projected supplied a vivid image of sudden and forcible removal (Jer. x. 18). The rapidity of the whirling motion of the sling round the head, was emblematic of inquietude (1 Sam. xxv. 29, "the souls of thine enemies shall he whirl round in the midst of the pan of a sling"); while the sling-stones represented the enemies of God (Zech. ix. 15, "they shall tread under foot the sling-stones"). The term *margémâh*<sup>c</sup> in Prov. xxvi. 8, is of doubtful meaning; Gesenius (*Thes.* p. 1263) explains of "a heap of stones," as in the margin of the A. V., the LXX.; Ewald, and Hitzig, of "a sling," as in the text. [W. L. B.]



Egyptian Slingers. (Wilkinson.)

**SMITH.**<sup>d</sup> The work of the smith, together with an account of his tools, is explained in **HANDICRAFT**, vol. i. p. 749. A description of a smith's workshop is given in Ecclus. xxxviii. 28. [H. W. P.]

**SMYR'NA.** The city to which allusion is made in Revelation ii. 8-11, was founded, or at least the design of founding it was entertained, by Alexander the Great soon after the battle of the Granicus, in consequence of a dream when he had lain down to sleep after the fatigue of hunting. A temple in which two goddesses were worshipped under the name of Nemeses stood on the hill, on the sides of

2. לֹטִישׁ; σφυροκόπος; *malleator*; a hammerer: a term applied to Tubal-Cain, Gen. iv. 22 (Ges. p. 530, 755; Sualschütz, *Arch. Hebr.* i. 143). [TUBAL-CAIN.]

3. הוֹלֵם; ὁ τύπτων; he that smites (the anvil עֵם. σφύρα, *incus*). Is. xii. 7.

which the new town was built under the auspices of Antigonus and Lysimachus, who carried out the design of the conqueror after his death. It was situated twenty stades from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes. The rich lands in the neighbourhood were cultivated by the inhabitants, scattered in villages about the country (like the Jewish population between the times of Zedekiah and Ezra), for a period which Strabo, speaking roundly, calls 400 years. The descendants of this population were reunited in the new Smyrna, which soon became a wealthy and important city. Not only was the soil in the neighbourhood eminently productive—so that the vines were even said to have two crops of grapes—but its position was such as to render it the natural outlet for the produce of the whole valley of the Hermus. The Pramnean wine (which Nestor in the Iliad, and Circe in the Odyssey, are represented as mixing with honey, cheese, and meal, to make a kind of salad dressing) grew even down to the time of Pliny in the immediate neighbourhood of the temple of the Mother of the gods at Smyrna, and doubtless played its part in the orgiastic rites both of that deity and of Dionysus, each of whom in the times of Imperial Rome possessed a guild of worshippers frequently mentioned in the inscriptions as the *ἱερά σύνοδος μυστῶν μητρὸς Σιπυληνῆς* and the *ἱερά σύνοδος μυστῶν καὶ τεχνίτων Διονύσου*. One of the most remarkable of the *chefs d'oeuvre* of Myron which stood at Smyrna, representing an old woman intoxicated, illustrates the prevalent habits of the population.

The inhabitants of New Smyrna appear to have possessed the talent of successfully divining the course of events in the troublous times through which it was their destiny to pass, and of habitually securing for themselves the favour of the victor for the time being. Their adulation of Selencus and his son Antiochus was excessive. The title *ὁ θεὸς καὶ σωτὴρ* is given to the latter in an extant inscription; and a temple dedicated to his mother Stratonice, under the title of *Ἀφροδίτη Στρατονικίς*, was not only constituted a sanctuary itself, but the same right was extended in virtue of it to the whole city. Yet when the tide turned, a temple was erected to the city Rome as a divinity, in time to save the credit of the Smyrnaeans as zealous friends of the Roman people. Indeed, though history is silent as to the particulars, the existence of a coin of Smyrna with the head of Mithridates upon it, indicates that this energetic prince also, for a time at least, must have included Smyrna within the circle of his dependencies. However, during the reign of Tiberius, the reputation of the Smyrnaeans for an ardent loyalty was so unsullied, that on this account alone they obtained permission to erect a temple, in behalf of all the Asiatic cities, to the emperor and senate, the question having been for some time doubtful as to whether their city or Sardis [SARDIS]—the two selected out of a crowd of competitors—should receive this distinction. The honour which had been obtained with such difficulty, was requited with a proportionate adulation. Nero appears in the inscriptions as *σωτὴρ τοῦ σύμπαντος ἡθροπέλου γένους*.

It seems not impossible, that just as St. Paul's

illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyrna contains allusions to the ritual of the pagan mysteries which prevailed in that city. The story of the violent death and reviviscence of Dionysus entered into these to such an extent, that Origen, in his argument against Celsus, does not scruple to quote it as generally accepted by the Greeks, although by them interpreted metaphysically (iv. p. 171, ed. Spence). In this view, the words *ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν* (Rev. ii. 8) would come with peculiar force to ears perhaps accustomed to hear them in a very different application.\* The same may be said of *δώσω σοι τὸν στέφανον τῆς ζωῆς*, it having been a usual practice at Smyrna to present a crown to the priest who superintended the religious ceremonial, at the end of his year of office. Several persons of both sexes have the title of *στεφανηφόροι* in the inscriptions; and the context shows that they possessed great social consideration.

In the time of Strabo the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles; but an unfortunate oversight of the architect, who forgot to make underground drains to carry off the storm rains, occasioned the flooding of the town with the filth and refuse of the streets. There was a large public library there, and also a handsome building surrounded with porticoes which served as a museum. It was consecrated as a heroium to Homer, whom the Smyrnaeans claimed as a countryman. There was also an Odeum, and a temple of the Olympian Zeus, with whose cult that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. On one of these occasions (in the year A.D. 68) a Rhodian youth of the name of Artemidorus obtained greater distinctions than any on record, under peculiar circumstances which Pausanias relates. He was a pancratiast, and not long before had been beaten at Elis from deficiency in growth. But when the Smyrnaean Olympia next came round, his bodily strength had so developed that he was victor in three trials on the same day, the first against his former competitors at the Peloponnesian Olympia, the second with the youths, and the third with the men; the last contest having been provoked by a taunt (Pausanias, v. 14, §4). The extreme interest excited by the games at Smyrna, may perhaps account for the remarkable ferocity exhibited by the population against the aged bishop Polycarp. It was exactly on such occasions that what the pagans regarded as the unpatriotic and anti-social spirit of the early Christians became most apparent; and it was to the violent demands of the people assembled in the stadium that the Roman proconsul yielded up the martyr. The letter of the Smyrnaeans, in which the account of his martyrdom is contained, represents the Jews as taking part with the Gentiles in accusing him as an enemy to the state religion,—conduct which would be inconceivable in a sincere Jew, but which was quite natural in those which the sacred writer characterises as “a synagogue of Satan” (Rev. ii. 9).

Smyrna under the Romans was the seat of a *conventus juridicus*, whither law cases were brought

\* This is the more likely from the superstitious regard in which the Smyrnaeans held chance phrases (*κληδόνας*) as a material for augury. They had a *κληδόνων ἱερόν*

just above the city outside the walls, in which this mode of divination was the ordinary one (Pausanias ix. 11. §1).



from the citizens of Magnesia on the Sipylus, and also from a Macedonian colony settled in the same country under the name of Hyrcani. The last are probably the descendants of a military body in the service of Seleucus, to whom lands were given soon after the building of New Smyrna, and who, together with the Magnesians, seem to have had the Smyrnaean citizenship then bestowed upon them. The decree containing the particulars of this arrangement is among the marbles in the University of Oxford. The Romans continued the system which they found existing when the country passed over into their hands.

(Strabo, xiv. p. 183 seqq.; Herodotus, i. 16; Tacitus, *Annal.* iii. 63, iv. 56; Pliny, *N. H.* v. 29; Boeckh, *Inscript. Graec.* "Smyrnaean Inscriptions," especially Nos. 3163-3176; Pausanias, *loca cit.*, and i. 21, §5; Macrobius, *Saturnalia*, i. 18.) [J. W. B.]

**SNAIL.** The representative in the A. V. of the Hebrew words *shablûl* and *chômet*.

1. *Shablûl* (שַׁבְּלוּל: κηρός; έντερον, Aq.; χόριον, Sym., *cerâ*) occurs only in Ps. lviii. 9 (8, A. V.): "As a *shablûl* which melteth let (the wicked) pass away." There are various opinions as to the meaning of this word, the most curious, perhaps, being that of Symmachus. The LXX. read "melted wax," similarly the Vulg. The rendering of the A. V. ("snail") is supported by the authority of many of the Jewish Doctors, and is probably correct. The Chaldee Paraphr. explains *shablûl* by *thîblala* (תִּבְלָלָא), i. e. "a snail or a slug," which was supposed by the Jews to consume away and die by reason of its constantly emitting slime as it crawls along. See *Schol. ad Gem. Moëd Katon*, 1 fol. 6 B, as quoted by Bochart (*Hieroz.* iii. 560) and Gesenius (*Thes.* p. 212). It is needless to observe that this is not a zoological fact, though perhaps generally believed by the Orientals. The term *Shablûl* would denote either a *Limax* or a *Helix*, which are particularly noticeable for the slimy track they leave behind them.

2. *Chômet* (חֹמֶט: σαύρα: *lacerta*) occurs only as the name of some unclean animal in Lev. xi. 30. The LXX. and Vulg. understand some kind of *Lizard* by the term; the Arabic versions of Erpenius and Saadias give the *Chameleon* as the animal intended. The Veneto-Greek and the Rabbins, with whom agrees the A. V., render the Heb. term by "snail." Bochart (*Hieroz.* ii. 500) has endeavoured to show that a species of small sand lizard, called *Chulaca* by the Arabs, is denoted; but his argument rests entirely upon some supposed etymological foundation, and proves nothing at all. The truth of the matter is that there is no evidence to lead us to any conclusion; perhaps some kind of lizard may be intended, as the two most important old versions conjecture. [W. H.]

**SNOW** (שֶׁלֶג: χιών; δρόσος in Prov. xxvi.; *nix*). The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii. 20; 1 Macc. xiii. 22), but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months. Thus, for instance, the snow-storm is mentioned among the ordinary operations of nature which are illustrative of the Creator's power (Ps. cxlvii. 16, cxlviii. 8). We have, again, notice of the beneficial effect of snow on the soil (Is. lv. 10). Its colour is adduced as an image of brilliancy (Dan. vii. 9; Matt. xxviii. 3; Rev. i. 14), of purity (Is. i. 18; Lam.

iv. 7, in reference to the white robes of the princes) and of the blanching effects of leprosy (Ex. iv. 6; Num. xii. 10; 2 K. v. 27). In the book of Job we have references to the supposed cleansing effects of snow-water (ix. 30), to the rapid melting of snow under the sun's rays (xxiv. 19), and the consequent flooding of the brooks (vi. 16). The thick falling of the flakes forms the point of comparison in the obscure passage in Ps. lxxviii. 14. The snow lies deep in the ravines of the highest ridge of Lebanon until the summer is far advanced, and indeed never wholly disappears (Robinson, iii. 531); the summit of Hermon also perpetually glistens with frozen snow (Robinson, ii. 437). From these sources probably the Jews obtained their supplies of ice for the purpose of cooling their beverages in summer (Prov. xxv. 13). The "snow of Lebanon" is also used as an expression for the refreshing coolness of spring water, probably in reference to the stream of Siloam (Jer. xviii. 14). Lastly, in Prov. xxxi. 21, snow appears to be used as a synonym for winter or cold weather. The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. Josephus notes it as a peculiarity of the low plain of Jericho that it was warm there even when snow was prevalent in the rest of the country (*B. J.* iv. 8, §3). At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies (Robinson, i. 429). At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain at Joppa and about Carmel (Kitto, *Phys. Hist.* p. 210). A comparison of the notices of snow contained in Scripture and in the works of modern travellers would, however, lead to the conclusion that more fell in ancient times than at the present day. At Damascus, snow falls to the depth of nearly a foot, and lies at all events for a few days (Wortabet's *Syria*, i. 215, 236). At Aleppo it falls, but never lies for more than a day (Russell, i. 69). [W. L. B.]

**SO** (סו: Σηγάβ: *Sua*). "So king of Egypt" is once mentioned in the Bible. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to him and made no present, as had been the yearly custom, to the king of Assyria (2 Kings xvii. 4). The consequence of this step, which seems to have been forbidden by the prophets, who about this period are constantly warning the people against trusting in Egypt and Ethiopia, was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes.

So has been identified by different writers with the first and second kings of the Ethiopian XXVth dynasty, called by Manetho, Sabakôn, and Sebichôs. It will be necessary to examine the chronology of the period in order to ascertain which of these identifications is the more probable. We therefore give a table of the dynasty (see opposite page), including the third and last reign, that of Tirhakah, for the illustration of a later article. [TIRHAKAH.]

The accession of Teharka, the Tirhakah of Scripture, may be nearly fixed on the evidence of an Apis-tablet, which states that one of the bulls Apis was born in his 26th year, and died at the end of the 20th of Psammetichus I. This bull lived more than 20 years, and the longest age of any Apis stated is 26. Supposing the latter duration, which would allow a short interval between Teharka and Psammetichus II., as seems necessary, the accession of

TABLE OF DYNASTY XXV.

B.C.	EGYPTIAN DATA.				HEBREW DATA.		
	Manetho.		Monuments.		Correct reigns?	B.C.	Events.
	Africanus. Yrs.	Eusebius. Yrs.	Order.	Highest Yr.			
719	1. Sabakôn 8	1. Sabakôn 12	1. SHEBEK	XII.	12	cir. 723 or 703	Hoshea's treaty with So
707	2. Sebichôs 14	2. Sebichôs 12	2. SHEBETEK		12		
695	3. Tarkos 18	3. Tarakos 20	3. TEHARKA	XXVI.	26	cir. 703 or 683?	War with Sennacherib

Teharka would be B. C. 695. If we assign 24 years to the two predecessors, the commencement of the dynasty would be B.C. 719. But it is not certain that their reigns were continuous. The account which Herodotus gives of the war of Sennacherib and Sethos suggests that Tirhakah was not ruling in Egypt at the time of the destruction of the Assyrian army, so that we may either conjecture, as Dr. Hincks has done, that the reign of Sethos followed that of Shebetek and preceded that of Tirhakah over Egypt (*Journ. Sac. Lit.*, Jan. 1853), or else that Tirhakah was king of Ethiopia while Shebetek, not the same as Sethos, ruled in Egypt, the former hypothesis being far the more probable. It seems impossible to arrive at any positive conclusion as to the dates to which the mentions in the Bible of So and Tirhakah refer, but it must be remarked that it is difficult to overthrow the date of B. C. 721, for the taking of Samaria.

If we adopt the earlier dates So must correspond to Shebek, if the later, perhaps to Shebetek; but if it should be found that the reign of Tirhakah is dated too high, the former identification might still be held. The name Shebek is nearer to the Hebrew same than Shebetek, and if the Masoretic points do not faithfully represent the original pronunciation, as we might almost infer from the consonants, and the name was Sewa or Seva, it is not very remote from Shebek. We cannot account for the transcription of the LXX.

From Egyptian sources we know nothing more of Shebek than that he conquered and put to death Bocchoris, the sole king of the XXIVth dynasty, as we learn from Manetho's list, and that he continued the monumental works of the Egyptian kings. There is a long inscription at El-Karnak in which Shebek speaks of tributes from "the king of the land of KHALA (SHARA)," supposed to be Syria. (Brugsch, *Histoire d'Égypte*, i. p. 244.) This gives some slight confirmation to the identification of this king with So, and it is likely that the founder of a new dynasty would have endeavoured, like Shishak and Psammetichus I., the latter virtually the founder of the XXVIth, to restore the Egyptian supremacy in the neighbouring Asiatic countries.

The standard inscription of Sargon in his palace at Khursabad states, according to M. Oppert, that after the capture of Samaria, Hanon king of Gaza, and Sebech sultan of Egypt, met the king of Assyria in battle at Rapih, Raphia, and were defeated. Sebech disappeared, but Hanon was captured. Pharaoh king of Egypt was then put to tribute. (*Les Inscriptions Assyriennes des Sargonides*, &c. p. 22.) This statement would appear to indicate that either Shebek or Shebetek, for we cannot lay great stress upon the seeming identity of name with the former,

advanced to the support of Hoshea and his party, and being defeated fled into Ethiopia, leaving the kingdom of Egypt to a native prince. This evidence favours the idea that the Ethiopian kings were not successive. [R. S. P.]

**SOAP** (בְּרִית, בֵּר: *πῶα: herba, h. borith*). The Hebrew term *bôrith* does not in itself bear the specific sense of soap, but is a general term for any substance of *cleansing* qualities. As, however, it appears in Jer. ii. 22, in contradistinction to *nether*, which undoubtedly means "nitre," or mineral alkali, it is fair to infer that *bôrith* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. Numerous plants, capable of yielding alkalies, exist in Palestine and the surrounding countries; we may notice one named *Hubeibeh* (the *salsola kali* of botanists), found near the Dead Sea, with glass-like leaves, the ashes of which are called *el-Kuli* from their strong alkaline properties (Robinson, *Bib. Researches*, i. 505); the *Ajram*, found near Sinai, which when pounded serves as a substitute for soap (Robinson, i. 84); the *gilloo*, or "soap plant" of Egypt (Wilkinson, ii. 106); and the heaths in the neighbourhood of Joppa (Kitto's *Phys. Hist.* p. 267). Modern travellers have also noticed the *Saponaria officinalis* and the *Mesembryanthemum nodiflorum*, both possessing alkaline properties, as growing in Palestine. From these sources large quantities of alkali have been extracted in past ages, as the heaps of ashes outside Jerusalem and *Nablûs* testify (Robinson, iii. 201, 299), and an active trade in the article is still prosecuted with Aleppo in one direction (Russell, i. 79), and Arabia in another (Burckhardt, i. 66). We need not assume that the ashes were worked up in the form familiar to us; for no such article was known to the Egyptians (Wilkinson, i. 186). The uses of soap among the Hebrews were twofold:—(1) for cleansing either the person (Jer. ii. 22; Job ix. 30, where for "never so clean," read "with alkali") or the clothes; (2) for purifying metals (Is. i. 25, where for "purely," read "as through alkali"). Hitzig suggests that *bôrith* should be substituted for *berith*, "covenant," in Ez. xx. 37, and Mal. iii. 1. [W. L. B.]

**SO'CHO** (שׁוֹכוֹ: *Σωχωῶν: Socho*), 1 Chr. iv. 18. Probably the town of Socoh in Judah, though which of the two cannot be ascertained. It appears from its mention in this list, that it was colonized by a man or a place named Heber. The Targum playing on the passage after the custom of Hebrew writers, interprets it as referring to Moses, and takes the names Jered, Soco, Jekuthiel, as titles of him. He was "the Rabba of Soco, because he sheltered (סִכָּה) the house of Israel with his virtue." [G.]

**SO'CHOH** (שׁוֹחַ: \*Alex. Σοχλῶ: *Soccho*). Another form of the name which is more correctly given in the A. V. as SOCOH, but which appears therein under no less than six forms. The present one occurs in the list of King Solomon's commissariat districts (1 K. iv. 10), and is therefore probably, though not certainly, the town in the Shefelah, that being the great corn-growing district of the country. [SOCOH, 1.]

**SO'COH** (שׁוֹכָה). The name of two towns in the tribe of Judah.

1. (Σαωχῶ; Alex. Σωχῶ: *Soccho*). In the district of the Shefelah (Josh. xv. 35). It is a member of the same group with Jarmuth, Azekah, Shaaraim, &c. The same relative situation is implied in the other passages in which the place (under slight variations of form) is mentioned. At Ephes-dammim, between Socoh and Azekah (1 Sam. xvii. 1), the Philistines took up their position for the memorable engagement in which their champion was slain, and the wounded fell down in the road to Shaaraim (ver. 54). Socho, Adullam, Azekah, were among the cities in Judah which Rehoboam fortified after the revolt of the northern tribes (2 Chr. xi. 7), and it is mentioned with others of the original list as being taken by the Philistines in the reign of Ahaz (2 Chr. xxviii. 18).

In the time of Eusebius and Jerome (*Onomast.* "Soccho") it bore the name of Socchoth, and lay between 8 and 9 Roman miles from Eleutheropolis, on the road to Jerusalem. Paula passed through it on her road from Bethlehem (?) to Egypt (Jerome, *Ep. Paulae*, §14). As is not unfrequently the case in this locality, there were then two villages, an upper and a lower (*Onomast.*). Dr. Robinson's identification of Socoh with *esh-Shuweikeh*<sup>b</sup> in the western part of the mountains of Judah is very probable (*B. R.* ii. 21). It lies about 1 mile to the north of the track from *Beit Jibrin* to Jerusalem, between 7 and 8 English miles from the former. To the north of it within a couple of miles is *Yarmuk*, the ancient Jarmuth. *Damun*, perhaps Ephes-dammim, is about the same distance to the east, and although Azekah and Shaaraim have not been identified, there is no doubt that they were in this neighbourhood. To complete the catalogue, the ruins—which must be those of the upper one of Eusebius's two villages—stand on the southern slope of the *Wady es-Sumt*, which with great probability is the Valley of Elah, the scene of Goliath's death. (See Tobler, *3tte Wanderung*, 122.)

No traveller appears to have actually visited the spot, but one of the few who have approached it describes it as "nearly half a mile above the bed of the Wady, a kind of natural terrace covered with green fields (in spring), and dotted with gray ruins" (Porter, *Handbk.* 249 a).

From this village probably came "Antigonus of Soco," who lived about the commencement of the 3rd century B.C. He was remarkable for being the earliest Jew who is known to have had a Greek name; for being the disciple of the great Simon, surnamed the Just, whom he succeeded as president of the Sanhedrim; for being the master of Sadok the reputed founder of the Sadducees; but most truly remarkable as the author of the follow-

<sup>a</sup> The text of the Vat. MS. is so corrupt as to prevent any name being recognized.

<sup>b</sup> *Shuweikch* is a diminutive of *Shaukeh*, as *Mureikhy* of *Murkha*, &c.

<sup>c</sup> The *Keri* to this passage reads שׁוֹכָה, i. e. Soco

ing saying which is given in the Mishna (*Pirke Aboth*, i. 3) as the substance of his teaching, "be not ye like servants who serve their lord that they may receive a reward. But be ye like servants who serve their lord without hope of receiving a reward, but in the fear of Heaven."

Socoh appears to be mentioned, under the name of *Sochus* in the Acts of the Council of Nice, though its distance from Jerusalem as there given, is not sufficient for the identification proposed above (*Pal.* 1019).

2. (Σωχά; Alex. Σωχῶ: *Soccho*). Also a town of Judah, but in the mountain district (Josh. xv. 48). It is one of the first group, and is named in company with Anab, Jattir, Eshtemoh, and others. It has been discovered by Dr. Robinson (*B. R.* i. 494) in the *Wady-el-Khalil*, about 10 miles S.W. of Hebron; bearing, like the other Socoh, the name of *esh Shuweikeh*, and with *Anab, Semoa, Attir*, within easy distance of it. [G.]

**SO'DI** (סֹדִי: Σουδί: *Sodi*). The father of Gaddiel, the spy selected from the tribe of Zebulun (*Num.* xiii. 10).

**SOD'OM** (סֹדֹם, i. e. Sedôm: [τὰ] Σόδομα; Joseph. ἡ πόλις Σοδομιτῶν: *Sodoma*. Jerome vacillates between singular and plural, noun and adjective. He employs all the following forms, *Sodomam, in Sodomis, Sodomorum, Sodomoe, Sodomitae*). One of the most ancient cities of Syria, whose name is now a synonym for the most disgusting and opprobrious of vices. It is commonly mentioned in connexion with Gomorrah, but also with Admah and Zeboim, and on one occasion (*Gen.* xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. Its king takes the lead and the city is always named first in the list, and appears to be the most important. The four are first named in the ethnological records of *Gen.* x. 19, as belonging to the Canaanites: "The border of the Canaanite was from Zidon towards Gerar unto Azzah: towards Sedom and Amorah and Admah and Tseboim unto Lasha." The meaning of which appears to be that the district in the hands of the Canaanites formed a kind of triangle—the apex at Zidon, the south-west extremity at Gaza, the south-eastern at Lasha. Lasha, it may be remarked in passing, seems most probably located on the *Wady Zurka Main*, which enters the east side of the Dead Sea, about nine miles from its northern end.

The next mention of the name of Sodom (*Gen.* xiii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking, as any spectator from that spot may still do, a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the "circle of Jordan." It was in all its verdant glory, that glory of which the traces are still to be seen, and which is so strangely and irresistibly attractive to a spectator from any of the heights in the neighbourhood of Bethel—watered by the copious supplies of the *Wady Kelt*, the *Ain Sultan*, the *Ain Dik*, and the other springs which gush out from the feet of the mountains. These abundant waters even now support a mass of verdure before they are lost in the light, loamy soil of the region. But at the time when Abram and Lot beheld them, they were

<sup>d</sup> It is perhaps doubtful whether the name had not also the form סֹדֹמָה, *Sedômah*, which appears in *Gen.* x. 19. The suffix may in this case be only the ך of motion, but the forms adopted by LXX. and Vulg. favour the belief that it may be part of the name.

abandoned and directed by irrigation, after the manner of Egypt, till the whole circle was one great oasis—a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. To these cities Lot descended, and retaining his nomad habits amongst the more civilised manners of the Canaanite settlement "pitched his tent" by the chief of the four. At a later period he seems to have been living within the walls of Sodom. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the topographical terms are employed with all the precision which is characteristic of such early times. "The *Ciccâr*," the "land of the *Ciccâr*," "*Ciccâr* of Jordan," recurs again and again both in chap. xiii. and xix., and "the cities of the *Ciccâr*" is the almost technical designation of the towns which were destroyed in the catastrophe related in the latter chapter. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. But, in addition, there is the mention of the eastward direction from Bethel, and the fact of the perfect manner in which the district north of the Lake can be seen from the central highlands of the country on which Abram and Lot were standing. And there is still further corroboration in Deut. xxiv. 3, where "the *Ciccâr*" is directly connected with Jericho and Zoar, coupled with the statement of Gen. x. already quoted, which appears to place Zoar to the north of Lasha. It may be well to remark here, with reference to what will be named further on, that the southern half of the Dead Sea is invisible from this point; not merely too distant, but shut out by intervening heights.

We have seen what evidence the earliest records afford of the situation of the five cities. Let us now see what they say of the nature of that catastrophe by which they are related to have been destroyed. It is described in Gen. xix. as a shower of brimstone and fire from Jehovah, from the skies—"The Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" . . . "and lo! the smoke of the land went up like the smoke of a furnace." "It rained fire and brimstone from heaven" (Luke xvii. 29). However we may interpret the words of the earliest narrative one thing is certain, that the lake was not one of the agents in the catastrophe. Further, two words are used in Gen. xix. to describe what happened:—*הִשְׁחִיתָהּ*, to throw down, to destroy (vers. 13, 14), and *הִפְּרָהּ*, to overturn (21, 25, 29). In neither of these is the presence of water—the submergence of the cities or of the district in which they stood—either mentioned, or implied. Nor is it implied in any of the later passages in which the destruction of the cities is referred to throughout the Scriptures. Quite the contrary. Those passages always speak of the dis-

trict on which the cities once stood, not as submerged, but, as still visible, though desolate and uninhabitable. "Brimstone, and salt, and burning . . . not sown, nor beareth, nor any grass groweth therein" (Deut. xxix. 22). "Never to be inhabited, nor dwelt in from generation to generation; where neither Arab should pitch tent nor shepherd make fold" (Is. xiii. 19). "No man abiding there, nor son of man dwelling in it" (Jer. xlix. 18; l. 40). "A fruitful land turned into saltness" (Ps. cvii. 34). "Overthrown and burnt" (Amos iv. 11). "The breeding of nettles, and saltpits, and a perpetual desolation" (Zeph. ii. 9). "A waste land that smoketh, and plants bearing fruit which never cometh to ripeness" (Wisd. ix. 7). "Land lying in clods of pitch and heaps of ashes" (2 Esdr. ii. 9). "The cities turned into ashes" (2 Pet. ii. 6, where their destruction by fire is contrasted with the Deluge).

In agreement with this is the statement of Josephus (*B. J.* iv. 8, §4). After describing the lake, he proceeds:—"Adjoining it is Sodomitis, once a blessed region abounding in produce and in cities, but now entirely burnt up. They say that it was destroyed by lightning for the impiety of its inhabitants. And even to this day the relics of the Divine fire, and the traces of five cities are to be seen there, and moreover the ashes reappear even in the fruit." In another passage (*B. J.* v. 13, §6) he alludes incidentally to the destruction of Sodom, contrasting it, like St. Peter, with a destruction by water. By comparing these passages with *Ant.* i. 9, it appears that Josephus believed the vale of Siddim to have been submerged, and to have been a distinct district from that of Sodom in which the cities stood, which latter was still to be seen.

With this agree the accounts of heathen writers, as Strabo and Tacitus; who, however vague their statements, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen.

From all these passages, though much is obscure, two things seem clear.

1. That Sodom and the rest of the cities of the plain of Jordan stood on the north of the Dead Sea.
2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition.

When, however, we turn to more modern views, we discover a remarkable variance from these conclusions.

1. The opinion long current, that the five cities were submerged in the lake, and that their remains—walls, columns, and capitals—might be still discerned below the water, hardly needs refutation after the distinct statement and the constant implication of Scripture. Reland (*Pal.* 257) showed more than two centuries ago how baseless was such a hypothesis, and how completely it is contradicted by the terms of the original narrative. It has since been assaulted with great energy by De Saulcy. Professor Stanley (*S. & P.* 289) has lent his powerful aid in the same direction,<sup>b</sup> and the theory, which probably arose from a confusion between the

contained in Gen. xiv. 3—"the vale of Siddim, which is the Salt Sea." But this phrase may merely mean that the region in question bore both names; as in the similar expressions (verses 7 and 17)—"En Mishpat, which is Kadesh;" "Shaveh, which is the King's Dale." It should however, be observed that the word 'Emek,' translated 'vale,' is usually employed for a long broad valley, such as in this connection would naturally mean the whole length of the Dead Sea." (Stanley, *S. & P.* 289 note.)

\* The word is *עַד*, "at," not "towards," as in the A.V. Lazatto, *vicino a*; LXX. *ἐσκήνωσεν ἐν Σοδομοῖς*.

† Josephus regarded this passage as his main statement of the event. See *Ant.* i. 11, §4.

‡ These passages are given at length by De Saulcy (*Narr.* i. 448).

§ The only expression which seems to imply that the vale of the Dead Sea was within historical times, is that

Vale of Siddim and the plain of the Jordan, will doubtless never again be listened to. But

2. A more serious departure from the terms of the ancient history is exhibited in the prevalent opinion that the cities stood at the south end of the Lake. This appears to have been the belief of Josephus and Jerome (to judge by their statements on the subject of Zoar). It seems to have been universally held by the mediaeval historians and pilgrims, and it is adopted by modern topographers, probably without exception. In the words of one of the most able and careful of modern travellers, Dr. Robinson, "The cities which were destroyed must have been situated on the south end of the lake as it then existed" (*B. R.* ii. 188). This is also the belief of M. De Saulcy, except with regard to Gomorrah; and, in fact, is generally accepted. There are several grounds for this belief; but the main point on which Dr. Robinson rests his argument is the situation of Zoar.

(a.) "Lot," says he, in continuing the passage just quoted, "fled to Zoar, which was near to Sodom; and Zoar lay almost at the southern end of the present sea, probably in the mouth of the *Wady Kera*, where it opens upon the isthmus of the peninsula. The fertile plain, therefore, which Lot chose for himself, where Sodom was situated . . . lay also south of the lake 'as thou comest unto Zoar'" (*B. R.* *ibid.*).

Zoar is said by Jerome to have been "the key of Moab." It is certainly the key of the position which we are now examining. Its situation is more properly investigated under its own head. [ZOAR.] It will there be shewn that grounds exist for believing that the Zoar of Josephus, Jerome, and the Crusaders, which probably lay where Dr. Robinson places it, was not the Zoar of Lot. On such a point, however, where the evidence is so fragmentary and so obscure, it is impossible to speak otherwise than with extreme diffidence.

In the meantime, however, it may be observed that the statement of Gen. xix. hardly supports the inference relative to the position of these two places, which is attempted to be extorted from it. For, assuming that Sodom was where all topographers seem to concur in placing it, at the salt ridge of *Usdum*, it will be found that the distance between that spot and the mouth of the *Wady Kerak*, where Dr. Robinson proposes to place Zoar, a distance which, according to the narrative, was traversed by Lot and his party in the short twilight of an Eastern morning (ver. 15 and 23), is no less than 16 miles.<sup>1</sup>

Without questioning that the narrative of Gen. xix. is strictly historical throughout, we are not at present in possession of sufficient knowledge of the topography and of the names attached to the sites of this remarkable region, to enable any profitable conclusions to be arrived at on this and the other kindred questions connected with the destruction of the five cities.

(b.) Another consideration in favour of placing the cities at the southern end of the lake is the existence of similar names in that direction.

<sup>1</sup> M. De Saulcy has not overlooked this consideration (*Narrative*, i. 442). His own proposal to place Zoar at *Zuweirah* is however inadmissible, for reasons stated under the head of Zoar. If *Usdum* be Sodom, then the site which has most claim to be identified with the site of Zoar is the *Tell um-Zoghur*, which stands between the north end of *Khashm Usdum* and the Lake. But Zoar, the cradle of Moab and Ammon, must surely have been

Thus, the name *Usdum*, attached to the remarkable ridge of salt which lies at the south-western corner of the lake, is usually accepted as the representative of Sodom (Robinson, Van de Velde, De Saulcy, &c. &c.). But there is a considerable dif-

ference between the two words *סדם* and *אסדם* and at any rate the point deserves further investigation. The name 'Amrah (*عمره*), which is attached to a valley among the mountains south of Masada (Van de Velde, ii. 99, and Map), is an almost exact equivalent to the Hebrew of Gomorrah ('Amorah). The name *Dra'a* (*ذراع*), and much more strongly that of *Zoghal* (*زوجل*), recal Zoar.

(c.) A third argument, and perhaps the weightiest of the three, is the existence of the salt mountain at the south of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. But with reference to this it may be remarked that it is by no means certain that salt does not exist at other spots round the lake. In fact, as we shall see under the head of Zoar, Thietmar (A.D. 1217) states that he saw the pillar of Lot's wife on the east of Jordan at about a mile from the ordinary ford: and wherever such salt exists, since it doubtless belongs to the same formation as the *Khashm Usdum*, it will possess the habit of splitting into the same shapes as that does.

It thus appears that on the situation of Sodom no satisfactory conclusion can at present be come to. On the one hand the narrative of Genesis seems to state positively that it lay at the northern end of the Dead Sea. On the other hand the long-continued tradition and the names of existing spots seem to pronounce with almost equal positiveness that it was at its southern end. How the geological argument may affect either side of the proposition cannot be decided in the present condition of our knowledge.

Of the catastrophe which destroyed the city and the district of Sodom we can hardly hope ever to form a satisfactory conception. Some catastrophe there undoubtedly was. Not only does the narrative of Gen. xix. expressly state that the cities were miraculously destroyed, but all the references to the event in subsequent writers in the Old and New Testaments bear witness to the same fact. But what secondary agencies, besides fire, were employed in the accomplishment of the punishment cannot be safely determined in the almost total absence of exact scientific description of the natural features of the ground round the lake. It is possible that when the ground has been thoroughly examined by competent observers, something may be discovered which may throw light on the narrative. Until then, it is useless, however tempting, to speculate. But even this is almost too much to hope for; because, as we shall presently see, there is no warrant for imagining that the catastrophe was a geological one, and in any other case all traces of action must at this distance of time have vanished.

on the east side of the Lake.

\* The G here is employed by the Greeks for the difficult guttural *ain* of the Hebrews, which they were unable to pronounce (comp. *Gothallah* for *Athallah*, &c.) This, however, would not be the case in Arabic, where the *ain* is very common, and therefore De Saulcy's identification of *Goumran* with Gomorrah falls to the ground. *גזר*, at least as etymology is concerned.

It was formerly supposed that the overthrow of Sodom was caused by the convulsion which formed the Dead Sea. This theory is stated by Dean Milman in his *History of the Jews* (i. 15, 16) with great spirit and clearness.<sup>m</sup> "The valley of the Jordan, in which the cities of Sodom, Gomorrah, Adma, and Tseboim were situated, was rich and highly cultivated. It is most probable that the river then flowed in a deep and uninterrupted channel down a regular descent, and discharged itself into the eastern gulf of the Red Sea. The cities stood on a soil broken and undermined with veins of bitumen and sulphur. These inflammable substances, set on fire by lightning, caused a tremendous convulsion; the water-courses, both the river and the canals by which the land was extensively irrigated, burst their banks; the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely swallowed up by the fiery inundation; and the whole valley, which had been compared to Paradise, and to the well-watered corn-fields of the Nile, became a dead and fetid lake." But nothing was then known of the lake, and the recent discovery of the extraordinary depression of its surface below the ocean level, and its no less extraordinary depth, has rendered it impossible any longer to hold such a theory. The changes which occurred when the limestone strata of Syria were split by that vast fissure which forms the Jordan Valley and the basin of the Salt Lake, must not only have taken place at a time long anterior to the period of Abraham, but must have been of such a nature and on such a scale as to destroy all animal life far and near (Dr. Buist, in *Trans. of Bombay Geogr. Soc.* xii. p. xvi.).

Since the knowledge of these facts has rendered the old theory untenable, a new one has been broached by Dr. Robinson. He admits that "a lake must have existed where the Dead Sea now lies, into which the Jordan poured its waters long before the catastrophe of Sodom. The great depression of the whole broad Jordan valley and of the northern part of the *Arabah*, the direction of its lateral valleys, as well as the slope of the high western district towards the north, all go to show that the configuration of this region in its main features is coeval with the present condition of the surface of the earth in general, and not the effect of any local catastrophe at a subsequent period. . . . In view of the fact of the necessary existence of a lake before the catastrophe of Sodom; the well-watered plain toward the south, in which were the cities of Sodom and Gomorrah, and not far off the sources of bitumen; as also the peculiar character of this part of the lake, where alone asphaltum at the present day makes its appearance—I say, in view of all these facts, there is but a step to the obvious hypothesis, that the fertile plain is now in part occupied by the southern bay lying south of the peninsula; and that, by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the lake heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly" (*B. R.* ii. 188, 9).

To this very ingenious theory two objections may

<sup>m</sup> This cannot be said of the account given by Fuller in his *Pisgah-sight of Palestine* (Bk. 2, ch. 13), which seems to combine every possible mistake with an amount of bad taste and unseemly drollery quite astonishing even to Fuller.

be taken. (1.) The "plain of the Jordan," in which the cities stood (as has been stated) can hardly have been at the south end of the lake, and (2.) The geological portion of the theory does not appear to agree with the facts. The whole of the lower end of the lake, including the plain which borders it on the south, has every appearance not of having been lowered since the formation of the valley, but of undergoing a gradual process of filling up. This region is in fact the delta of the very large, though irregular, streams which drain the highlands on its east, west, and south, and have drained them ever since the valley was a valley. No report by any observer at all competent to read the geological features of the district will be found to give countenance to the notion that any disturbance has taken place within the historical period, or that anything occurred there since the country assumed its present general conformation beyond the quiet, gradual change due to the regular operation of the ordinary agents of nature, which is slowly filling up the chasm of the valley and the lake with the washings brought down by the torrents from the highlands on all sides. The volcanic appearances and marks of fire, so often mentioned, are, so far as we have any trustworthy means of judging, entirely illusory, and due to ordinary, natural, causes.

But in fact the narrative of Gen. xix. neither states nor implies that any convulsion of the earth occurred. The word *haphac*, rendered in the A. V. "overthrow," is the only expression which suggests such a thing. Considering the character of the whole passage, it may be inferred with almost absolute certainty that, had an earthquake or convulsion of a geological nature been a main agent in the destruction of the cities, it would have been far more clearly reflected in the narrative than it is. Compare it, for example, with the forcible language and the crowded images of Amos and the Psalmist in reference to such a visitation. If it were possible to speculate on materials at once so slender and so obscure as are furnished by that narrative, it would be more consistent to suppose that the actual agent in the ignition and destruction of the cities had been of the nature of a tremendous thunderstorm accompanied by a discharge of meteoric stones.<sup>n</sup>

The name *Sedôm* has been interpreted to mean "burning" (Gesenius, *Thes.* 939a). This is possible, though it is not at all certain, since Gesenius himself hesitates between that interpretation and one which identifies it with a similar Hebrew word meaning "vineyard," and Fürst (*Handwb.* ii. 72), with equal if not greater plausibility, connects it with a root meaning to enclose or fortify. Simonis again (*Onomast.* 363) renders it "abundance of dew, or water," Hiller (*Onomast.* 176) "fruitful land," and Chytraeus "mystery." In fact, like most archaic names, it may, by a little ingenuity, be made to mean almost anything. Professor Stanley (*S. and P.* 289) notices the first of these interpretations, and comparing it with the "Phlegraean fields" in the Campagna at Rome, says that "the name, if not derived from the subsequent catastrophe, shows that the marks of fire had already passed over the doomed valley." Apparent "marks of fire" there are all over the neighbourhood of the Dead Sea. They have misled many

<sup>n</sup> This is the account of the Koran (xi. 84):—"We turned those cities upside down and we rained upon them stones of baked clay."

<sup>o</sup> Taking שְׂדֹמָה = שְׂדֹמָה, and that as = שְׂדֹמָה.

travellers into believing them to be the tokens of conflagration and volcanic action; and in the same manner it is quite possible that they originated the name *Sedôm*, for they undoubtedly abounded on the shores of the lake long before even Sodom was founded. But there is no warrant for treating those appearances as the tokens of actual conflagration or volcanic action. They are produced by the gradual and ordinary action of the atmosphere on the rocks. They are familiar to geologists in many other places, and they are found in other parts of Palestine where no fire has ever been suspected.

The miserable fate of Sodom and Gomorrah is held up as a warning in numerous passages of the Old and New Testaments. By St. Peter and St. Jude it is made "an ensample to those that after should live ungodly," and to those "denying the only Lord God, and our Lord Jesus Christ" (2 Pet. ii. 6, Jude, 4-7). And our Lord Himself, when describing the fearful punishment that will befall those that reject His disciples, says that "it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city" (Mark vi. 11; comp. Matt. x. 15).

The name of the Bishop of Sodom—"Severus Sodomorum"—appears amongst the Arabian prelates who signed the acts of the first Council of Nicaea. Reland remonstrates against the idea of the Sodom of the Bible being intended, and suggests that it is a mistake for Zuzumaon or Zoraima, a see under the metropolitan of Bostra (*Pal.* 1020). This M. De Saulcy (*Narr.* i. 454) refuses to admit. He explains it by the fact that many sees still bear the names of places which have vanished, and exist only in name and memory, such as Troy. The Coptic version to which he refers, in the edition of M. Lenormant, does not throw any light on the point. [G.]

**SOD'OMA** (Σόδομα. *Sodoma*). Rom. ix. 29. In this place alone the Authorized Version has followed the Greek and Vulgate form of the well-known name SODOM, which forms the subject of the preceding article. The passage is a quotation from Is. i. 9. The form employed in the Pentateuch, and occasionally in the other books of the A. V. of 1611 is Sodome, but the name is now universally reduced to Sodom, except in the one passage quoted above. [G.]

**SOD'OMITES** (קְדָשִׁים; קְדָשִׁים: *scortator, effeminatus*). This word does not denote the inhabitants of Sodom (except only in 2 Esdr. vii. 36) nor their descendants; but is employed in the A. V. of the Old Testament for those who practised as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. It occurs in Deut. xxiii. 17; 1 K. xiv. 24, xv. 12, xxii. 46; 2 K. xxiii. 7; and Job xxxvi. 14 (margin). The Hebrew word *Kadesh* is said to be derived from a root *kadash*, which (strange as it may appear) means "pure," and thence "holy." The words *sacer* in Latin, and "devoted" in our own language, have also a double meaning, though the subordinate signification is not so absolutely contrary to the principal one as it is in the case of

<sup>a</sup> In 1 K. xxii. 38 the word *zonoth* is rendered "armour." It should be "harlots"—"and the harlots washed themselves there" (early in the morning, as was their custom, adds Procopius of Gaza). The LXX. have rendered this correctly.

*kadesh*. "This dreadful 'consecration,' or rather desecration, was spread in different forms over Phoenicia, Syria, Phrygia, Assyria, Babylonia. Ash taroth, the Greek Astarte, was its chief object." It appears also to have been established at Rome where its victims were called Galli (not from Gallia, but from the river Gallus in Bithynia). There is an instructive note on the subject in Jerome's *Comm.* on Hos. iv. 14.

The translators of the Septuagint with that anxiety to soften and conceal obnoxious expressions, which has been often noticed as a characteristic of their version, have, in all cases but one, avoided rendering *Kadesh* by its ostensible meaning. In the first of the passages cited above they give a double translation, πορνείων and τελισκόμενος (initiated). In the second σύνδεσμος (a conspiracy, perhaps reading קְדָשִׁים). In the third τὰς τελετάς (sacrifices). In the fourth the Vat. MS. omits it, and the Alex. has τοῦ ἐνδιηλλαγμένου. In the fifth τῶν Καθησίμ: and in the sixth ὑπὸ ἀγγέλων.

There is a feminine equivalent to *Kadesh*, viz. *Kadeshah*. This is found in Gen. xxxviii. 21, 22; Deut. xxiii. 17, and Hos. iv. 14. In each of these cases it throws a new light on the passage to remember that these women were (if the expression may be allowed) the priestesses of a religion, not plying for hire, or merely instruments for gratifying passing lust. Such ordinary prostitutes are called by the name *zonah*.<sup>a</sup> The "strange women" of Prov. ii. 16, &c., were foreigners, *zaroth*. [G.]

**SODOMITISH SEA, THE** (*Mare Sodomiticum*), 2 Esdr. v. 7; meaning the Dead Sea. It is the only instance in the Books of the Old Testament, New Testament, or Apocrypha, of an approach to the inaccurate modern opinion which connects the salt lake with the destruction of Sodom. The name may, however, arise here simply from Sodom having been situated near the lake. [G.]

**SOL'OMON** (הַשְׁלֹמֹה; *Shelômôh*: Σαλωμών, LXX.; Σολομών, N. T. and Joseph.: *Salomo*).

I. *Name*.—The changes of pronunciation are worth noticing. We lose something of the dignity of the name when it passes from the measured stateliness of the Hebrew to the anapaest of the N. T., or the tribrach of our common speech. Such changes are perhaps inevitable wherever a name becomes a household word in successive generations, just as that of Friedereich (identical in meaning with Solomon) passes into Frederick. The feminine form of the word (Σαλώμη) retains the long vowel in the N.T. It appears, though with an altered sound, in the Arabic *Suleïman*.

II. *Materials*.—(1). The comparative scantiness of historical data for a life of Solomon is itself significant. While that of David occupies 1 Sam. xvi.-xxxi., 2 Sam. i.-xxiv., 1 K. i. ii., 1 Chr. x.-xxix., that of Solomon fills only the eleven chapters 1 K. i.-xi., and the nine 2 Chr. i.-ix. The compilers of those books felt, as by a true inspiration, that the wanderings, wars, and sufferings of David were better fitted for the instruction of after ages than the magnificence of his son.<sup>b</sup> They manifestly give extracts only from larger works which were before

<sup>b</sup> The contrast presented by the Apocryphal literature of Jews, Christians, Mahometans, abounding in pseudonymous works and legends gathering round the name of Solomon (*infra*), but having hardly any connexion with David, is at once striking and instructive.

them, "The book of the Acts of Solomon" (1 K. xi. 41); "The book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer" (2 Chr. ix. 29). Those which they do give, bear with what for the historian is a disproportionate fullness, on the early glories of his reign, and speak but little (those in 2 Chr. not at all) of its later sins and misfortunes, and we are consequently unable to follow the annals of Solomon step by step.

(2). Ewald, with his usual fondness for assigning different portions of each book of the O. T. to a series of successive editors, goes through the process here with much ingenuity, but without any very satisfactory result (*Geschichte*, iii. 259-263). A more interesting inquiry would be, to which of the books above named we may refer the sections which the compilers have put together. We shall probably not be far wrong in thinking of Nathan, far advanced in life at the commencement of the reign, David's chief adviser during the years in which he was absorbed in the details of the Temple and its ritual, himself a priest (1 K. iv. 5 in *Heb. comp.* Ewald iii. 116), as having written the account of the accession of Solomon and the dedication of the Temple (1 K. i.-viii. 66; 2 Chr. i.-viii. 15). The prayer of Solomon, so fully reproduced, and so obviously pre-composed, may have been written under his guidance. To Ahijah the Shilonite, active at the close of the reign, alive some time after Jeroboam's accession, we may ascribe the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 K. xi.). From the Book of the Acts of Solomon came probably the miscellaneous facts as to the commerce and splendour of his reign (1 K. ix. 10-x. 29).

(3). Besides the direct history of the O. T. we may find some materials for the life of Solomon in the books that bear his name, and in the Psalms which are referred, on good grounds, to his time, Ps. ii., xlv., lxxii., cxxvii. Whatever doubts may hang over the date and authorship of Ecclesiastes and the Song of Songs, we may at least see in them the reflection of the thoughts and feelings of his reign. If we accept the latest date which recent criticism has assigned to them, they elaborately work up materials which were accessible to the writers, and are not accessible to us. If we refer them in their substance, following the judgment of the most advanced Shemitic scholars, to the Solomonic period itself, they then come before us with all the freshness and vividness of contemporary evidence (Renan, *Hist. des langues Sémit.* p. 131).<sup>c</sup>

(4). Other materials are but very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the O. T. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value, extracts from archives<sup>d</sup> alleged to exist at Tyre in the first century of the Christian era, and from the Phœnician histories of Menander and Dius (Jos. *Ant.* viii. 2, §6; 5, §3), from Eupolemos (Euseb. *Praep. Evang.* ix.

30), from Alexander Polyhistor, Menander, and Laitus (Clem. Al. *Strom.* i. 21). Writers such as these were of course only compilers at second-hand, but they probably had access to some earlier documents which have now perished.

(5.) The legends of later Oriental literature will claim a distinct notice. All that they contribute to history is the help they give us in realising the impression made by the colossal greatness of Solomon, as in earlier and later times by that of Nimrod and Alexander, on the minds of men of many countries and through many ages.

III. *Education.*—(1). The student of the life of Solomon must take as his starting-point the circumstances of his birth. He was the child of David's old age, the last-born of all his sons (1 Chr. iii. 5).<sup>d</sup> His mother had gained over David a twofold power; first, as the object of a passionate, though guilty love; and next, as the one person to whom, in his repentance, he could make something like restitution. The months that preceded his birth were for the conscience-stricken king a time of self-abasement. The birth itself of the child who was to replace the one that had been smitten must have been looked for as a pledge of pardon and a sign of hope. The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed it. The yearnings of the "man of war," who "had shed much blood," for a time of peace—yearnings which had shown themselves before, when he gave to his third son the name of Ab-salom (= father of peace), now led him to give to the new-born infant the name of Solomon (Shēlômôh = the peaceful one). Nathan, with a marked reference to the meaning of the king's own name (= the darling, the beloved one), takes another form of the same word, and joins it, after the growing custom of the time, with the name of Jehovah. David had been the darling of his people. Jedid-jah (the name was coined for the purpose) should be the darling of the Lord. (2 Sam. xii. 24, 5.<sup>e</sup> See JEDIDIAH; and Ewald, iii. 215).

(2). The influences to which the childhood of Solomon was thus exposed must have contributed largely to determine the character of his after years. The inquiry, what was the education which ended in such wonderful contrasts,—a wisdom then, and perhaps since, unparalleled,—a sensuality like that of Louis<sup>f</sup> XV., cannot but be instructive. The three influences which must have entered most largely into that education were those of his father, his mother, and the teacher under whose charge he was placed from his earliest infancy (2 Sam. xii. 25).

(3). The fact just stated, that a prophet-priest was made the special instructor, indicates the king's earnest wish that this child at least should be protected against the evils which, then and afterwards, showed themselves in his elder sons, and be worthy of the name he bore. At first, apparently, there was no distinct purpose to make him his heir. Ab-

<sup>c</sup> The weight of Renan's judgment is however diminished by the fact that he had previously assigned Ecclesiastes to the time of Alexander the Great (*Cant. les Cant.* p. 102).

<sup>d</sup> The narrative of 2 Sam. xii. leaves, it is true, a different impression. On the other hand, the order of the names in 1 Chr. iii. 5, is otherwise unaccountable. Josephus distinctly states it (*Ant.* vii. 14, §2).

<sup>e</sup> According to the received interpretation of Prov. xxxi. 1, his mother also contributed an ideal name, Lemuel

(= to God, Deodatus), the dedicated one (comp. Ewald, *Poet. Büch.* iv. 173). On this hypothesis the reproach was drawn forth by the king's intemperance and sensuality. In contrast to what his wives were, she draws the picture of what a pattern wife ought to be (*Pia. eda.* i. 4).

<sup>f</sup> Here also the epithet "le bien-aimé" reminds us, no less than Jedidiah, of the terrible irony of History for those who abuse gifts and forfeit a vocation.



Solomon is still the king's favourite son (2 Sam. xiii. 37, xviii. 33)—is looked on by the people as the destined successor (2 Sam. xiv. 13, xv. 1-6). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David, passing over the claims of all his elder sons, those by Bathsheba included, guided by the influence of Nathan, or by his own discernment of the gifts and graces which were tokens of the love of Jehovah, pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 K. i. 13). The words which were spoken somewhat later, express, doubtless, the purpose which guided him throughout (1 Chr. xxviii. 9, 20). His son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxii. may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact, that the later years of David's life presented a change for the worse, as well as for the better. His sin, though forgiven, left behind it the Nemesis of an enfeebled will and a less generous activity. The liturgical element of religion becomes, after the first passionate out-pouring of Ps. li., unduly predominant. He lives to amass treasures and materials for the Temple which he may not build (1 Chr. xxii. 5, 14). He plans with his own hands all the details of its architecture (1 Chr. xxviii. 19). He organizes on a scale of elaborate magnificence all the attendance of the priesthood and the choral services of the Levites (1 Chr. xxiv. xxv.). But, meanwhile, his duties as a king are neglected. He no longer sits in the gate to do judgment (2 Sam. xv. 2, 4). He leaves the sin of Amnon unpunished, "because he loved him, for he was his first-born" (LXX. of 2 Sam. xiii. 21). The hearts of the people fall away from him. First Absalom, and then Sheba, become formidable rivals (2 Sam. xv. 6, xx. 2). The history of the numbering of the people (2 Sam. xxiv., 1 Chr. xxi.) implies the purpose of some act of despotism, a poll-tax, or a conscription (2 Sam. xxiv. 9 makes the latter the more probable), such as startled all his older and more experienced counsellors. If, in "the last words of David" belonging to this period, there is the old devotion, the old hungering after righteousness (2 Sam. xxiii. 2-5), there is also—first generally (ibid. 6, 7), and afterwards resting on individual offenders (1 K. ii. 5-8)—a more passionate desire to punish those who had wronged him, a painful recurrence of vindictive thoughts for offences which he had once freely forgiven, and which were not greater than his own. We cannot rest in the belief that his influence over his son's character was one exclusively for good.

(4). In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. The history of the Jewish monarchy furnishes many instances of that dependence. It recognises it in the care with which it records the name of each monarch's mother. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms

of goodness. She offers no resistance to the king's passion (Ewald, iii. 211). She makes it a stepping-stone to power. She is a ready accomplice in the scheme by which her shame was to have been concealed. Doubtless she too was sorrowful and penitent when the rebuke of Nathan was followed by her child's death (2 Sam. xii. 24), but the after-history shows that the grand-daughter of Ahithophel [BATHSHEBA] had inherited not a little of his character. A willing adulteress, who had become devout, but had not ceased to be ambitious, could hardly be more, at the best, than the Madame de Maintenon of a king, whose contrition and piety were rendering him, unlike his former self, unduly passive in the hands of others.

(5). What was likely to be the influence of the prophet to whose care the education of Solomon was confided? (*Heb.* of 2 Sam. xii. 25). We know, beyond all doubt, that he could speak bold and faithful words when they were needed (2 Sam. vii. 1-17, xii. 1-14). But this power, belonging to moments or messages of special inspiration, does not involve the permanent possession of a clear-sighted wisdom, or of aims uniformly high; and we in vain search the later years of David's reign for any proof of Nathan's activity for good. He gives himself to the work of writing the annals of David's reign (1 Chr. xxix. 29). He places his own sons in the way of being the companions and counsellors of the future king (1 K. iv. 5). The absence of his name from the history of the "numbering," and the fact that the census was followed early in the reign of Solomon by heavy burdens and a forced service, almost lead us to the conclusion that the prophet had acquiesced in a measure which had in view the magnificence of the Temple, and that it was left to David's own heart, returning to its better impulses (2 Sam. xxiv. 10), and to an older and less courtly prophet, to protest against an act which began in pride and tended to oppression.<sup>h</sup>

(6). Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom, and shared his father's exile (2 Sam. xv. 16). He would be taught all that priests, or Levites, or prophets had to teach; music and song; the Book of the Law of the Lord, in such portions and in such forms as were then current; the "proverbs of the ancients," which his father had been wont to quote (1 Sam. xxiv. 13); probably also a literature which has survived only in fragments; the Book of Jasher, the upright ones, the heroes of the people; the Book of the Wars of the Lord; the wisdom, oral or written, of the sages of his own tribe, Heman, and Ethan, and Calcol, and Darda (1 Chr. ii. 6), who contributed so largely to the noble hymns of this period (Ps. lxxxviii., lxxxix.), and were incorporated, probably, into the choir of the Tabernacle (Ewald, iii. 355). The growing intercourse of Israel with the Phoenicians would lead naturally to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the kingly calling (Ps. lxxviii. 70, 71). Born to the purple, there was the inevitable risk of a selfish luxury. Cradled in liturgies, trained to

<sup>h</sup> Josephus, with his usual inaccuracy, substitutes Nathan for Gad in his narrative (*Ant.* vii. 13, §2).

<sup>i</sup> We regret to find our selves unable to follow Ewald in

his high estimate of the old age of David, and, consequently, of Solomon's education

think chiefly of the magnificent "palace" of Jehovah (1 Chr. xxix. 19) of which he was to be the builder, there was the danger, first, of an aesthetic formalism, and then of ultimate indifference.

IV. *Accession*.—(1.) The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. Adonijah, next in order of birth to Absalom, like Absalom "was a goodly man" (1 K. i. 6), in full maturity of years, backed by the oldest of the king's friends and counsellors, Joab and Abiathar, and by all the sons of David, who looked with jealousy, the latter on the obvious though not as yet declared preference of the latest-born, and the former on the growing influence of the rival counsellors who were most in the king's favour, Nathan, Zadok, and Benaiah. Following in the steps of Absalom, he assumed the kingly state of a chariot and a bodyguard; and David, more passive than ever, looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn feast at EN-ROGEL was to inaugurate the new reign. All were invited to it but those whom it was intended to displace. It was necessary for those whose interests were endangered, backed apparently by two of David's surviving elder brothers (Ewald, iii. 266; 1 Chr. ii. 13, 14), to take prompt measures. Bathsheba and Nathan took counsel together. The king was reminded of his oath. A virtual abdication was pressed upon him as the only means by which the succession of his favourite son could be secured. The whole thing was completed with wonderful rapidity. Riding on the mule, well-known as belonging to the king, attended by Nathan the prophet, and Zadok the priest, and more important still, by the king's special company of the thirty Gibborim, or mighty men (1 K. i. 10, 33), and the bodyguard of the Cherethites and Pelethites (mercenaries, and therefore not liable to the contagion of popular feeling) under the command of Benaiah (himself, like Nathan and Zadok, of the sons of Aaron), he went down to GIHON, and was proclaimed and anointed king.<sup>b</sup> The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. Happily they were as yet committed to no overt act, and they did not venture on one now. One by one they rose and departed. The plot had failed. The counter *coup d'état* of Nathan and Bathsheba had been successful. Such incidents are common enough in the history of Eastern monarchies. They are usually followed by a massacre of the defeated party. Adonijah expected such an issue, and took refuge at the horns of the altar. In this instance, however, the young conqueror used his triumph generously. The lives both of Adonijah and his partizans were spared, at least for a time. What had been done hurriedly

was done afterwards in more solemn form. Solomon was presented to a great gathering of all the notables of Israel, with a set speech, in which the old king announced what was, to his mind, the programme of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah. A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne.

(2.) The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East, able to ally itself, or to contend on equal terms with Egypt or Assyria, stretching from the River (Euphrates) to the border of Egypt, from the Mediterranean to the Gulf of Akaba, receiving annual tributes from many subject princes. Large treasures accumulated through many years were at his disposal.<sup>1</sup> The people, with the exception of the tolerated worship in high places, were true servants of Jehovah. Knowledge, art, music, poetry, had received a new impulse, and were moving on with rapid steps, to such perfection as the age and the race were capable of attaining. We may rightly ask—what manner of man he was, outwardly and inwardly, who at the age of nineteen or twenty, was called to this glorious sovereignty? We have, it is true, no direct description in this case as we have of the earlier kings. There are, however, materials for filling up the gap. The wonderful impression which Solomon made upon all who came near him may well lead us to believe that with him as with Saul and David, Absalom and Adonijah, as with most other favourite princes of Eastern peoples, there must have been the fascination and the grace of a noble presence. Whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled to think of them as having had, at least, a historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow,<sup>k</sup> the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. 9-16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humour, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime.<sup>m</sup>

(3.) The historical starting-point of the Song of Songs just spoken of connects itself, in all proba-

<sup>b</sup> According to later Jewish teaching a king was not anointed when he succeeded his father, except in the case of a previous usurpation or a disputed succession (Otho, *Lexic. Rabbin.* s. v. "Rex").

<sup>1</sup> The sums mentioned are (1) the public funds for building the Temple, 100,000 talents (kikarim) of gold and 1,000,000 of silver; (2) David's private offerings, 2000 talents of gold and 7000 of silver. Besides these, large sums of unknown amount were believed to have been stored up in the sepulchre of David. 3000 talents were taken from it by Hyrcanus (Jos. *Ant.* vii. 15, § 3; xiii. 8, § 4, xvi. 7, § 1).

<sup>k</sup> Possibly sprinkled with gold dust, as was the hair of the youths who waited on him (Jos. *Ant.* viii. 7, 3), or dyed with henna (Michaelis, *Not. in Lowth, Prael.* xxxi.).

<sup>m</sup> It will be seen that we adopt the scheme of the older literalist school, Bossuet, Lowth, Michaelis, rather than that of the more recent critics, Ewald, Renan, Ginsburg. Ingeniously as the idea is worked out we cannot bring ourselves to believe that a drama, belonging to the literature of the northern kingdom, not to that of Judah, holding up Solomon to ridicule as at once licentious and unsuccessful, would have been treasured up by the Jews of the Captivity, and received by the Scribes of the Great Synagogue as by, or at least, in honour of Solomon (comp. Renan, *La Cantique des Cantiques*, pp. 91, 95). We follow the Jesuit Pineda (*De rebus Salom.* iv. 3) in applying the language of the Shulamite to Solomon's personal appearance, but not in his extreme minuteness.

bility, with the earliest facts in the history of the new reign. The narrative, as told in 1 K. ii. is not a little perplexing. Bathsheba, who had before stirred up David against Adonijah, now appears as interceding for him, begging that Abishag the Shunamite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her anything, suddenly flashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the Tabernacle, to which he had fled as an asylum. Abiathar is deposed, and exiled, sent to a life of poverty and shame (1 K. ii. 31-36), and the high priesthood transferred to another family more ready than he had been to pass from the old order to the new, and to accept the voices of the prophets as greater than the oracles which had belonged exclusively to the priesthood [comp. URIM AND THUMMIM]. The facts have, however, an explanation. Mr. Grove's ingenious theory<sup>a</sup> identifying Abishag with the heroine of the Song of Songs [SHULAMITE], resting as it must do, on its own evidence, has this further merit, that it explains the phenomena here. The passionate love of Solomon for "the fairest among women," might well lead the queen-mother, hitherto supreme, to fear a rival influence, and to join in any scheme for its removal. The king's vehement abruptness is, in like manner, accounted for. He sees in the request at once an attempt to deprive him of the woman he loves, and a plot to keep him still in the tutelage of childhood, to entrap him into admitting his elder brother's right to the choicest treasure of his father's harem, and therefore virtually to the throne, or at least to a regency in which he would have his own partisans as counsellors. With a keen-sighted promptness he crushes the whole scheme. He gets rid of a rival, fulfils David's dying counsels as to Joab, and asserts his own independence. Soon afterwards an opportunity is thrown in his way of getting rid of one [SHIMEI], who had been troublesome before, and might be troublesome again. He presses the letter of a compact against a man who by his infatuated disregard of it seemed given over to destruction<sup>o</sup> (1 K. ii. 36-46). There is, however, no needless slaughter. The other "sons of David" are still spared, and one of them, Nathan, becomes the head of a distinct family (Zech. xii. 12), which ultimately fills up the failure of the direct succession (Luke iii. 31). As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. Chimham, the son of Barzillai, apparently receives an inheritance near

<sup>a</sup> The hypothesis is, however, not altogether new. It was held by some of the literalist historical school of Theodore of Mopsuestia (not by Theodore himself; comp. his fragments in Migne, lxxvi. 699), and as such is anathematised by Theodoret of Cyrus (*Praef. in Cant. Cantic.*). The latter, believing the Song of Solomon to have been supernaturally dictated to Ezra, could admit no interpretation but the mystical (comp. Ginsburg, *Song of Sol.* p. 66).

<sup>o</sup> An elaborate vindication of Solomon's conduct in this matter may be found in Menthen's *Thesaurus*, i.; Silsner, *Dis. de Salom. processu contra Shimei*.

<sup>p</sup> Josephus, again inaccurate, lengthens the reign to 80 years, and makes the age at accession 14 (*Ant.* viii. 7, §8).

<sup>q</sup> This Pharaoh is identified by Ewald (iii. 279) with Psusernes, the last king of the 29th dynasty of Manetho, which had its seat in Lower Egypt at Tanis; but see

the city of David, and probably in the reign of Solomon, displays his inherited hospitality by building a caravanserai for the strangers whom the fame and wealth of Solomon drew to Jerusalem (2 Sam. xix. 31-40; 1 K. ii. 7; Jer. xli. 17; Ewald, *Geach.* iii. 274; *Proph.* ii. 191).

V. *Foreign Policy*.—(1.) The want of sufficient data for a continuous history has been already noticed. All that we have are—(a.) The duration of the reign, 40 years<sup>p</sup> (1 K. xi. 42). (b.) The commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 K. vi. 1, 37, 38). (c.) The commencement of his own palace in the 7th, its completion in the 20th year (1 K. vii. 1; 2 Chr. viii. 1). (d.) The conquest of Hamath-Zobah, and the consequent foundation of cities in the region North of Palestine after the 20th year (2 Chr. viii. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.

(2.) *Egypt*. The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt. He married Pharaoh's daughter (1 K. iii. 1).<sup>q</sup> Since the time of the Exodus there had been no intercourse between the two countries. David and his counsellors had taken no steps to promote it. Egypt had probably taken part in assisting Edom in its resistance to David (1 Chr. xi. 23; Ewald, iii. 182), and had received Hadad, the prince of Edom, with royal honours. The king had given him his wife's sister in marriage, and adopted his son into his own family (1 K. xi. 14-20). These steps indicated a purpose to support him at some future time more actively, and Solomon's proposal of marriage was probably intended to counteract it. It was at the time so far successful, that when Hadad, on hearing of the death of the dreaded leaders of the armies of Israel, David and Joab, wished to seize the opportunity of attacking the new king, the court of Egypt rendered him no assistance (1 K. xi. 21, 22). The disturbances thus caused, and not less those in the North, coming from the foundation of a new Syrian kingdom at Damascus by Rezon and other fugitives from Zobah (1 K. xi. 23-25), might well lead Solomon to look out for a powerful support, to obtain for a new dynasty and a new kingdom a recognition by one of older fame and greater power. The immediate results were probably favourable enough.<sup>r</sup> The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites,<sup>s</sup> Pharaoh had led his armies.<sup>u</sup> She was received with

PHARAOH, pp. 816, 817. Josephus (*Ant.* viii. 6, §2) only notes the fact that he was the last king of Egypt who was known simply by the title Pharaoh.

<sup>r</sup> Josephus (*Ant.* viii. 7, §6), misled by the position of these statements, refers the disturbances to the close of Solomon's reign, and is followed by most later writers. The dates given, however, in one case after the death of Joab, in the other after David's conquest of Zobah, show that we must think of them as continuing "all the days of Solomon," surmounted at the commencement of his reign, becoming more formidable at its conclusion.

<sup>s</sup> Ewald sees in Ps. li. a great hymn of thanksgiving for deliverance from these dangers. The evidence in favour of David's authorship seems, however, to preponderate.

<sup>t</sup> Philistines, according to Josephus (*Ant.* viii. 6, §1).

<sup>u</sup> If, with Ewald (iii. 277), we identify Gezer with

all honour, the queen-mother herself attending to place the diadem on her son's brow on the day of his espousals (Cant. iii. 11). Gifts from the nobles of Israel and from Tyre (the latter offered perhaps by a Tyrian princess) were lavished at her feet (Ps. xlv. 12). A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11).<sup>x</sup> She dwelt there apparently with attendants of her own race, "the virgins that be her fellows," probably conforming in some degree to the religion of her adopted country. According to a tradition which may have some foundation in spite of its exaggerated numbers, Pharaoh (Psusennes, or as in the story Vaphres), sent with her workmen to help in building the Temple, to the number of 80,000 (Eupolemos, in Euseb. *Praep. Evang.* ii. 30-35). The "chariots of Pharaoh" at any rate, appeared in royal procession with a splendour hitherto unknown (Cant. i. 9).

(3.) The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt, changing the dynasty and transferring the seat of power to Bubastis (Ewald, iii. 389).<sup>y</sup> There was at any rate a change of policy. The court of Egypt welcomes the fugitive Jeroboam when he is known to have aspirations after kingly power. There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes, and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. Evils such as these were hardly counterbalanced by the trade opened by Solomon in the fine linen of Egypt, or the supply of chariots and horses which, as belonging to aggressive rather than defensive warfare, a wiser policy would have led him to avoid (1 K. x. 28, 29).

(4.) *Tyre.* The alliance with the Phoenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." He, or his grandfather,<sup>z</sup> had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce.<sup>a</sup> Israel was to be supplied from Tyre with the materials which were wanted for the Temple that was to be the glory of the new reign. Gold from Ophir, cedar-wood from Lebanon, probably also copper from Cyprus, and tin from Spain or Cornwall (Niebuhr, *Lect. on Anc. Hist.* i. 79), for the brass which was so highly valued, purple from Tyre itself, workmen from among the Zidonians, all these were wanted and were given. The opening of Joppa as a port created a new coasting-trade,

Geshur, we may see in this attack a desire to weaken a royal house which was connected by marriage with Absalom (2 Sam. xiii. 37), and therefore likely to be hostile to Solomon. But comp. GEZER.

<sup>x</sup> We may see in this fact a sign of popular dissatisfaction at least on the part of the Priests and Levites represented by the compiler of 2 Chron.

<sup>y</sup> The singular addition of the LXX. to the history of Jeroboam in 1 K. xi. makes this improbable. Jeroboam, as well as Hadad, is received into the king's family by marriage with his wife's sister, and, in each case, the wife's name is given as Thekemina.

<sup>z</sup> Comp. the *data* given in 2 Sam. v. 11; Jos. *Ant.* vii. 3 §2, viii. 5, §3, c. *Ap.* i. 18, and Ewald, iii. 287.

<sup>a</sup> The letters are given at length by Josephus (*Ant.* viii. 2 §8) and Eupolemos (Euseb. *Praep. Ev. l. c.*).

and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). The chief architect of the Temple, though an Israelite on his mother's side, belonging to the tribe of Dan or Naphtali [HIRAM], was yet by birth a Tyrian, a namesake of the king. In return for these exports, the Phoenicians were only too glad to receive the corn and oil of Solomon's territory. Their narrow strip of coast did not produce enough for the population of their cities, and then, as at a later period, "their country was nourished" by the broad valleys and plains of Samaria and Galilee (Acts xii. 20).

(5.) The results of the alliance did not end here. Now, for the first time in the history of Israel, they entered on a career as a commercial people. They joined the Phoenicians in their Mediterranean voyages to the coasts of Spain [TARSHISH].<sup>b</sup> Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, merchant-ships, *i. e.* for the long voyages, manned chiefly by Phoenicians, but built at Solomon's expense, which sailed down the Aelanitic Gulf of the Red Sea, on to the Indian Ocean, to lands which had before been hardly known even by name, to OPHIR and SHEBA, to Arabia Felix, or India, or Ceylon, and brought back after an absence of nearly three years, treasures almost or altogether new, gold and silver, and precious stones, nard, aloes, sandal-wood, almug-trees, and ivory; and last, but not least in the eyes of the historian, new forms of animal-life, on which the inhabitants of Palestine gazed with wondering eyes, "apes and peacocks." The interest of Solomon in these enterprises was shown by his leaving his palaces at Jerusalem and elsewhere and travelling to Elath and Ezion-geber to superintend the construction of the fleet (2 Chr. viii. 17), perhaps also to Sidon for a like purpose.<sup>c</sup> To the knowledge thus gained, we may ascribe the wider thoughts which appear in the Psalms of this and the following periods, as of those who "see the wonders of the deep and occupy their business in great waters" (Ps. cvii. 23-30), perhaps also an experience of the more humiliating accidents of sea-travel (Prov. xxiii. 34, 35).

(6.) According to the statement of the Phoenician writers quoted by Josephus (*Ant.* viii. 5, §3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. Hiram was at first the loser and paid his forfeits; but afterwards, through the help of a sharp-witted Tyrian boy, Abdemon, solved the hard problems and was in the end the winner.<sup>d</sup> The

<sup>b</sup> Ewald disputes this (iii. 345), but the statement in 2 Chr. ix. 21, is explicit enough, and there are no grounds for arbitrarily setting it aside as a blunder.

<sup>c</sup> The statement of Justin Mart. (*Dial. c. Tryph.* c. 34), *ἐν Σιδῶνι εἰδωλολάτρει*, receives by the accompanying *διὰ γυναῖκα* the character of an extract from some history then extant. The marriage of Solomon with a daughter of the king of Tyre is mentioned by Eusebius (*Praep. Evang.* x. 11).

<sup>d</sup> The narrative of Josephus implies the existence of some story, more or less humorous, in Tyrian literature, in which the wisest of the kings of earth was baffled by a boy's cleverness. A singular pendant to this is found in the popular mediæval story of Solomon and Morolf, in which the latter (an ugly, deformed dwarf) outwits the former. A modernised version of this work may be

singular fragment of history inserted in 1 K. ix. 11-14, recording the cession by Solomon of sixteen cities, and Hiram's dissatisfaction with them, is perhaps connected with these imperial wagers. The king of Tyre revenges himself by a Phoenician bon-mot [CABUL]. He fulfils his part of the contract, and pays the stipulated price.

(7.) These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognised as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchies were, at this time, comparatively feeble. Other neighbouring nations were content to pay annual tribute in the form of gifts (2 Chr. ix. 24). The kings of the Hittites and of Syria welcomed the opening of a new line of commerce which enabled them to find in Jerusalem an emporium where they might get the chariots and horses of Egypt (1 K. x. 29). This, however, was obviously but a small part of the traffic organised by Solomon. The foundation of cities like Tadmor in the wilderness, and Tiphseh (Thapsacus) on the Euphrates; of others on the route, each with its own special market for chariots, or horses, or stores (2 Chr. viii. 3-6); the erection of lofty towers on Lebanon (2 Chr. i. c.; Cant. vii. 4) pointed to a more distant commerce, opening out the resources of central Asia, reaching, as that of Tyre did afterwards, availing itself of this very route, to the Nomade tribes of the Caspian and the Black Seas, to Togarmah and Meshech and Tubal (Ez. xxvii. 13, 14; comp. Milman, *Hist. of Jews*, i. 270).

(8.) The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom. The legends which pervade the East are probably not merely the expansion of the scanty notices of the O. T.; but (as suggested above), like those which gather round the names of Nimrod and Alexander, the result of the impression made by the personal presence of one of the mighty ones of the earth.<sup>e</sup> Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The impression made on the Incas of Peru by the power and knowledge of the Spaniards, offers perhaps the nearest approach to what falls so little within the limits of our experience, though there was there no personal centre round which the admiration could gather itself. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. The inhabitants of Jerusalem, of the whole line of country between it and the Gulf of Akaba, saw with amazement the "great train;" the men with their swarthy faces, the camels bearing spices and gold and gems, of a queen who had come from the far South,<sup>f</sup> because she had heard of the wisdom of Solomon, and connected with it "the name of Jehovah" (1 K. x. 1).

found in the *Walhalla* (Leipzig, 1844). Older copies, in Latin and German, of the 15th century, are in the Brit. Mus. Library. The Anglo-Saxon Dialogue of Solomon and Saturn is a mere catechism of Scriptural knowledge.

<sup>e</sup> Cities like Tadmor and Tiphseh were not likely to have been founded by a king who had never seen and chosen the sites. 2 Chr. viii. 3, 4, implies the journey which Josephus speaks of (*Ant.* viii. 6, §1), and at Tadmor Solomon was within one day's journey of the Euphrates, and six of Babylon. (So Josephus, *l. c.*, but the day's journey must have been a long one.)

She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. Not riddles and enigmas only, such as the sportive fancy of the East delights in, but the ever-old, ever-new problems of life, such as, even in that age and country, were vexing the hearts of the speakers in the Book of Job,<sup>g</sup> were stirring in her mind when she communed with Solomon of "all that was in her heart" (2 Chr. x. 2). She meets us as the representative of a body whom the dedication-prayer shows to have been numerous, the strangers "coming from a far country" because of the "great name" of Jehovah (1 K. viii. 41), many of them princes themselves, or the messengers of kings (2 Chr. ix. 23). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one-half of the greatness of thy wisdom was not told me" (2 Chr. ix. 6; Ewald, iii. 353).

VI. *Internal History.*—(1.) We can now enter upon the reign of Solomon, in its bearing upon the history of Israel, without the necessity of a digression. The first prominent scene is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people, the ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibeon<sup>h</sup> there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." There came in answer the promise of a wisdom "like which there had been none before, like which there should be none after" (1 K. iii. 5-15). So far all was well. The prayer was a right and noble one. Yet there is also a contrast between it and the prayers of David which accounts for many other contrasts. The desire of David's heart is not chiefly for wisdom, but for holiness. He is conscious of an oppressing evil, and seeks to be delivered from it. He repents, and falls, and repents again. Solomon asks only for wisdom. He has a lofty ideal before him, and seeks to accomplish it, but he is as yet haunted by no deeper yearnings, and speaks as one who has "no need of repentance."

(2.) The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, which the enterprises of his subjects were throwing open to him, the lives and characters of men, in all their surface-weaknesses, in all their inner depths, lay before him, and he took cognisance of all.<sup>i</sup> But the highest

<sup>f</sup> Josephus, again careless about authorities, makes her a queen of Egypt (!) and Ethiopia (*Ant.* viii. 6, §5).

<sup>g</sup> Is it possible that the Book itself came into the literature of Israel by the intercourse thus opened? Its Arabic character, both in language and thought, and the obvious traces of its influence in the Book of Proverbs, have been noticed by all critics worthy of the name [comp. *Job*].

<sup>h</sup> Hebron, in Josephus, once more blundering (*Ant.* viii. 2, §1).

<sup>i</sup> Ewald sees in the words of 1 K. iv. 33, the record of books more or less descriptive of natural history, the

wisdom was that wanted for the highest work, for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is, in all its circumstances, thoroughly Oriental. The king sits in the gate of the city, at the early dawn, to settle any disputes, however strange, between any litigants, however humble. In the rough and ready test which turns the scales of evidence, before so evenly balanced, there is a kind of rough humour as well as sagacity, specially attractive to the Eastern mind, then and at all times (1 K. iii. 16-28).

(3.) But the power to rule showed itself not in judging only, but in organising. The system of government which he inherited from David received a fuller expansion. Prominent among the "princes" of his kingdom, *i. e.* officers of his own appointment, were members of the priestly order: <sup>k</sup> Azariah the son of Zadok, Zadok himself the high-priest, Benaiah the son of Jehoiada as captain of the host, another Azariah and Zabud, the sons of Nathan, one over the officers (*Nittsábim*) who acted as purveyors to the king's household (1 K. iv. 2-5), the other in the more confidential character of "king's friend." In addition to these there were the two scribes (*Sôphérim*), the king's secretaries, drawing up his edicts and the like [SCRIBES], Elihoreph and Ahiah, the recorder or annalist of the king's reign (*Mazciv*), the superintendent of the king's house, and household expenses (Is. xxii. 15), including probably the *harém*. The last in order, at once the most indispensable and the most hated, was Adoniram, who presided "over the tribute," that word including probably the personal service of forced labour (comp. Keil, *Comm.* in loc., and Ewald, *Gesch.* iii. 334).

(4.) The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. That all the drinking vessels of the two palaces should be of pure gold was a small thing, "nothing accounted of in the days of Solomon" (1 K. x. 21).<sup>m</sup> "Silver was in Jerusalem as stones, and cedars as the sycamore-trees in the vale" (1 K. x. 27). The people were "eating and drinking and making merry" (1 K. iv. 20). The treasures left by David for building the Temple might well seem almost inexhaustible<sup>n</sup> (1 Chr. xxix. 1-7). The large quantities of the precious metals imported

*catalogue raisonnée* of the king's collections, botanic and zoological (iii. 358); to Renan, however (following Josephus), it seems more in harmony with the unscientific character of all Shemitic minds, to think of them as looking on the moral side of nature, drawing parables or allegories from the things he saw (*Hist. des langues Sémitiques*, p. 127). The multiplied allusions of this kind in Prov. xxx. make that, perhaps, a fair representative of this form of Solomon's wisdom, though not by Solomon himself.

<sup>k</sup> We cannot bring ourselves, with Keil (*Comm.* in loc.) and others, to play fast and loose with the word *Cohen*, and to give it different meanings in alternate verses. [Comp. PRIESTS.]

<sup>m</sup> A reminiscence of this form of splendour is seen in the fact that the mediæval goldsmiths described their earliest plate as "œuvre de Salomon." It was wrought in high relief, was Eastern in its origin, and was known also as Saracenic (*Liber Custumarius*, i. 61, 759).

<sup>n</sup> We labour, however, under a twofold uncertainty, (1) as to the accuracy of the numbers, (2) as to the value of the terms. Prideaux, followed by Lewis, estimates the amount at 833,000,000*l.*, yet the savings of the later years of David's life, for one special purpose, could hardly have surpassed the national debt of England (comp. Millman's *History of Jews*, i. 267).

<sup>o</sup> 666. There is something startling in thus finding in a simple historical statement a number which has since become invested with such a mysterious and terrible

from Ophir and Tarshish would speak, to a people who had not learnt the lessons of a long experience, of a boundless source of wealth (1 K. ix. 28). All the kings and princes of the subject-provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (1 K. x. 25). Monopolies of trade, then, as at all times in the East, contributed to the king's treasury, and the trade in the fine linen, and chariots, and horses of Egypt, must have brought in large profits (1 K. x. 28, 29). The king's domain-lands were apparently let out, as vineyards or for other purposes, at a fixed annual rental (Cant. viii. 11). Upon the Israelites (probably not till the later period of his reign) there was levied a tax of ten per cent. on their produce (1 Sam. viii. 15). All the provinces of his own kingdom, grouped apparently in a special order for this purpose, were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21-23). [Comp. TAXES.] The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (1 K. x. 14).<sup>o</sup>

(5.) It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed on another with ruinous rapidity. A palace for himself, grander than that which Hiram had built for his father, another for Pharaoh's daughter, the house of the forest of Lebanon, in which he sat in his court of judgment, the pillars all of cedar, seated on a throne of ivory and gold, in which six lions on either side, the symbols of the tribe of Judah, appeared (as in the thrones of Assyria, Layard's *Nineveh*, ii. 30) standing on the steps and supporting the arms of the chair (1 K. vii. 1-12, x. 18-20), ivory palaces and ivory towers, used apparently for the king's armoury (Ps. xlv. 8; Cant. iv. 4, vii. 4); the ascent from his own palace to the house or palace of Jehovah (1 K. x. 5), a summer palace in Lebanon (1 K. ix. 19; Cant. vii. 4), stately gardens at Etham, *paradises* like those of the great Eastern kings (Eccl. ii. 5, 6;

significance (Rev. xiii. 18). The coincidence can hardly, it is believed, be looked on as casual. "The Seer of the Apocalypse," it has been well said, "lives entirely in Holy Scripture. On this territory, therefore, is the solution of the sacred riddle to be sought" (Hengstenberg, *Comm.* in *Rev.* in loc.). If, therefore, we find the number occurring in the O. T., with any special significance, we may well think that that furnishes the starting point of the enigma. And there is such a significance here. (1.) As the glory and the wisdom of Solomon were the representatives of all earthly wisdom and glory, so the wealth of Solomon would be the representative of all earthly wealth. (2.) The purpose of the visions of St. John is to oppose the heavenly to the earthly Jerusalem; the true "offspring of David," "the lion of the tribe of Judah," to all counterfeits; the true riches to the false. (3.) The worship of the beast is the worship of the world's mammon. It may seem to reproduce the glory and the wealth of the old Jerusalem in its golden days, but it is of evil, not of God; a Babylon, not a Jerusalem. (4.) This reference does not of course exclude either the mystical meaning of the number six, so well brought out by Hengstenberg (*l. c.*) and Mr. Maurice (on the *Apocalypse*, p. 251), or even names like Lateinos and Nero Caesar. The greater the variety of thoughts that could be connected with a single number, the more would it commend itself to one at all familiar with the method of the *Gematria* of the Jewish cabbalists.

Joseph. *Ant.* viii. 7, §3; comp. PARADISE), the foundation of something like a stately school or college,† costly aqueducts bringing water, it may be, from the well of Bethlehem, dear to David's heart, to supply the king's palace in Jerusalem (Ewald, iii. 323), the fortifications of Jerusalem completed, those of other cities begun (1 K. ix. 15-19), and, above all, the harêm, with all the expenditure which it involved on slaves and slave-dealers, on concubines and eunuchs (1 Sam. viii. 15; 1 Chr. xxviii. 1), on men-singers and women-singers (Eccl. ii. 8)—these rose before the wondering eyes of his people and dazzled them with their magnificence. All the equipment of his court, the "apparel" of his servants, was on the same scale. If he went from his hall of judgment to the Temple he marched between two lines of soldiers, each with a burnished shield of gold (1 K. x. 16, 17; Ewald, iii. 320). If he went on a royal progress to his paradise at Etham, he went in snow-white raiment, riding in a stately chariot of cedar, decked with silver and gold and purple, carpeted with the costliest tapestry, worked by the daughters of Jerusalem (Cant. iii. 9, 10). A body-guard attended him, "threescore valiant men," tallest and handsomest of the sons of Israel, in the freshness of their youth, arrayed in Tyrian purple, their long black hair sprinkled freshly every day with gold-dust (ib. iii. 7, 8; Joseph. *Ant.* viii. 7, §3). Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). If some of the public works had the plea of utility, the fortification of some cities for purposes of defence—Millo (the suburb of Jerusalem), Hazor, Megiddo, the two Beth-horons, the foundation of others, Tadmor and Tiphseh, for purposes of commerce—these were simply the pomps of a selfish luxury, and the people, after the first dazzle was over, felt that they were so. As the treasury became empty, taxes multiplied and monopolies became more irksome. Even Israelites, besides the conscription which brought them into the king's armies (1 K. ix. 22), were subject, though for a part only of each year, to the *corvée* of compulsory labour (1 K. v. 13). The revolution that followed had, like most other revolutions, financial disorder as the chief among its causes. The people complained, not of the king's idolatry, but of their burdens, of his "grievous yoke" (1 K. xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. If, on the one side, the division of the kingdom came as a penalty for Solomon's idolatrous apostasy from Jehovah, it was, on another, the Nemesis of a selfish passion for glory, itself the most terrible of all idolatries.

(6.) It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the Temple are obviously the representatives of the first. That was the special task which he inherited from his father, and to that he gave himself with all his heart and strength. He came to it with all the noble thoughts as to the meaning and grounds

† Pineda's conjecture (iii. 28) that "the house with seven pillars," "the highest places of the city," of Prov. ix. 1-3, had originally a local reference is, at least, plausible enough to be worth mentioning. It is curious to think that there may have been a historical "Solomon's house," like that of the *New Atlantis*.

‡ Ewald's apology for these acts of despotism (iii. 292)

of worship which his father and Nathan could instil into him. We have already seen, in speaking of his intercourse with Tyre, what measures he took for its completion. All that can be said as to its architecture, proportions, materials [TEMPLE], and the organisation of the ministering PRIESTS and LEVITES, will be found elsewhere. Here it will be enough to picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the Cyclopien foundations of vast stones (still remaining when all else has perished, Ewald, iii. 297) gradually rising up and covering the area of the threshing-floor of Araunah, materials arriving continually from Joppa, cedar, and gold and silver, brass "without weight" from the foundries of Succoth and Zarethan, stones ready hewn and squared from the quarries. Far from colossal in its size, it was conspicuous chiefly by the lavish use, within and without, of the gold of Ophir and Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado (Milman, *Hist. of Jews*, i. 259). Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer:

"Like some tall palm, the noiseless fabric grew."

(7.) We cannot ignore the fact that even now there were some darker shades in the picture. Not reverence only for the Holy City, but the wish to shut out from sight the misery he had caused, to close his ears against cries which were rising daily to the ears of the Lord of Sabaoth, led him probably to place the works connected with the Temple at as great a distance as possible from the Temple itself. Forgetful of the lessons taught by the history of his own people, and of the precepts of the Law (Ex. xxii. 21, xxiii. 9 *et al.*), following the example of David's policy in its least noble aspect (1 Chr. xxii. 2), he reduced the "strangers" in the land, the remnant of the Canaanite races who had chosen the alternative of conformity to the religion of their conquerors, to the state of helots, and made their life "bitter with all hard bondage." [PROSELYTES.] Copying the Pharaohs in their magnificence, he copied them also in their disregard of human suffering. Acting, probably, under the same counsels as had prompted that measure on the result of David's census, he seized on these "strangers" for the weary, servile toil against which the free spirit of Israel would have rebelled. One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon (1 K. v. 15; 2 Chr. ii. 17, 18). Even the Israelites, though not reduced permanently to the helot state (2 Chr. viii. 9), were yet summoned to take their share, by rotation, in the same labour (1 K. v. 13, 14). One trace of the special servitude of "these newers of stone" existed long afterwards in the existence of a body of men attached to the Temple, and known as SOLOMON'S SERVANTS.

(8.) After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation.

presents a singular contrast to the free spirit which, for the most part, pervades his work. Throughout his history of David and Solomon, his sympathy for the father's heroism, his admiration for the son's magnificence, seem to keep his judgment under a fascination which it is difficult for his readers to escape from.

Their worship was now established on a scale as stately as that of other nations, while it yet retained its freedom from all worship that could possibly become idolatrous. Instead of two rival sanctuaries, as before, there was to be one only. The ark from Zion, the tabernacle from Gibeon, were both removed (2 Chr. v. 5) and brought to the new Temple. The choirs of the priests and Levites met in their fullest force, arrayed in white linen. Then, it may be for the first time, was heard the noble hymn, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in" (Milman, *Hist. of Jews*, i. 263). The trumpeters and singers were "as one" in their mighty Hallelujah—"O praise the Lord, for He is good, for His mercy endureth for ever" (2 Chr. v. 13). The ark was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord. The two tables of stone, associated with the first rude beginnings of the life of the wilderness, were still, they and they only, in the ark which had now so magnificent a shrine (2 Chr. v. 10). They bore their witness to the great laws of duty towards God and man, remaining unchangeable through all the changes and chances of national or individual life, from the beginning to the end of the growth of a national religion. And throughout the whole scene, the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate. Abstaining, doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing up the ark, in a liturgical character. He, and not Zadok, blesses the congregation, offers up the solemn prayer, dedicates the Temple. He, and not any member of the prophetic order, is then, and probably at other times, the spokesman and "preacher" of the people (Ewald, iii. 320). He takes at least some steps towards that far-off (Ps. cx. 1) ideal of "a priest after the order of Melchizedek," which one of his descendants rashly sought to fulfil [UZZIAH], but which was to be fulfilled only in a Son of David, not the crowned leader of a mighty nation, but despised, rejected, crucified. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness.<sup>r</sup>

(9.) The solemn day was followed by a week of festival, synchronising with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes, it may be, from the newly-acquired territories in Northern Syria (2 Chr. vi. 32, vii. 8),—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 K. ix. and 2 Chr. vii. leaves it doubtful), there was a strange contrast to the glory of that day. A criticism, misled by its own acuteness, may see in that warning prophecy of sin, punishment, desolation, only a *vaticinium ex eventu*, added some cen-

turies afterwards (Ewald, iii. 404). It is open to us to maintain that, with a character such as Solomon's, with a religious ideal so far beyond his actual life, such thoughts were psychologically probable, that strange misgivings, suggested by the very words of the jubilant hymns of the day's solemnity, might well mingle with the shouts of the people and the hallelujahs of the Levites.<sup>s</sup> It is in harmony with all we know of the work of the Divine Teacher, that those misgivings should receive an interpretation, that the king should be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand.

(10.) The danger came, and in spite of the warning the king fell. Before long the priests and prophets had to grieve over rival temples to Moloch, Chemosh, Ashtaroth, forms of ritual not idolatrous only, but cruel, dark, impure. This evil came, as the compiler of 1 K. xi. 1-8 records, as the penalty of another. Partly from policy, seeking fresh alliances, partly from the terrible satiety of lust seeking the stimulus of change, he gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something there was perhaps in his very "largeness of heart," so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, which predisposed him to it. His converse with men of other creeds and climes might lead him to anticipate, in this respect, one phase of modern thought, as the confessions of the Preacher in Koheleth anticipate another. In recognising what was true in other forms of faith, he might lose his horror at what was false, his sense of the pre-eminence of the truth revealed to him, of the historical continuity of the nation's religious life. His worship might go backward from Jehovah to Elohim,<sup>t</sup> from Elohim to the "Gods many and Lords many" of the nations round. Jehovah, Baal, Ashtaroth, Chemosh, each form of nature-worship, might come to seem equally true, equally acceptable. The women whom he brought from other countries might well be allowed the luxury of their own superstitions. And, if permitted at all, the worship must be worthy of his fame and be part of his magnificence. With this there may, as Ewald suggests (iii. 380),<sup>u</sup> have mingled political motives. He may have hoped, by a policy of toleration, to conciliate neighbouring princes, to attract a larger traffic. But probably also there was another influence less commonly taken into account. The wide-spread belief of the East in the magic arts of Solomon is not, it is believed, without its foundation of truth. On the one hand, an ardent study of nature, in the period that precedes science, runs on inevitably into the pursuit of occult, mysterious properties. On the other, throughout the whole history of Judah, the element of idolatry which has the strongest hold on men's minds was the thaumaturgic, soothsaying, incarnations, divinations (2 K. i. 2; 1r. ii. 6;

<sup>t</sup> It is noticeable that Elohim, and not Jehovah, is the Divine name used throughout Ecclesiastes.

<sup>u</sup> To see, however, as Ewald does, in Solomon's policy nothing but a wise toleration like that of a modern statesman in regard to Christian sects, or of the English Government in India, is surely to read history through a refracting and distorting medium.

<sup>r</sup> Ewald, yielding to his one special weakness, sees in this prayer the rhetorical addition of the Deuteronomist editor (iii. 315).

<sup>s</sup> Ps. cxxxii. belongs manifestly (comp. vv. 7, 8, 10, 16, with 2 Chr. vi. 41) to the day of dedication; and v. 12 contains the condition, of which the vision of the night presents the dark as the day had presented the bright side.



2 Chr. xxxiii. 6 *et al.*). The religion of Israel opposed a stern prohibition to all such perilous yet tempting arts (Deut. xviii. 10 *et al.*). The religions of the nations round fostered them. Was it strange that one who found his progress impeded in one path should turn into the other? So, at any rate, it was. The reign which began so gloriously was a step backwards into the gross darkness of fetish worship. As he left behind him the legacy of luxury, selfishness, oppression, more than counterbalancing all the good of higher art and wider knowledge, so he left this too as an ineradicable evil. Not less truly than the son of Nebat might his name have been written in history as Solomon the son of David who "made Israel to sin."

(11.) Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavour. The zeal of the prophetic order, dormant in the earlier part of the reign, and as it were, hindered from its usual utterances by the more dazzling wisdom of the king, was now kindled into active opposition. Ahijah of Shiloh, as if taught by the history of his native place, was sent to utter one of those predictions which help to work out their own fulfilment, fastening on thoughts before vague, pointing Jeroboam out to himself and to the people as the destined heir to the larger half of the kingdom, as truly called as David had been called, to be the anointed of the Lord (1 K. xi. 28-39). The king in vain tried to check the current that was setting strong against him. If Jeroboam was driven for a time into exile it was only as we have seen, to be united in marriage to the then reigning dynasty, and to come back with a daughter of the Pharaohs as his queen (LXX. *ut supra*). The old tribal jealousies gave signs of renewed vitality. Ephraim was prepared once more to dispute the supremacy of Judah, needing special control (1 K. xi. 28). And with this weakness within there came attacks from without. Hadad and Rezon, the one in Edom, the other in Syria, who had been foiled in the beginning of his reign, now found no effectual resistance. The king, prematurely old,\* must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. Rehoboam, inheriting his faults without his

\* Solomon's age at his death could not have been much more than fifty-nine or sixty, yet it was not till he was "old" that his wives perverted him (1 K. xi. 4).

† Hezekiah found, it was said, formulae for the cure of diseases engraved on the door-posts of the Temple, and destroyed them because they drew men away from the worship of Jehovah (Suidas, s. v. 'Εζεκιίας). Strange as the history is, it has a counterpart in the complaint of the writer of 2 Chr. xvi. 12, that Asa "sought not to the Lord but to the physicians." Was there a rivalry in the treatment of disease between the priests and prophets on the one side (comp. Is. xxxviii. 21), and idolatrous thaumaturgists on the other (comp. also 2 K. i. 2)?

‡ The Song of Songs, however, was never read publicly, either in the Jewish or the Christian Church, nor in the former were young men allowed to read it at all (Theod. Cyr. *Praef. in Cant. Cant.*; Theod. Mops. p. 699 in *Migne*).

§ We rest on this as the necessary condition of all deeper interpretation. To argue, as many have done, that the mystical sense must be the only one because the literal

wisdom, haughty and indiscreet, was not likely to avert it.

(12.) Of the inner changes of mind and heart which ran parallel with this history Scripture is comparatively silent. Something may be learnt from the books that bear his name, which, whether written by him or not, stand in the Canon of the O. T. as representing, with profound, inspired insight the successive phases of his life; something also from the fact that so little remains out of so much, out of the songs, proverbs, treatises of which the historian speaks (1 K. iv. 32, 33). Legendary as may be the traditions which speak of Hezekiah as at one and the same time, preserving some portions of Solomon's writings (Prov. xxv. 1), and destroying others,† a like process of selection must have been gone through by the unknown Rabbis of the GREAT SYNAGOGUE after the return from the exile. Slowly and hesitatingly they received into the Canon, as they went on with their unparalleled work of the expurgation by a people of its own literature, the two books which have been the stumbling-blocks of commentators, Ecclesiastes and the Song of Songs (Ginsburg, *Koheleth*, pp. 13-15). They give *excerpta* only from the 3000 Proverbs. Of the thousand and five Songs (the precise number indicates a known collection) we know absolutely nothing. They were willing, *i. e.* to admit *Koheleth* for the sake of its ethical conclusion, the Song of Songs, because at a very early period, possibly even then, it had received a mystical interpretation (Keil, *Einleit. in das Alt. Test.* §127), because it was, at any rate, the history of a love which if passionate, was also tender, and pure, and true.‡ But it is easy to see that there are elements in that poem, the strong delight in visible outward beauty, the surrender of heart and will to one overpowering impulse, which might come to be divorced from truth and purity, and would then be perilous in proportion to their grace and charm. Such a divorce took place we know in the actual life of Solomon. It could not fail to leave its stamp upon the idyls in which feeling and fancy uttered themselves. The poems of the Son of David may have been like those of Hafiz. The Scribes who compiled the Canon of the O. T. may have acted wisely, rightly, charitably to his fame, in excluding them.

(13.) The books that remain meet us, as has been said, as at any rate representing the three stages of his life. The Song of Songs brings before us the brightness of his youth, the heart as yet untainted, human love passionate yet undefiled,<sup>b</sup> and

would be insupportable, is simply to "bring a clean thing out of an unclean," to assert that the Divine Spirit would choose a love that was lustful and impure as the fitting parable of the holiest. Much rather may we say with Herder (*Geist der Ebr. Poes.*, Dial. vi.), that the poem, in its literal sense, is one which "might have been written in Paradise." The man and the woman are, as in their primeval innocence, loving and beloved, thinking no evil, "naked and not ashamed."

<sup>b</sup> We adopt the older view of Lowth (*Prael.* xxx., xxxi.) and others, rather than that of Renan and Ewald, which almost brings down a noble poem to the level of an operatic ballet at a Parisian theatre. Theodore of Mopsuestia (*l. c.*) had, at least, placed it on a level with the *Symposium* of Plato. The theory of Michaelis (*Not. in Lowth*, xxxi.) that it represents a young husband and his favourite bride hindered, by harem jealousies or regulations, from free intercourse with each other, seems to us preferable, and connects itself with the identification of the Shulamite with Abishag, already noticed.

therefore becoming, under a higher inspiration, half-consciously it may be to itself, but, if not, then unconsciously for others, the parable of the soul's affections.<sup>c</sup> Then comes in the Book of Proverbs, the stage of practical, prudential thought, searching into the recesses of man's heart, seeing duty in little things as well as great, resting all duty on the fear of God, gathering from the wide lessons of a king's experience, lessons which mankind could ill afford to lose.<sup>d</sup> The poet has become the philosopher, the mystic has passed into the moralist. But the *man* passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccl. i., ii.). And therefore there came, as in the Confessions of the Preacher, the great retribution. The "sense that wore with time" avenged "the crime of sense." There fell on him, as on other crowned voluptuaries,<sup>e</sup> the weariness which sees written on all things, Vanity of Vanities. Slowly only could he recover from that "vexation of spirit," and the recovery was incomplete. It was not as the strong burst of penitence that brought to his father David the assurance of forgiveness. He could not rise to the height from which he had fallen, or restore the freshness of his first love. The weary soul could only lay again, with slow and painful relapses, the foundations of a true morality [comp. ECCLESIASTES].

(14.) Here our survey must end. We may not enter into the things within the veil, or answer either way, the doubting question, Is there any hope? Others have not shrunk from debating that question, deciding, according to their formulæ, that he did or did not fulfil the conditions of salvation so as to satisfy them, were they to be placed upon the judgment-seat. It would not be profitable to give references to the patristic and other writers who have dealt with this subject. They have been elaborately collected by Calmet (*Dictionn. s. v. Salomon, Nouvell. dissert. De la salut du Sal.*). It is noticeable and characteristic that Chrysostom and the theologians of the Greek Church are, for the most part, favourable, Augustine and those of the Latin, for the most part, adverse to his chances of salvation.<sup>f</sup>

VII. *Legends*.—(1.) The impression made by Solomon on the minds of later generations, is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. Possibly in ECCLESIASTES, certainly in the *Book of Wisdom*, we have instances of this, free from the vicious element of an apocryphal literature. Before

<sup>c</sup> "The final cause of Canticles," it has been well said, "was that it might be a field in which mysticism could disport itself" (Bishop Jebb, *Correspond. with Knox*, i. 305). The traces of the "great mystery" which thus connects divine and human love, are indeed to be found everywhere, in the Targums of Rabbis, in the writings of Fathers, Schoolmen, Puritans, in the poems of Mystics like Novalis, Jeladeddin Rumi, Saadi (comp. Tholuck, *Morgenländ. Mystik*, pp. 55, 227). It appears in its highest form in the *Vita Nuova* of Dante, purified by Christian feeling from the sensuous element which in Eastern writers too readily mingles with it. Of all strange assertions, that of Renan, that mysticism of this kind is foreign to the Shemitic character, is perhaps about the strangest (*Cant. des Cant.* p. 119).

<sup>d</sup> Both in Ecclesiastes (ii. 3-12) and yet more in Proverbs (i. 11-17, vii. 6-23) we may find traces of experiences gained in other ways. The graphic picture of the life of the robbers and the prostitutes of an Eastern city could hardly have been drawn but by one who, like Haroun

long, however, it took other forms. Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mahometan, refractions, coloured and distorted, according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the Rabbis of the Sanhedrim sat and drank wine together in Jabne. His *paradise* was filled with costly trees which the evil spirits brought him from India. The casuistry of the Rabbis rested on his *dicta*. Ashmedai, the king of the demons, deprived him of his magic ring, and he wandered through the cities of Israel, weeping and saying, I, the preacher, was king over Israel in Jerusalem (Ginsburg, *Koheleth*, App. i. H.; Koran, *Sur.* 38). He left behind him spells and charms to cure diseases and cast out evil spirits; and for centuries, incantations bearing his name were the special boast of all the "vagabond Jew exorcists" who swarmed in the cities of the empire (Jos. *Ant.* viii. 2, §5; Just. Mart. *Respons. ad Orthod.* 55; Origen, *Comm. in Matt.* xxvi. 3). His wisdom enabled him to interpret the speech of beasts and birds, a gift shared afterwards, it was said, by his descendant Hillel (Ewald, iii. 407; Koran, *Sur.* 37). He knew the secret virtues of gems and herbs<sup>g</sup> (Fabricius, *Codex Pseudep. V. T.* 1042). He was the inventor of Syriac and Arabian alphabets (*Ibid.* 1014).

(2.) Arabic imagination took a yet wilder flight. After a long struggle with the rebellious Afreets and Jinns, Solomon conquered them and cast them into the sea (Lane, *Arabian Nights*, i. p. 36). The remote pre-Adamite past was peopled with a succession of forty Solomons, ruling over different races, each with a shield and sword that gave them sovereignty over the *Jinns*. To Solomon himself belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer instead of riding on with his horsemen God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The demons in their spite wrote books of magic in his name, but he, being ware of it, seized them and placed them under his throne, where they remained till his death, and then the demons again got hold of them and scattered them abroad (L'Herbelot, s. v. "Soliman ben Daoud;" Koran, *Sur.* 21). The visit of the Queen of Sheba furnished some three or four romances. The Koran (*Sur.* 27) narrates her visit, her wonder, her conversion to the Islam, which Solomon professed. She appears under three dif-

Alraehid and other Oriental kings, at times laid aside the trappings of royalty, and plunged into the other extreme of social life, that so he might gain the excitement of a fresh sensation.

<sup>e</sup> "A taste for pleasure is extinguished in the King's heart (Louis XIV.). Age and devotion have taught him to make serious reflections on the vanity of everything he was formerly fond of" (Mme. de Maintenon's *Letters*, 206).

<sup>f</sup> How deeply this question entered into the hearts of Mediaeval thinkers, and in what way the nobles of them all decided it, we read in the *Divina Commedia*—

"La quinta luce ch'è tra noi piu bella  
Spira di tal amor, che tutto il mondo  
Laggiù ne gola di saper novella."

*Paradiso*, x. 109.

The "spira di tal amor" refers, of course, to the Song of Solomon.

<sup>g</sup> The name of a well-known plant, Solomon's seal (*Convallaria Majalis*), perpetuates the old belief.

ferent names, Nicaule (Calmet, *Dict. s. v.*), Salkis (D'Herbelot, *s. v.*), Makeda (Pineda, v. 14). The Arabs claim her as belonging to Yemen, the Ethiopians as coming from Meroe. In each form of the story a son is born to her, which calls Solomon its father, in the Arab version Meilekh, in the Ethiopian David after his grandfather, the ancestor of a long line of Ethiopian kings (Ludolf, *Hist. Aethiop.* ii. 3, 4, 5). Twelve thousand Hebrews accompanied her on her return home, and from them were descended the Jews of Ethiopia, and the great Prester John (Presbyter Joannes) of mediaeval travellers (D'Herbelot, *l. c.*; Pineda, *l. c.*; Corylus, *Diss. de regina Austr.* in Menthen's *Thesaurus*, i.). She brought to Solomon the self-same gifts which the Magi afterwards brought to Christ. [MAGI.] One at least of the hard questions with which she came was rescued from oblivion. Fair boys and sturdy girls were dressed up by her exactly alike so that no eye could distinguish them. The king placed water before them and bade them wash, and then when the boys scrubbed their faces and the girls stroked them softly, he made out which were which (Glycas, *Annal.* in Fabricius, *l. c.*). Versions of these and other legends are to be found also in Weil, *Bibl. Legends*, p. 171; Fürst, *Perlenschnüre*, c. 36.

(3.) The fame of Solomon spread northward and eastward to Persia. At Shiraz they showed the *Meder-Suleiman*, or tomb of Bath-sheba, said that Persepolis had been built by the *Jinns* at his command, and pointed to the *Takht-i-Suleiman* (Solomon's throne) in proof. Through their spells too he made his wonderful journey, breakfasting at Persepolis, dining at Baal-bec, supping at Jerusalem (Chardin, iii. 135, 143; Ouseley, ii. 41, 437). Persian literature, while it had no single life of David, boasted of countless histories of Solomon, one, the *Suleiman-Nameh*, in eighty books, ascribed to the poet Firdousi (D'Herbelot, *l. c.*; Chardin, iii. 198). In popular belief he was confounded with the great Persian hero, Djemschid (Ouseley, ii. 64).

(4.) As might be expected, the legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most detestable of Apocrypha, Books of Magic, a *Hygro-manteia*, a *Contradictio Salomonis* (whatever that may be) condemned by Gelasius, *Incantationes*, *Clavicula*, and the like.<sup>b</sup> One pseudonymous work has a somewhat higher character, the *Psalterium Salomonis*, altogether without merit, a mere cento from the Psalms of David, but not otherwise offensive (Fabricius, i. 917; Tregelles, *Introd. to N. T.* p. 154), and therefore attached sometimes, as in the great Alexandrian Codex, to the sacred volume. One strange story meets us from the omnivorous Note-book of Bede. Solomon did repent, and in his contrition he offered himself to the Sanhedrim, doing penance, and they scourged him five times with rods, and then he travelled in sackcloth through the cities of Israel, saying as he went Give alms to Solomon (Bede, *de Salom.* ap. Pineda).

VIII. *New Testament.*—We pass from this wild

<sup>b</sup> Two of these strange books have been reprinted in facsimile by Scheible (*Kloster*, v.). The *Clavicula Salomonis Necromantica* consists of incantations made up of Hebrew words; and the mightiest spell of the enchanter is the *Sigillum Salomonis*, engraved with Hebrew characters, such as might have been handed down through a long succession of Jewish exorcists. It is singular (unless this too was part of the imposture) that both the books profess to be published with the special licence of Pope Julius II and Alexander VI. Was this the form

farrago of Jewish and other fables, to that which presents the most entire contrast to them. The teaching of the N. T. adds nothing to the materials for a life of Solomon. It enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp. It declares that in the humblest work of God, in the lilies of the field, there is a grace and beauty inexhaustible, so that even "Solomon in all his glory was not arrayed like one of these" (Matt. vi. 28). It presents to us the perfect pattern of a growth in wisdom, like, and yet unlike his, taking, in the eyes of men, a less varied range; but deeper, truer, purer, because united with purity, victory over temptation, self-sacrifice, the true large-heartedness of sympathy with all men. On the lowest view which serious thinkers have ever taken of the life of Jesus of Nazareth, they have owned that there was in Him one "greater than Solomon" (Matt. xii. 42). The historical Son of David, ideally a type of the Christ that was to come, was in his actual life, the most strangely contrasted. It was reserved for the true, the later Son of David, to fulfil the prophetic yearnings which had gathered round the birth of the earlier. He was the true Shëlômôh, the prince of peace, the true Jedid-jah, the well-beloved of the Father. [E. H. P.]

#### SOLOMON'S PORCH. [PALACE.]

#### SOLOMON'S SERVANTS (CHILDREN OF)

(הַבְּנֵי עַבְדֵי שְׁלֹמֹה): *υἱοὶ Ἀβδησελάμ*, Ezr. ii. 58; *υἱοὶ δούλων Σαλωμών*, Ezr. ii. 55; Neh. vii. 57, 60: *filiis servorum Salomonis*). The persons thus named appear in the lists of the exiles who returned from the Captivity. They occupy all but the lowest places in those lists, and their position indicates some connexion with the services of the Temple. First come the priests, then Levites, then Nethinim, then "the children of Solomon's servants." In the Greek of 1 Esdr. v. 33, 35, the order is the same, but instead of Nethinim we meet with *ἱεροδουλοὶ*, "servants" or "ministers," of the Temple. In the absence of any definite statement as to their office we are left to conjecture and inference. (1.) The name, as well as the order, implies inferiority even to the Nethinim. They are the descendants of the slaves of Solomon. The servitude of the Nethinim, "given to the Lord," was softened by the idea of dedication. [NETHINIM.] (2.) The starting point of their history is to be found probably in 1 K. v. 13, 14, ix. 20, 21; 2 Chr. viii. 7, 8. Canaanites, who had been living till then with a certain measure of freedom, were reduced by Solomon to the helot state, and compelled to labour in the king's stone-quarries, and in building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears to have been then connected specially with the Temple, and the servitude under his successor was at once harder and more extended (1 Chr. xxii. 2). (3.) The last passage throws

of Hebrew literature which they were willing to encourage?

<sup>i</sup> A pleasant Persian apologue teaching a like lesson deserves to be rescued from the mass of fables. The king of Israel met one day the king of the ants, took the insect on his hand, and held converse with it, asking, "Croesus-like, 'Am not I the mightiest and most glorious of men?' " "Not so," replied the ant-king, "Thou sittest on a throne of gold, but I make thy hand my throne, and thus art greater than thou" (Chardin, iii. p. 193).

some light on their special office. The Nethinum, as in the case of the Gibeonites, were appointed to be hewers of wood (Josh. ix. 23), and this was enough for the services of the Tabernacle. For the construction and repairs of the Temple another kind of labour was required, and the new slaves were set to the work of hewing and squaring stones (1 K. v. 17, 18). Their descendants appear to have formed a distinct order, inheriting probably the same functions and the same skill. The prominence which the erection of a new Temple on their return from Babylon would give to their work, accounts for the special mention of them in the lists of Ezra and Nehemiah. Like the Nethinim, they were in the position of proselytes, outwardly conforming to the Jewish ritual, though belonging to the hated race, and, even in their names, bearing traces of their origin (Ezr. ii. 55-58). Like them, too, the great mass must either have perished, or given up their position, or remained at Babylon. The 392 of Ezr. ii. 55 (Nethinim included) must have been but a small fragment of the descendants of the 150,000 employed by Solomon (1 K. v. 15). [E. H. P.]

SOLOMON'S SONG. [CANTICLES.]

SOLOMON, WISDOM OF. [WISDOM, BOOK OF.]

SON.<sup>a</sup> The term "son" is used in Scripture language to imply almost any kind of descent or succession, as *ben shânâh*, "son of a year," *i. e.* a year old, *ben kesheth*, "son of a bow," *i. e.* an arrow. The word *bar* is often found in N. T. in composition, as Bar-timæus. [CHILDREN.] [H. W. P.]

SON OF GOD (*υἱὸς θεοῦ*),<sup>b</sup> the Second Person of the Ever-blessed Trinity, who is coequal, co-eternal, and consubstantial with the Father; and who took the nature of man in the womb of the Blessed Virgin Mary, and as Man bears the name of JESUS, or Saviour, and who proved Himself to be the MESSIAH or CHRIST, the Prophet, Priest, and King of all true Israelites, the seed of faithful Abraham, the universal Church of God.

The title SON OF GOD was gradually revealed to the world in this its full and highest significance. In the Book of Genesis the term occurs in the plural number, "Sons of God," *בְּנֵי-הָאֱלֹהִים* (Gen. vi. 2, 4), and there the appellation is applied to the potentates of the earth, and to those who were set in authority over others (according to the exposition in Cyril Alex. *Adv. Julian.* p. 296, and *Adv. Anthropomorph.* c. 17), or (as some have held) the sons of the family of Seth—those who had been most distinguished by piety and virtue. In Job i. 6, and ii. 1, this title, "Sons of God," is used as a designation of the Angels. In Psalm lxxxii. 6, "I have said, ye are gods; and ye are all sons of the Highest" (*בְּנֵי עֶלְיוֹן*), the title is explained by Theodoret and others to signify those persons whom God invests with a portion of His own dignity and authority as rulers of His people, and who have clearer revelations of His will, as our Lord intimates (John x. 35); and

therefore the children of Israel, the favoured people of God, are specially called collectively, by God, His *Son* (Ex. iv. 22, 23; Hos. xi. 1).

But, in a still higher sense, that title is applied by God to His only Son, begotten by eternal generation (see Ps. ii. 7), as interpreted in the Epistle to the Hebrews (i. 5, v. 5); the word *הַיּוֹם*, "to-day," in that passage, being expressive of the act of God, with whom is no yesterday, nor tomorrow. "In aeterno nec praeteritum est, nec futurum, sed perpetuum hodie" (Luther). That text evidently refers to the Messiah, who is crowned and anointed as King by God (Ps. ii. 2, 6), although resisted by men, Ps. ii. 21, 23, compared with Acts iv. 25-27, where that text is applied by St. Peter to the crucifixion of Christ and His subsequent exaltation; and the same Psalm is also referred to Christ by St. Paul, when preaching in the Jewish synagogue at Antioch in Pisidia (Acts xiii. 33); whence it may be inferred that the Jews might have learnt from their own Scriptures that the Messiah is in a special sense the Son of God; and this is allowed by Maimonides in *Porta Mosis*, ed. Pococke, p. 160, 239. This truth might have been deduced by logical inference from the Old Testament, but in no passage of the Hebrew Scriptures is the Messiah clearly and explicitly designated by the title "Son of God." The words, "The form of the fourth is like the Son of God," are in the Chaldee portion of the Book of Daniel (Dan. iii. 25), and were uttered by a heathen and idolatrous king, Nebuchadnezzar, and cannot therefore be understood as expressing a clear appreciation, on the part of the speaker, of the divinity of the Messiah, although we may readily agree that, like Caiaphas and Pilate, the king of Babylon, especially as he was perhaps in habits of intercourse with Daniel, may have delivered a true prophecy concerning Christ.

We are now brought to the question, whether the Jews, in our Lord's age, generally believed that the Messiah, or Christ, was also the Son of God in the highest sense of the term, viz. as a Divine Person, coequal, coeternal, and consubstantial with the Father?

That the Jews entertained the opinion that the Messiah would be the Son of God, in the *subordinate* senses of the term already specified (viz. as a holy person, and as invested with great power by God), cannot be doubted; but the point at issue is, whether they supposed that the Messiah would be what the Universal Church believes Jesus Christ to be? Did they believe (as some learned persons suppose they did) that the terms Messiah and Son of God are "equivalent and inseparable"?

It cannot be denied that the Jews *ought* to have deduced the doctrine of the Messiah's divinity from their own Scriptures, especially from such texts as Psalm xlv. 6, 7, "Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, Thy God, anointed Thee with the oil of gladness above Thy fellows;" a text to which the author of the Epistle to the Hebrews

<sup>a</sup> 1. *בֵּן*: *υἱός*; *filius*; from *בָּנָה*, "build" (see Jer. xxxiii. 7).  
 2. *בֵּר*, from *בָּרַר*, "pure;" *τέκνον*; *dilectus* (Prov. xxxi. 2).  
 3. *יָלֵד*; *παῖς*; *puer*.

4. *יָלֵד*; *γέννημα*; *stirps*; *genus*.  
 5. *בְּנֵי*; *σπέρμα*; *posterit*.  
 6. *בְּנֵי*, like a son, *i. e.* a successor.  
<sup>b</sup> The present article, in conjunction with that of SAVIOUR, forms the supplement to the Use of our Lord [See JESUS CHRIST, vol. I. p. 1039.]

appeals (Heb. i. 8); and the doctrine of the Messiah's Godhead might also have been inferred from such texts as Isaiah ix. 6, "Unto us a Child is born, unto us a Son is given . . . and His name shall be called Wonderful, Counsellor, the *Mighty God*;" and vii. 14, "Behold a Virgin shall conceive and bear a Son, and shall call His name Immanuel" (with us, God); and from Jer. xxiii. 5, "Behold, the days come, saith the Lord, that I will raise unto *David* a righteous *Branch*, and a *King* shall reign and prosper . . . ; and this is the name whereby He shall be called, the LORD (Jehovah) our Righteousness;" and from Micah v. 2, "Out of thee (Bethlehem Ephratah) shall He come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting;" and from Zech. xi. 13, "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them."

But the question is not, whether the Jews *might not and ought not* to have inferred the Divine Sonship of the Messiah from their own Scriptures, but whether, for the most part, they really *did* deduce that doctrine from those Scriptures? They ought doubtless to have been prepared by those Scriptures for a *suffering* Messiah; but this we know was *not* the case, and the Cross of Christ was to them a stumbling-block (1 Cor. i. 23); and one of the strongest objections which they raised against the Christians was that they worshipped a man who died a death which is declared to be an accursed one in the Law of Moses, which was delivered by God Himself (Deut. xxi. 23).

May it not also be true, that the Jews of our Lord's age failed likewise of attaining to the true sense of their own Scriptures, in the opposite direction? May it not also be true, that they did not acknowledge the *Divine* Sonship of the Messiah, and that they were not prepared to admit the claims of one who asserted Himself to be the Christ, and also affirmed Himself to be the Son of God, coequal with the Father?

In looking at this question *à priori*, it must be remembered that the Hebrew Scriptures declare in the strongest and most explicit terms the Divine *Unity*. "Hear, O Israel, the Lord our God is *one* Lord" (Deut. vi. 4), this is the solemn declaration which the Jews recite daily, morning and evening (see Mishnah, *Barachoth*, chap. i.). They regarded themselves as set apart from all the nations of earth to be a witness of God's *unity*, and to protest against the polytheism of the rest of mankind. And having suffered severe chastisements in the Babylonish Captivity for their own idolatries, they shrunk—and still shrink—with fear and abhorrence from everything that might seem in any degree to trench upon the doctrine of the unity of the Godhead.

To this consideration we must add, *à posteriori*, the external evidence derived from the testimony of ancient writers who lived near to our Lord's age.

Trypho, the learned Jew, who debated with Justin Martyr at Ephesus about A.D. 150, on the points of controversy between the Jews and Christians expressly states, "that it seems to him not only paradoxical but silly (*μωρόν*), to say that the Messiah, or Christ, pre-existed from eternity as God, and that He condescended to be born as man, and"—Trypho explodes the notion—that Christ is "not man begotten of man" (Justin M. *Dialog. a. Tryphon*. §48, vol. ii. p. 154, ed. Otto, Jen. 1842). Here is a distinct assertion on the part of the Jew

that the Messiah is merely *man*; and here also is a denial of the Christian doctrine, that He is God, pre-existing from eternity, and took the nature of man. In the same Dialogue the Jewish interlocutor, Trypho, approves the tenets of the Ebionite heretics, who asserted that the Christ was a mere man (*ψιλὸς ἄνθρωπος*), and adds this remarkable declaration: "all we (Jews) expect that the Messiah will come as *a man from man* (*i. e.* from human parents), and that Elias will anoint Him when He is come" (*πάντες ἡμεῖς τὸν χριστὸν ἄνθρωπον ἐξ ἀνθρώπων προσδοκῶμεν γενέσθαι, καὶ τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα*, Trypho Judaeus ap. Justin M. *Dialog.* §49, p. 156). And in §54, St. Justin Martyr, speaking in the name of the Christian believers, combats that assertion, and affirms that the Hebrew prophecies themselves, to which he appeals, testify that the Messiah is *not* a man born of man, according to the ordinary manner of human generation, *ἄνθρωπος ἐξ ἀνθρώπων κατὰ τὸ κοινὸν τῶν ἀνθρώπων γεννηθείς*. And there is a remarkable passage in a subsequent portion of the same dialogue, where Justin says, "If, O Trypho, ye understood who He is that is sometimes called the Messenger of mighty counsel, and a Man by Ezekiel, and designated as the Son of Man by Daniel, and as a Child by Isaiah, and the Messiah and God by Daniel, and a Stone by many, and Wisdom by Solomon, and a Star by Moses, and the Day-spring by Zechariah, and who is represented as suffering, by Isaiah, and is called by him a Rod, and a Flower and Corner Stone, and the Son of God, you would not have spoken blasphemy against Him, who is already come, and who has been born, and has suffered, and has ascended into heaven and will come again" (Justin M. *a. Tryphon*. §126, p. 409), and Justin affirms that he has proved, against the Jews, that "Christ, who is the Lord and God, and Son of God," appeared to their Fathers, the Patriarchs, in various forms, under the old dispensation (§128, p. 425). Compare the authorities in Dorner, *On the Person of Christ*, i. pp. 265-271, Engl. transl.

In the middle of the third century, Origen wrote his apologetic work in defence of Christianity against Celsus, the Epicurean, and in various places of that treatise he recites the allegations of the Jews against the Gospel. In one passage, when Celsus, speaking in the person of a Jew, had said that one of the Hebrew prophets had predicted that the Son of God would come to judge the righteous and to punish the wicked, Origen rejoins, that such a notion is most improperly ascribed to a *Jew*; inasmuch as the Jews did indeed look for a Messiah, but *not* as the Son of God. "No Jew," he says, "would allow that any prophet ever said that a Son of God would come; but what the Jews do say, is, that the Christ of God will come; and they often dispute with us Christians, as to this very question for instance, concerning the Son of God, on the plea that no such Person exists or was ever foretold" (Origen, *Adv. Cels.* i. §49, vol. i. p. 365, B., see p. 38 and p. 79; ed. Spencer and other places, *e. g.* pp. 22, 30, 51, 62, 71, 82, 110, 136).

In the 4th century Eusebius testified that the Jews of that age would *not* accept the title Son of God as applicable to the Messiah (Euseb. *Dem. Evang.* iv. 1), and in later days they charge Christians with impiety and blasphemy for designating Christ by that title (Leontius, *Conc. Nicen.* ii. Act. iv.).

Lastly, a learned Jew, Orobio, in the 17th

century, in his conference with Limborch, affirms that if a prophet, or even, if it were possible, the Messiah Himself, were to work miracles, and yet lay claim to *divinity*, he ought to be put to death by stoning, as one guilty of blasphemy (*Oratio ap. Limborch, Amica Collatio*, p. 295, ed. Goud, 1688).

Hence, therefore, on the whole, there seems to be sufficient reason for concluding (with Basnage, *Histoire des Juifs*, iv. c. 24), that although the Jews of our Lord's age might have inferred, and ought to have inferred, from their own Scriptures, that the Messiah, or Christ, would be a Divine Person, and the Son of God in the highest sense of the term; and although some among them, who were more enlightened than the rest, entertained that opinion; yet it was not the popular and generally received doctrine among the Jews that the Messiah would be other than a man, born of human parents, and not a divine being, and Son of God.

This conclusion reflects much light upon certain important questions of the Gospel History, and clears up several difficulties with regard to the evidences of Christianity.

1. It supplies an answer to the question, "Why was Jesus Christ put to death?" He was accused by the Jews before Pilate as guilty of sedition and rebellion against the power of Rome (Luke xxiii. 1-5; cf. John xix. 12); but it is hardly necessary to observe that this was a mere pretext, to which the Jews resorted for the sake of exasperating the Roman governor against Him, and even of compelling Pilate, against his will, to condemn Him, in order that he might not lay himself open to the charge of "not being Caesar's friend" (John xix. 12); whereas, if our Lord had really announced an intention of emancipating the Jews from the Roman yoke, He would have procured for Himself the favour and support of the Jewish rulers and people.

Nor does it appear that Jesus Christ was put to death because He claimed to be the Christ. The Jews were at that time anxiously looking for the Messiah; the Pharisees asked the Baptist whether he was the Christ (John i. 20-25); "and all men mused in their hearts of John whether he were the Christ, or not" (Luke iii. 15).

On this it may be observed, in passing, that the people well knew that John the Baptist was the son of Zacharias and Elizabeth; they knew him to be a *mere man*, born after the ordinary manner of human generation; and yet they all thought it probable that *he* might be the *Christ*.

This circumstance proves, that, according to their notions, the Christ was *not* to be a *divine* person; certainly not the Son of God, in the Christian sense of the term. The same conclusion may be deduced from the circumstance that the Jews of that age eagerly welcomed the appearance of those *false Christs* (Matt. xxiv. 24), who promised to deliver them from the Roman yoke, and whom they knew to be mere men, and who did not claim divine origin, which they certainly would have done, if the Christ was generally expected to be the Son of God.

We see also that after the miraculous feeding, the people were desirous of "making Jesus a King" (John vi. 15); and after the raising of Lazarus at Bethany they met Him with enthusiastic acclamations, "Hosanna to the Son of David; blessed is He that cometh in the name of the Lord" (Matt. xxi. 9; Mark xi. 9; John xii. 13). And the eager and restless facility with which the Jews admitted the pretensions of almost every fanatical adven-

turer who professed to be the Messiah at that period, seems to show that they would have willingly allowed the claims of one who "wrought many miracles," as, even by the confession of the chief priests and Pharisees, Jesus of Nazareth did (John xi. 47), if He had been content with such a title as the Jews assigned to their expected Messiah, namely that of a great Prophet, distinguished by mighty works.

We find that when our Lord put to the Pharisees this question, "What think ye of Christ, whose Son is He?" their answer was *not*, "He is the Son of God," but "He is the Son of David;" and they could not answer the second question which He next propounded to them, "How then doth David, speaking in the Spirit, call Him *Lord*?" The reason was, because the Pharisees did not expect the Messiah to be the Son of God; and when He, who is the Messiah, claimed to be God, they rejected His claim to be the Christ.

The reason, therefore, of His condemnation by the Jewish Sanhedrim, and of His delivery to Pilate for crucifixion, was not that He claimed to be the Messiah or Christ, but because He asserted Himself to be *much more* than that: in a word, because He claimed to be the *Son of God*, and to be *God*.

This is further evident from the words of the Jews to Pilate, "We have a law, and by our law he ought to die, because he made himself the Son of God" (John xix. 7); and from the previous resolution of the Jewish Sanhedrim, "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose and led him unto Pilate" (Luke xxii. 70, 71, xxiii. 1).

In St. Matthew's Gospel the question of the High Priest is as follows:—"I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God" (Matt. xxvi. 63). This question does not intimate that in the opinion of the High Priest the Christ was the Son of God, but it shows that Jesus claimed both titles, and in claiming them for Himself asserted that the Christ was the Son of God; but that this was not the popular opinion, is evident from the considerations above stated, and also from His words to St. Peter when the Apostle confessed Him to be the "Christ, the Son of the living God" (Matt. xvi. 16); He declared that Peter had received this truth, not from human testimony, but by extraordinary revelation: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 17).

It was the claim which He put forth to be the Christ *and* Son of God, that led to our Lord's condemnation by the unanimous verdict of the Sanhedrim: "They all condemned Him to be guilty of death" (Mark xiv. 64; Matt. xxvi. 63-66); and the sense in which He claimed to be Son of God is clear from the narrative of John v. 15. The Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His own Father (*πατέρα ἰδίου εἶπε τὸν θεόν*), making Himself "equal unto God;" and when He claimed Divine pre-existence, saying, "Before Abraham was (*ἔγένετο*), I am, then took they up stones to cast at him" (John viii. 58, 59); and when He asserted His own unity with God, "I and the Father are *one*"—one *substance* (*ἓν*), not one *person* (*εἷς*)—"then the Jews

took up stones again to stone him" (John x. 30, 31); and this is evident again from their own words, "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God" (John x. 33).

Accordingly we find that, after the Ascension, the Apostles laboured to bring the Jews to acknowledge that Jesus was not only the *Christ*, but was also a *Divine* Person, even the *Lord* Jehovah. Thus, for example, St. Peter, after the outpouring of the Holy Ghost on the Day of Pentecost by Christ, says, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both LORD (*Κύριον*, JEHOVAH) and *Christ*" (Acts ii. 36).

2. This conclusion supplies a convincing proof of Christ's Godhead. If He is not the Son of God, equal with God, then there is no other alternative but that He was guilty of blasphemy; for He claimed "God as His own Father, making Himself equal with God," and by doing so He proposed Himself as an object of divine worship. And in that case He would have rightly been put to death; and the Jews in rejecting and killing Him would have been acting in obedience to the Law of God which commanded them to put to death any prophet, however distinguished he might be by the working of miracles, if he were guilty of blasphemy (Deut. xiii. 1-11); and the crucifixion of Jesus would have been an act of pious zeal on their part for the honour of God, and would have commended them to His favour and protection, whereas we know that it was that act which filled the cup of their national guilt and has made them outcasts from God to this day (Matt. xxiii. 32-38; Luke xiii. 33-35; 1 Thess. ii. 15, 16; James v. 6).

When they repent of this sin, and say, "Blessed (*εὐλογημένος*) is he that cometh in the name of the Lord," and acknowledge Jesus to be Christ and the Son of God, coequal with God, then Israel shall be saved (Rom. xi. 26).

3. This conclusion also explains the fact—which might otherwise have perplexed and staggered us—that the miracles which Jesus wrought, and which the Jews and their rulers acknowledged to have been wrought by Him, did not have their due influence upon them; those mighty and merciful works did not produce the effect upon them which they ought to have produced, and which those works would have produced, if the Jews and their rulers had been prepared, as they ought to have been, by an intelligent study of their own Scriptures, to regard their expected Messiah as the Son of God, coequal with God.

Not being so prepared, they applied to those miracles the test supplied by their own law, which enjoined that, if a prophet arose among them, and worked miracles, and endeavoured to draw them away from the worship of the true God, those miracles were to be regarded as trials of their own steadfastness, and were not to be accepted as proofs of a divine mission, "but the prophet himself was to be put to death" (Deut. xiii. 1-11). The Jews tried our Lord and His miracles by this law. Some of the Jews ventured to say that "Jesus of Nazareth was specially in the mind of the Divine Lawgiver when He framed that law" (see Fagius on the Chaldee Paraphrase of Deut. xiii., and his note on Deut. xviii. 15), and that it was provided expressly to meet His case. Indeed they do not hesitate to say that, in the words of the law, "if

thy brother, the son of thy mother, entice thee secretly" (Deut. xiii. 6), there was a prophetic reference to the case of Jesus, who "said that he had a human mother, but not a human father, but was the Son of God and was God" (Fagius, *l. c.*).

Jesus claimed to be the Messiah; but according to the popular view and preconceived notions of the Jews, the Messiah was to be merely a human personage, and would not claim to be God and to be entitled to divine power. Therefore, though they admitted his miracles to be really wrought, yet they did not acknowledge the claim grounded on those miracles to be true, but rather regarded those miracles as trials of their loyalty to the One True God, whose prerogatives, they thought, were infringed and invaded by Him who wrought those miracles; and they even ascribed those miracles to the agency of the Prince of the Devils (Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15), and said that He, who wrought those miracles, had a devil (John vii. 20, viii. 48), and they called Him Beelzebub (Matt. x. 25), because they thought that he was setting Himself in opposition to God.

4. "They all condemned Him to be guilty of death" (Mark xiv. 64). The Sanhedrim was unanimous in the sentence of condemnation. This is remarkable. We cannot suppose that there were not some conscientious persons in so numerous a body. Indeed, it may readily be allowed that many of the members of the Sanhedrim were actuated by an earnest zeal for the honour of God when they condemned Jesus to death, and that they did what they did with a view to God's glory, which they supposed to be disparaged by our Lord's pretensions; and that they were guided by a desire to comply with God's law, which required them to put to death every one who was guilty of blasphemy in arrogating to himself the power which belonged to God.

Hence we may explain our Lord's words on the cross, "Father, forgive them, for they know not what they do" (Luke xxiii. 34), "Father, they are not aware that He whom they are crucifying is Thy Son:" and St. Peter said at Jerusalem to the Jews after the crucifixion, "Now, brethren, I wot that through ignorance ye did it (*i. e.* rejected and crucified Christ), as did also your rulers" (Acts iii. 17); and St. Paul declared in the Jewish synagogue at Antioch in Pisidia, "they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, have fulfilled them in condemning Him" (Acts xiii. 27).

Hence it is evident that the predictions of Holy Scripture may be accomplished before the eyes of men, while they are unconscious of that fulfilment; and that the prophecies may be even accomplished by persons who have the prophecies in their hands, and do not know that they are fulfilling them. Hence also it is clear that men may be guilty of enormous sins when they are acting according to their consciences and with a view to God's glory, and while they hold the Bible in their hands and hear its voice sounding in their ears (Acts xiii. 27); and that it is therefore of unspeakable importance not only to hear the words of the Scriptures, but to mark, learn, and inwardly digest them, with humility, docility, earnestness, and prayer, in order to understand their true meaning.

Therefore the Christian student has great reason

to thank God that He has given in the *New Testament* a divinely-inspired interpretation of the *Old Testament*, and also has sent the Holy Spirit to teach the Apostles all things (John xiv. 26), to abide for ever with His Church (John xiv. 16), the body of Christ (Col. i. 24), which He has made to be the pillar and ground of truth (1 Tim. iii. 15), and on whose interpretations, embodied in the creeds generally received among Christians, we may safely rely, as declaring the *true sense* of the Bible.

If the Jews and their rulers had not been swayed by prejudice, but in a careful, candid, and humble spirit had considered the evidence before them, they would have known that their promised Messiah was to be the Son of God, coequal with God, and that He was revealed as such in their own Scriptures, and thus His miracles would have had their due effect upon their minds.

5. Those persons who now deny Christ to be the Son of God, coequal and coeternal with the Father, are followers of the Jews, who, on the plea of zeal for the Divine *Unity*, rejected and crucified Jesus, who claimed to be God. Accordingly we find that the Ebionites, Cerinthians, Nazarenes, Photinians, and others who denied Christ's divinity, arose from the ranks of Judaism (cf. Waterland, *Works*, v. 240, ed. Oxf. 1823: on these heresies the writer of this article may perhaps be permitted to refer to his *Introduction* to the First Epistle of St. John, in his edition of the Greek Testament). It has been well remarked by the late Professor Blunt that the arguments by which the ancient Christian Apologists, such as Justin Martyr, Tertullian, and others, confuted the Jews, afford the strongest armour against the modern Socinians (see also the remark of St. Athanasius, *Orat.* ii., adv. Arianos, pp. 377-383, where he compares the Arians to the Jews).

The Jews sinned against the comparatively dim light of the *Old Testament*: they who have fallen into their error reject the evidence of both Testaments.

6. Lastly, the conclusion stated in this article supplies a strong argument for the Divine origin and truth of Christianity. The doctrine of Christ, the *Son of God* as well as *Son of Man*, reaches from the highest pole of Divine glory to the lowest pole of human suffering. No human mind could ever have devised such a scheme as that: and when it was presented to the mind of the Jews, the favoured people of God, they could not reach to either of these two poles; they could not mount to the height of the Divine exaltation in Christ the *Son of God*, nor descend to the depth of human suffering in Christ the *Son of Man*. They invented the theory of two Messiahs, in order to escape from the imaginary contradiction between a suffering and triumphant Christ; and they rejected the doctrine of Christ's Godhead in order to cling to a defective and unscriptural Monotheism. They failed of grasping the true sense of their own Scriptures in both respects. But in the Gospel, Jesus Christ, Son of God and Son of Man, reaches from one pole to the other, and filleth all in all (Eph. i. 23). The Gospel of Christ ran counter to the Jewish zeal for Monotheism, and incurred the charge of Polytheism, by preaching Christ the Son of God, coequal with the Father; and also contravened and challenged all the complex and dominant systems of Gentile Polytheism, by proclaiming the Divine

Unity. It boldly confronted the World, and it has conquered the World; because "the excellency of the power of the Gospel is not of man, but of God" (2 Cor. iv. 7).

The Author of the above article may refer for further confirmation of his statements, to an excellent work by the Rev. W. Wilson, B.D., and Fellow of St. John's College, Cambridge, entitled *An Illustration of the Method of explaining the New Testament by the early Opinions of Jews and Christians concerning Christ*, Cambridge, 1797; and to Dr. J. A. Dorner's *History of the Development of the Doctrine of the Person of Christ*, of which an English translation has been printed at Edinburgh, 1861, 2 vols.; and to Hagenbach, *Dogmen-Geschichte*, §42, §65, §66, 4te Auflage, Leipz. 1857. [C. W.]

SON OF MAN (בֶּן-אָדָם, and in Chaldee שְׁנֵי-בְרִיָּאֵי: ὁ υἱὸς τοῦ ἀνθρώπου, or υἱὸς ἀνθρώπου), the name of the Second Person of the Ever-blessed Trinity, the Eternal Word, the Everlasting Son, becoming Incarnate, and so made the Son of Man, the second Adam, the source of all grace to all men, united in His mystical body, the Christian Church.

1. In a general sense every descendant of Adam bears the name "Son of Man" in Holy Scripture, as in Job xxv. 6; Ps. cxliv. 3, cxlvi. 3; Is. li. 12, lvi. 2. But in a more restricted signification it is applied by way of distinction to particular persons. Thus the prophet Ezekiel is addressed by Almighty God as *Ben-Adam*, or "Son of Man," about eighty times in his prophecies. This title appears to be assigned to Ezekiel as a memento from God—(μέμνησο ἄνθρωπος ὢν)—in order that the prophet, who had been permitted to behold the glorious manifestation of the Godhead, and to hold converse with the Almighty, and to see visions of futurity, should not be "exalted above measure by the abundance of his revelations," but should remember his own weakness and mortality, and not impute his prophetic knowledge to himself, but ascribe all the glory of it to God, and be ready to execute with meekness and alacrity the duties of his prophetic office and mission from God to his fellow-men.

2. In a still more emphatic and distinctive sense the title "Son of Man" is applied in the Old Testament to the Messiah. And, inasmuch as the Messiah is revealed in the Old Testament as a Divine Person and the Son of God (Ps. ii. 7, lxxxix. 27; Is. vii. 14, ix. 6), it is a prophetic pre-announcement of His incarnation (compare Ps. viii. 4 with Heb. ii. 6, 7, 8, and 1 Cor. xv. 27).

In the Old Testament the Messiah is designated by this title, "Son of Man," in His royal and judicial character, particularly in the prophecy of Dan. vii. 13:—"Behold One like the *Son of Man* came with the clouds of heaven, and came to the Ancient of Days . . . and there was given Him dominion and glory . . . His dominion is an everlasting dominion." Here the title is not *Ben-ish*, or *Ben-Adam*, but *Bar-enosh*, which represents humanity in its greatest frailty and humility, and is a significant declaration that the exaltation of Christ in His kingly and judicial office is due to His previous condescension, obedience, self-humiliation, and suffering in His human nature (comp. Phil. ii. 5-11).

The title "Son of Man," derived from that passage of Daniel, is applied by St. Stephen to Christ in His heavenly exaltation and royal majesty:



"Behold I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts vii. 56). This title is also applied to Christ by St. John in the Apocalypse, describing our Lord's priestly office, which He executes in heaven (Rev. i. 13): "In the midst of the seven golden candlesticks" (or golden lamps, which are the emblems of the churches, i. 20) "one like the Son of Man clothed with a garment down to the foot" (His priestly attire); "His head and His hairs were white like wool, as white as snow" (attributes of divinity; comp. Dan. vii. 9). St. John also in the Apocalypse (xiv. 14) ascribes the title "Son of Man" to Christ when he displays His kingly and judicial office: "I looked and beheld a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle"—to reap the harvest of the earth.

3. It is observable that Ezekiel never *calls himself* "Son of Man;" and in the Gospels Christ is never called "Son of Man" by the Evangelists; but wherever that title is applied to Him there, it is *applied by Himself*.

The only passages in the New Testament where Christ is called "Son of Man" by anyone *except Himself*, are those just cited, and they relate to Him, not in His humiliation upon earth, but in His heavenly exaltation consequent upon that humiliation. The passage in John xii. 34, "Who is this Son of Man?" is an inquiry of the people concerning Him who applied this title to Himself.

The reason of what has been above remarked seems to be, that, as on the one hand it was expedient for Ezekiel to be reminded of his own humanity, in order that he should not be elated by his revelations; and in order that the readers of his prophecies might bear in mind that the revelations in them are not due to Ezekiel, but to God the Holy Ghost, who spake by him (see 2 Pet. i. 21); so, on the other hand, it was necessary that they who saw Christ's miracles, the evidences of His divinity, and they who read the evangelic histories of them, might indeed adore Him as God, but might never forget that He is Man.

4. The two titles "Son of God" and "Son of Man," declaring that in the one Person of Christ there are two natures, the nature of God and the nature of man, joined together, but not confused, are presented to us in two memorable passages of the Gospel, which declare the will of Christ that all men should confess Him to be God and man, and which proclaim the blessedness of this confession.

(1.) "Whom do men say that I, the Son of Man, am?" was our Lord's question to His Apostles; and "Whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God." Our Lord acknowledged this confession to be true, and to have been revealed from heaven, and He blessed him who uttered it: "Blessed art thou, Simon Bar-jona . . ."—"Thou art son of Jonas, Bar-jona (comp. John xxi. 15); and as truly as thou art Bar-jona, so truly am I Bar-enosh, Son of Man, and Ben-Elohim, Son of God; and My Father, who is in heaven, hath revealed this truth unto thee. Blessed is every one who holds this faith; for I Myself, Son of God and Son of Man, am the living Rock on which the Church is built; and he who holds this faith is a genuine Petros, a lively stone, hewn out of Me the Divine Petra, the Everlasting Rock, and built upon

Me" (see the authorities cited in the note on Matt. xvi. 18, in the present writer's edition).

(2.) The other passage, where the two titles (Son of God and Son of Man) are found in the Gospels, is no less significant. Our Lord, standing before Caiaphas and the chief priests, was interrogated by the high-priest, "Art thou the Christ, the Son of God?" (Matt. xxvi. 63; comp. Mark xiv. 61). "Art Thou, what Thou claimest to be, the Messiah? and art Thou, as Thou professest to be, a Divine Person, the Son of God, the Son of the Blessed?" "Jesus saith unto him, Thou sayest it; I am" (Matt. xxvi. 64; Mark xiv. 62).

But, in order that the high-priest and the council might *not* suppose Him to be a *Divine Person only*, and *not* to be also really and truly *Man*, our Lord added of *His own accord*, "Nevertheless" (παλιν, besides, or, as St. Mark has it, *καὶ*, also, in addition to the avowal of My Divinity) "I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64; Mark xiv. 62). That is, "I am indeed the Son of God, but do not forget that I am also the Son of Man. Believe and confess the true faith, that I, who claim to be the Christ, am Very God and Very Man."

5. The Jews, in our Lord's age, were not disposed to receive either of the truths expressed in those words. They were so tenacious of the doctrine of the Divine Unity (as they understood it), that they were not willing to accept the assertion that Christ is the "Son of God;" Very God of Very God (see above, article SON OF GOD), and they were not disposed to admit that God could become Incarnate, and that the Son of God could be also the Son of Man: (see the remarks on this subject by Dorner, *On the Person of Christ*, Introduction, throughout).

Hence we find that no sooner had our Lord asserted these truths, than "the high-priest rent his clothes, saying, He hath spoken blasphemy. What think ye? and they all condemned Him to be guilty of death" (Matt. xxvi. 65, 66; Mark xiv. 63, 64). And when St. Stephen had said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," then they "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him" (Acts vii. 57, 58). They could no longer restrain their rage against him as guilty of blasphemy, because he asserted that Jesus, who had claimed to be the Son of God, and who had been put to death because He made this assertion, is also the Son of Man, and was then glorified; and that therefore they were mistaken in looking for another Christ, and that they had been guilty of putting to death the Messiah.

6. Here, then, we have a clear view of the difficulties which the Gospel had to overcome, in proclaiming Jesus to be the Christ, and to be the Son of God, and to be the Son of Man; and in the building up of the Christian Church on this foundation. It had to encounter the prejudices of the whole world, both Jewish and Heathen, in this work. It did encounter them, and has triumphed over them. Here is a proof of its divine origin.

7. If we proceed to analyze the various passages in the Gospel where Christ speaks of Himself as the Son of Man, we shall find that they not only teach the doctrine of the Incarnation of the Son of God (and thus afford a prophetic protest against the heresies which afterwards impugned that doctrine

such as the heresy of the Docetae, Valentinus, and Marcion, who denied that *Jesus Christ was come in the flesh*, see on 1 John iv. 2, and 2 John 7); but they also declare the consequences of the Incarnation, both in regard to Christ, and in regard also to all mankind.

The consequences of Christ's Incarnation are described in the Gospels, as a capacity of being a perfect pattern and example of godly life to men (Phil. ii. 5; 1 Pet. ii. 21); and of suffering, of dying, of "giving His life as a ransom for all," of being "the propitiation for the sins of the whole world" (1 John ii. 2, iv. 10), of being the source of life and grace, of Divine Sonship (John i. 12), of Resurrection and Immortality to all the family of Mankind, as many as receive Him (John iii. 16, 36, xi. 25), and are engrafted into His body, and cleave to Him by faith and love, and participate in the Christian sacraments, which derive their virtue and efficacy from His Incarnation and Death, and which are the appointed instruments for conveying and imparting the benefits of His Incarnation and Death to us (comp. John iii. 5, vi. 53), who are "made partakers of the Divine nature" (2 Pet. i. 4), by virtue of our union with Him who is God and Man.

The infinite value and universal applicability of the benefits derivable from the Incarnation and sacrifice of the Son of God are described by our Lord, declaring the perfection of the union of the two natures, the human nature and the Divine, in His own person. "No man hath ascended up to heaven but He that came down from heaven, even the Son of Man which is in heaven; and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life; for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John iii. 13-17); and again, "What and if ye shall see the Son of Man ascend up where He was before?" (John vi. 62, compared with John i. 1-3).

8. By His perfect obedience in our nature, and by His voluntary submission to death in that nature, Christ acquired new dignity and glory, due to His obedience and sufferings. This is the dignity and glory of His mediatorial kingdom; *that kingdom which He has as God-man, "the only Mediator between God and man"*—(as partaking perfectly of the nature of both, and as making an *At-one-ment* between them), "the Man Christ Jesus" (1 Tim. ii. 5; Heb. ix. 15, xii. 24).

It was as Son of Man that He humbled Himself, it is as Son of Man that He is exalted; it was as Son of Man, born of a woman, that He was made under the Law (Gal. iv. 4), and as Son of Man He was Lord of the Sabbath-day (Matt. xii. 8); as Son of Man He suffered for sins (Matt. xvii. 12; Mark viii. 31), and as Son of Man He has authority on earth to forgive sins (Matt. ix. 6). It was as Son of Man that He had not where to lay His head (Matt. viii. 20; Luke ix. 58), it is as Son of Man that He wears on his head a golden crown (Rev. xiv. 14); it was as Son of Man that He was betrayed into the hands of sinful men, and suffered many things, and was rejected, and condemned and crucified (see Matt. xvii. 22, xx. 18, xxvi. 2, 24; Mark viii. 31, ix. 31, x. 33; Luke ix. 22, 44, xviii. 31, xxiv. 7), it is as Son of Man that He

now sits at the right hand of God, and as Son of Man He will come in the clouds of heaven, with power and great glory, in His own glory, and in the glory of His Father, and all His holy angels with Him, and it is as Son of Man that He will "sit on the throne of His glory," and "before Him will be gathered all nations" (Matt. xvi. 27, xxiv. 30, xxv. 31, 32; Mark xiv. 62; Luke xxi. 27); and He will send forth His angels to gather His elect from the four winds (Matt. xxiv. 31), and to root up the tares from out of His Field, which is the World (Matt. xiii. 38, 41); and to bind them in bundles to burn them, and to gather His wheat into His barn (Matt. xiii. 30). It is as Son of Man that He will call all from their graves, and summon them to His judgment-seat, and pronounce their sentence for everlasting bliss or woe; "for, *the Father judgeth no man, but hath committed all judgment unto the Son*; . . . and hath given Him authority to execute judgment also, *because He is the Son of Man*" (John v. 22, 27). Only "the pure in heart will see God" (Matt. v. 8; Heb. xii. 14); but the evil as well as the good will see their Judge: "every eye shall see Him" (Rev. i. 7). This is fit and equitable; and it is also fit and equitable that He, who as Son of Man, was judged by the world, should also judge the world; and that He who was rejected openly, and suffered death for all, should be openly glorified by all, and be exalted in the eyes of all, as King of kings, and Lord of lords.

9. Christ is represented in Scripture as the second Adam (1 Cor. xv. 45, 47; comp. Rom. v. 14), inasmuch as He is the *Father* of the new race of mankind; and, as we are all by nature in Adam, so are we by grace in Christ; and "as in Adam all die, even so in Christ all are made alive" (1 Cor. xv. 22); and "if any man be in Christ, he is a new creature" (2 Cor. v. 17; Eph. iv. 24); and He, who is the *Son*, is also in this respect a *Father*; and therefore Isaiah joins both titles in one, "To us a *Son* is given . . . and His name shall be called the Mighty God, the Everlasting *Father*" (Isa. ix. 6). Christ is the second *Adam*, as the *Father* of the new race; but in another respect He is unlike Adam, because Adam was formed in mature manhood *from the earth*; but Christ, the second Adam, is *Ben-Adam*, the *Son* of Adam; and therefore St. Luke, writing specially for the Gentiles, and desirous to show the universality of the redemption wrought by Christ, traces His genealogy to Adam (Luke iii. 23-38). He is Son of Man, inasmuch as he was the Promised Seed, and was conceived in the womb of the Virgin Mary, and took our nature, the nature of us all, and became "Emmanuel, God with us" (Matt. i. 23), "God manifested in the flesh" (1 Tim. iii. 16). Thus the new Creation sprung out of the old; and He made "all things new" (Rev. xxi. 5). *The Son of God* in Eternity became the *Son of Man* in Time. He turned back, as it were, the streams of pollution and of death, flowing in the innumerable channels of the human family, and introduced into them a new element, the element of life and health, of divine incorruption and immortality; which would not have been the case, if He had been merely like Adam, having an independent origin, springing by a separate efflux out of the earth, and had not been *Ben-Adam* as well as *Ben-Elohim*, the *Son of Adam*, as well as the *Son of God*. And this is what St. Paul observes in his comparison—and contrast—between Adam and Christ (Rom. v. 15-18), "Not as was the transgression (in Adam) so likewise was

the free gift ('n Christ). For if (as is the fact) the many (*i. e.* all) died by the transgression of the one (Adam), much more the grace of God, and the gift by the grace that is of the one Man Jesus Christ, overflowed to the many; and *not*, as by one who sinned, so is the gift; for the judgment came from one man to condemnation, but the free gift came forth from many transgressions to their state of justification. For if by the transgression of the one (Adam), Death reigned by means of the one, much more they who receive the abundance of grace and of the gift of righteousness will reign in life through the one, Jesus Christ . . . Thus, where Sin abounded, Grace did much more abound (Rom. v. 20); for, as, by the disobedience of the one man (Adam), the many were made sinners, so by the obedience of the one (Christ), the many were made righteous. . . ."

10. The benefits accruing to mankind from the Incarnation of the Son of God are obvious from these considerations:—

We are not so to conceive of Christ as of a Deliverer *external* to humanity, but as incorporating humanity in Himself, and uniting it to God; as rescuing our nature from Sin, Satan, and Death; and as carrying us through the grave and gate of death to a glorious immortality; and bearing mankind, His lost sheep, on His shoulders; as bearing us and our sins in His own body on the tree (1 Pet. ii. 24); as bringing us through suffering to glory; as raising our nature to a dignity higher than that of angels; as exalting us by His Ascension into heaven; and as making us to "sit together with Himself in heavenly places" (Eph. ii. 6), even at the right hand of God. "To him that overcometh," He says, "will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne" (Rev. iii. 21). These are the hopes and privileges which we derive from the Incarnation of Christ, who is the Life (John i. 4, xi. 25, xiv. 6; 1 John i. 2); from our filial adoption by God in Him (John i. 12; 1 John iii. 1, 2); and from our consequent capacity of receiving the Spirit of adoption in our hearts (Gal. iv. 6); and from our membership and indwelling in Him, who is the Son of God from all eternity, and who became, for our sakes and for our salvation, the Son of Man, and submitted to the weakness of our humanity, in order that we might partake in the glory of His immortality.

11. These conclusions from Holy Scripture have been stated clearly by many of the ancient Fathers, among whom it may suffice to mention S. Irenaeus (*Adv. Haereses*, iii. 20, p. 247, Grabe): *ἤνωσεν* (Χριστὸς) ἄνθρωπον τῷ Θεῷ· εἰ γὰρ μὴ ἄνθρωπος ἐνίκησεν τὸν ἀντίπαλον τοῦ ἀνθρώπου, οὐκ ἂν δικαίως ἐνίκηθη ὁ ἐχθρὸς· πάλιν τε εἰ μὴ ὁ Θεὸς ἐδωρήσατο τὴν πωτηρίαν, οὐκ ἂν βεβαίως ἔσχον αὐτήν· καὶ εἰ μὴ συνηνώθη ὁ ἄνθρωπος τῷ Θεῷ, οὐκ ἂν ἠδυνήθη μετασχεῖν τῆς ἀφθαρσίας· ἔδει γὰρ τὸν μεσίτην Θεοῦ τε καὶ ἀνθρώπου, διὰ τῆς ἰδίας πρὸς ἑκατέρους οικιότητος εἰς φιλίαν καὶ ὁμόνοιαν ἑκατέρους συναγαγεῖν. And iii. 21, p. 250: "Hic igitur Filius Dei, existens Verbum Patris . . . quoniam ex Mariâ factus est Filius hominis . . . primitias resurrectionis hominis in Seipso faciens, ut quemadmodum

Caput resurrexit a mortuis, sic et reliquum corpus omnis hominis, qui invenitur in vitâ . . . resurgat per compagine et conjunctiones coalescens, et confirmatum augmento Dei" (Eph. iv. 16). And S. Cyprian (*De Idolorum Vanitate*, p. 538, ed. Venet. 1758): "Hujus gratiae disciplinaeque arbiter et magister Sermo (Λόγος) et Filius Dei mittitur, qui per prophetas omnes retro Illuminator et Doctor humani generis praedicabatur. Hic est virtus Dei . . . carnem Spiritu Sancto cooperante induitur . . . Hic Deus noster, Hic Christus est, qui Mediator duorum hominem induit, quem perducit ad Patrem. Quod homo est, esse Christus voluit, ut et homo possit esse, quod Christus est." And S. Augustine (*Serm.* 121): "Filius Dei factus est Filius hominis, ut vos, qui eratis filii hominis, efficeremini filii Dei." [C. W.]

#### SOOTHSAYER. [DIVINATION.]

SO'PATER (Σώπατρος: *Sopater*). Scipater the son of Pyrrhus of Beroea was one of the companions of St. Paul on his return from Greece into Asia, as he came back from his third missionary journey (Acts xx. 4). Whether he is the same with Sosipater, mentioned in Rom. xvi. 21, cannot be positively determined. The name of his father, Pyrrhus, is omitted in the received text, though it has the authority of the oldest MSS., A, B, D, E, and the recently discovered Codex Sinaiticus, as well as of the Vulgate, Coptic, Sahidic, Philoxenian-Syriac, Armenian, and Slavonic versions. Mill condemns it, apparently without reason, as a traditional gloss. [W. A. W.]

SOPHER'ETH (ספּרה: Σεφρηά, Σαφαρά; Alex. Ἀσεφοράθ, Σαφαράθ: *Sopheret, Sophereth*). "The children of Sophereth" were a family who returned from Babylon with Zerubbabel among the descendants of Solomon's servants (Ezr. ii. 55 Neh. vii. 57). Called AZAPHION in 1 Esdr. v. 33.

SOPHONIAS (Sophonias). The Prophet ZEPHANIAH (2 Esd. i. 40).

#### SORCERER. [DIVINATION.]

#### SO'REK, THE VALLEY OF (סורק: סורק):

\* Ἀλσωρήχ; Alex. χειμαρρὸς Σωρηχ: *Vallis Sorec*). A wady (to use the modern Arabic term which precisely answers to the Hebrew *nachal*), in which lay the residence of Dalilah (Judg. xvi. 4). It appears to have been a Philistine place, and possibly was nearer Gaza than any other of the chief Philistine cities, since thither Samson was taken after his capture at Dalilah's house. Beyond this there are no indications of its position, nor is it mentioned again in the Bible. Eusebius and Jerome (*Onomast.* Σωρήχ) state that a village named Capharsorech was shown in their day "on the north of Eleutheropolis, near the town of Saar (or Saraa), *i. e.* Zorah, the native place of Samson." Zorah is now supposed to have been fully 10 miles N. of *Beit-Jibrin*, the modern representative of Eleutheropolis, though it is not impossible that there may have been a second further south. No trace of the name of Sorek has been yet discovered either in the one position or the other.<sup>b</sup> But the district is comparatively unexplored, and doubtless it will ere long be discovered.

The word *Sorek* in Hebrew signifies a pece-

<sup>a</sup> The אל is no doubt the last relic of נאחאל: comp. לַע-אַבָּבִים; and קָנָח, RIVER.

<sup>b</sup> M. Van de Velde (*Mem.* 350) proposes the *Wady*

*Simsim*, which runs from near *Beit Jibrin* to *Astak* but this he admits to be mere conjecture.

Early choice kind of vine, which is said to have derived its name from the dusky colour of its grapes, that perhaps being the meaning of the root (Gesenius, *Thes.* 1342). It occurs in three passages of the Old Test. (Is. v. 2; Jer. ii. 21; and, with a modification, in Gen. xlix. c 11). It appears to be a modification, in modern Arabic for a certain purple grape, used in Syria, and highly esteemed; which is noted for its small raisins, and minute, soft pips, and produces a red wine. This being the case, the valley of Sorek may have derived its name from the growth of such vines, though it is hardly safe to affirm the fact in the unquestioning manner in which Gesenius (*Thes.* ib.) does. Ascalon was celebrated among the ancients for its wine; and, though not in the neighbourhood of Zorah, was the natural port by which any of the productions of that district would be exported to the west. [G.]

**SOSIP'ATER.** (*Σωσίπατρος*: *Sosipater.*) 1. A general of Judas Maccabaeus, who in conjunction with Dositheus defeated Timotheus and took him prisoner, c. B.C. 164 (2 Macc. xii. 19-24).

2. Kinsman or fellow tribesman of St. Paul, mentioned in the salutations at the end of the Epistle to the Romans (xvi. 21). He is probably the same person as SOPATER of Beroea. [B. F. W.]

**SOS'THENES** (*Σωσθένης*: *Sosthenes*) was a Jew at Corinth, who was seized and beaten in the presence of Gallio, on the refusal of the latter to entertain the charge of heresy which the Jews alleged against the Apostle Paul (see Acts xviii. 12-17). His precise connexion with that affair is left in some doubt. Some have thought that he was a Christian, and was maltreated thus by his own countrymen, because he was known as a special friend of Paul. But it is improbable if Sosthenes was a believer, that Luke would mention him merely as "the ruler of the synagogue" (*ἀρχισυνάγωγος*), without any allusion to his change of faith. A better view is, that Sosthenes was one of the bigoted Jews; and that "the crowd" (*πάντες* simply, and not *πάντες οἱ Ἕλληνες*, is the true reading) were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus (Acts xviii. 8) as chief of the synagogue (possibly a colleague with him, in the looser sense of *ἀρχισυνάγωγοι*, as in Mark v. 22), or, as Biscoe conjectures, may have belonged to some other synagogue at Corinth. Chrysostom's notion that Crispus and Sosthenes were names of the same person, is arbitrary and unsupported.

Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother" (1 Cor. i. 1). The mode of designation implies that he was well known to the Corinthians; and some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period (Wetstein, *N. Test.* vol. ii. p. 576), and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. Eusebius says (*H. E.* i. 12, §1) that this Sosthenes (1 Cor. i. 1) was one of the seventy disciples, and a later tradition adds that he became bishop of the church at Colophon in Ionia. [H. B. H.]

\* The Arabic versions of this passage retain the term *Sorek* as a proper name.

**SOS'TRATUS** (*Σώστρατος*: *Sostratus*), a commander of the Syrian garrison in the Acra at Jerusalem (*ὁ τῆς ἀκροπόλεως ἐπαρχος*) in the reign of Antiochus Epiphanes (c. B.C. 172: 2 Macc. iv. 27, 29). [B. F. W.]

**SOTA'I** (*סוֹטָאִי*: *Σωταῖ*, *Σουταῖ*; Alex. *Σουτιελ* in Neh.: *Sotai*, *Sothai*). The children of Sotai were a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

**SOUTH RAM'OTH** (*רַמּוֹת הַיָּבֵשׁ*: *ἐν Ῥαμῶ νότου*; Alex. *ἐν Ῥαμαθ ν.*: *Ramoth ad meridiem*). One of the places frequented by David and his band of outlaws during the latter part of Saul's life, and to his friends in which he showed his gratitude when opportunity offered (1 Sam. xxx. 27). The towns mentioned with it show that Ramoth must have been on the southern confines of the country—the very border of the desert. Bethel, in ver. 27, is almost certainly not the well-known sanctuary, but a second of the same name, and Hebron was probably the most northern of all the places in the list. It is no doubt identical with RAMATH OF THE SOUTH, a name the same in every respect except that by a dialectical or other change it is made plural, Ramoth instead of Ramath. [G.]

**SOW.** [SWINE.]

**SOWER, SOWING.** The operation of sowing with the hand is one of so simple a character, as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast (Wilkinson's *Anc. Eg.* ii. 12, 18, 39; see AGRICULTURE for one of these paintings). The "drawing out" of the seed is noticed, as the most characteristic action of the sower, in Ps. cxxvi. 6 (A. V. "precious") and Am. ix. 13: it is uncertain whether this expression refers to drawing out the handful of seed from the basket, or to the dispersion of the seed in regular rows over the ground (Gesenius, *Thes.* p. 827). In some of the Egyptian paintings the sower is represented as preceding the plough: this may be simply the result of bad perspective, but we are told that such a practice actually prevails in the East in the case of sandy soils, the plough serving the purpose of the harrow for covering the seed (Russell's *Aleppo*, i. 74). In wet soils the seed was trodden in by the feet of animals (Is. xxxii. 20), as represented in Wilkinson's *Anc. Eg.* ii. 12. The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after the beginning of January (Russell, i. 74). The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9); Josephus (*Ant.* iv. 8, §20) supposes this prohibition to be based on the repugnancy of nature to intermixture, but there would appear to be a further object of a moral character, viz. to impress on men's minds the general lesson of purity. The regulation offered a favourable opportunity for Rabbinical refinement, the results of which are embodied in the treatise of the Mishna, entitled *Kilaim*, §§1-3. That the ancient Hebrews did not consider themselves prohibited from planting several kinds of seeds in the same field, appears from Is. xxviii. 25. A distinction is made in Lev. xi. 37, 38 between dry and wet seed, in respect to contact with a corpse; the latter, as being more susceptible

of contamination, would be rendered unclean thereby, the former would not. The analogy between the germination of seed and the effects of a principle or a course of action on the human character for good or for evil is frequently noticed in Scripture (Prov. xi. 18; Matt. xiii. 19, 24; 2 Cor. ix. 6; Gal. vi. 7). [W. L. B.]

**SPAIN** (*Σπανία*: *Hispania*). The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of Solomon, whose alliance with the Phoenicians enlarged the circle of their geographical knowledge to a very great extent. [TARSHISH.] The local designation, Tarshish, representing the *Tartessus* of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name, which is traced back by Bochart to the Shemitic *tsáphân*, "rabbit," and by Humboldt to the Basque *Ezpaña*, descriptive of its position on the edge of the continent of Europe (*Dict. of Geog.* i. 1074). The Latin form of this name is represented by the *Ἰσπανία* of 1 Macc. viii. 3 (where, however, some copies exhibit the Greek form), and the Greek by the *Σπανία* of Rom. xv. 24, 28. The passages cited contain all the Biblical notices of Spain: in the former the conquests of the Romans are described in somewhat exaggerated terms; for though the Carthaginians were expelled as early as B.C. 206, the native tribes were not finally subdued until B.C. 25, and not until then could it be said with truth that "they had conquered all the place" (1 Macc. viii. 4). In the latter, St. Paul announces his intention of visiting Spain. Whether he carried out this intention is a disputed point connected with his personal history. [PAUL.] The mere intention, however, implies two interesting facts, viz. the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there. We have no direct testimony to either of these facts; but as the Jews had spread along the shores of the Mediterranean as far as Cyrene in Africa and Rome in Europe (Acts ii. 10), there would be no difficulty in assuming that they were also found in the commercial cities of the eastern coast of Spain. The early introduction of Christianity into that country is attested by Irenæus (i. 3) and Tertullian (*adv. Jud.* 7). An inscription, purporting to record a persecution of the Spanish Christians in the reign of Nero, is probably a forgery (Gieseler's *Eccl. Hist.* i. 82, note 5). [W. L. B.]

**SPARROW** (*רִפְּוֹץ*, *tzippôr*: *δρυεον*, *ὀρνίδιον*, *τὸ πετεινόν*, *στρουθίον*: *χίμαρος* in Neh. v. 18, where LXX. probably read *רִפְּוֹץ*: *avis*, *volucris*, *passer*). The above Heb. word occurs upwards of forty times in the O. T. In all passages excepting two it is rendered by A. V. indifferently "bird" or "fowl." In Ps. lxxxiv. 3, and Ps. cii. 7, A. V. renders it "sparrow." The Greek *στρουθίον* ("sparrow," A. V.) occurs twice in N. T., Matt. x. 29, Luke xii. 6, 7, where the Vulg. has *passeres*. *Tzippôr* (*רִפְּוֹץ*), from a root signifying to "chirp" or "twitter," appears to be a phonetic representation of the call note of any passerine bird.

Similarly the modern Arabs use the term *زاوش* (*zaoush*) for all small birds which chirp, and

*ززرور* (*zerzour*) not only for the starling, but for any other bird with a harsh, shrill twitter, both these being evidently phonetic names.

*Tzippôr* is therefore exactly translated by the LXX. *στρουθίον*, explained by Moschopolus *τὸ μικρὰ τῶν ὀρνίθων*, although it may sometimes have been used in a more restricted sense. See Athen. *Deipn.* ix. 391, where two kinds of *στρουθία* in the more restricted signification are noted.

It was reserved for later naturalists to discriminate the immense variety of the smaller birds of the passerine order. Excepting in the cases of the thrushes and the larks, the natural history of Aristotle scarcely comprehends a longer catalogue than that of Moses.

Yet in few parts of the world are the species of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above 100 different species of this order. See *Ibis*, vol. i. p. 26 seqq., and vol. iv. p. 277 seqq.

But although so numerous, they are not generally noticeable for any peculiar brilliancy of plumage beyond the birds of our own climate. In fact, with the exception of the denizens of the mighty forests and fertile alluvial plains of the tropics, it is a popular error to suppose that the nearer we approach the equator, the more gorgeous necessarily is the coloration of the birds. There are certain tropical families with a brilliancy of plumage which is unrivalled elsewhere; but any outlying members of these groups, as for instance the kingfisher of Britain, or the bee-eater and roller of Europe, are not surpassed in brightness of dress by any of their southern relations. Ordinarily in the warmer temperate regions, especially in those which like Palestine possess neither dense forests nor morasses, there is nothing in the brilliancy of plumage which especially arrests the attention of the unobservant. It is therefore no matter for surprise if, in an unscientific age, the smaller birds were generally grouped indiscriminately under the term *tzippôr*, *ὀρνίδιον* or *passer*. The proportion of bright to obscure coloured birds is not greater in Palestine than in England; and this is especially true of the southern portion, Judæa, where the wilderness with its bare hills and arid ravines affords a home chiefly to those species which rely for safety and concealment on the modesty and inconspicuousness of their plumage.

Although the common sparrow of England (*Passer domesticus*, L.) does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species (*Passer salicicola*, Vieill., and *Passer cisalpina*, Tem.). Our English Tree Sparrow (*Passer montanus*, L.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxxiv. 3, "Yea, the sparrow hath found an house."

Though in Britain it seldom frequents houses, yet in China, to which country its eastward range extends, Mr. Swinhoe, in his 'Ornithology of Amoy,' informs us its habits are precisely those of our familiar house sparrow. Its shyness here may be the result of persecution; but in the East the Mussulmans hold in respect any bird which resorts to their houses, and in reverence such as build in or about the mosques, considering them to be under the Divine protection. This natural veneration has doubtless been inherited from antiquity. We learn from Aelian (*Var. Hist.* v. 17) that the Athenians

\* Comp. the Arabic *عصفور* ('*asfûr*), "a sparrow."

condemned a man to death for molesting a sparrow in the temple of Aesculapius. The story of Arimodocus of Cyme, who rebuked the cowardly advice of the oracle of Branchidae to surrender a suppliant, by his symbolical act of driving the sparrows out of the temple, illustrates the same sentiment (Herod. i. 159), which was probably shared by David and the Israelites, and is alluded to in the Psalm. There can be no difficulty in interpreting מְזַבְחֹת, not as the altar of sacrifice exclusively, but as the place of sacrifice, the sacred enclosure generally, τὸ τέμενος, "fanum." The interpretation of some commentators, who would explain צפור in this passage of certain sacred birds, kept and preserved by the priests in the temple like the Sacred Ibis of the Egyptians, seems to be wholly without warrant. See Bochart. iii. 21, 22.

Most of our commoner small birds are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn bunting, pipit, blackbird, song thrush, and the various species of wagtail abound. The woodlark (*Alauda arborea*, L.), crested lark (*Galerida cristata*, Boie.), Calandra lark (*Melanocorypha calandra*, Bp.), short-toed lark (*Calandrella brachydactyla*, Kaup.), Isabel lark (*Alauda deserti*, Licht.), and various other desert species, which are snared in great numbers for the markets, are far more numerous on the southern plains than the skylark in England. In the olive-yards, and among the brushwood of the hills, the Ortolan bunting (*Emberiza hortulana*, L.), and especially Cretzschmaer's bunting (*Emberiza caesia*, Cretz.), take the place of our common yellow-hammer, an exclusively northern species. Indeed, the second is seldom out of the traveller's sight, hopping before him from bough to bough with its simple but not displeasing note. As most of our warblers (*Sylviadae*) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upwards of twenty of those on the British list have been noted there, including the robin, redstart, white-throat, blackcap, nightingale, willow-wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen others, more southern species, of which the most interesting are perhaps the little fantail (*Cisticola schoenicola*, Bp.), the orphean (*Curruca orphaea*, Boie.), and the Sardinian warbler (*Sylvia melanocephala*, Lath.).

The chats (*Saxicolae*), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, and by their lively motions and the striking contrast of black and white in the plumage of most of them, they are the most attractive and conspicuous bird-inhabitants which catch the eye in the hill country of Judaea, the favourite resort of the genus. Yet they are not recognised among the Bedouin inhabitants by any name to distinguish them from the larks.

The rock sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Ps. cii. 7, as "the sparrow that sitteth alone upon the housetop;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is

the blue thrush (*Petrocossyphus cyaneus*, Boie.), a bird so conspicuous that it cannot fail to attract attention by its dark-blue dress and its plaintive monotonous note; and which may frequently be observed perched on houses and especially on out-buildings in the villages of Judaea. It is a solitary bird, eschewing the society of its own species, and rarely more than a pair are seen together. Certainly the allusion of the psalmist will not apply to the sociable and garrulous house- or tree-sparrows.



*Petrocossyphus cyaneus.*

Among the most conspicuous of the small birds of Palestine are the shrikes (*Lanii*), of which the red-backed shrike (*Lanius collurio*, L.) is a familiar example in the south of England, but there represented by at least five species, all abundantly and generally distributed, viz., *Enneoctonus rufus*, Bp., the woodchat shrike, *Lanius meridionalis*, L.; *L. minor*, L.; *L. personatus*, Tem.; and *Telephonus cucullatus*, Gr.

There are but two allusions to the singing of birds in the Scriptures, Eccles. xii. 4 and Ps. civ. 12, "By them shall the fowls (עוף) of the heaven have their habitation which sing among the branches." As the psalmist is here speaking of the sides of streams and rivers ("By them"), he probably had in his mind the bulbul (بلبل) of the country, or Palestine nightingale (*Ixos xanthopygius*, Hempr.), a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. This lovely songster, whose notes, for volume and variety, surpass those of the nightingale, wanting only the final cadence, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, where in the early morning it fills the air with its music.

In one passage (Ez. xxxix. 4), *tzippôr* is joined with the epithet עֵיט (ravenous), which may very well describe the raven and the crow, both passerine birds, yet carrion feeders. Nor is it necessary to stretch the interpretation so as to include raptorial birds, which are distinguished in Hebrew and Arabic by so many specific appellations.

With the exception of the raven tribe, there is no prohibition in the Levitical law against any passerine birds being used for food; while the wanton destruction or extirpation of any species was guarded

against by the humane provision in Deut. xxii. 6. Small birds were therefore probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East. The inquiry of our Lord, "Are not five sparrows sold for two farthings?" (Luke xii. 6), "Are not two sparrows sold for a farthing?" (Matt. x. 29), points to their ordinary exposure for sale in His time. At the present day the markets of Jerusalem and Jaffa are attended by many "fowlers" who offer for sale long strings of little birds of various species, chiefly sparrows, wagtails, and larks. These are also frequently sold ready plucked, trussed in rows of about a dozen on slender wooden skewers, and are cooked and eaten like kabobs.

It may well excite surprise how such vast numbers can be taken, and how they can be vended at a price too small to have purchased the powder required for shooting them. But the gun is never used in their pursuit. The ancient methods of fowling to which we find so many allusions in the Scriptures are still pursued, and, though simple, are none the less effective. The art of fowling is spoken of no less than seven times in connexion with *רֶפֶץ*, e. g. "a bird caught in the snare," "bird hasteth to the snare," "fall in a snare," "escaped out of the snare of the fowler." There is also one still more precise allusion, in Ecclus. xi. 30, to the well-known practice of using decoy or call birds, *πέρδιξ θηρευτῆς ἐν καρτάλλῳ*. The reference in Jer. v. 27, "As a cage is full of birds" (*מִבַּיִת*), is probably to the same mode of snaring birds.

There are four or five simple methods of fowling practised at this day in Palestine which are probably identical with those alluded to in the O. T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about 18 inches long and half an inch in diameter, and the chase is conducted after the fashion in which, as we read, the Australian natives pursue the kangaroo with their boomerang. When the game has been discovered, which is generally the red-legged great partridge (*Caccabis saxatilis*, Mey.), the desert partridge (*Ammoperdix Heyi*, Gr.), or the ntlle bustard (*Otis tetrax*, L.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck and it is slightly disabled. The fleet pursuers soon come up, and, using their bur-nouses as a sort of net, catch and at once cut the throat of the game. The Mussulmans rigidly observe the Mosaic injunction (Lev. xvii. 13) to spill the blood of every slain animal on the ground. This primitive mode of fowling is confined to those birds which, like the red-legged partridges and bustards, rely for safety chiefly on their running powers, and are with difficulty induced to take flight. The writer once witnessed the capture of the little desert partridge (*Ammoperdix Heyi*) by this method in the wilderness near Hebron: an interesting illustration of the expression in 1 Sam. xxvi. 20, "as when one doth hunt a partridge in the mountains."

A more scientific method of fowling is that alluded to in Ecclus. xi. 30, by the use of decoy-birds. The birds employed for this purpose are very carefully trained and perfectly tame, that they may

utter their natural call-note without any alarm from the neighbourhood of man. Partridges, quails, larks, and plovers are taken by this kind of fowling, especially the two former. The decoy-bird, in a cage, is placed in a concealed position, while the fowler is secreted in the neighbourhood, near enough to manage his gins and snares. For game birds a common method is to construct of brushwood a narrow run leading to the cage, sometimes using a sort of bag-net within the brushwood. This has a trap-door at the entrance, and when the dupe has entered the run, the door is dropped. Great numbers of quail are taken in this manner in spring. Sometimes, instead of the more elaborate decoy of a run, a mere cage with an open door is placed in front of the decoy-bird, of course well concealed by grass and herbage, and the door is let fall by a string, as in the other method. For larks and other smaller birds the decoy is used in a somewhat different manner. The cage is placed without concealment on the ground, and springes, nets, or horse-hair nooses are laid round it to entangle the feet of those whom curiosity attracts to the stranger; or a net is so contrived as to be drawn over them, if the cage be placed in a thicket or among brushwood. Immense numbers can be taken by this means in a very short space of time. Traps, the door of which overbalances by the weight of the bird, exactly like the traps used by the shepherds on the Sussex downs to take wheatears and larks, are constructed by the Bedouin boys, and also the horse-hair springes so familiar to all English schoolboys, though these devices are not wholesale enough to repay the professional fowler. It is to the noose on the ground that reference is made in Ps. cxxiv. 7, "The snare is broken and we are escaped." In the towns and gardens great numbers of birds, starlings and others, are taken for the markets at night by means of a large loose net on two poles, and a lanthorn, which startles the birds from their perch, when they fall into the net.

At the season of migration immense numbers of birds, and especially quails, are taken by a yet more simple method. When notice has been given of the arrival of a flight of quails, the whole village turns out. The birds, fatigued by their long flight, generally descend to rest in some open space a few acres in extent. The fowlers, perhaps twenty or thirty in number, spread themselves in a circle round them, and, extending their loose large bur-nouses with both arms before them, gently advance towards the centre, or to some spot where they take care there shall be some low brushwood. The birds, not seeing their pursuers, and only slightly alarmed by the cloaks spread before them, begin to run together without taking flight, until they are hemmed into a very small space. At a given signal the whole of the pursuers make a din on all sides, and the flock, not seeing any mode of escape, rush huddled together into the bushes, when the bur-nouses are thrown over them, and the whole are easily captured by hand.

Although we have evidence that dogs were used by the ancient Egyptians, Assyrians, and Indians in the chase, yet there is no allusion in Scripture to their being so employed among the Jews, nor does it appear that any of the ancients employed the sagacity of the dog, as we do that of the pointer and setter, as an auxiliary in the chase of winged game. At the present day the Bedouins of Palestine employ, in the pursuit of larger game, a very valuable race of greyhounds, equalling the Scottish staghound in

size and strength; but the inhabitants of the towns have a strong prejudice against the unclean animal, and never cultivate its instinct for any further purpose than that of protecting their houses and flocks (Is. lvi. 10; Job xxx. 1), and of removing the offal from their towns and villages. No wonder, then, that its use has been neglected for purposes which would have entailed the constant danger of defilement from an unclean animal, besides the risk of being compelled to reject as food game which might be torn by the dogs (cf. Ex. xxii. 31; Lev. xxii. 8, &c.).

Whether falconry was ever employed as a mode of fowling or not is by no means so clear. Its antiquity is certainly much greater than the introduction of dogs in the chase of birds; and from the statement of Aristotle (*Anim. Hist.* ix. 24), "In the city of Thrace formerly called Cedropolis, men hunt birds in the marshes with the help of hawks," and from the allusion to the use of falconry in India, according to Photius' abridgement of Ctesias, we may presume that the art was known to the neighbours of the ancient Israelites (see also Aelian, *Hist. An.* iv. 26, and Pliny, x. 8). Falconry, however, requires an open and not very rugged country for its successful pursuit, and Palestine west of the Jordan is in its whole extent ill adapted for this species of chase. At the present day falconry is practised with much care and skill by the Arab inhabitants of Syria, though not in Judaea proper. It is indeed the favourite amusement of all the Bedouins of Asia and Africa, and esteemed an exclusively noble sport, only to be indulged in by wealthy sheiks. The rarest and most valuable species of hunting falcon (*Falco Lanarius*, L.), the Lanner, is a native of the Lebanon and of the northern hills of Palestine. It is highly prized by the inhabitants, and the young are taken from the nest and sold for a considerable price to the chieftains of the Hauran. Forty pounds sterling is no uncommon price for a well-trained falcon. A description of falconry as now practised among the Arabs would be out of place here, as there is no direct allusion to the subject in the O. T. or N. T.

[H. B. T.]

SPARTA (Σπάρτη, 1 Macc. xiv. 16; Λακεδαιμόνιοι, 2 Macc. v. 9; A. V. "Lacedaemonians"). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion. The alleged facts are briefly these. When Jonathan endeavoured to strengthen his government by foreign alliances (c. B.C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias [AREUS; ONIAS], on the ground of their common descent from Abraham (1 Macc. xii. 5-23). The embassy was favourably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (1 Macc. xiv. 16-23). No results are deduced from this correspondence, which is recorded in the narrative without comment; and imperfect copies of the official documents are given as in the case of similar negotiations with the Romans. Several questions arise out of these statements as to (1) the people described under the name Spartans, (2) the relationship of the Jews and Spartans, (3) the historic character of the events, and (4) the persons referred to under the names Onias and Areus.

1. The whole context of the passage, as well as the independent reference to the connexion of the

"Lacedaemonians" and Jews in 2 Macc. v. 9, seem to prove clearly that the reference is to the Spartans, properly so called; Josephus evidently understood the records in this sense, and the other interpretations which have been advanced are merely conjectures to avoid the supposed difficulties of the literal interpretation. Thus Michaelis conjectured that the words in the original text were ספרדים, ספרד (Obad. ver. 20; Ges. *Thes.* s. v.), which the translators read erroneously as ספרט, ספרטים, and thus substituted *Sparta* for *Sapharad* [SEPHARAD]. And Frankel, again (*Monatsschrift*, 1853, p. 456), endeavours to show that the name *Spartans* may have been given to the Jewish settlement at Nisibis, the chief centre of the Armenian Dispersion. But against these hypotheses it may be urged conclusively that it is incredible that a Jewish colony should have been so completely separated from the mother state as to need to be reminded of its kindred, and also that the vicissitudes of the government of this strange city (1 Macc. xii. 20, βασιλεύς; xiv. 20, ἄρχοντες καὶ ἡ πόλις) should have corresponded with those of Sparta itself.

2. The actual relationship of the Jews and Spartans (2 Macc. v. 9, συγγένεια) is an ethnological error, which it is difficult to trace to its origin. It is possible that the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg the son of Eber (Stillingfleet, *Origines Sacrae*, iii. 4, 15; Ewald, *Gesch.* iv. 277, note), just as in another place the Pergamenes trace back their friendship with the Jews to a connexion in the time of Abraham (Jos. *Ant.* xiv. 10, §22); if this were so, they might easily spread their opinion. It is certain, from an independent passage, that a Jewish colony existed at Sparta at an early time (1 Macc. xv. 23); and the important settlement of the Jews in Cyrene may have contributed to favour the notion of some intimate connexion between the two races. The belief in this relationship appears to have continued to later times (Jos. *B. J.* i. 26, §1), and, however mistaken, may be paralleled by other popular legends of the eastern origin of Greek states. The various hypotheses proposed to support the truth of the statement are examined by Wernsdorff (*De fide Lib. Macc.* §94), but probably no one now would maintain it.

3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself; and the very obscurity of Sparta at the time makes it extremely unlikely that any forger would invent such an incident. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (1 Macc. xii. 20-23, xiv. 20-23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. The Hellenistic translator of the Hebrew original would naturally render the text before him without any regard to what might have been its original form (xii. 22-25, εἰρήνη, κτήνη; xiv. 20, ἀδελφοί). On the other hand the absence of the name of the second king of Sparta in the first letter (1 Macc. xii. 20), and of both kings in the second (1 Macc. xiv. 20), is probably to be explained by the political circumstances under



which the letters were written. The text of the first letter, as given by Josephus (*Ant.* xii. 4, §10), contains some variations, and a very remarkable additional clause at the end. The second letter is apparently only a fragment.

4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned B.C. 309-265, and the other, his grandson, died B.C. 257, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, c. B.C. 184 (*Polyb.* xxiii. 11, 12). In Judaea, again, three high priests bore the name Onias, the first of whom held office B.C. 330-309 (or 300); the second B.C. 240-226; and the third c. B.C. 198-171. Thus Onias I. was for a short time contemporary with Areus I., and the correspondence has been commonly assigned to them (*Palmer, De Epist., etc.*, Darmst. 1828; Grimm, on 1 Macc. xii.). But the position of Judaea at that time was not such as to make the contraction of foreign alliances a likely occurrence; and the special circumstances which are said to have directed the attention of the Spartan king to the Jews as likely to effect a diversion against Demetrius Poliorcetes when he was engaged in the war with Cassander, B.C. 302 (*Palmer*, quoted by Grimm, *l. c.*), are not completely satisfactory, even if the priesthood of Onias can be extended to the later date.\* This being so, Josephus is probably correct in fixing the event in the time of Onias III. (*Ant.* xii. 4, §10). The last-named Areus may have assumed the royal title, if that is not due to an exaggerated translation, and the absence of the name of a second king is at once explained (*Ussher, Annales*, A. C. 183; *Herzfeld, Gesch. d. V. Isr.* i. 215-218). At the time when Jonathan and Simon made negotiations with Sparta, the succession of kings had ceased. The last absolute ruler was Nabis, who was assassinated in B.C. 192. (*Wernsdorff, De fide Lib. Macc.* §§93-112; Grimm, *l. c.*; *Herzfeld, l. c.* The early literature of the subject is given by *Wernsdorff*.) [B. F. W.]

#### SPEAR. [ARMS.]

**SPEARMEN** (δεξιολάβοι). The word thus rendered in the A. V. of Acts xxiii. 23 is of very rare occurrence, and its meaning is extremely obscure. Our translators followed the *lancearii* of the Vulgate, and it seems probable that their rendering approximates most nearly to the true meaning. The reading of the Codex Alexandrinus is δεξιοβόλους, which is literally followed by the Peshito-Syriac, where the word is translated "darters with the right hand." Lachmann adopts this reading, which appears also to have been that of the Arabic in Walton's Polyglot. Two hundred δεξιολάβοι formed part of the escort which accompanied St. Paul in the night-march from Jerusalem to Caesarea. They are clearly distinguished both from the στρατιῶται, or heavy-armed legionaries, who only went as far as Antipatris, and from the ἰππεῖς, or cavalry, who continued the journey to Caesarea. As nothing is said of the return of the δεξιολάβοι to Jerusalem after their arrival at Antipatris, we may infer that they accompanied the cavalry to Caesarea, and this

\* Ewald (*Gesch.* iv. 276, 277, note) supposes that the letter was addressed to Onias II. during his minority (B.C. 290-240), in the course of the wars with Demetrius.

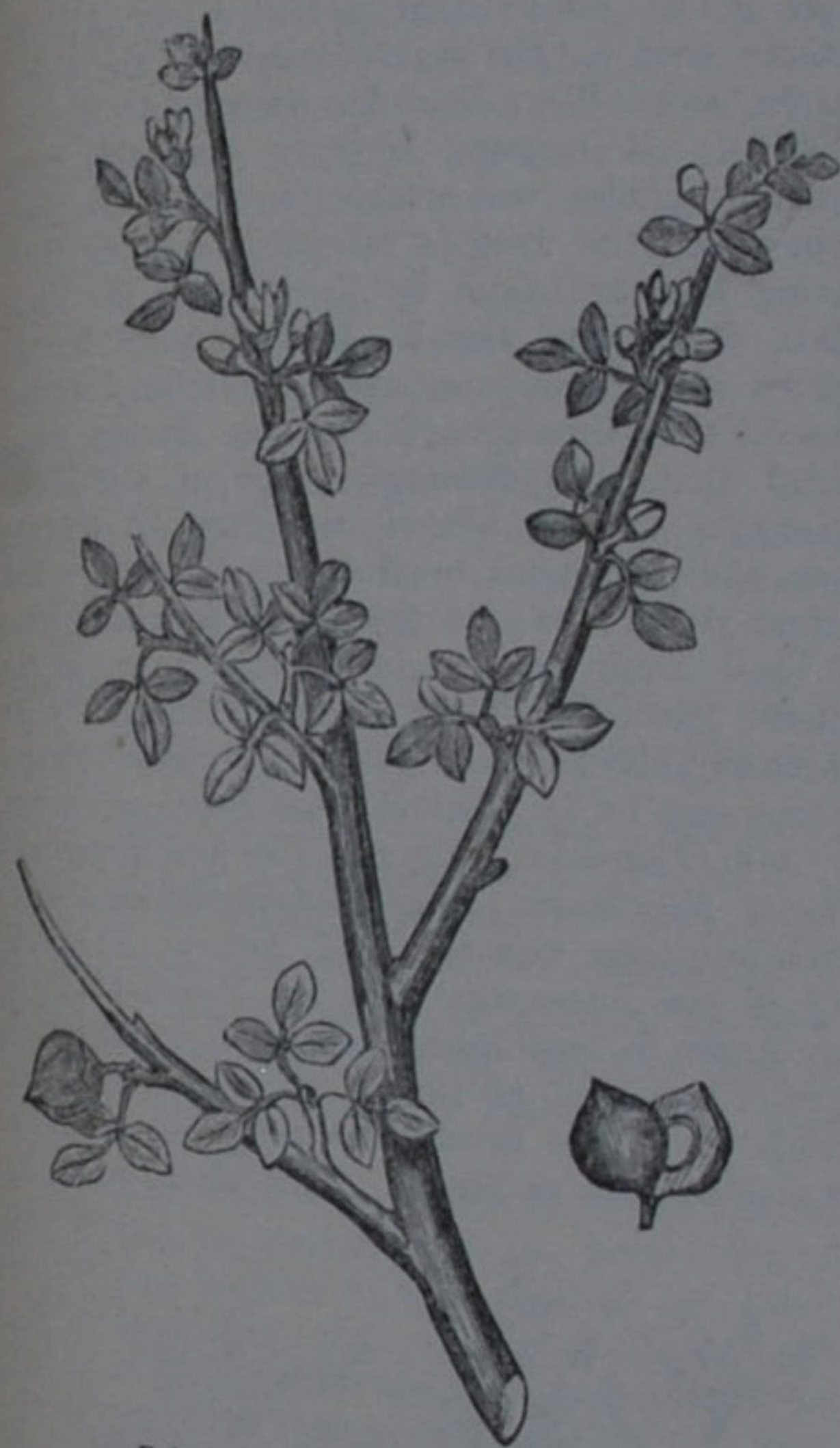
strengthens the supposition that they were irregular light-armed troops, so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers. Meyer (*Kommentar*, II. 3. s. 404, 2te Aufl.) conjectures that they were a particular kind of light-armed troops (called by the Romans *Velites*, or *Rorarii*), probably either javelin-men or slingers. In a passage quoted by the Emperor Constantine Porphyrogenneta (*Them.* i. 1) from John of Philadelphia they are distinguished both from the archers and from the peltasts, or targeteers, and with these are described as forming a body of light-armed troops, who in the 10th century were under the command of an officer called a *turmarch*. Grotius, however, was of opinion that at this late period the term had merely been adopted from the narrative in the Acts, and that the usage in the 10th century is no safe guide to its true meaning. Others regard them as body-guards of the governor, and Meursius, in his *Glossarium Graeco-barbarum*, supposes them to have been a kind of military lictors, who had the charge of arresting prisoners; but the great number (200) employed is against both these suppositions. In Suidas and the *Etymologicum Magnum* παραφύλαξ is given as the equivalent of δεξιολάβος. The word occurs again in one of the Byzantine Historians, Theophylactus Simocatta (iv. 1), and is used by him of soldiers who were employed on skirmishing duty. It is probable, therefore, that the δεξιολάβοι were light-armed troops of some kind, but nothing is certainly known about them. [W. A. W.]

**SPICE, SPICES.** Under this head it will be desirable to notice the following Hebrew words, *bāsām*, *něcōth*, and *sammīm*.

1. *Bāsām*, *besem*, or *bōsem* (בֶּשֶׂם, בֹּשֶׂם, or בִּשְׂמָ: ἡδύσματα, θυμιάματα: *aromata*). The first-named form of the Hebrew term, which occurs only in Cant. v. 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i. 13, vi. 2, the words refer more generally to sweet aromatic odours, the principal of which was that of the balsam, or balm of Gilead; the tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron opobalsamum*); though it is probable that other species of *Amyridaceae* are included under the terms. The identity of the Hebrew name with the Arabic

*Basham* (بشام) or *Balasan* (بلسان) leaves no reason to doubt that the substances are identical. The *Amyris opobalsamum* was observed by Forskål near Mecca; it was called by the Arabs *Abuscham*, i. e. "very odorous." But whether this was the same plant that was cultivated in the plains of Jericho, and celebrated throughout the world (*Pliny, N. H.* xii. 25; *Theophrastus, Hist. Plant.* ix. 6; *Josephus, Ant.* xv. 4, §2; *Strabo*, xvi. 367; &c.), it is difficult to determine; but being a tropical plant, it cannot be supposed to have grown except in the warm valleys of the S. of Palestine. The shrub mentioned by Burckhardt (*Trav.* p. 323) as growing in gardens near Tiberias, and which he was informed was the balsam, cannot have been the tree in question. The A. V. never renders *Bāsām* by "balm;" it gives this word as the representative of the Hebrew *tzeri*, or *tzori* [BALM]. The form *Besem* or *Bōsem*, which is of frequent occurrence in

the O. T., may well be represented by the general term of "spices," or "sweet odours," in accordance with the renderings of the LXX. and Vulg. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. The balsam orchards near Jericho appear to have existed at the time of Titus by whose legions they were taken formal possession of, but no remains of this celebrated plant are now to be seen in Palestine. (See *Scripture Herbal*, p. 53.)



Balsam of Gilead (*Amyris Gileadensis*).

2. *Něcôth* (נְכֹתָה: *θυμίαμα . aromata*). The company of Ishmaelitish merchants to whom Joseph was sold were on their way from Gilead to Egypt, with their camels bearing *něcôth*, *tzeri* [BALM], and *lôt* (*ladanum*) (Gen. xxxvii. 25); this same substance was also among the presents which Jacob sent to Joseph in Egypt (see Gen. xliii. 11). It is probable from both these passages that *něcôth*, if a name for some definite substance, was a product of Palestine, as it is named with other "best fruits of the land," the *lôt* in the former passage being the gum of the *Cistus creticus*, and not "myrrh," as the A. V. renders it. [MYRRH.] Various opinions have been formed as to what *něcôth* denotes, for which see Celsius, *Hierob.* i. 548, and Rosenmüller, *Schol. in Gen.* (l. c.); the most probable explanation is that which refers the word to the Arabic

*naka'at* (نَكَة), i. e. "the gum obtained from the *Tragacanth*" (*Astragalus*), three or four species of which genus are enumerated as occurring in Palestine; see Strand's *Flora Palaestina*, No. 413-416. The gum is a natural exudation from the trunk and branches of the plant, which on being

"exposed to the air grows hard, and is formed either into lumps or slender pieces curled and winding like worms, more or less long according as matter offers" (Tournefort, *Voyage*, i. 59, ed. Lond. 1741).



*Astragalus Tragacantha*.

It is uncertain whether the word נְכֹתָה in 2 K. xx. 13; Is. xxxix. 2, denotes spice of any kind. The A. V. reads in the text "the house of his precious things," the margin gives "spicery," which has the support of the Vulg., Aq., and Symm. It is clear from the passages referred to that Hezekiah possessed a house or treasury of precious and useful vegetable productions, and that *něcôth* may in these places denote, though perhaps not exclusively, *Tragacanth* gum. Keil (*Comment.* l. c.) derives the word from an unused root (נָכַת, "implevit loculum"), and renders it by "treasure."

3. *Sammim* (סַמִּים: *ἡδυσμα, ἡδυσμός, ἄρωμα, θυμίαμα: suave fragrans, boni odoris, gratissimus, aromata*). A general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c. The root of the word, according to Gesenius, is to be referred to the Arabic *Samm*, "olfecit," whence *Samim*, "an odoriferous substance." For more particular information on the various aromatic substances mentioned in the Bible the reader is referred to the articles which treat of the different kinds: FRANKINCENSE, GALBANUM, MYRRH, SPIKENARD, CINNAMON, &c.

The spices mentioned as being used by Nicodemus for the preparation of our Lord's body (John xix. 39, 40) are "myrrh and aloes," by which latter word must be understood, not the aloes of medicine (*Aloe*), but the highly-scented wood of the *Aquilaria agallochum* (but see ALOES, App. A). The enormous quantity of 100 lbs. weight of which St. John speaks, has excited the incredulity of some authors. Josephus, however, tells us that there were five hundred spicebearers at Herod's funeral (*Ant.* xvii. 8, §3), and in the Talmud it is said

that 80 lbs. of opobalsamum were employed at the funeral of a certain Rabbi; still there is no reason to conclude that 100 lbs. weight of pure myrrh and aloes was consumed; the words of the Evangelist imply a preparation (*μίγμα*) in which perhaps the myrrh and aloes were the principal or most costly aromatic ingredients; again, it must be remembered that Nicodemus was a rich man, and perhaps was the owner of large stores of precious substances; as a constant though timid disciple of our Lord, he probably did not scruple at any sacrifice so that he could show his respect for Him. [W. H.]

**SPIDER.** The representative in the A. V. of the Hebrew words *'accábish* and *semámith*.

1. *'Accábish* (*עֲבִיִּשׁ*: *ἀράχνη*: *aranea*) occurs in Job viii. 14, where of the ungodly (A. V. hypocrite) it is said his "hope shall be cut off, and his trust shall be the house of an *'accábish*," and in Is. lix. 5, where the wicked Jews are allegorically said to "weave the web of the *'accábish*." There is no doubt of the correctness of our translation in rendering this word "spider." In the two passages quoted above, allusion is made to the fragile nature of the spider's web, which, though admirably suited to fulfil all the requirements of the animal, is yet most easily torn by any violence that may be offered to it. In the passage in Is. (*l. c.*), however, there is probably allusion also to the lurking habits of the spider for his prey: "The wicked hatch viper's eggs and weave the spider's web . . . their works are works of iniquity, wasting and destruction are in their paths." We have no information as to the species of *Araneidae* that occur in Palestine, but doubtless this order is abundantly represented.

2. *Sémámith* (*שְׂמַמִּית*: *καλαβώτης*: *stellio*), wrongly translated by the A. V. "spider" in Prov. xxx. 28, the only passage where the word is found, has reference, it is probable, to some kind of lizard (Bochart, *Hieroz.* ii. 510). The *Sémámith* is mentioned by Solomon as one of the four things that are exceeding clever, though they be little upon earth. "The *Sémámith* taketh hold with her hands, and is in kings' palaces." This term exists in the modern Greek language under the form *σαμιάμινθος*. "Quem Graeci hodie *σαμιάμινθον* vocant, antiquae Graeciae est *ἀσκαλαβώτης*, id est *stellio*—quae vox pura Hebraica est et reperitur in Prov. cap. xxx. 28, *שְׂמַמִּית*" (Salmasii *Plin. Exercit.* p. 817, b. G.). The lizard indicated is evidently some species of Gecko, some notice of which genus of animals is given under the article LIZARD, where the *Letáéh* was referred to the *Ptyodactylus Gecko*. The *Sémámith* is perhaps another species. [W. H.]

**SPIKENARD** (*נֶרְד*, *nérd*: *νάρδος*: *nardus*).

We are much indebted to the late lamented Dr. Royle for helping to clear up the doubts that had long existed as to what particular plant furnished the aromatic substance known as "spikenard." Of this substance mention is made twice in the O. T., viz. in Cant. i. 12, where its sweet odour is alluded to, and in iv. 13, 14, where it is enumerated with various other aromatic substances which were imported at an early age from Arabia or India and the far East. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance, the costliness of which may be inferred from the indignant surprise manifested by

some of the witnesses of the transaction (see Mark xiv. 3-5; John xii. 3-5). With this may be compared Horace, 4 *Carm.* xii. 16, 17—

"Nardo vina merebere.

Nardi parvus onyx eliciet cadum."

Dioscorides speaks of several kinds of *νάρδος* and gives the names of various substances which composed the ointment (i. 77). The Hebrew *nérd*, according to Gesenius, is of Indian origin, and signifies the *stalk* of a plant; hence one of the Arabic names given by Avicenna as the equivalent of nard is *sunbul*, "spica;" comp. the Greek *ναοδόσταχυσ*, and our "spikenard." But whatever may be the derivation of the Heb. *נֶרְד*, there is no doubt that *sunbul* is by Arabian authors used as the representative of the Greek *nardos*, as Sir Wm. Jones has shown (*Asiat. Res.* ii. 416). It appears, however, that this great Oriental scholar was unable to obtain the plant from which the drug is procured, a wrong plant having been sent him by Roxburgh. Dr. Royle when director of the E. I. Company's botanic garden at Saharunpore, about 30 miles from the foot of the Himalayan Mountains, having ascertained that the *jatamansie*, one of the Hindu synonyms for the *sunbul*, was annually brought from the mountains overhanging the Ganges and Jumna rivers down to the plains, purchased some of these fresh roots and planted them in the botanic gardens. They produced the same plant which in 1825 had been described by Don from specimens sent by Dr. Wallich from Nepal, and named by him *Patrinia jatamansi* (see the *Prodromus Florae Nepalensis*, &c., *accedunt plantae a Wallichio nuperius missae*, Lond. 1825). The identity of the *jatamansi* with the *Sunbul hindae* of the Arabs is established beyond a doubt by the form of a portion of the rough stem of the plant, which the Arabs describe as being like the tail of an ermine (see woodcut). This plant, which has



Spikenard.

been called *Nardoostachys jatamansi* by De Candolle, is evidently the kind of *nardos* described by Dioscorides (i. 6) under the name of *γαγγίτης*, i. e. "the Ganges nard." Dioscorides refers especially to its having many "haggy" (*πολυκίμους*) spikes

growing from one root. It is very interesting to note that Dioscorides gives the same locality for the plant as is mentioned by Royle, ἀπό τινος ποταμοῦ παραρρέοντος τοῦ ὄρους, Γάγγου καλουμένου παρ' ἧ φύεται: though he is here speaking of lowland specimens, he also mentions plants obtained from the mountains. [W. H.]

**SPINNING** (קָוָה: נָהֵיב). The notices of spinning in the Bible are confined to Ex. xxxv. 25, 26; Matt. vi. 28; and Prov. xxxi. 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term<sup>a</sup> so rendered means the spindle itself, while that rendered "spindle"<sup>b</sup> represents the *whirl* (*verticillus*, Plin. xiv. 11) of the spindle, a button or circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny (*l. c.*). The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. The process is exhibited in the Egyptian paintings (Wilkinson, ii. 85). Spinning was the business of women, both among the Jews (Ex. *l. c.*), and for the most part among the Egyptians (Wilkinson, ii. 84). [W. L. B.]

**SPIRIT, THE HOLY.** In the O. T. He is generally called רֹחַ אֱלֹהִים, or רֹחַ יְהוָה, the Spirit of God, the Spirit of Jehovah; sometimes the Holy Spirit of Jehovah, as Ps. li. 11; Is. lxiii. 10, 11; or the Good Spirit of Jehovah, as Ps. cxliii. 10; Neh. ix. 20. In the N. T. He is generally τὸ πνεῦμα τὸ ἅγιον, or simply τὸ πνεῦμα, the Holy Spirit, the Spirit; sometimes the Spirit of God, of the Lord, of Jesus Christ, as in Matt. iii. 16; Acts v. 9; Phil. i. 19, &c.

In accordance with what seems to be the general rule of Divine Revelation, that the knowledge of heavenly things is given more abundantly and more clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the New Testament. And in the light of such later revelation, words which when heard by patriarchs and prophets were probably understood imperfectly by them, become full of meaning to Christians.

In the earliest period of Jewish history the Holy Spirit was revealed as co-operating in the creation of the world (Gen. i. 2), as the Source, Giver, and Sustainer of life (Job xxvii. 3, xxxiii. 4; Gen. ii. 7); as resisting (if the common interpretation be correct) the evil inclinations of men (Gen. vi. 3); as the Source of intellectual excellence (Gen. xli. 38; Deut. xxxiv. 9); of skill in handicraft (Ex. xxviii. 3, xxxi. 3, xxxv. 31); of supernatural knowledge and prophetic gifts (Num. xxiv. 2); of valour and those qualities of mind or body which give one man acknowledged superiority over others (Judg. iii. 10, vi. 34, xi. 29, xiii. 25).

In that period which began with Samuel, the effect of the Spirit coming on a man is described in the remarkable case of Saul as change of heart (1 Sam. x. 6, 9), shown outwardly by prophesying (1 Sam. x. 10; comp. Num. xi. 25, and 1 Sam. xix. 20). He departs from a man whom He has once changed (1 Sam. xvi. 14). His departure is the

departure of God (xvi. 14, xviii. 12, xxviii. 15). His presence is the presence of God (xvi. 13, xviii. 12). In the period of the Kingdom the operation of the Spirit was recognised chiefly in the inspiration of the prophets (see Witsius, *Miscellanea Sacra*, lib. i.; J. Smith's *Select Discourses*, 6. *Of Prophecy*; Knobel, *Prophetismus der Hebräer*). Separated more or less from the common occupations of men to a life of special religious exercise (Bp. Bull's *Sermons*, x. p. 187, ed. 1840), they were sometimes workers of miracles, always foretellers of future events, and guides and advisers of the social and political life of the people who were contemporary with them (2 K. ii. 9; 2 Chr. xxiv. 20; Ez. ii. 23; Neh. ix. 30, &c.). In their writings are found abundant predictions of the ordinary operations of the Spirit which were to be most frequent in later times, by which holiness, justice, peace, and consolation were to be spread throughout the world (Is. xi. 2, xlii. 1, lxi. 1, &c.).

Even after the closing of the canon of the O. T. the presence of the Holy Spirit in the world continued to be acknowledged by Jewish writers (Wisd. i. 7, ix. 17; Philo, *De Gigant.* 5; and see Ridley, *Moyer Lectures*, Serm. ii. p. 81, &c.).

In the N. T., both in the teaching of our Lord and in the narratives of the events which preceded His ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. Theirs was, in truth, the ancient faith, but more generally entertained, which looked upon prophets as inspired teachers, accredited by the power of working signs and wonders (see Nitzsch, *Christl. Lehre*, §84). It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old amongst the people of God was still at work. "The Dove forsook the ark of Moses and fixed its dwelling in the Church of Christ" (Bull, *On Justification*, Diss. ii. ch. xi. §7). The gifts of miracles, prediction, and teaching, which had cast a fitful lustre on the times of the great Jewish prophets, were manifested with remarkable vigour in the first century after the birth of Christ. Whether in the course of eighteen hundred years miracles and predictions have altogether ceased, and, if so, at what definite time they ceased, are questions still debated among Christians. On this subject reference may be made to Dr. Conyers Middleton's *Free Enquiry into the Miraculous Powers of the Christian Church*; Dr. Brooke's *Examination of Middleton's Free Enquiry*; W. Dodwell's *Letter to Middleton*; Bp. Douglas's *Criterion*; J. H. Newman's *Essay on Miracles*, &c. With respect to the gifts of teaching bestowed both in early and later ages, compare Neander, *Planting of Christianity*, b. iii. ch. v., with Horsley, *Sermons*, xiv., Potter, *On Church Government*, ch. v., and Hooker, *Eccl. Polity*, v. 72, §§5-8.

The relation of the Holy Spirit to the Incarnate Son of God (see Oxford translation of *Treatises of Athanasius*, p. 196, note *d*) is a subject for reverent contemplation rather than precise definition. By the Spirit the redemption of mankind was made known, though imperfectly, to the prophets of old (2 Pet. i. 21), and through them to the people of God. And when the time for the Incarnation had arrived, the miraculous conception of the Redeemer (Matt. i. 18) was the work of the Spirit; by the Spirit He was anointed in the womb or at baptism

(Acts i. 38; cf. Pearson, *On the Creed*, Art. ii. p. 126, ed. Oxon. 1843); and the gradual growth of His perfect human nature was in the Spirit (Luke ii. 40, 52). A visible sign from heaven showed the Spirit descending on and abiding with Christ, whom He thenceforth filled and led (Luke iv. 1), co-operating with Christ in His miracles (Matt. xii. 18). The multitude of disciples are taught to pray for and expect the Spirit as the best and greatest boon they can seek (Luke xi. 13). He inspires with miraculous powers the first teachers whom Christ sends forth, and He is repeatedly promised and given by Christ to the Apostles (Matt. z. 20, xii. 28; John xiv. 16, xx. 22; Acts i. 8).

Perhaps it was in order to correct the grossly defective conceptions of the Holy Spirit which prevailed commonly among the people, and to teach them that this is the most awful possession of the heirs of the kingdom of heaven, that our Lord Himself pronounced the strong condemnation of blasphemers of the Holy Ghost (Matt. xii. 31). This has roused in every age the susceptibility of tender consciences, and has caused much inquiry to be made as to the specific character of the sin so denounced, and of the human actions which fall under so terrible a ban. On the one hand it is argued that no one now occupies the exact position of the Pharisees whom our Lord condemned, for they had not entered into covenant with the Holy Spirit by baptism; they did not merely disobey the Spirit, but blasphemously attributed His works to the devil; they resisted not merely an inward motion but an outward call, supported by the evidence of miracles wrought before their eyes. On the other hand, a morbid conscience is prone to apprehend the unpardonable sin in every, even unintentional, resistance of an inward motion which may proceed from the Spirit. This subject is referred to in Article XVI. of the Church of England, and is discussed by Burnet, Beveridge, and Harold Browne, in their *Expositions of the Articles*. It occupies the greater part of Athanasius' *Fourth Epistle to Serapion*, ch. 8-22 (sometimes printed separately as a Treatise on Matt. xii. 31). See also Augustine, *Ep. ad Rom. Expositio inchoata*, §§14-23, tom. iii. pt. 2, p. 933. Also Odo Cameracensis (A.D. 1113), *De Blasphemia in Sp. Sanctum*, in Migne's *Patrologia Lat.* vol. 163; J. Denison (A.D. 1611), *The Sin against the Holy Ghost*; Waterland's *Sermons*, xxvii. in *Works*, vol. v. p. 706; Jackson, *On the Creed*, bk. viii. ch. iii. p. 770.

But the Ascension of our Lord is marked (Eph. iv. 8; John vii. 39, &c.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that event and the end of the world is often described as the Dispensation of the Spirit. It was not merely (as Didymus Alex. *De Trinitate*, iii. 34, p. 431, and others have suggested) that the knowledge of the Spirit's operations became more general among mankind. It cannot be allowed (though Bp. Heber, *Lectures*, viii. 514 and vii. 488, and Warburton have maintained it) that the Holy Spirit has sufficiently redeemed His gracious promise to every succeeding age of Christians only by presenting us with the New Testament. Something more was promised, and continues to be given. Under the old dispensation the gifts of the Holy Spirit were uncovenanted, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (Matt. xxviii. 19) that every Christian should be baptized in the name of the Holy Ghost,

indicated at once the absolute necessity from that time forth of a personal connexion of every believer with the Spirit; and (in John xvi. 7-15) He declares the internal character of the Spirit's work, and (in John xiv. 16, 17, &c.) His permanent stay. And subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in two remarkable passages (Acts ii. 16-21; Heb. viii. 8-12). The different relations of the Spirit to believers severally under the old and new dispensation are described by St. Paul under the images of a master to a servant, and a father to a son (Rom. viii. 15); so much deeper and more intimate is the union, so much higher the position (Matt. xi. 11) of a believer, in the later stage than in the earlier (see J. G. Walchius, *Miscellanea Sacra*, p. 763, *De Spiritu Adoptionis*, and the opinions collected in note H in Hare's *Mission of the Comforter*, vol. ii. p. 433). The rite of imposition of hands, not only on teachers, but also on ordinary Christians, which has been used in the Apostolic (Acts vi. 6, xiii. 3, xix. 6, &c.) and in all subsequent ages, is a testimony borne by those who come under the new dispensation to their belief of the reality, permanence, and universality of the gift of the Spirit.

Under the Christian dispensation it appears to be the office of the Holy Ghost to enter into and dwell within every believer (Rom. viii. 9, 11; 1 John iii. 24). By Him the work of Redemption is (so to speak) appropriated and carried out to its completion in the case of every one of the elect people of God. To believe, to profess sincerely the Christian faith, and to walk as a Christian, are His gifts (2 Cor. iv. 13; 1 Cor. xii. 3; Gal. v. 18) to each person severally: not only does He bestow the power and faculty of acting, but He concurs (1 Cor. iii. 9; Phil. ii. 13) in every particular action so far as it is good (see South's *Sermons*, xxxv., vol. ii. p. 292). His inspiration brings the true knowledge of all things (1 John ii. 27). He unites the whole multitude of believers into one regularly organized body (1 Cor. xii., and Eph. iv. 4-16). He is not only the source of life to us on earth (2 Cor. iii. 6; Rom. viii. 2), but also the power by whom God raises us from the dead (Rom. viii. 11). All Scripture, by which men in every successive generation are instructed and made wise unto salvation, is inspired by Him (Eph. iii. 5; 2 Tim. iii. 16; 2 Pet. i. 21); He co-operates with suppliants in the utterance of every effectual prayer that ascends on high (Eph. ii. 18, vi. 18; Rom. viii. 26); He strengthens (Eph. iii. 16), sanctifies (2 Thess. ii. 13), and seals the souls of men unto the day of completed redemption (Eph. i. 13, iv. 30).

That this work of the Spirit is a real work, and not a mere imagination of enthusiasts, may be shown (1) from the words of Scripture to which reference has been made, which are too definite and clear to be explained away by any such hypothesis; (2) by the experience of intelligent Christians in every age, who are ready to specify the marks and tokens of His operation in themselves, and even to describe the manner in which they believe He works, on which see Barrow's *Sermons*, lxxvii. and lxxviii., towards the end; Waterland's *Sermons*, xxvi., vol. v. p. 686; (3) by the superiority of Christian nations over heathen nations, in the possession of those characteristic qualities which are gifts of the Spirit, in the establishment of such customs, habits, and laws as are agreeable thereto, and in the exercise of an enlightening and purifying

influence in the world. Christianity and civilization are never far asunder: those nations which are now eminent in power and knowledge are all to be found within the pale of Christendom, not indeed free from national vices, yet on the whole manifestly superior both to contemporary unbelievers and to Paganism in its ancient palmy days. (See Hare's *Mission of the Comforter*, Serm. 6, vol. i. p. 202; Porteus on the *Beneficial Effects of Christianity on the Temporal Concerns of Mankind*, in *Works*, vol. vi. pp. 375-460.)

It has been inferred from various passages of Scripture that the operations of the Holy Spirit are not limited to those persons who either by circumcision or by baptism have entered into covenant with God. Abimelech (Gen. xx. 3), Melchizedek (Gen. xiv. 18), Jethro (Ex. xviii. 12), Balaam (Num. xxi. 9), and Job in the O. T.; and the Magi (Matt. ii. 12) and the case of Cornelius, with the declaration of St. Peter (Acts x. 35) thereon, are instances showing that the Holy Spirit bestowed His gifts of knowledge and holiness in some degree even among heathen nations; and if we may go beyond the attestation of Scripture, it might be argued from the virtuous actions of some heathens, from their ascription of whatever good was in them to the influence of a present Deity (see the references in Heber's *Lectures*, vi. p. 446), and from their tenacious preservation of the rite of animal sacrifice, that the Spirit whose name they knew not must have girded them, and still girds such as they were, with secret blessedness.

Thus far it has been attempted to sketch briefly the work of the Holy Spirit among men in all ages as it is revealed to us in the Bible. But after the closing of the canon of the N. T. the religious subtilty of Oriental Christians led them to scrutinize, with the most intense accuracy, the words in which God has, incidentally as it were, revealed to us something of the mystery of the Being of the Holy Ghost. It would be vain now to condemn the superfluous and irreverent curiosity with which these researches were sometimes prosecuted, and the scandalous contentions which they caused. The result of them was the formation and general acceptance of certain statements as inferences from Holy Scripture which took their place in the established creeds and in the teaching of the Fathers of the Church, and which the great body of Christians throughout the world continue to adhere to, and to guard with more or less vigilance.

The Sadducees are sometimes mentioned as preceding any professed Christians in denying the personal existence of the Holy Ghost. Such was the inference of Epiphanius (*Haeres.* xli.), Gregory Nazianzen (*Oratio* xxxi. §5, p. 558, ed. Ben.), and others, from the testimony of St. Luke (Acts xxxiii. 8). But it may be doubted whether the error of the Sadducees did not rather consist in asserting a corporeal Deity. Passing over this, in the first youthful age of the Church, when, as Neander observes (*Ch. Hist.* ii. 327, Bohn's edit.), the power of the Holy Spirit was so mightily felt as a new creative, transforming principle of life, the knowledge of this Spirit, as identical with the Essence of God, was not so thoroughly and distinctly impressed on the understanding of Christians. Simon Magus, the Montanists, and the Manicheans, are said to have imagined that the promised Comforter was personified in certain human beings. The language of some of the primitive Fathers, though its deficiencies have been greatly exaggerated, occasionally

comes short of a full and complete acknowledgment of the Divinity of the Spirit. Their opinions are given in their own words, with much valuable criticism, in Dr. Burton's *Testimonies of the Ant-Nicene Fathers to the Doctrine of the Trinity and the Divinity of the Holy Ghost* (1831). Valentinus believed that the Holy Spirit was an angel. The Sabellians denied that He was a distinct Person from the Father and the Son. Eunomius, with the Anomaeans and the Arians, regarded Him as a created Being. Macedonius, with his followers the Pneumatomachi, also denied His Divinity, and regarded Him as a created Being attending on the Son. His Procession from the Son as well as from the Father was the great point of controversy in the Middle Ages. In modern times the Socinians and Spinosa have altogether denied the Personality, and have regarded Him as an influence or power of the Deity. It must suffice in this article to give the principal texts of Scripture in which these erroneous opinions are contradicted, and to refer to the principal works in which they are discussed at length. The documents in which various existing communities of Christians have stated their belief are specified by G. B. Winer, *Comparative Darstellung des Lehrbegriffs*, &c., pp. 41 and 80.

The Divinity of the Holy Ghost is proved by the fact that He is called God. Compare 1 Sam. xvi. 13 with xviii. 12; Acts v. 3 with v. 4; 2 Cor. iii. 17 with Ex. xxxiv. 34; Acts xxviii. 25 with Is. vi. 8; Matt. xii. 28 with Luke xi. 20; 1 Cor. iii. 16 with vi. 19. The attributes of God are ascribed to Him. He creates, works miracles, inspires prophets, is the Source of holiness (see above), is everlasting (Heb. ix. 14), omnipresent, and omniscient (Ps. cxxxix. 7; and 1 Cor. ii. 10).

The Personality of the Holy Ghost is shown by the actions ascribed to Him. He hears and speaks (John xvi. 13; Acts x. 19, xiii. 2, &c.). He wills and acts on His decision (1 Cor. xii. 11). He chooses and directs a certain course of action (Acts xv. 28). He knows (1 Cor. ii. 11). He teaches (John xiv. 26). He intercedes (Rom. viii. 26). The texts 2 Thess. iii. 5, and 1 Thess. iii. 12, 13, are quoted against those who confound the three Persons of the Godhead.

The Procession of the Holy Ghost from the Father is shown from John xiv. 26, xv. 26, &c. The tenet of the Western Church that He proceeds from the Son is grounded on John xv. 26, xvi. 7; Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11; and on the action of our Lord recorded by St. John xx. 22. The history of the long and important controversy on this point has been written by Pfaff, by J. G. Walchius, *Historia Controversiae de Processione*, 1751, and by Neale, *History of the Eastern Church*, ii. 1093.

Besides the *Expositions of the Thirty-nine Articles* referred to above, and Pearson, *On the Creed*, art. viii., the work of Barrow (*De Spiritu Sancto*) contains an excellent summary of the various heresies and their confutation. The following works may be consulted for more detailed discussion:—Athanasius, *Epistolae IV. ad Serapionem*; Didymus Alex. *De Spiritu Sancto*; Basil the Great, *De Spiritu Sancto*, and *Adversus Eunomium*; Gregory Nazianzen, *Orationes de Theologia*; Gregory of Nyssa, *Contra Eunomium* lib. xiii.; Ambrose, *De Spiritu Sancto*, lib. iii.; Augustine, *Contra Maximinum*, and *De Trinitate*; Paschasius Diaconus, *De Sp. Sanc.*; Isidorus, *Hisp. Etymologia*, vii. 3, *De Sp. Sanc.*; Ratramnus Corbeiensis, *Contro*

*Traecorum*, &c. lib. iv.; Alcuin, P. Damian, and Anselm, *De Processione*; Aquinas, *Sum. Theol.* i. 36-43; Owen, *Treatise on the Holy Spirit*; J. Howe, *Office and Works of the Holy Spirit*; W. Clagett, *On the Operations of the Spirit*, 1678; M. Hole, *On the Gifts and Graces of the H. S.*; Bp. Warburton, *Doctrine of Grace*; Gl. Ridley, *Moyer Lectures on the Divinity and Operations of the H. S.* 1742; S. Ogden, *Sermons*, pp. 157-176; Faber, *Practical Treatise on the Ordinary Operations of the H. S.* 1813; Bp. Heber, *Bampton Lectures on the Personality and Office of the Comforter*, 1816; Archd. Hare, *Mission of the Comforter*, 1846. [W. T. B.]

SPONGE (σπόγγος: *spongia*) is mentioned only in the N. T. in those passages which relate the incident of "a sponge filled with vinegar and put on a reed" (Matt. xxvii. 48; Mark xv. 36), or "on hyssop" (John xix. 29) being offered to our Lord on the cross. The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the O. T., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean. Aristotle mentions several kinds, and carefully notices those which were useful for economic purposes (*Hist. Anim.* v. 14). His speculations on the nature of the sponge are very interesting. [W. H.]

STACH'YS (στάχυς: *Stachys*). A Christian at Rome, saluted by St. Paul in the Epistle to the Romans (xvi. 9). The name is Greek. According to a tradition recorded by Nicephorus Callistus (*H. E.* viii. 6) he was appointed bishop of Byzantium by St. Andrew, held the office for sixteen years, and was succeeded by Onesimus.

#### SPOUSE. [MARRIAGE.]

STACTE (שֵׁטֶט, *nátáf*: στακτή: *stacte*), the name of one of the sweet spices which composed the holy incense (see Ex. xxx. 34). The Heb. word occurs once again (Job xxxvi. 27), where it is used to denote simply "a drop" of water. For the various opinions as to what substance is intended by *nátáf*, see Celsius (*Hierob.* i. 529); Rosenmüller (*Bib. Bot.* p. 164) identifies the *nátáf* with the gum of the storax tree (*Styrax officinale*); the LXX. στακτή (from στάζω, "to drop") is the exact translation of the Heb. word. Now Dioscorides describes two kinds of στακτή: one is the fresh gum of the myrrh tree (*Balsamodendron myrrha*) mixed with water and squeezed out through a press (i. 74); the other kind, which he calls, from the manner in which it is prepared, σκωληκίτης στύραξ, denotes the resin of the storax adulterated with wax and fat. The true stacte of the Greek writers points to the distillation from the myrrh tree, of which, according to Theophrastus (*Fr.* iv. 29, ed. Schneider), both a natural and an artificial kind were known; this is the *môr dêrôr* (מֹר דְּרוֹר) of Ex. xxx. 23. Perhaps the *nátáf* denotes the storax gum; but all that is positively known is that it signifies an odorous distillation from some plant. For some account of the styrax tree see under POPLAR. [W. H.]

#### STANDARDS. [ENSIGNS.]

STAR OF THE WISE MEN. Until the last few years the interpretation of St. Matt. ii. 1-12, by theologians in general, coincided in the

#### STAR OF THE WISE MEN

main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star had appeared in some country (possibly Persia) far to the East of Jerusalem, to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new-born king. It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they are directed to proceed to Bethlehem. The star which they had seen in the East re-appeared to them and preceded them (προῆγεν αὐτούς), until it took up its station over the place where the young child was: (ἕως ἔλθων ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον). The whole matter, that is, was supernatural; forming a portion of that divine pre-arrangement, whereby, in his deep humiliation among men, the child Jesus was honoured and acknowledged by the Father, as His beloved Son in whom He was well pleased. Thus the lowly shepherds who kept their nightly watch on the hills near to Bethlehem, together with all that remained of the highest and best philosophy of the East, are alike the partakers and the witnesses of the glory of Him who was "born in the city of David, a Saviour which is Christ the Lord." Such is substantially the account which, until the earlier part of the present century would have been given by orthodox divines, of the Star of the Magi. Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, who, among many other brilliant but untenable fancies, supposed that if he could identify a conjunction of the above named planets with the Star of Bethlehem, he would thereby be able to determine, on the basis of certainty, the very difficult and obscure point of the Annus Domini. Kepler's suggestion was worked out with great care and no very great inaccuracy by Dr. Ideler of Berlin, and the results of his calculations certainly do, on the first impression, seem to show a very specious accordance with the phenomena of the star in question. We purpose, then, in the first place, to state what celestial phenomena did occur with reference to the planets Jupiter and Saturn, at a date assuredly not very distant from the time of our Saviour's birth; and then to examine how far they fulfil, or fail to fulfil, the conditions required by the narrative in St. Matthew.

In the month of May, B.C. 7, a conjunction of the planets Jupiter and Saturn occurred, not far from the first point of Aries, the planets rising in Chaldaea about  $3\frac{1}{2}$  hours before the sun. It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi, and that in consequence partly of their knowledge of Balaam's prophecy, and partly from the uneasy persuasion then said to be prevalent that some great one was to be born in the East, these Magi commenced their journey to Jerusalem. Supposing them to have set out at the end of May B.C. 7 upon a journey for which the circumstances

will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. At that time there can be no doubt Jupiter would present to astronomers, especially in so clear an atmosphere,\* a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by re-assuming a direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about an hour and a half after sunset, the two planets might be seen from Jerusalem, hanging as it were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the Star of the Magi.

The first circumstance which created a suspicion to the contrary, arose from an exaggeration, unaccountable for any man having a claim to be ranked among astronomers, on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light to persons having weak eyes. "*So dass für ein schwaches Auge der eine Planet fast in den Zerstreuungskreis des andern trat, mithin beide als ein einziger Stern erscheinen konnten,*" p. 407, vol. ii. Not only is this imperfect eyesight inflicted upon the Magi, but it is quite certain that had they possessed any remains of eyesight at all, they could not have failed to see, not a single star, but two planets, at the very considerable distance of double the moon's apparent diameter. Had they been even twenty times closer, the duplicity of the two stars must have been apparent; Saturn, moreover, rather confusing than adding to the brilliance of his companion. This forced blending of the two lights into one by Ideler was still further improved by Dean Alford, in the first edition of his very valuable and suggestive Greek Testament, who indeed restores ordinary sight to the Magi, but represents the planets as forming a single star of surpassing brightness, although they were certainly at more than double the distance of the sun's apparent diameter. Exaggerations of this description induced the writer of this article to undertake the very formidable labour of calculating afresh an ephemeris of the planets Jupiter and Saturn, and of the sun, from May to December B.C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results, also, have been obtained by Encke, and the December conjunction has been confirmed by the Astronomer-Royal; no celestial phenomena, therefore, of ancient date are so certainly ascertained as the conjunctions in question. We shall now proceed to examine to what extent, or, as it will be seen, to how slight an extent the

December conjunction fulfils the conditions of the narrative of St. Matthew. We can hardly avoid a feeling of regret at the dissipation of so fascinating an illusion: but we are in quest of the truth, rather than of a picture, however beautiful.

(a.) The writer must confess himself profoundly ignorant of any system of astrology; but supposing that some system did exist, it nevertheless is inconceivable that solely on the ground of astrological reasons men would be induced to undertake a seven months' journey. And as to the widely-spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But it ought to be very carefully observed that all these writers speak of this expectation as applying to Vespasian, in A.D. 69, which date was seventy-five years, or two generations after the conjunctions in question! The well-known and often quoted words of Tacitus are, "eo ipso tempore;" of Suetonius, "eo tempore;" of Josephus, "κατὰ τὸν καιρὸν ἐκείνον;" all pointing to A.D. 69, and not to B.C. 7. Seeing, then, that these writers refer to no general uneasy expectation as prevailing in B.C. 7, it can have formed no reason for the departure of the Magi. And, furthermore, it is quite certain that in the February of B.C. 66 (Pritchard, in *Trans. R. Ast. Soc.* vol. xxv.), a conjunction of Jupiter and Saturn occurred in the constellation *Pisces*, closer than the one on Dec. 4, B.C. 7. If, therefore, astrological reasons alone impelled the Magi to journey to Jerusalem in the latter instance, similar considerations would have impelled their fathers to take the same journey fifty-nine years before.

(b.) But even supposing the Magi did undertake the journey at the time in question, it seems impossible that the conjunction of Dec. B.C. 7 can on any reasonable grounds be considered as fulfilling the conditions in St. Matt. ii. 9. The circumstances are as follows: On Dec. 4, the sun set at Jerusalem at 5 p.m. Supposing the Magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion  $1\frac{1}{2}$  hour distant from the meridian, in a S.E. direction, and decidedly to the East of Bethlehem. By the time they came to Rachel's tomb (see Robinson's *Bib. Res.* ii. 568) the planets would be due south of them, on the meridian, and no longer over the hill of Bethlehem (see the maps of Van de Velde and of Tobler), for that village (see Robinson, as above) bears from Rachel's tomb S.  $5^{\circ}$  E. +  $8^{\circ}$  declension = S.  $13^{\circ}$  E. The road then takes a turn to the east, and ascends the hill near to its western extremity; the planets therefore would now be on their right hands, and a little behind them: the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the west, and far off in the heavens at an altitude of  $57^{\circ}$ . As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" ("ἐπάνω") any house, unless at the distance of miles from the place where they were. Thus the two heavenly bodies altogether fail to fulfil either of the conditions implied in the words "προῆγεν αὐτούς," or "ἐστάθη ἐπάνω." A star, if vertical, would appear to stand over any house or object to which a spectator might chance

\* The atmosphere in parts of Persia is so transparent that the Magi may have seen the satellites of Jupiter with their naked eyes.



to be near; but a star at an altitude of  $57^{\circ}$  could appear to stand over no house or object in the immediate neighbourhood of the observer. It is scarcely necessary to add that if the Magi had left the Jaffa Gate before sunset, they would not have seen the planets at the outset; and if they had left Jerusalem later, the "star" would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler, which has fascinated so many writers, vanishes before the more perfect daylight of investigation.

A modern writer of great ability (Dr. Wordsworth) has suggested the antithesis to Kepler's speculation regarding the star of the Magi, viz. that the star was visible to the Magi alone. It is difficult to see what is gained or explained by the hypothesis. The song of the multitude of the heavenly host was published abroad in Bethlehem; the journey of the Magi thither was no secret whispered in a corner. Why, then, should the heavenly light, standing as a beacon of glory over the place where the young child was, be concealed from all eyes but theirs, and form no part in that series of wonders which the Virgin Mother kept and pondered in her heart?

The original authorities on this question are Kepler, *De Jesu Christi vero anno natalitio*, Frankfurt, 1614; Ideler, *Handbuch der Chronologie*, ii. 399; Pritchard, *Memoirs of Royal Ast. Society*, vol. xxv. [C. P.]

**STATER** (στατήρ: stater: A. V. "a piece of money;" margin, "stater").

1. The term stater, from ἵστημι, is held to signify a coin of a certain weight, but perhaps means a standard coin. It is not restricted by the Greeks to a single denomination, but is applied to standard coins of gold, electrum, and silver. The gold staters were didrachms of the later Phoenician and the Attic talents, which, in this denomination, differ only about four grains troy. Of the former talent were the Daric staters or Darics (στατήρες Δαρεικοί, Δαρεικοί), the famous Persian gold pieces, and those of Croesus (Κροισεῖοι), of the latter, the stater of Athens. The electrum staters were coined by the Greek towns on the west coast of Asia Minor; the most famous were those of Cyzicus (στατήρες Κυζικηνοί, Κυζικηνοί), which weigh about 248 grains. They are of gold and silver mixed, in the proportion, according to ancient authority—for we believe these rare coins have not been analysed—of three parts of gold to one of silver. The gold was alone reckoned in the value, for it is said that one of these coins was equal to 28 Athenian silver drachms, while the Athenian gold stater, weighing about 132 grains, was equal to 20 (20:132::28:184 + or  $\frac{2}{3}$  of a Cyzicene stater). This stater was thus of 184 + grains, and equivalent to a didrachm of the Aeginetan talent. Thus far the stater is always a didrachm. In silver, however, the term is applied to the tetradrachm of Athens, which was of the weight of two gold staters of the same currency. There can therefore be no doubt that the name stater was applied to the standard denomination of both metals, and does not positively imply either a didrachm or a tetradrachm.

2. In the N. T. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money. At Capernaum the receivers of the didrachms (οἱ τὰ δίδραχμα λαμβάνοντες) asked

<sup>a</sup> It has been supposed by some ancient and modern commentators that the civil tribute is here referred to;

St. Peter whether his master paid the didrachms. The didrachm refers to the yearly tribute paid by every Hebrew into the treasury of the Temple. The sum was half a shekel, called by the LXX. τὸ ἥμισυ τοῦ δίδραχμου. The plain inference would therefore be, that the receivers of sacred tribute took their name from the ordinary coin or weight of metal, the shekel, of which each person paid half. But it has been supposed that as the coined equivalent of this didrachm at the period of the Evangelist was a tetradrachm, and the payment of each person was therefore a current didrachm [of account], the term here applies to single payments of didrachms. This opinion would appear to receive some support from the statement of Josephus, that Vespasian fixed a yearly tax of two drachms on the Jews instead of that they had formerly paid into the treasury of the Temple (*B. J.* vii. 6, §6). But this passage loses its force when we remember that the common current silver coin in Palestine at the time of Vespasian, and that in which the civil tribute was paid, was the denarius, the tribute-money, then equivalent to the debased Attic drachm. It seems also most unlikely that the use of the term didrachm should have so remarkably changed in the interval between the date of the LXX. translation of the Pentateuch and that of the writing of St. Matthew's Gospel. To return to the narrative. St. Peter was commanded to take up a fish which should be found to contain a stater, which he was to pay to the collectors of tribute for Our Lord and himself (*Matt.* xvii. 24-27). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. And it is observable, in confirmation of the minute accuracy of the Evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by St. Peter the receivers of tribute would scarcely have taken them; and, no doubt, the ordinary coin paid was that miraculously supplied. [R. S. P.]

**STEEL.** In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper." נְחֹשֶׁת, *nēchūshāh*, except in 2 Sam. xxii. 35, Job xx. 24, Ps. xviii. 34 [35], is always translated "brass;" as is the case with the cognate word נְחֹשֶׁת, *nēchōsheth*, with the two exceptions of Jer. xv. 12 (A. V. "steel"), and Ezr. viii. 27 (A. V. "copper"). Whether the Ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xv. 12), that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting instruments was practised in Pontus, Lydia, and Laconia (*Eustath.* *Il.* ii. p. 294, 6g, quoted in Müller, *Hand. d. Arch. d. Kunst*, §307, n 4). Justin (xlv. 3, §8) mentions two rivers in Spain, the Bilbilis (the Saló, or Xalón, a tributary of the Ebro) and Chalybs, the water of which was used for hardening iron (*comp. Plin.* xxxiv. 41). The same practice is alluded to both by Homer (*Od.* ix. 393) and Sophocles (*Aj.*

but by this explanation the force of our Lord's reason for freedom from the payment seems to be completely missed